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A

REGISTER

AND

CHRONICLE

Eccleſiaſtical and Civil:

CONTAINING

MATTERS of FACT,

Delivered in the WORDS of the moſt Authentick

BOOKS, PAPERS, and RECORDS;

Digeſted in *Exact Order* of TIME.

WITH

Proper NOTES and REFERENCES

Towards diſcovering and connecting the

True HISTORY of ENGLAND,

FROM THE

Reſtauration of King *CHARLES* II.

VOL. I.

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MDCCXXVIII.

TO THE QUEEN.

May it pleaſe Your Majesty,

THEY who are converſant in our *Engliſh Hiſtories* may well obſerve, eſpecially at this Juncture, that the Glory of our Kings in the Happineſs of their People, next to the Providence of God, and their own Royal Virtues, was much owing to the Piety and Prudence of their Royal Consorts.

Hence in many former Reigns, the Queens of England have been very Inſtrumental in promoting and ſecuring the Honour and Intereſt of their Royal Lords, the Peace and Proſperity of the whole Nation, and ſometimes the Repoſe of all *Europe*.

It is a Pleaſure to relate, how Helena a *Britiſh* Princeſs was fam'd for eſpouſing the Cauſe of Chriſtianity, and bleſſing our Iſland with the Birth of the firſt Chriſtian Emperor. How Bertha the Wife of King *Ethelbert* had the Honour of bringing in the Chriſtian Religion among the *Saxon* Infidels: How Emma the Royal Conſort of *Edward the Confeſſor* is celebrated for introducing Civility and Learning into the *Engliſh* Court, as well as for vindicating her own Honour (if Writers feign not) in the ſevereſt Tryal.

Add, that *Maud* a Daughter of *Scotland*, by her happy Marriage with King *Henry* I. united the *Saxon* and *Norman* Families, and was long remembred by the common People under the Style and Dignity of Mowd the Good Quene. Her Daughter Maud was ſignalized for being Great by Birth, Greater by Marriage, and Greateſt in her Son and Heir. Another Maud the Wife of King *Stephen*, led an Army, obtain'd a Victory, deliver'd her Captive Lord, and found[illegible]pital of St. Katharine, now flouriſhing under Your Majeſty's Government and careful Protection of it.

Eleanor Conſort of *Henry* II. in the Princeſs [illegible] her eldeſt Daughter laid the Foundation of a following Alliance betwixt the Royal Family of *England* and the Illuſtrious Houſe of *Hanover*, ſo happily now filling the *Britiſh* Throne, and giving the moſt effectual Inſurance of a Protestant Succession for the Ages to come.

Eleanor Queen of *Edward* I. was called *the Honour of Womanhood*, for her Affection and Fidelity to Him while Prince and King, attending him in his Wars, and helping to guard him againſt Sword and Infection.

Philippa Queen of *Edward* III. was greatly Inſtrumental in carrying on the Glory of his Reign, by her eminent Piety, Goodneſs, and Diſcretion. She was not only Mother of the greateſt Prince in *Europe*, but had a noble Train of Royal Iſſue to ſupport the Throne, and adorn the Steps of it: And out of her generous Diſpoſition to encourage Religion and Learning, She took upon her the Foundation of *Queen's-College* in *Oxford*, a great Nurſery of Letters and Religion.

Katherine Royal Conſort of *Henry* V. was of admir'd Beauty and Goodneſs: It was a Part of her Epitaph, that *ſhe was a happy Daughter, Wife, and Mother; and a Grandmother more happy:* Meaning in her Grandſon *Henry* VII.

Margaret Wife of *Henry* VI. with great Magnanimity eſpous'd the Cauſe of her Royal Husband, defended his Rights, fought his Battles, and in the Midſt of Arms provided a Maintenance for Learning and Devotion, in beginning the Foundation of *Queen's-College* in *Cambridge*, finiſh'd by the next ſucceeding Queen. The Lady Elizabeth, happy Conſort of King *Henry* VII. had the Glory of uniting the Roſes and Families of *York* and *Lancaſter*, and by her eldeſt Daughter laid the Foundation of uniting *England* and *Scotland*, firſt under one Monarch, and then into one Kingdom.

Anne Bullen the beloved Choice of King *Henry* VIII. encourag'd the beginning of our happy Reformation, and was the Mother of a Queen that brought that glorious Work to Perfection.

Anne the Royal Conſort of King *James* I. was pious, virtuous, and prudent; a Lover of the *Engliſh* Nation, and a great Reader of the *Engliſh* Hiſtory, commending the Studies of it to her domeſtick Servant Mr. *Daniel*, who under her Protection, publiſh'd one Volume in Folio of the ſeveral Reigns from the Conqueſt to the End of the Times of *Edward* III. and was allow'd the Honour to dedicate it to the Queen herſelf. She was the Mother of the Queen of *Bohemia*, whoſe more happy Daughter Sophia, tranſmitted the greateſt Bleſſing to theſe Nations, the Proteſtant Succeſſion; a Bleſſing, which we truſt in God, your Majesty will convey down to all future Generations.

The late Queen Mary, Conſort and Partner of the Crown with King *William* III. was ſo exemplary in Religion and every Virtue, that our modern Hiſtories will be unjuſt and untrue, if they do not repreſent her as the pureſt Ornament of her Sex and Royal Dignity.

Theſe all loved, honoured, and aided their Royal Huſbands, divided their Cares, augmented their Joys, and greatly contributed to make their Reigns happy, and their People eaſy.

I would not turn our preſent Views toward any melancholy Scene; or otherwiſe I might obſerve, that the Infelicities of our former Princes have been too much owing to the ungracious Qualities, or imprudent Conduct of their Royal Conſorts. The fatal Examples in King *Edward* II. and King *Charles* I. (to come no lower) are Hint enough, and it is no ſmall Part of Your Majesty's Honour, that ſuch unhappy Inſtances may be now remember'd without Offence.

I know Your Majesty in Your diſcerning Spirit would diſdain all Reſemblance of Flattery, and the Men of Holy Functions ought, above all others, to avoid the Imputation, the Suſpicion of it. And yet the Juſtice due to good Princes, while they live, will be always ſuſpected to lean that Way, through the Envy of ſome, and the Ignorance of others.

Men may freely commend their Equals and Familiars, without being ſuſpected of any ſordid Aſſentation or Self-Deſign: But when they treat of higher Powers, eſpecially of crowned Heads, there the Paying of a juſt Debt ſhall ſeem to be the Offering of vain Incenſe. As if we could not deſcribe the benign Influences of the Sun, without being charged with the Worſhiping of it.

In the Lives and Characters of Princes, there are but two impartial Judges, their own *Conſcience* and *Poſterity*: I humbly refer Your Majesty to both of them, each an even Balance: And though You can feel only the Weight of One, You may ſafely truſt the other. For Poſterity will judge of Characters according to the Facts that ſupport them, when Affection, Envy, Neglect, Awe, Intereſt, and other Seducements are no more. And therefore I leave Poſterity to enquire after Your M[illegible] [illegible] [illegible]ch be made [illegible] [illegible]on; into Your [illegible] [illegible]ate; into Your [illegible] [illegible] and Command in [illegible] [illegible] of Your Royal Family, [illegible] [illegible]our towards Servants and Subjects [illegible] [illegible] and Diſcourſes about Learning and all uſeful Knowledge; Your Majesty's eaſy and affable Converſation with all Degrees of People; Your avoiding all Occaſions and Places of Offence: Above all, Your Zeal to our holy Religion, Your Affection to our Reformed Eſtabliſh'd Church, Your ſtrict Regard to Virtue and Good Morals, and all Decency of Behaviour, Your liberal Bounty to the many Objects of Compaſſion, among others, to the Widows and Orphans of the poorer Clergy: Theſe and other diſtinguiſhing Acts and Deeds of Piety, Wiſdom, and Beneficence will be the only faithful Guide and Rule to our Hiſtorians, in another Age or two, to give and prove Your Majesty's Character, when Flattery, or Envy, or Intereſt, or Diſappointment, ſhall have no Manner of Influence upon them: Nothing but true and [illegible] Allegations.

May Your Majesty long reign in the Favour of God, in the Heart and Affections of the King, in the moſt dutiful Reſpects of all Your Royal Issue and Relations; in the Love and Veneration of all faithful Subjects and true Friends of Religion, Loyalty, and Proteſtant Intereſt. And under the continued wiſe and happy Adminiſtration of The King, may Your Majesty live long in Health, Honour, Peace, and All Proſperity: May You delight in the Bleſſing of Childrens Children, and at laſt enjoy an Immortal Crown. So prayeth,

Your MAJESTY's

Moſt Faithful Servant

And Daily Oratour,

March 1, 1727-8.

White Peterbor.

THE

PREFACE.

THE *common World will judge, that it has much more of Reputation to be an* Author, *than to be a bare* Collector: *And this will be a ſtanding Reaſon, why the Multitude of Writers ſhall aim at the more creditable Name, and why ſo few ſeem willing to ſubmit to that lower Character. But however, to write for Praiſe and Popularity is one Thing, and to write for Publick Uſe and Service is a different Thing: The firſt indeed is more natural, the latter has ſomewhat of Self-Denial and Mortification in it.*

The Author *has not only the Pleaſure of hunting after the Applauſe of others, but he enjoys a quicker Taſte of pleaſing himſelf, being at Liberty to indulge his Invention, his Judgment, his Fancy, Wit, Oratory, or any other prevailing Talent in him: While the dull* Collector *is confin'd to the ſort of mechanick Drudgery, to the running, ſtooping, ſearching, poring, picking out, and putting together, a Maſs of Authorities; and often reviſing, collating, and transferring of them, without being able to bring them ſoon into any regular Form and Faſhion. As inglorious, as for the Day-Labourer to be throwing up an Heap of Stones and Rubbiſh, while the noble Architect alone has the Satisfaction and Credit of raiſing and perfecting his own Model.*

And yet in compiling any Hiſtory *fit to be read, the proper Materials are to be ſought out with Diligence, and before they are compacted, they muſt be examin'd, compar'd, corrected, and adjuſted in due Order, and mark'd out for the reſpective Uſe and Application of them. And therefore the dry* Collectors *of original and authentick Matter, ſuch as Acts, Deeds, Records, and other Evidences, do ſomewhat more of Service to the World, to Poſterity at leaſt, than thoſe finer Pens, that upon ſlight Materials ſtrike out a goodly Frame, to little better Purpoſe, than the building a Caſtle in that Place where there can be no Foundation for it.*

The moſt early Hiſtories were barely Hiſtorical Matters, *were Entries made of plain and ſhort Facts, without any Flouriſh or Illumination to ſet them forth. Such were the firſt Inſcriptions upon Stones and Metals. Such were the Tables of Law, and little more were the Chronicles and Books of Kings among the* Jews. *Such were the Columns, Pillars, and other Monuments among the* Greeks *and* Romans: *Such the* Ægyptian *Hieroglyphicks; and of like nature muſt have been the* Chineſe *Memorials, if their Pretenſions* *to ſo many paſt Ages are true. However, in all thoſe primitive Ways of Writing, the Names of Perſons and Places, and Actions and Times, were thought enough to tranſmit the perpetual Notice of them. And this Simplicity of conveying down the Truth in the moſt compendious Way, gave more Teſtimony to Facts, than did ſome Volumes of After-Ages.*

The firſt Corruption of Hiſtory *was the abounding Senſe in Writers, by dilating and expatiating on their ſubject Matter, by adding Circumſtances, drawing Conſequences, offering their own Conjectures, and in many other Ways indulging their own Invention, and making up a Story inſtead of relating it. With this Liberty they form'd Speeches, Letters, Anſwers, and by the Powers of Fancy created Characters of Men, and Images of Things. This Art entertain'd and amus'd the Vulgar, this rais'd the Attention, and mov'd round the Paſſions, and gave Surprize and Delight, inſtead of Information and Knowledge of the Truth.*

And when it was found, that theſe Fables *pleaſed the People, no Wonder that the Generality of Hiſtorical Writers fell into that broader ſmoother Way, and drew the Multitude after them, to ſhew them new Scenes of Life, and a Stage of wonderful Actors. Hence came the Heathen Gods and Heroes, and the Monkiſh Saints, and by Degrees all manner of Figments and Apparitions, and whatever the Superſtition and Craft of Leaders could thruſt upon the Weakneſs and Credulity of Mankind. Hence came the moſt extravagant Characters, the moſt incredible Exploits, and all the ridiculous Miracles of the Church of* Rome. *Hence came ſeigned Orations, Poems, Apologies, perſonated Plays, and at laſt Romances, Novels, and every idle Work. A plain* Narrative *of naked Truth was deſpiſed and rejected, while the Inventor of any Fable took Place of any Relator of Fact, and People lov'd to imagine and believe rather than to underſtand. Our Age and Countrey has ſuffer'd ſadly under this Infatuation: Not only Romances, Novels, and other fulſome feigned Tales have been preferred to true and naked hiſtorical Accounts, but even Voyages and Travels, and the Deſcription of Countries, have been carried into ſuch a ſtrange Impoſition upon the Faith and common Underſtanding of Mankind, that the Patience of Reading them is a Scandal to the preſent Generation.*

This Argument would fill up a large Diſſertation on it, but 'tis here only an Occaſional Hint to introduce the Publication of this Regiſter *and* Chronicle *of the chief Facts in* Church *and* State; *and to recommend other honeſt Labours of the like kind, towards gathering up with due Care and Pains the genuine Reliques of* Time, *the original Acts and Deeds, and to place them all exactly in the Order and Connection of one with another. Indeed this Way of throwing Things together may at firſt ſeem to be the making of a rude and indigeſted Heap, but then comes in the Aid of diſtributing and diſpoſing ſuch Materials, as muſt lay the Foundation, and finiſh the Work, in every hiſtorical Attempt. Otherwiſe all fertile Thought and Language are but the outſide Decorations in a Building, to cover a Defect in the true Frame and ſubſtantial Parts of it.*

Hence the older Hiſtorians *of plain Matter and few Words will to judicious Readers be always preferable (as thought more credible) to the late Tellers of long Stories, who do but exerciſe the Curioſity, or rather the Patience, of thoſe that peruſe them. It has been often obſerv'd, that Facts are ſtubborn Things, and will not yield to the turning and winding of them into any other Shape and Figure than what they naturally appear in. Among our own Hiſtorians, the moſt ancient were the plaineſt, the ſhorteſt, and the moſt ſincere. They ſeem'd afraid to ſpeak more than they had ſeen or heard, or had ſufficient Reaſon to believe; nor would they ſet off thoſe Truths in any Dreſs but that of their own Simplicity and native Beauty. How pure and conciſe were our firſt Annals, and what Dependence on the Veracity of them? But ſince Writers grew ingenious, and ſpun out the Thread of every Matter in the fineſt ſmootheſt Way, we have had very different Repreſentations of the ſame Things; we have been loſt in Doubts and Contradictions, while Truth and Falſhood under the ſame looſe Dreſs are hard to be diſtinguiſh'd.*

However, Hiſtorians *of all ſorts are but Stewards and Keepers of Account, and ought to bring Vouchers for what they ſet down, if they would be found faithful. And hence it* is, that thoſe Writers of our Hiſtory will be always receiv'd with the greateſt Reſpect and Confidence in them, who recite the original Inſtruments and authentick Evidences which they gather'd up at their Time of writing. The Saxon Annals, ſo call'd from being wrote in the vulgar Tongue (publiſhed with great Accuracy by the preſent Biſhop of London, then a young Student at Oxford) were begun and continued by the Monks of Peterborough, who inſerted ſeveral of their own Charters and Deeds, that might have been otherwiſe ſuppreſs'd and loſt for ever. Moſt other religious Houſes retain'd the like Scribes and Referendaries, who compiled a publick Hiſtory, interweaving the State of their own Houſes, and eſpecially inſerting their original Grants and Confirmations. And without ſuch conventual Chronicles and primitive Teſtimonies contained in them, the Hiſtory of ſome remote Times would have been as dark as before the General Deluge. Matthew Paris of St. Alban's will be always valued, yet not ſo much for his own Obſervations, as for the publick Acts and Deeds, Epiſtles, and Reſcripts, which from original Papers he has convey'd down to us. Roger Hoveden is more look'd into for his Collection of Records, than for any other great Pleaſure to be found in him. And ſo in Proportion with all our old Hiſtorians.

Nay, and among the Crowd of modern Authors, thoſe Hiſtorians will hold longeſt in Uſe and Credit, who abound moſt in this Way of interſerting or adding original Deeds and Evidences. Mr. Fox may be called a heavy Writer, but he will be always valued for interſperſing ſo many Papers, as make up the trueſt Acts and Monuments of the Church. Biſhop Burnet's Hiſtory of the Reformation will ſtand ſupported by the Appendix of Records. The beſt Part (though leaſt conſulted) of Brady, Tyrrel, Collier, &c. is the producing ſo many entire Inſtruments and original Papers, that anſwer more Purpoſes than the Tranſcribers could foreſee. The Induſtry and Honeſty of Mr. Strype in that Way is much to be commended: And the ſame fair and effectual Method of Information has been happily purſued by our greateſt Prelates, the preſent LL. Archbiſhop of Canterbury, and Biſhop of London. And indeed all hiſtorical Writings without proper Authorities to ſupport and confirm them, are but like the Draught of a Deed without Hand and Seal to it; or as the Propoſal of a Law without any Sanction.

This Collector had labour'd long to come at the Truth of Things in the Chain and Order of the Tranſaction of them: But in the common Books of Hiſtory, he found ſo many Things deliver'd without any Appearance of Authority, and even ſome Things contrary to expreſs Evidence, that might have been eaſily produced againſt them; that he thought himſelf under a Neceſſity of ſearching and examining into original Papers and Records, and to make a Tranſcript of moſt of them, and a Reference to as many as were already printed, and to caſt them all into an exact Calendar of Years, and Months, and Days, and to reconcile the different Computation of them, and fix their moſt natural Order and Coherence with one another. This Labour, not a little difficult, he endeavour'd to digeſt in ſeveral Manuſcript Folio Volumes from the Year 1500. to near the preſent Times, which may be hereafter an Index and Help to thoſe that ſhall attempt more ſtudiouſly to improve them for publick Benefit. Herein he found ſo much Pleaſure and Satisfaction to himſelf, and upon ſome Applications gave ſo good Information to other inquiſitive Men, that he intended at laſt to give the World a Specimen of this Way of Writing as it were upon Record, or reciting or pointing out thoſe original Authorities that carry their own Weight and Proof along with them.

He was at ſome Uncertainty from what Period to begin: And upon due Deliberation, he found, that the Steps to our glorious Reformation, and the happy Progreſs in it, had been ſo elaborately clear'd and adjuſted by other Pens, and the Teſtimonies of every material Fact ſo fully given, that he thought a Supplement of the Things omitted or miſtaken, would hardly be worth the publick Notice. And then as to the later Civil Broils, and the fatal Event of them under King Charles I. and the Strugglings of the uſurp'd Powers, that ſucceeded and ſupplanted one another; the Preſs in thoſe Days was ſo continually buſy, and the Collections ſince made have been ſo ample and abundant, that though they were never put into a perfect Order of Time, yet the Men of Reading know where to find them, *and it would be of the leſs Service to review and repeat them. The ſame may be ſaid of the happy* Revolution *under the providential Conduct of King William. In ſhort, he perceiv'd, that the Hiſtory of the* Reſtauration *and Reign of King Charles II. tho' ſo near to us, and ſo full of extraordinary Counſels and wonderful Events, relating to the Life and Reſurrection of our King and Country, the Return and Settlement of our Laws and Conſtitution in Church and State; yet as to the Particulars, it had been more untouch'd and unknown, than perhaps any equal Period of Time, ſince we had any Government among us, ſince we were a civilized Nation, and profeſs'd any Religion. For to explain the Hint before given, the Counſels and Events were ſo uncommon and ſurprizing, and of ſuch vaſt Importance, that ſurely they deſerve the more eſpecial Notice and cloſe Obſervation of all wiſe Men, that would underſtand and know that ſtupendous State of Affairs.*

To ſee three Kingdoms *overturn'd and broke to Pieces, and the very Fragments of all legal Government and Adminiſtration buried in Ruins and confuſed Heaps of Rubbiſh; and yet on a ſudden to have that mighty Diſſolution repair'd, reſtor'd, and as it were rais'd from the Dead. To ſee a* Prince *in Exile and Inaction abroad, betray'd by ſome of his few Friends, deſerted or deſpiſed by all Foreign Powers, with neither Ship nor Troop by Sea or Land, and only enough fear'd to be the more hated by his People; to ſee him without Ally, without Aſſiſtance, almoſt without Hope, without a Plot, recalled, reſtored, with infinite Joy to his late Enemies, (that is) to his own Subjects. To ſee the little Cloud of an* Army *from the North overſpreading, and diſperſing much greater Bodies. To ſee a* General *not vers'd in Politicks, nor bred in Court, forming a Scheme that he could not himſelf conceive to be practicable, and yet purſuing it with all the Dexterity and Arts of Silence and Reſerve, that it was in a Manner done before it was ſuſpected, and ſtill believ'd by ſome to have been never intended. That* Fleets *and* Armies *of the Common-wealth fill'd with Enthuſiaſts, fluſh'd with Blood and the Spoils of Rebellion, ſhould all acquieſce and ſubmit to the common Enemy, as the only Father of their Country. That a* Council of State, *and Remainder of a* Parliament, *ſhould be brought into the Meaſures of deſtroying themſelves, when they juſt now dreamt of the greateſt Stability. That* ſecluded *Members and degraded Lords ſhould be invited to re-enter their Houſes, to move the great Machine that could not poſſibly have ſtirr'd without them. That Wheels within Wheels ſeeming to croſs and interfere, ſhould all tend in a different kind of Motion to the ſame Point. That a League of Allegiance and Protection betwixt a Prince and three Nations, ſhould take up ſo little Negotiation, and be clog'd with no Conditions, that might have retarded the Compact, or laid in Matter for another Rupture. That the mad Enthuſiaſm of ſome, and the vile Hypocriſy of others, ſhould ceaſe to do Miſchief. That the Purchaſers of Crown and Church Lands, and other ungodly Procurers, ſhould ſo patiently depart from their belov'd Poſſeſſions. That the common Soldiers and Seamen who had nothing but Pay and Plunder to ſubſiſt upon, ſhould ſo quietly turn out to ſeek their Bread in unknown Ways. That the Proceedings in Parliament ſhould be ſoon as regular and uniform, as if there had been no Interruption. That the prime Miniſters inſtead of extending their Maſter's Power, or their own Intereſt, ſhould honeſtly place themſelves for a Barrier between the Royal Prerogative, and the Liberties of the People. That a young Prince put into a Capacity of being more imperious and arbitrary than any of his Predeceſſors, ſhould have ſo much good Senſe, and ſo many Avocations, as never to attempt it, or immediately to deſiſt from it. That the late fatal Quarrels about the* Militia *ſhould be ſo inſenſibly reconcil'd, by aſcribing the ſole Power to the King, and yet leaving the Execution to the Subject.*

That a Church *overthrown and demoliſh'd, with her Foundations rooted up, ſhould by Degrees ariſe into its ancient Form and Beauty. That the* Biſhops *ſhould take their Seats in Parliament without Envy or any apparent Oppoſition. That the ſequeſtred* Clergy *ſhould be reſtored to their Benefices without Noiſe or Tumult. That a Conference ſhould be holden by Authority betwixt contending Parties, with as much Charity and Forbearance, as Right on the one Side, and Poſſeſſion on the other, could reaſonably expect. That an* Uniformity *in* Religion *ſhould be eſtabliſh'd by Law of the Civil Powers, and ſettle Peace and Union* within *the Church, while it was impoſ-*

ſible to prevent ſome Separations from *it. That the* Biſhops *ſhould not delight in the Rigours of their Authority, nor call in the Aid of the ſecular Arm, as was the Spirit of Archbiſhop* Laud, *but ſhould mollify the Minds of People by their Prudence and Moderation: That a* Convocation *of the Prelates and Clergy ſhould act wiſely within their own Eccleſiaſtical Sphere, without raiſing the Jealouſie of the Court, or the Murmurs of the People; and ſhould be ſo far from pretending to new Rights and Privileges, that they ſhould give up the original Power of granting their own Money.*

That from the utmoſt Violence and Confuſion, there ſhould ariſe ſuch a Calm and Serenity upon the Face of Affairs, and a more promiſing State of Eaſe and Happineſs, than had ever appeared in any one Reign, not excepting that of Queen Elizabeth: *That the Profuſeneſs of Joy upon it ſhould leave any Room to be ſerious: That a King ſo long injured and incenſed ſhould not proſecute any perſonal or private Revenge, but cover all his own Reſentments, and his Peoples Fears, in a publick Act of Indemnity and Oblivion, offer'd and importuned by himſelf: That his vaſt Flood of Wealth and Power ſhould make him neither too cold and negligent, nor too profuſely grateful to his old Friends: That he ſhould receive a diſagreeable Conſort with no Appearance of Diſtaſt, and treat her with Reſpect and Civility beyond and againſt Inclination: That he ſhould bring home great obligations from ſome Papiſts in his Exile, and ſome Inclinations at leaſt to that foreign Church; and yet never openly declare or diſcover his Intentions that Way, but attend all the Ordinances of our Reformed Religion, nay, and prefer thoſe Chaplains before others, who preached and wrote moſt boldly againſt the Corruptions and Frauds of Popery: That a Prince ſo much addicted to Pleaſures and Amuſements, ſhould maintain his Capacity for Buſineſs, and make Application to it, whenever any great Occaſions did require: That our two Univerſities, after ſo much purging out of Loyalty and Learning, ſhould have a ſufficient Number of old orthodox Members to reſtore their Diſcipline and Reputation: That after ſuch a long Suſpenſion of the Laws by new Ordinances and military Power, there ſhould remain a Set of the moſt able Men, to fill the Benches, and attend the Cauſes in every Court: That when ſo many rigid Fanaticks were diſpleaſed at their Loſſes and Diſappointments, and had old Officers, and other conſiderable Malecontents at the Head of them, yet under their Amazements ſhould ſit ſtill; at leaſt be unable to diſturb the Government, unleſs in ſome few abortive Plots, that left a Queſtion whether they were real, or not: Theſe Things, and ſome other Conſequences within the Beginning of the Exerciſe of that Reign, do diſtinguiſh it in a moſt remarkable Manuer, and make it deſerve to be opened and ſet forth in a full View of all the various Circumſtances of it.*

For theſe Reaſons the Collector *began at* January 1659-60. *and has given the moſt natural Deſcription of Things tranſacted from that Day, by ſetting them in their firſt original Light, in the Acts and Inſtruments, and other beſt Authorities for every Counſel and Fact, led in ſuch a Chain of Dates and ſucceſſive Times, as ſerves to carry on the Connexion of Cauſes and Events, and the Conſiſtency of Propoſals and Agents, and the Dependence on proper Opportunities and Seaſons, and ſuch other Links to one another, as can alone direct to the ſecret Springs of Conſultation and Action, and be a Maſter-Key to all other Accounts of the ſame Time.*

We know and feel, that nothing confounds the Underſtanding and Memory of Readers more, than our Hiſtorians not obſerving the due Chronical Order of dating every Deſign and Enterprize, and all Contingencies whatever; this Omiſſion of the Year or Day, makes ſo many dark Places in thoſe late Hiſtories *that have been moſt entertaining, thoſe of my Lord* Clarendon *and Biſhop* Burnet. *Once upon a Time is enough for a common Tale; but writing Hiſtory is like drawing up judicial Acts, the Time muſt be ſpecified, or it will not bear the being a Precedent, or the Report of any Credit. Moſt Men of Curioſity and Exactneſs had rather turn over a ſhort* Diary, *than a copious and immethodical* Hiſtory: *In this latter indeed, they would read more of the Author; but in the other they find more of the Truth and Connexion of Matters. In ſuch a Series of Things and Times,* one Day, *as it were,* telleth another, *and* one Night certifieth another.

The PREFACE.

The original Authorities here produced or referred to, are the Declarations, Speeches, Meſſages, Letters, Anſwers, Proclamations, Mandates, Charters, Returns, and other immediate Acts of the King; the Petitions, Addreſſes, Debates, Votes, Reſolutions, Speeches, and other Proceedings in both Houſes of Parliament, [illegible] Convenings, Prorogations, and other Incidents, [illegible] the true Occaſion and Senſe of them; the convening, the aſſembling, ſitting and concluding in Convocations; the Orders of the King in Council upon ſome emergent Affairs; the State of Diſcipline and Learning in the two Univerſities; the Promotions to Biſhopricks, and the Diſpoſition of other chief Dignities in the Church: The Collation and Inſtitution to ſeveral Eccleſiaſtical Benefices: The Articles of Enquiry and Advices in the Viſitations of Biſhops and other Ordinaries: The Letters and Memorials of our Miniſters of State, and other inſtructive Correſpondencies from Abroad and at Home. And becauſe the Bent and Genius of the Age is beſt known in a free Country by the Pamphlets and Papers that come daily out, as the Senſe of Parties, and ſometimes the Voice of the Nation; he has tranſmitted many Paſſages out of 'em as a Word or two in ſeaſon: And at the End of each Month he has given a Catalogue of the Books and Papers publiſhed within or near that Time, which help to make up the moſt lively Picture of the Body Politick.

This one Volume may ſerve for a Specimen of what may be carried on by better Hands. Such Work indeed requires a Multitude of Hands to pick and gather and glean after others: At leaſt the ſingle Undertaker ſhould be able to employ a Set of Fellow Labourers. If this Attempt be found uſeful, it may hereafter invite a Society of Men to join in it. Or it may encourage a Government to ſupport the Man who ſhall dare to take the Burden upon his own Shoulders. Mr. Rymer did little but direct the tranſcribing of Publick Acts, Leagues, Letters, &c. and the digeſting of them in order of Time; and yet had a conſtant Support and Reward for every one of thoſe admirable Tomes, that ſo much illuſtrate our Engliſh Hiſtory, and have taught Foreigners to be exact in it. And happy the Time to come, when ſome Publick Spirit ſhall promote a new Edition of that Work to be ſupplied with a Plenty of other Inſtruments and Originals remaining under each Year, with a Thread of Marginal Notes, to ſhew the Uſe and Application of every Act and Deed, in confirming the Authorities, correcting the Errors, reſolving the Doubts, and ſupplying the Defects and Omiſſions in our moſt Claſſical Hiſtorians. Then alone will our Engliſh Hiſtory be made perfect; and that will be the Honour of an Age and a Nation.

The preſent Collector work'd for nothing but his own Amuſement, with ſome Eye upon the Publick Service. He has omitted many Things: It is not in the Nature of Collections to be made perfect. He cannot propoſe the Publication of above one Volume more in his declining Life: But he hopes to leave his Manuſcript Collections in ſuch Hands, as will not grudge the Uſe of them to any honeſt Man, who ſhall ſeem inclin'd and qualified to put them in Order and improve them. In the mean Time, he commits this Volume to the Mercy of the World, and prays for a Bleſſing on the impartial Reader.

⁂

A REGISTER AND CHRONICLE Ecclesiaſtical and Civil.

◆

JANUARY 1659-60. 11 *Car.* II.

SUNDAY *Jan.* 1.

The Year begins with the opening a Way to the King's Reſtauration, by the March of General Monk *out of* Scotland.

See Life of General Monk *by Dr.* Gumble, *by Dr.* Price, *and by Dr.* Skinner, *all in* 8vo. *And Account given by his Brother* Clarges, *at the end of Sir* R. Baker. *Life of Dr.* Barwick, *Engl.* 8vo. *p.* 222.

THE March of General *Monk*, in Concert with the Lord *Fairfax* and other *Engliſh* Friends, from *Scotland* towards *London*, in profeſs'd Favour of covering the Parliament from the Force of the Army; paſſing the *Tweed* this Day with ſix Regiments of Foot, followed the next Day by four Regiments of Horſe, in order to advance towards *Lambert*, who had ſuperiour Forces to oppoſe in and about *Newcaſtle.*

Who yet conceal'd his Intentions; and had refus'd all Correſpondence with the King or his Friends.

General *Monk* conceal'd his Intentions with the utmoſt Secrecy and Reſerve, not admitting his moſt truſty Friend Colonel *Clobery*, nor even his own deareſt Brother into the deep Secrets of his Heart, and abſolutely declined receiving from his Majeſty a Letter ſent to him, or any other Meſſages whatſoever: For he learn'd not only from the Falſhood of thoſe Enthuſiaſtick Officers that hitherto almoſt filled his Army, and were thoroughly inſtructed in *Cromwell's* Arts and Deceits, but alſo from the clancular Slyneſs of ſome, who deſired to be thought as much in the King's Intereſt as any, that no Mortal was to be truſted raſhly. —The utmoſt he would promiſe to any Man living, was, that he would oppoſe the ravaging Tyranny of ſome who lay in wait to deſtroy the Liberty of the Common-wealth, and trampled upon the Authority of the Parliament.

Declaring only for the Liberty of the Commonwealth, and the Authority of the Parliament.

MONDAY *Jan.* 2.

The Court at Bruſſels *had no Correſpondence with any depending on General* Monk, *but Colonel* Clobery *and Mr.* Otway.

And had yet no Hopes of Monk *himſelf.*

Appendix to the Life of Dr. Barwick; No. xx.

A Letter from Chancellour Hyde *to Mr.* John Barwick *in* London, *dated* Bruſſels, January 12, 1660. *N. S.*

—I ſend you herewith two Letters from the King to your two Friends, which is all that his Majeſty can think of in order to *Monk*: Since he knows there is a Letter for him from the King, and has no mind to receive it, he would have the ſame Shyneſs or Perverſeneſs, if there were another ſent, or any Meſſenger employed to him. It is ſtrange he, nor any of his Friends, ſhould not let the King know of their Purpoſes, if indeed he has any good Purpoſes towards his Service. The whole Dependance the King hath of any Good from him, is from your Negotiation, and therefore the Service cannot be valued enough: And I hope you will perſuade Mr. *Otway* to purſue it effectually.

Redman gone to Ireland to prepare an Intereſt there.

The King is glad *Redman* is gone for *Ireland*, where ſomewhat will be done, when the Work is begun in *England*: Otherwiſe I do not ſuppoſe that much can be done there to any Purpoſe. I do not underſtand *Ludlow's* Part in this Buſineſs, nor to which Party he is inclined———

January 1659-60.

The K[illegible] Friends [illegible] Hopes [illegible] the Confu[illegible] Army.

But were afraid of [illegible] of a Parliament [illegible] again.

And a Damp thereupon [illegible] on the Spirits of all the [illegible] Party.

Upon Conſideration of the [illegible] fered to me, ſince it [illegible] and to [illegible] well to [illegible] Di[illegible] from [illegible] Moment of the Court of [illegible] Care ſhall be taken, when the [illegible] Temper may appear to a [illegible]. I cannot enough wonder that many [illegible] reaſonably believe, that it was [illegible] as it was poſſible, and to keep them [illegible] from [illegible] Activity againſt a Power, which was unqueſtionably able to ſacrifice them to its Jealouſy or Diſpleaſure: I ſay, I wonder that theſe very Men, who I preſume are ſtill entire in their Principles, ſhould not now think it ſeaſonable to conſult together, how to make the right Uſe of theſe Diviſions and Diſtractions, and by conferring with other Perſons of Honour and Quality (who have been of other Parties, and are now ſufficiently puniſhed for having been ſo) find a Way how to provide for their own, and their Country's Security and Happineſs; and to prevent that ſharp Remedy, which in curing the Diſeaſe may kill the Patient. I do heartily wiſh that our ſick Friend (who I hope hath by this Time recover'd a good Degree of Strength) were now in *London*, as well for temporal as ſpiritual Conſiderations; and I believe he would find Opportunity to do Good with ſome Perſons, who are never to be approached but by Men, if not of their own chuſing, yet of thoſe in whom they have entire Confidence.

Poſſibly meant of the King's returning with a Foreign Power.

Biſhop of London or of Sarum.

Since I writ this, I have received your's of the fixteenth, which ſhould have come to me the laſt Week; and by Letters of a later Date, I find ſo great a Change in all your Affairs, that I know not what to ſay. But if the *Rump* be re-eſtabliſhed, and with that Reputation and Triumph it ſeems to carry with it, we have miſtaken our Meaſures, and are for the preſent caſt further back than we had Reaſon to fear, and muſt look about us 'till we can ſee more Light; but I have yet ſome Hope from the Temper of the City, which ſee their Slavery again at the Door, and from the Deſpair of *Lambert*, and thoſe who have adher'd to him, of all which we ſhall ſee the Effects very quickly, as I believe you do at this Time ſee the utmoſt that can be expected from either.

The Rump re-eſtabliſh'd was an ill Change of Affairs, that caſt back the Hopes of the Royal Party.

Yet they depend on the Temper of the City, and the Deſpair of Lambert *and his Army.*

Give me Leave in a Word, before I conclude, to aſk you a Queſtion concerning a young Gentleman, the Son of a good Father, Mr. *Wickham*, a Fellow of King's Colledge in *Cambridge*: I have ſeen him, and then he accidentally mention'd you, as a Perſon to whom he was known; and ſeemed to know, that you held Correſpondence with me: I have never ſince heard from him, I pray, let me know what your Opinion is of him, and where he is. Since this was writ, which I intended Mr. *Alleſtrey* ſhould have brought to you, the King hath received your's of the nineteenth of *December*, to which there is no Occaſion to reply; ſince my Lord *Mordaunt*, who takes the Charge of this, can enlarge upon all Particulars. Mr. *Alleſtrey* ſtays to be ſent upon the next Occaſion. The King's Letter with A upon it [is for Mr. *Otway*,] the other for his Friend Colonel *Clobery*. You will diſpoſe of them accordingly. I am, Sir,

Dr. Tobias Wickham, *inſtall'd Dean of* York, *Mar.* 31. 1677. *he had been Fellow of* Trinity-Hall *in* Cambridge, *and one of the Proctors of that Univerſity in* 1649. *He died* Anno 1697. *I ſuppoſe at* York, *and was interr'd in that Cathedral, Son of* Hen. Wickham, *D.D. Rector of* Bedall *and* Bolton Percy *in* Yorkſhire, *Prebendary of* Southwell, *and Archdeacon of* York, *and Chaplain to* Ch. I.

The Lord Mordaunt *was* John *ſecond Son to* John *firſt Earl of* Peterborough. *He was, in reward of his Loyalty, by Letters Patent* Jul. 10. 11 Car. II. *created a Baron, Lord* Mordaunt *of* Rygate; *and on the Death of his elder Brother* Henry *Earl of* Peterborough, *ſucceeded to that Honour*, &c.

Mr. Otway *was now going into* Scotland *to Colonel* Clobery.

Received *Jan.* 12.

Your very affectionate Servant,

HYDE.

The King's Letter to Mr. Otway. Bruſſels, *Jan.* 8. 1660.

Appendix to the Life of Dr. Barwick, 8vo. No. xix.

The Perſon * through whoſe Hands this comes to you, hath enough informed me of your great Affection and Zeal to my Service, and of the Pains you have taken to advance it, of which you may be confident I have the Senſe I ought to have.

I have writ to your † Friend, which you will deliver to him, and uſe your Intereſt in him, that he may take my Buſineſs to Heart, and purſue it with his utmoſt Induſtry and Dexterity. I hope the Iſſue will be good for us all; and you will find that I can never forget your Part, and that I ſhall always be

Your affectionate Friend,

CHARLES R.

* *Mr.* John Barwick.

† *Colonel* Clobery.

On the backſide of the Copy which was given me of this Letter, and ſeems to have been taken many Years ſince among other Minutes relating to this Gentleman's great Services, it is obſerved that he made it his Buſineſs ſeven Years together to bring over his two Brothers in Law to the King's Intereſt; and that the whole Deſign of *Monk*'s Army coming againſt *Lambert*, and *Redman*'s joining *Monk* with the *Iriſh* Brigade then lying in *Yorkſhire*, was laid and contriv'd at his Chambers in *Gray's-Inn*, between him and his two Brothers in Law, without the Privity of any one but Mr. *Barwick*.

The ſignal Services of Mr. Otway, *afterward Sir* John Otway.

Note of the learned Editor of the Engliſh Life of Dr. Joh. Barwick, 8vo. p. 474.

The other Changes and Fluctuations had ſtill adminiſtred ſome hopes to the King, and the daily breaking out of new Animoſities amongſt the chief Miniſters of the former Miſchiefs, diſpoſed Men to believe that the Government might at laſt reſt upon the old Foundation. But this ſurprizing Reſurrection of the Parliament [*Dec.* 26. 1659.] that had been ſo often exploded, ſo often dead and buried, and was the only Image of Power that was moſt formidable to the King and

Other Changes had given ſome Hopes of reſting on the old Foundations at laſt.

Lord Clarendon's *Hiſtory, Fol. Vol.* III. p. 552.

January 1659-60.

and his Party, ſeem'd to pull up all their Hopes by the Roots, and was interpreted by that Party as an Act of Providence to eſtabliſh their monſtrous Murders and Uſurpation. And it may be juſtly ſaid, and tranſmitted as a Truth to Poſterity, that there were very few Men who bore a Part in theſe Changes and giddy Revolutions, who had the leaſt Purpoſe or Thought to contribute towards the King's Reſtauration, or who wiſh'd well to his Intereſt; they who did ſo being ſo totally ſuppreſſed and diſpirited, that they were only at a Gaze, what Light might break out of this Darkneſs, and what Order Providence might produce out of this Confuſion. This was the true State of Affairs when the King returned from *Fuenterabia* to *Bruſſels*, or within few Days after; and therefore it is no wonder that there was that Dejection of Spirit upon thoſe about his Majeſty; and that the Duke of *York*, who ſaw ſo little hope of returning into *England*, was well pleas'd with the Condition that was offer'd him in *Spain*, and that his Servants were impatient to find him in Poſſeſſion of it.

The Royal Party utterly diſpirited.

And the King and his Family brought unto Deſpair.

The Rump had created a *Council of State* to conſiſt of twenty one Members of the Houſe, and ten who were not Members. The Names of the twenty one Members were

A Council of State of thirty one.

Mercur. Polit. *by Order of Parliament*, 4to, No. 601.

The twenty one Members of the Parliament.

Sir *Arthur Haſlerigg.*
Colonel *Morley.*
Mr. *Wallop.*
Colonel *Walton.*
Mr. *Scot.*
Mr. *Love.*
Mr. *Weaver.*
Colonel *White.*
Mr. *Reynolds.*
Sir *James Harrington.*
Sir *Thomas Widdrington.*
Colonel *Dixwell.*
Mr. *Nevill.*
Colonel *Fagg.*
Mr. *John Corbet.*
Mr. *Thomas Challoner.*
Mr. *Say.*
Colonel *Marten.*
Lord *St. John.*
Mr. *Robinſon.*
Colonel *Thompſon.*

And this Day, *Jan.* 2. they reſolved upon other ten Perſons not Members, to fill up the Number of thirty one.

The Ten not Members.

Lord *Fairfax.*
General *Monk.*
Vice Admiral *Lawſon.*
Sir *Anthony Aſhley Cowper.*
Alderman *Foot.*
Alderman *Love.*
Mr. *Joſias Berners.*
Commiſſioner *Tyrrell.*
Robert Roll.
Slingsby Bethel.

The Quorum of this Committee of State to be nine, of which ſix Members of Parliament, their Continuance till the firſt of *April* 1660.

The Houſe took into Conſideration the Act for the *Council of State* with Inſtructions, and paſſed the ſame.

The Houſe ordered a Bill to be brought in to enjoyn all Members that now ſit, or ſhall ſit in Parliament, to take an Oath of Renuntiation of the Title of *Charles Stuart*, and the whole Line of the late King *James*, &c. read the firſt Time *Jan.* 3.

An Oath to renounce the Title of Charles Stuart, *and the whole Royal Family.*

Reſolved, that all Officers who were in Commiſſion on the eleventh of *October* 1659, and all other Officers and Soldiers in the late Defection and Rebellion, who have already ſubmitted, and ſuch as ſhall hereafter ſubmit themſelves, and have returned, or ſhall return to their Duty and Obedience to the Parliament before the ninth Day of this inſtant *January*, ſhall be and are hereby pardoned and indemnified for Life and Eſtate: Provided that this Vote ſhall not extend to the pardoning of wilful Murder.

And it is Ordered, that all ſuch of the ſaid Officers and Soldiers, who ſhall ſo return to their Duty and Obedience to the Parliament, ſhall be diſpoſed of by the Council of State, Commiſſioners for Management of the Army, or General *Monk*.

Reſolved, that *John Lambert*, Eſq; ſhall be included in this Vote.

Ordered, that it be referred to the Council of State, to ſee that this Vote be put in Execution.

The Order of Parliament ſo entirely ſtript *Lambert* of his Army, that there remain'd not with him above one hundred Horſe: All the reſt return'd to their Quarters with all Quietneſs and Reſignation; and himſelf was ſome time after committed to the Tower. The reſt of the Officers of the Army, who had been formerly caſhier'd by the Parliament, and had reſum'd their Commands that they might break it, were again diſmiſſed from their Charges, and committed Priſoners to their own Houſes. Sir *Henry Vane* and divers other Members of the Houſe, who had concurred with the Committee of Safety, were likewiſe confined to their own Houſes. So that the Parliament ſeem'd now again poſſeſſed of a more abſolute Authority than it ever had been, and to be without any Danger of Oppoſition or Contradiction.

Lord Clarendon's *Hiſtory, Fol. Vol.* III. *p.* 552.

TUESDAY, *Jan.* 3.
All the Garriſons had now ſubmitted to the Parliament, who thereupon took all poſſible Care to gratify the Officers and Soldiers, to keep them in the better Obedience to them.

A Letter from Colonel *Overton* from *Hull* of the thirty firſt of *December* was read in the Houſe. Referred to the Council of State to ſee the Garriſon of *Hull* well provided for. Reſolved, That the Money received from the Commiſſioners of Exciſe by Colonel *Overton*, to ſupply the Neceſſities of the Soldiers in *Hull*, be allowed upon Account.

Mercur. Polit. *by Order of Parl.* 4to, p 1001.

A Letter from Colonel *William Lockhart*, Governour of *Dunkirk*, of the thirty firſt of *December*, was read in the Houſe, expreſſing the joyfil and acceptable News of the Parliament's re-ent'ring upon the Exerciſe of their Authority, — and how extraordinary and almoſt miraculous the Workings of God have been in bringing back their laſt Return, and how happily advantageous it is likely to prove to all the three Nations. —I thought the great

Ibid. p. 1002.

Mr. Tho. Fuller, *Fellow of* Chriſt-College, Cambridge, *was now Chaplain to Colonel* Lockhart *Governor of* Dunkirk. *Afterward Rector of* Nanby *in* Lincolnſhire, *and of* Willingale Doe *in* Eſſex, *D. D. Nephew to the Archbiſhop of* Caſhal *in* Ireland, *and elder Brother to Dr.* Sam. Fuller *Dean of* Lincoln.

Importance of this happy Day would have its Effects upon the Spirits of our Enemies round about us, as well as upon our own, though in a different Manner: And therefore to expreſs our Joy, and to intimate unto them the juſt Cauſe of their Sadneſs, I have this Night ordered all our great Guns, both by Sea and Land, to proclaim our Exaltation and their Diſappointment. I ſhall daily pray, that God would crown your Counſels and Endeavours with Succeſs anſwerable to the honeſt and peaceable Expectation of the Nations under you; and do for my own Part give myſelf up entirely to be diſpoſed by you, as becomes him who is ſo really and without Reſerve,

May it pleaſe your Honours,
Your Honours moſt humble,
faithful, and obedient Servant,
William Lockhart.

Dunkirk, Dec.
31, 1659.

The Houſe ordered Thanks to the Colonel and the reſt of the Officers in *Dunkirk* to be ſent in a Letter to them: And it is referred to the Council of State to take Care to ſupply *Dunkirk* Soldiers with Clothes, Shoes, *&c.* Reſolved, That all the Forces which came from *Portſmouth* be included in the Month's Pay, *viz.* Colonel *Farley*'s Regiment and Colonel *Riche*'s; and that a Fortnight's Pay be paid to the Troops that come out of *Oxfordſhire.*

The March of Gen. Monk: *His Receipt of a Letter from the Speaker, without Order for coming to London.*

Life of General Monk *by Dr.* Skinner, 8vo, *p.* 181.

General *Monk* had took up his firſt Night's Quarters at *Wellar* in *Northumberland*; where, late in the Night, he received a ſhort Letter from the Speaker, dated *Decemb.* 27, informing him of their Return again to the Government, with ſome Acknowledgment of his Prudence and Fidelity in their Service, but not one Word of Order for his March towards them; which though he prudently conceal'd, yet it did inwardly diſpleaſe him. But his greateſt Surpriſal was from their ſo ſudden Return into Power, when having now ſo conſiderable an Army which had ſubmitted to them, it would lead them into a leſs Dependence on himſelf, and before he could march to them, they would have ſo ſhifted Commiſſions in *Fleetwood's* Army, and fix'd them into ſo perfect Obedience to the Parliament, as he ſhould not be able to play them that Game, which he had intended when he got well into *London*. But that the Juncto might be told how welcome their Letters were to him, he commanded they ſhould be read next Morning at the Head of the Regiments, being drawn up in the Snow; and to keep themſelves warm, they made loud Acclamations for the Reſtauration of their Maſters, reſolving that they would march onwards, and have the Satisfaction to ſee them in their Seats.

Conceal'd and ill reſented by him.

He marches on with cold Entertainment.

Gumble's *Life of Gen.* Monk, 8vo, *p.* 198. *and* Skinner, *p.* 181.

On *Jan.* 2. the General kept on his Way towards *Morpeth*; but becauſe it was too long a March for his Army in ſo deep a Snow, he ſtaid at a Village in the Mid-way for a Night, and took up his Quarters (which were worſe than thoſe in *Coldſtream)* at the Vicar's Houſe of the Pariſh. — The Miniſter was repreſented to be an honeſt Man, but either that was Faſting-Day with him, or elſe he wanted one Qualification of a good Paſtor, to be given to Hoſpitality; the Houſe was not ſtor'd for a General's Quarter, *&c.*

The Eye Witneſs Mr. Gumble, *in Life of* Monk, *p.*199.

This Night, *Jan.* 3. he quarter'd at *Morpeth*. In the Way he was entertain'd with his whole Train by an honeſt old Knight at his Houſe, very kindly and nobly; and at Night the High Sheriff of *Northumberland*, with all the principal Gentry of that County, attended him, and were entertained by him very magnificently.

His Chaplain had privately ſounded his Intentions, and thought him fully diſpos'd to ſerve the King.

See Life of D. of Albemarle *by Dr.* Price, 8vo.

Juſt before his March from *Coldſtream*, his other Chaplain, Mr. *Price*, having no Opportunity in the Day-time of private Acceſs to him, took Occaſion by the Help of a Corporal, who that Night commanded the Guards, to enter his Chamber about two in the Morning, where he found the Door only latch'd, and the General, being weary of his narrow uneaſy Lodging in his Bed, was ſleeping in his Clothes, having laid himſelf down on a Form, and reſted his Head on the Side of the Bed, with a Fire and Light in his Room. At his Approach, the General (who was never a ſound Sleeper) preſently awak'd, and enter'd into much ſecret Diſcourſe with him; who freely repreſented to him, how much his Obligation and Safety were equally concerned, in complying with the Deſires of the better Part of the Nation, by endeavouring their Settlement according to the ancient and known Laws. To which the General reply'd, That *he very well knew what he would have, nor ſhould he be wanting therein, ſo ſoon as he could find himſelf in a Capacity of Effecting it, of which he had now ſomewhat more Hopes than formerly.* And then kindly taking him by the Hand, very ſolemnly and devoutly told him, *By God's Grace I will do it.* His Chaplain then took the Boldneſs to let him know how much he had diſoblig'd a great Part of the Nation, and contracted his own Intereſt into a narrower Compaſs, by declaring ſo ſtrictly for the Parliament as it ſate, *October* 11. To this the General anſwer'd with ſome Earneſtneſs; *You ſee what People they are who are now about me, by whoſe Advice and Direction ſeveral Things are tranſacted and written. There are Jealouſies enough upon me already, and the leaſt Appearance of any Diſlike would make them greater. But though* (as he told him) *he had been paſſive in allowing ſome Proceedings, yet he was reſolved not to act by them.* This put an End to the Diſcourſe, and his Chaplain, craving Pardon for this Interruption, left him to the remaining Part of his Repoſe. —Hence the impartial Reader may diſcern the Envy and Prejudice of *their* Opinions, who have thought that General *Monk* did govern his Reſolutions by the Events that fell in his Way, without endeavouring to bend and incline thoſe Events to a Compliance with his own Reſolution.

Admiral Mountague *afterward Earl of* Sandwich, *an intimate Friend of* Monk, *did believe that his Stay in* Scotland, *was to wait for an Opportunity of ſerving the King.*

MS Journal of Sir Edward Mountague *in* September 1659. *Fol.*

I have ſpoken (writes *Mountague* in his Journal) with one that was at *London* in the moſt intimate Councils about pulling down *Richard*, and am aſſured that General *Monk* was applied to in *Scotland* to ſtick unto *Richard*, and was offered to have twenty thouſand Pounds *per Annum* ſettled upon him; and he would not be engaged, but ſent Word, that the ſaid Revenue would do *Richard* more Good than his ſticking to him. Further I am aſſured, that notwithſtanding the aboveſaid, yet *Richard*'s Party wanted not Power to have ſuppreſſed *Fleetwood* and *Deſborough*, and over-ruled the Army; but then it muſt have been by the Lord *Falconberg*, the Earl of *Carliſle*, myſelf, Colonel *Ingoldſby*, and others, who they thought would certainly bring in the King; which at that Time they choſe to ſhift off unto the very laſt Extremity. Then they let in *Vane* and *Haſlerigge*, *Nevil* and other Common-wealth's Men, upon fair Promiſes from them not to overturn the Government; but they proved perfidious, and brought in the *Rump*, which Inconvenience might have been prevented, if *Richard* had not diſſolved, but prorogued, his Parliament for a few Months. For that Parliament had much of the Intereſt of the Nation in it: And though the *Rump* ſhould have got into the Saddle, yet that Parliament Intereſt would have procur'd it to meet again in deſpite of all Oppoſition. So as the Diſſolving that Parliament is held the great and fundamental Error of that Alteration of Government.

A pretended Letter of General Monk *before his leaving* Scotland *to the King, offering and promiſing to ſerve him.*

Mr. Toland *ſaid, he had the Letter, but does not tell us whether Original or what Copy.*

Nor does he produce the full Tranſcript of it.

London, 1714. 8vo. *p.* 37.

The well known Writer of the *Art of Reſtoring*; *Or the Piety and Probity of General* Monk, is bold to ſay, Notwithſtanding my Lord *Clarendon* affirms, that the General wrote nothing to the King from *London*; yet which determines the Matter at once, (and which determined me) I have a Letter he ſent the King from *Edenborough*, juſt upon his March into *England*, and I believe it was carried by the Gentleman that *Ludlow* affirms was ſent to him into *Scotland* by the King. It is not a little remarkable, that this Letter contains in Subſtance the very ſame *Propoſitions* which my Lord *Clarendon* acknowledges *Monk* had ſent the King, in a verbal Meſſage by Sir *Richard Greenvill*.

And therefore tho' he profeſſes he has no reaſon to ſuſpect its being genuine; yet he allows it to be poſſibly ſpurious.

And it ſeems to be his own Invention, to ſet forth what he calls the Diſſimulation, Treachery *and* Perjury *of* Monk, *and of the late Miniſter, whom he calls Sir* Roger, *writing a like Letter to the Court of* Hanover.

The Letter as produc'd by Mr. Toland.

I queſtion not, but your Majeſty is very well knowing of the Power which for ſome Years paſt I have had in governing the *Engliſh* Army here in *Scotland*; which Power, when I had once obtained, I did reſolve (as much as in me lay) to keep, until a fit Time and Opportunity ſhould offer itſelf, that I might employ it for the Glory of God, and the Good of your Majeſty, whoſe faithful Subject I humbly acknowledge myſelf to be. —I had never a better Opportunity of doing my Country Service (in freeing them from their *Egyptian Bondage*, as I may term it) and in reſtoring the Crown to the right Owner thereof; which if poſſible to be done, ſhall be done with as much Care, Safety, and Diligence, as God ſhall enable me, and that with as little Wrong as may be, either to King or Subject. —I ſhall trouble your Majeſty with little more at preſent, but to let you know that my Hopes are, that you would be pleas'd to have that Confidence in me, as not to credit any Rumour or Reports, that may ſeemingly contradict what I have *herein propoſed*; *for as for that, I would have your Majeſty be confident, that I ſhall not value neither the ill Will, nor yet look upon the Favour of any, who ſhall appear in Oppoſition to a Thing that I have ſo really purpoſed; ſo long as God and my Conſcience perſuades me, that in ſo doing I ſhall accompliſh a good Work, both for his Glory and my Country's Good. And yet I think fit to carry as fair a Correſpondence as I can, with thoſe that have taken upon them the Authority in* England. *To that end I have Thoughts of going to* London *ſuddenly, that I may ſee their Actings, and order Things there ſomewhat for my Advantage.*

If this Letter be genuine as (ſaith the Relator of it) I have no Reaſon to ſuſpect the contrary, then it will only follow, that either my Lord *Clarendon* did not know every Thing, or would not tell all he knew: And if it ſhould be ſpurious (as poſſibly it may) yet ſince all the reſt of the Letters are inconteſtably authentick; ſo *Monk*'s Diſſimulation, Treachery, and Perjury are like to remain unparallell'd in Hiſtory.

WEDNESDAY, *Jan.* 4. *The Houſe faſt and pray within their own Walls.*

Mercur. Polit. *by Order of Parliament,* 4to. No. 601.

This Day the Houſe obſerved a Day of Humiliation within their own Walls. Ordered, That the Miniſters who aſſiſted this Day before the Parliament, in carrying on the Faſt and Humiliation appointed, have the Thanks of this Houſe.

The Iriſh *Brigade under* Lambert *deſert him, and declare for the Parliament.*

A Letter from the Regiment of Foot in the *Iriſh* Brigade, near *Beadle* in *Yorkſhire*, brought up by Captain *John Jeacock*, was read in the Houſe.

Mr. *Speaker*,

This Day the Regiment of Foot that came lately out of *Ireland*, unanimouſly declared, both Officers and Soldiers, for the Reſtoring of the Parliament of *England* lately interrupted; and we are now upon our March Day and Night, until we be clear of the Quarters of the reſt of the Forces. The *Iriſh* Horſe and we have quartered at a Diſtance of late, by which Means we have had no Concurrence with them, but we daily expect to hear of their declaring the ſame alſo, &c.

Captain *Jeacock*, the Meſſenger, was called in, and being at the Bar, made a Relation to the Parliament of the Proceedings of that Brigade ſince the late Defection, and of their declaring for the Parliament: And it is referred to the Council of State to recompence the Meſſenger, and other faithful Officers with Preferment according to their Merit.

A De-

And ſo does the whole Army in Ireland.

A Declaration of the ſeveral Officers of the Army in *Ireland* was read, entituled, A Declaration of ſeveral of the Officers of the Army in *Ireland*, on behalf of themſelves, and thoſe under their Commands, holding forth their ſtedfaſt Reſolutions to adhere to the Parliament in Defence of the Privileges, and the juſt Rights and Liberties of the People of theſe Nations, as Men and Chriſtians.

Mercur. Polit. Nº. 601. 4^{to}. *p.* 996.

Several other Declarations ſent up to the Parliament from the Officers and Soldiers in their Country Quarters; particularly from Major *Unton Crook*, and his Troop of Horſe at *Warmiſtre* in the County of *Wilts*, that they would pay no Obedience to any other Government over theſe Nations, but that of a free regulated Common-wealth, and that they do renounce and profeſs againſt any King, ſingle Perſon, or Houſe of Peers, and particularly againſt *Charles Stuart*, and his Family.

Life of General Monk *by* Tho. Gumble, *D.D. one of his Chaplains*, Lond. 1671. 8^{vo}. *p.* 200.

At *Morpeth* this Day *Jan.* 4. General *Monk* was attended by the Sword-Bearer of *London*, with an Expreſs of Letters from the Lord Mayor and Common Council of the City, and a Declaration of their Deſires of a full Parliament, wherein they might be repreſented, they alledging that in the preſent Aſſembly, they had never a Member to repreſent their renowned City. There came alſo the Sword Bearer of *Newcaſtle*, with Complements and kind Invitations from that Town.

The Rump take Care to publiſh that Monk *and his Army are for them: And imply that he need march no farther, in caſe* Lambert *and his Forces ſubmit.*

Mercur. Polit. by Order of Parl. Nº. 601.

Whitehall, Jan. 4. This Night came a Meſſenger with Letters from General *Monk*, who was at *Kelſall* in *Scotland*, wherein is ſignified the continued Reſolution and good Condition of his Army for the Parliament, intending to march on, in caſe the Forces in the North ſhould not conform to the Commands of Parliament.

Of which Diſperſion and Submiſſion they give their own Account.

The ſame Meſſenger giveth an Account of this great News: That as he came on the Road by *North-Allerton* in *Yorkſhire*, he found Major General *Lambert* was here with only about fifty Horſe, the reſt of the Forces having ſubmitted and declared for the Parliament, as himſelf alſo hath done; and the Forces all are diſperſed into ſeveral Quarters, expecting what Order will be ſent from hence for the diſpoſing of them for the Service of the Common-wealth. The ſame Meſſenger coming alſo by *York* ſaith, that the Lord *Fairfax* being there with about 2 or 300 Horſe, and Colonel *Lilburne* likewiſe with ſome Troops, had both of them declared for this preſent Parliament, together with the City of *York* itſelf. So that by the good Hand of God, the Affairs of the Commonwealth in all the three Nations are in a miraculous Manner reduced to a quiet State (as it were in an inſtant) under the Obedience of the Parliament.

And triumph in having the three Nations reduced to their Obedience, in a miraculous Manner.

The ſurrendry of York *to the Lord* Fairfax *is beſt related by Colonel* Philip Monckton, *a Royaliſt and chief Agent in it.*

MSS. Papers of Sir Philip Monckton *in the Hands of his worthy Grandſon* Joh. Monckton *of* Yorkſhire, *Eſq;*

Surrendry of York *to Lord* Fairfax *related by an Eye-Witneſs and chief Agent in it.*

While General *Monk* was ſtirring in *Scotland*, he ſent a Letter by Mr. *Thomas Clarges* to Mr. *Bowles* of *York* to get that City for him (this Letter was in effect to my Lord *Fairfax*) who gave Mr. *Bowles* order to communicate it to myſelf, and to deſire the Concurrence of my Counſel in carrying on the Deſign to effect the General's Deſire. He withal told me, that there were ſome things that made them ſcruple at the Undertaking. As *firſt*, they did fear that his Majeſty's Party would not be reconciled to them, if by this Undertaking they reſtor'd his Majeſty. The *next*, that if they fail'd in the Surpriſal of the City, they had no place of Retreat. To the firſt, I told him, that I hop'd his Majeſty's Party would be govern'd by Reaſon, *&c.* As to the next; I told him, he need not fear of Succeſs: For *Lambert* was under that influence of Popery, and had ſo many *Papiſts* with him, that *God would certainly deſtroy him*; and although the Attempt was ſeemingly hazardous, yet I would willingly engage all that was dear to me, with them in the Undertaking, in Confidence that *God would confound him.*

After this he told me, that the Lord *Fairfax* deſired me to engage Sir *Hugh Bethel* on his Majeſty's Account: Upon which I ſent Cornet *Bacon* to Sir *Hugh Bethel*, to acquaint him with what my Lord General had deſir'd, and what the Lord *Fairfax* did intend as to the getting of *York*: And although I had not Commiſſion from the King to aſſure him, that by reſtoring of him, he ſhould not loſe thoſe Lands he held of the Crown (which by his Service in joining with my Lord *Fairfax* he would well deſerve, and better) yet to free him from any ſuch Apprehenſion, I would give him as much of my own Eſtate in exchange: He moſt generouſly return'd me Thanks for the Proffer, and ſent me Word, that he would not only adventure *that*, but *all* that he had to reſtore the King.

Lambert *for Quakers and Papiſts.*

To animate Mr. *Bowles* and thoſe he conſulted with, I told them, that whatever were the Diviſions and Differences heretofore among *Proteſtants*, it concern'd them now to lay aſide all their Animoſities, and unite both Hearts and Hands to preſerve themſelves; for *Lambert* would draw the *Quakers* into his Army as ſoon as he could, and under that Notion the *Papiſts* would come in amongſt them; and then all eminent *Proteſtants* both for King and Parliament would be ſeized on, under a new Notion of the *diſſatisfied Party*: After which *Lambert* would declare himſelf both *King* and *Papiſt*, and by that, and his ſecuring the eminent *Proteſtants*, cut off all the King's Friends both at home and abroad.

The [illegible] had given out their Orders (ſeveral of which were intercepted) for a [illegible] at Colonel Lilburne's Houſe in the New Park near York, upon the [illegible] (as they call it) where it was ſuppoſed there would have been a [illegible] Appearance, for they ſhould have come not only from all the [illegible] Counties of Yorkſhire, Durham and Lancaſhire, but even as far as Norfolk. But they were luckily prevented by the Riſing of the Lord Fairfax upon the third of December. My Lord thought it fitter for me to ſtay with Mr. Bowles, and adviſe with him upon all Occurrences, than to riſe with him, becauſe of the Name of an old Cavalier, and to give him what Aſſiſtance I could. In order to which I ſent twenty Men well mounted and arm'd to join with Sir Hugh Bethel's Body, under the Conduct of my Couſin Captain Edmund Monckton.

York commanded by Col. Lilburne.

Upon my Lord Fairfax his ſending of Mr. Bowles Word, that he would appear before the City by twelve a Clock upon New-Years-Day, he adviſed him to attain the Poſtern-Gate upon the ſouth Side of the River, and that they would have ſome Muſqueteers in Sir Thomas Widdrington's Houſe on the north Side of the River, that ſhould ſcour the Line, ſo as his Men might ſafely come to the Gate and force it. That Lord came before the Town at the Time as prefix'd: Upon his drawing down, Lilburne, who then commanded the Town, cauſed the Gates to be ſhut, and diſpoſed every Man to his Poſt, and cauſed Patroles of Horſe perpetually to cavalcade the Streets.

After my Lord had been before the Town two hours, and did not attempt it (as was adviſ'd) Mr. Bowles, who upon my Lord's Appearance had been menaced by a Patrole of Horſe, that if he ſtirred out of his own Houſe, he ſhould dye, came by Sir Thomas's Houſe, and gave me a Signal to follow him to a Garden where they uſed to converſe. Mr. Bowles ſaid, he wondred that my Lord did not attempt to enter, and aſk'd me what I thought of it: I told him that it was to be feared, that if the Enemy had not ſome Diverſion made by the Citizens, the Lord Fairfax would not be able to enter, before Lambert would arrive, who was marching with all the Speed imaginable.

Mr. Bowles deſired ——— to ſend to the Citizens to riſe, which he did; they ſent me Word they were ready, but that they would not riſe, unleſs I would head them: I told the Citizens whom they ſent to me, that my Appearance might be a Diſadvantage to the Service, for the Enemy might hap to ſay, it was a Cavalier Deſign for my being with them. But they being poſitive that they would not riſe without me; I told them, they ſhould find me in the Minſter, for there was a Neceſſity that they muſt riſe, and therefore let them repair thither upon the Tolling of the great Bell, and I would diſguiſe my being with them as well as I could.

When I had ſtayed a little with my Wife, I got a Horſeback, and went to the Port, where I found the Captain of Horſe and Mr. Martin Liſter (Lambert's Brother-in-law) going with a Paper of Terms to my Lord Fairfax, upon which my Lord's Party was admitted within few Hours, and Mr. Liſter went immediately away to Lambert, who was that Night at Rippon with his Army of Foot, from whence he ſent a Body of Four hundred Horſe to reinforce the Garriſon, which came to the Gates of the Town about two of the Clock in the Morning, and gave an Alarm to thoſe of my Lord's Party in the Town, but could not enter: For although Lilburne's Garriſon was in Town, thoſe that my Lord ſent in command kept Guard, and the next Morning turned Lilburne and all his Horſe out of Town: As ſoon as Liſter came to Lambert, and told him what had happened at York, he diſguiſed himſelf and left his Army. So the General came from Coldſtream with his little Army to York undiſturbed.

Confirmation of the Suſpicion of Lambert being now a Papiſt.

The Reflections before made on Lambert *being a Papiſt, and having ſeveral Papiſts in his Army confirmed by other Authorities.*

Gumble's *Life of Gen.* Monk, *p.* 199.

The Night before we came to Morpeth, we had good Quarters, and were contented with what the Houſe afforded. This Gentleman was of the Romiſh Religion, and informed us that Lambert's Forces had quartered there, and told us plainly, *He had rather they ſhould have prevailed.* We had learned ſo much of good Manners, as not to be angry with him in his own Houſe, or for his private Opinion.

The ſecond Part of Foxes and Firebrands 1682. 8vo. *p.* 97.

Peter Talbot, afterward a titular Biſhop in Ireland, at the Funeral of Oliver Cromwell, walked in a mourning Cloak amongſt the Mourners: And upon General Monk's riſing in England to bring in our gracious Sovereign, this ſaid Peter Talbot went in Company with the then General Lambert to oppoſe the Duke of Albmarle's Deſigns: For theſe his good Feats, the Pope made him titular Archbiſhop of Dublin. Dean King's Wife, Mrs. Sarah King, can teſtify this for a true Narrative, if examined, and is yet living.

Not Lambert only, but Ludlow in Combination with the Papiſts.

Clarend. *Hiſt. Fol. Vol.* III. *p.* 366.

See the Lord Clanrickard's diſcovering a Correſpondence managed by a Fryar between the Popiſh Iriſh Clergy and General Ludlow in Ireland.

The King's Court at Bruſſels had yet no Eye towards the North; and ſeem'd to think nothing of Monk or Fairfax; but amus'd themſelves with the Hopes of Sir Thomas Middleton in North-Wales, and Lord Newport in Shropſhire,

Append. to the Engliſh Life of Dr. Barwick, No. xxi.

A Letter of Chancellour Hyde *to Mr.* John Barwick, *dated* Bruſſels, *January* 14, 1660. *N. S.*

SIR,

If my Lord Mordaunt be arrived (as I hope he is) you have received an Anſwer to all I had upon my Hand from you; and ſince his Departure I have not heard from you. This is only to ſend (which was not ready when he departed) the Commiſſion for Sir Thomas Middleton to be Commander in chief of the Counties *ſhire, and were even afraid that they two would not agree in their Meaſures.*

Francis *eldeſt Son of Sir* Richard Newport *of* High Ercall *in* Shropſhire; *for his Services to King* Charles I. *was created a Baron Lord* Newport *of* High Ercall, 14 Caroli Oct. 1642, *and dying* Feb. 8. 1650. *at* Moulins *in* France, *was ſucceeded by this Lord* Francis, *after the Reſtauration made Comptroller, and then Treaſurer of the King's Houſhold; Viſcount* Newport, 27 Ch. 2. *and Earl of* Bradford, 1694.

Counties of *North Wales*. [illegible] concerning *Shrewsbury*, [illegible] Commiſſioners to aſſiſt. If it were [illegible] that whole County likewiſe under [illegible] that will ſuit with good Acceptance of my Lord *Newport*, and the reſt [illegible] Commiſſioners of that County is not hard to gueſs; and yet no doubt they will be glad of any ſure Way to take *Shrewsbury*, and to have ſo good a Neighbour in *North Wales* as Sir *Thomas Middleton*. Therefore there is no other Way to prevent all Jealouſies and Miſtakes, but by bringing my Lord *Newport* or *Andrew Newport* and Sir *Thomas Middleton* together, who will eaſily agree and proſecute any noble Deſign, and ſecure one another. And this Mr. *Rumbold* and you will eaſily bring to paſs. We keep Mr. *Allesbury* for a few Days, for the next Diſpatch after the next Letters. God keep you, and Sir,

Your moſt affectionate Servant,

Received 26. HYDE.

[illegible] a Copy of [illegible] Commiſſion [illegible] 14. Jan. 1660. [illegible] Ibid. No. xxii.

THURSDAY *Jan.* 5. *The Rump think themſelves ſecure of* Ireland; *and thank the Officers who had put the Army into their Hands.*

Mercur. Polit. *by Order of Parliament,* No. 602. *p.* 1009.

The Houſe referred it to the Council of State to conſider how the Civil Power and Authority may be ſettled in *Ireland*, and to conſider how the Army in *Ireland* ſhall be governed.

The Houſe approved of what hath been done by Sir *Hardres Waller*, Sir *Charles Coot*, Colonel *Theophilus Jones*, and other the Officers of the Army in *Ireland* for the Service of the Parliament; and that the Thanks of the Houſe be given them for their good Service, to be ſigned by the Speaker, and ſealed with the Seal of the Parliament.

And now fearing no Oppoſition, they declare againſt admitting the ſecluded Members; however the Voice of the Nation without doors.

Reſolved, That upon the whole Matter of the Report touching abſent Members, the Parliament doth adjudge and declare, that the Members who ſtand diſcharged from voting or ſitting as Members of this Houſe, in the Years 1648 and 1649, do ſtand duely diſcharged by Judgment of Parliament, from ſitting as Members of this Parliament, during this Parliament: And it is ordered, that Writs do iſſue forth for Electing of new Members in their Places.

Gumble's *Life of* Monk, 8vo, *p.* 203.

General *Monk* was received at *Newcaſtle* with much Love and Honour, being met with great Multitudes of the common People upon the Road, before he entred into the Town, with great Acclamations, and railing upon *Lambert*, and crying up *Monk* to his Face, *that he looked like a General.*

Dr. Skinner's *Life of* Monk, 8vo, *p.* 182.

Lambert had long kept his head Quarters here at *Newcaſtle*, but he quitted them about the ſame Time that General *Monk* began his March from *Coldſtream.* For the ſame Meſſenger that brought to General *Monk* at *Wellar* the Letter from the Juncto, with the Account of rheir Reſtoration, left alſo their Orders at *Newcaſtle*, commanding the Army preſently to quit their Station there, and return directly to thoſe reſpective Quarters, which were aſſigned them by the Parliament before their Interruption.

Lambert *deſerted by his Army.*

Lambert's Army was in a fair Way of diſſolving themſelves before thoſe Orders arrived. But ſo ſoon as the Soldiers heard that *Fleetwood*'s Forces in *London* had deſerted their General, and ſubmitted to the Juncto, they were reſolved not to be exceeded by their Brethren in the Ways of Treachery and Falſehood; and therefore preſently all ſubmitted themſelves to the Orders of the Juncto, without expoſtulating one Word in behalf of *Lambert* their Leader, or once drawing a Sword for him; but ſhifting away to their ſeveral Quarters, they left him naked and deſtitute to the Cruelty of his Fortunes. He had been in the Head of an Army good enough to have fought them both; ſo that it was greatly admired he did not ſtay and charge General *Monk* in his March forward, or turn back upon the Lord *Fairfax* and his Forces, whom he might more eaſily have dealt with, before the Northern Army could have advanced to their Relief.

The Hopes and Fears of General Monk *inclining to reſtore the King appear beſt from the Letters of his Majeſty, and his firſt Miniſter Chancellour* Hyde.

The King's firſt Letter to General Monk *in* Scotland.

King Charles II. *to General* Monk, *ſuperſcribed* T. Collen, *dat.* Aug. 12, 1655.

English *Life of Dr.* Barwick 8vo. *Append. Num.* iii.

One who believes he knows your Nature and Inclinations very well, aſſures me, that notwithſtanding all ill Accidents and Misfortunes, you retain ſtill your old Affection to me, and reſolve to expreſs it upon the ſeaſonable Opportunity, which is as much as I look for from you. We muſt all wait patiently for that Opportunity, which may be offered ſooner than we expect: When it is, let it find you ready; and in the mean Time, have a Care to keep yourſelf out of their Hands, who know the Hurt you can do them in a good Conjuncture, and can never but ſuſpect your Affection to be, as I am confident it is, towards

Your very affectionate Friend,

CHARLES R.

A ſecond Letter of King Charles II. *to General* Monk *in* Scotland, *dated* July 21, 1659.

Printed in Ch. II. *added by* Philips *directed by* Charges, *at the end of Sir* Richard Baker, *Fol. p.* 673.

Mr. Nicholas Monk, *a reverend Miniſter, a Perſon of moſt firm Loyalty to his Majeſty, and the only Brother to Gen.* Monk, *came at this Time to* London *in his way to*

S I R,

I cannot think you wiſh me ill, for you have no Reaſon to do ſo: And the Good I expect from you, will bring ſo great a Benefit to your Country, and to your ſelf, that I cannot think you will decline my Intereſt. The Perſon who gives *to* Scotland, *from Sir* Hugh Pollard, *Sir* Tho. Stukeley *and other his Majesty's Friends in the West. His Business was to engage his Brother in his Majesty's Cause, being directed to receive further Instructions from Sir* John Greenvill, *who much incouraged his Undertaking, and shewed him those two Letters he had received from his Majesty, one to General* Monk, *and the other to himself.* Philips's Ch. 11. p. 671.

Mr. Clarges *took Care to provide a Frigot for the transporting of Mr.* Nich. Monk *to* Scotland, *and convey'd him safe on Shipboard, fully instructed how to manage his Negotiations with Caution, — but he brought back no Answer known.*

gives or sends this to you, hath Authority to say much to you from me, and if you once resolve to take my Interest to Heart, I will leave the Way and Manner of Declaring it entirely to your own Judgment; and will comply with the Advice you shall give me. The rest I refer to the Person who conveys this to you, and it is in your Power to make me as kind to you, as you can desire, and to have me always

Your affectionate Friend,

CHARLES *R.*

The King's Letter to Sir John Greenvill *of the same Date.*

I am confident that *George Monk* can have no Malice in his Heart against me which I cannot easily pardon, and it is in his Power to do me so great Service, that I cannot easily reward, but I will do all I can; and I do authorize you to treat with him, and not only to assure him of my Kindness, but that I will very liberally reward him with such an Estate in Land, and such a Title of Honour as himself shall desire, if he will declare for me, and adhere to my Interest: And whatsoever you shall promise to him on my Behalf, or whatever he, or you by his Advice, shall promise to any of his Officers, or the Army under his Command (which Command he shall still keep) I will make good and perform upon the Word of a King.

CHARLES *R.*

A Letter from Chancellour Hyde *to Mr.* John Barwick, *dated* Brussels 25 July, 1659.

Appendix to Barwick's *Life*, N°. x. *Colonel* Redman *and Colonel* Clobery.

No Correspondence with Scotland, *but by Col* Clobery, *who was there inclin'd to the Royal Cause, but it does not appear that he yet dar'd to propose it to Gen.* Monk.

— I know not what to say more of your Friends in *Ireland* and *Scotland*, the last whereof, I hope, may be of present Use; and a new Revolution may give the other an Opportunity to do what he intended. — We are not out of Apprehension, that any single Person chosen for the Government, may not, upon these general Rumours of Plots, do our Friends more Mischief in four and twenty Hours, than the Parliament and Council of State have done since their sitting: Therefore it will be no Wonder if the King be ready to do any thing in his own Person he shall be advis'd to by his Friends, or thinks necessary for their Preservation, upon which his own Interest so much depends. I wish you all Happiness, and am very heartily

Your very affectionate Servant,

HYDE.

A Letter from Mr. Chancellour Hyde *to Mr.* Barwick, *dated* Brussels July 28, 1659.

Appendix to the English Life of Dr. John Barwick, N°. xi. *p.* 433.

S I R,

—— the King is very well satisfied with the Account you have given him, and takes himself to be very much beholden to your Friend, who, in the Trouble he is in himself, takes his Business so much to Heart. His Majesty desires him to prosecute that of *Scotland* with as much Vigour as he can; and if *Monk* will resolve to declare for him, his Majesty will so fully trust him, as to be with him in his own Person. And he hath Reason to be confident, that he shall not find many considerable Enemies in the North of *England*. You may assure your Friend that he and his Friend shall find their full Accounts with his Majesty. The other Business of *Ireland*, I perceive, must attend some new Revolutions, which probably may be at Hand. —— I am, Sir,

If Monk *will declare for his Majesty, he would so fully trust him as to be with him in his own Person.*

Mr. Otway. *Col.* Clobery.

Your affectionate Friend,

HYDE.

A Letter of Chancellour Hyde *to Mr.* John Barwick, *dated* Brussels October 17, 1659.

Ib. Append. N°.xiv. *p.*451.

—— I hope that you continue your Solicitation with your Friends (and they their Zeal) both in *Scotland* and *Ireland*: And without doubt, if there be a good Disposition there, they shall be visited from abroad with such Assistance, as may encourage them. And if *Monk* can be brought to any Frankness, and will give any Encouragement to it, I doubt not but the King, or one of his Brothers, will be able to go to him, or near his Quarters, with a considerable Power: But it were well he would express himself, that he may be depended upon.——

Monk *could not be yet brought to any Frankness, or so to express himself that the King might depend upon him, and come himself, or send one of his Brothers to him.*

Your very affectionate Servant,

HYDE.

A Letter of Chancellour Hyde *to the same Friend, Mr.* Barwick, *dated* November 21, 1659. Brussels.

Ibid. Append. N°.xv. *p.*453.

—— I am sure I need not bespeak your Care in this Conjuncture, which requires it, for the Negotiation with *Monk*; nor could there be any Danger in the other Design of interfering; and you well know, your Friend did always wish, that it might first be proposed to him by another. Mr. *Rumbald* will be able to inform you from Time to Time, what Progress is made the other Way; and so you will easily help one another. I do confess to you, this Engagement looks as if he had somewhat else in his Mind, than to vindicate a Power that is not in Being. However, that only can be the Purpose of Sir *Arthur Haslerig*. I do hope this Change may restore your Friend in *Ireland* to Power again,

Col. Redman.

Sir Arthur Haslerig *was one of the famous five Members of* *of the House of Commons, whom the King had demanded as Traitors. He was now a considerable Commander in the Parliament Army, and one of the Chiefs of the Independant Republican Party.* *Hopes that* Clobery *intrusted and prefer'd by* Monk, *would prevail with him to declare for the King, which might make him superiour to* Lambert.

Col. Clobery.

again, however, that he will have an Opportunity [illegible] he hath a Mind to. —— I find in the [illegible] of *Monk's* [illegible] your Friend mentioned as a particular Councellor of his, and preferr'd by him; which I am heartily glad of, and hope that he will by Degrees prevail with the other so to declare himself, that he may be easily superiour to *Lambert* in Numbers, which yet I doubt he is not. I wish either of them had once done any of those Actions, as would make them irreconcileable to each other, and that some Blood were spilt between them. I am persuaded, the King is by this Time with his Face this Way, *&c.*

Your most affectionate Servant,

HYDE.

Ibid. Append. No. xvi. p. 467.

A Letter from Chancellour Hyde *to Mr.* Barwick, *dated* Bruſſels November 28, 1659.

Colonel Clobery *sent up by* Monk *to treat of an Agreement with* Lambert, *gives fresh Hopes of disposing* Monk *to the King's Interest.*

Col. Clobery.

—— I cannot but be very glad, that your Friend is one of those who is sent up from *Monk* to treat, because you will be able to make such Impressions in him, as may both dispose him, and enable him to dispose *Monk*; who if he be well inclined may be sure of Assistance, before he can be compelled to fight. And I cannot but hope, that some Account is given from him to the King himself; though you and I do not know of it. I will be sure to write to morrow for those two Letters to your two Friends, and I believe I shall know the next Week, the very Day when the King will be here. And I may tell you, his Majesty is very much deceived himself, if both Crowns are not fully resolved to assist him. ——

Colonel Clobery *and Mr.* Otway.

The two Crowns of France *and* Spain *were to assist the King, if not happily prevented.*

A Letter of Chancellour Hyde *to Mr.* John Barwick, *dated* December 5, 1659.

Append. No. xvii. *printed* Oct. 5. *but the Contents prove it* Dec 5.

Still a Question whether Monk *hath any Inclination to serve the King.*

—— I am still in hope (though only upon the Reason of it) that if *Monk* hath any Inclination to serve the King, he finds some Way to inform his Majesty of it; and then he would in Time receive any Assistance or Countenance he can wish, even by the King's own Presence, or his Brother's: And I am confident he will receive all the Encouragement that *France* can give him. I am of the Opinion, his Majesty will be here the next Week, or very soon after. I do not think any of our Friends will rise, 'till they have some Countenance from one of the Parties; and I observe by what you say, that *Monk* is much less Master than I thought him to have been of his own Army; yet he may quickly make himself stronger, if he take the right Way; whereas methinks, otherwise he stands in a very fair Way speedily to be broken, and his own Army will give him up. I confess I do not like the present Posture he is in. And this Agreement, how extravagant a one soever it be, will have for some Time the Reputation of a Settlement, 'till some new Breach appears, which should be hastened all that is possible. I know not what to propose; and I perceive very well, that you are very vigilant to do all that can be done: And you are a better Judge of that, than I can be at this Distance. How comes it to pass that *Tinmouth* was not possessed by *Monk*, if Sir *Arthur Hasterig* had the Command of it, who, I suppose, is with *Monk*? However, I am sure he cannot be compelled to fight, if he hath no mind to it, and may break *Lambert's* Army, if it shall press him. —— Do not Sir *Henry Vane* and Major *Galoway* act with the Committee of Safety, as much as any? Which I ask, because I have seen a Letter, as if they had taken some Offence, and refuse to bear a Part in the Government, and that *Fleetwood* is neither satisfied with *Monk* nor *Lambert*. I hope we shall shortly see more clearly through all. I have not Time at present to add more, but that I am very heartily, Sir,

Monk *not enough Master of his Army, and unless he make himself stronger, by taking the right Way, is in Danger to be broken, and given up.*

The Chancellour is afraid of an Agreement between him and Lambert.

Tinmouth *had declar'd against* Monk, *whose best way was to break* Lambert's *Army without fighting.*

Vane, Galoway *and* Fleetwood *were all discontented.*

Your most affectionate Servant,

Received *Dec.* 19. HYDE.

Amidst the dubious Hopes and Fears of the King and his Friends concerning the Inclinations of General Monk, *the usurping Powers had stronger Jealousies of him, and dreaded his Intentions of Bringing in the King, upon his first Motions towards* England.

Whitlock *now Keeper of the Seal, delivers his own and others Opinion, that General* Monk *made artful Delays to get Time, and be the better prepar'd to execute his Design of bringing in the King.*

Whitlock's *Memoirs, Fol. p.* 690. *b.*

Upon *Monk's* March from *Edenborough* towards *England, Nov.* 28, 1659. he sent Letters to *Fleetwood* full of Complements and Expressions of *his earnest Desire of a speedy Settlement of the present Differences: And because he perceived, in the Agreement signed by* Fleetwood, *that there are some Things remain there untreated of, and unagreed upon; it was the Resolution of him and his Officers to add two more to the Number, and to have Conference with the like Number to be appointed here, to put a final End to the Business, which he desired might be as soon as possible.*

Upon Consideration of this Letter, some of the Committee declar'd their Opinions, *That this was only a Delay in* Monk *to get Time, and be the better prepared for his* Design of bringing in the King, *and to bring the Army here and their Party into more Streights for want of Pay, which he had got for his Forces.* And therefore advised *to fall upon* Monk *presently, to bring the Matter to an Issue, before his Soldiers were confirmed, and* Fleetwood's *Army discouraged. But this Advice was not taken,* but a new Treaty consented to by Commissioners on each Part to be at *Newcastle*.

January 1659-60.

So again many ſuſpected Monk's *Deſign.*

Decemb. 24. 1659. Intelligence of Alarms taken by *Monk*'s Forces; and that he had taken many Scots into his Army: And that *Newcaſtle* was reſolute for *Fleetwood*'s Party; and that they *ſuſpected* Monk's *Deſign to be, to bring in the King.* ——

Whitlock's *Memoirs, p.* 691. *b.*

And eſpecially Whitlock *all along ſuſpected that Deſign of* Monk.

Decemb. 22. 1659. These Paſſages [of great Diviſions and Deſtructions in City, Country, Army, *&c.*] perplexed *Whitelocke*, as well as others, if not more; he all along *ſuſpecting Monk's* Deſign. The Lord *Willoughby*, and Alderman *Robinſon*, Mr. *G. Brown*, Mr. *Loe*, and others came to him and confirmed his Suſpicion in this Particular; and propounded to him to go to *Fleetwood*, and to adviſe him to ſend forthwith to the King at *Breda* [*Bruſſels*] to offer to bring him in upon good Terms, and thereby to get before-hand with *Monk*, *who queſtionleſs did intend to bring in the King. Whitelocke* upon ſerious Thoughts of this went to *Fleetwood*, and they had a long private Diſcourſe together; wherein *Whitelocke* told him, that by the Deſire of his Brother Sir *William Fleetwood*, and of the Lord *Willoughby*, Mr. *G. Brown*, Alderman *Robinſon*, Mr. *Loe*, and others, he was come to diſcourſe freely with him about their preſent Condition, and what was fit to be done in ſuch an Exigency as their Affairs were now in; that it was more than evident that *Monk*'s Deſign was to bring in the King, and that without any Terms for the Parliament Party; whereby all their Lives and Fortunes would be at the Mercy of the King and his Party, who were ſufficiently enraged againſt them, and in need of repairing their broken Fortunes.

Ibid. 692. *e.*

And would have put Fleetwood *upon the ſame Deſign, to have been beforehand with* Monk.

The Inclinations of the People were for reſtoring the King.

That the Inclinations of the Preſbyterian Party generally, and of many others, and of the City, and moſt of the Parliament's old Friends were the ſame Way; and a great Part of the Soldiers: And that thoſe here were revolted from *Fleetwood*, as thoſe in the North under *Lambert*; and thoſe at *Portſmouth* and other Places.

That *Monk* would eaſily delude *Haſlerigge*, and the reſt of the old Parliament Men, and that all the incenſed Lords and ſecluded Members would be and were active in this Deſign: So that *Whitelocke* ſaid, the Coming in of the King was unavoidable; and that he thought (ſeeing that muſt be) that it was more Prudence for *Fleetwood* and his Friends to be the Inſtruments of bringing him in, than to leave it to *Monk*. For by this Means, *Fleetwood* might make Terms with the King for Preſervation of himſelf and his Friends, and of that Cauſe in good Meaſure in which they had been engaged; but if it were left to *Monk*, they, and all that had been done, would be left to the Danger of Deſtruction.

His coming in would be unavoidable.

More prudent for Fleetwood *to do this Work himſelf, than to leave it in the Hands of* Monk.

Whitelocke therefore propounded to *Fleetwood* —— That he ſhould immediately ſend away ſome Perſon of Truſt to the King at *Breda* [*Bruſſels*] to offer to him his and his Friends Service to the Reſtoring the King to his Right, and that upon ſuch Terms as the King ſhould agree upon. And for this Purpoſe to give Inſtructions to the Party, whom *Fleetwood* ſhould ſend upon this Affair. *Fleetwood* then aſked *Whitelocke*, *If he would be willing to go himſelf upon this Affair?* Who anſwered, *That he would go, if* Fleetwood *thought good to ſend him.* And after much other Diſcourſe to this Effect, *Fleetwood* ſeem'd fully ſatisfied to ſend *Whitelocke* to the King, and deſir'd *Whitelocke* to go and prepare himſelf forthwith for the Journey: And that in the mean Time *Fleetwood* and his Friends would prepare the Inſtructions for him; ſo that he might begin his Journey this Evening or to morrow Morning early.

Whitlock *had perſuaded General* Fleetwood *to ſend him to the King upon that Errand; and was preparing for it.*

Whitelocke going away from *Fleetwood*, met *Vane*, *Deſborough*, and *Berry* in the next Room coming to ſpeak with *Fleetwood*; who thereupon deſired *Whitelocke* to ſtay a little: And *Whitelocke* ſuſpected what would be the Iſſue of their Conſultation: And within a Quarter of an Hour, *Fleetwood* came to *Whitelocke*, and in much Paſſion ſaid to him, *I cannot do it, I cannot do it. Whitelocke* deſired his Reaſons, why he could not do it? He anſwered, *Theſe Gentlemen have remembered me, and it is true, that I am engaged not to do any ſuch thing without my Lord* Lambert*'s Conſent. Whitelocke* reply'd, that *Lambert was at too great a Diſtance to have his Conſent to this Buſineſs, which muſt be inſtantly acted. Fleetwood* again ſaid, *I cannot do it without him.* Then *Whitelocke* ſaid, you will ruin yourſelf and your Friends: He ſaid, *I cannot help it.* Then *Whitelocke* told him, *he muſt take his Leave*, and ſo they parted.

But was ſtopt by the Influence of Vane, Deſborough *and* Berry.

Who perſuaded Fleetwood, *that he could do nothing without the Conſent of* Lambert.

In all the Tergiverſations of the Soldiers, General *Fleetwood* had remain'd ſtill in Conſultations with the *Committee of Safety*; and when any Intelligence was brought of any Murmur amongſt the Soldiers, by which a Revolt might enſue, and he was deſir'd to go amongſt them and confirm them, he would fall upon his Knees to his Prayers, and could hardly be prevail'd with to go to them. And when he was amongſt them, and in the Middle of any Diſcourſe, he would invite them all to Prayers, and put himſelf upon his Knees before them: And when ſome of his Friends importun'd him to appear more vigorous in the Charge he had, without which they muſt be all deſtroy'd, they could get no other Anſwer from him, than that *God had ſpit in his Face and would not hear him.*

This confirms the Character of Fleetwood, *given by Lord* Clarendon.

Ld. Clarend. *Hiſt. Fol. Vol.* III. *p.* 551.

Edmund Ludlow the Regicide and profeſs'd Republican is poſitive, that General *Monk* upon his firſt advancing out of *Scotland* came with an Intention to reſtore the King.

Ludlow *had the ſame Opinion of* Monk's *Intentions for the King.*

The Commiſſioners that had been appointed by Colonel *Monk* to treat with thoſe of the Army, had no ſmall Part in promoting this Diverſion of the Forces of the Army: Yet to colour their Deſigns, they endeavoured at the ſame Time to lay aſleep the *Wallingford* Houſe Party, and to make them believe, that they

And was angry at his Artifices in amuſing the Officers at London, *and diverting* Lambert *and his ſuperiour Army.*

Ludlow's *Memoirs* 8vo. *Vol.* II. *p.* 746.

designed nothing more than [illegible] fice, they caused them to [illegible] reduce Monk and his Party, who were [illegible] Forces of the Army, either for Number, Experience, or Unanimity. [illegible] by his solemn Protestations and publick Declarations of all their Resolutions to adhere to the Parliament and their Cause, against a King, single Person, or House of Peers, he had deluded divers of those who were at a Distance from him, and who from their Enmity to the Faction of the Army, were ready to trust any that might probably rescue them from that Servitude; yet those who approached him nearer, and understood him better, finding him on all Occasions to encourage the most Vicious, and to prefer Men of *monarchical Principles*, tho' of the most scandalous Lives, to all the Offices that became vacant, saw so clearly into the Drift of his Design, that most of the Officers who had any Sense of Religion, or common Honesty, abandoned him, and joined themselves to Colonel *Lambert*, &c.

i. e. Men that were not Army Saints.

Sir Henry Vane *had the same Opinion of* Monk.

Ib. p. 750.

Of this Sir *Henry Vane* was very sensible, and gave both Army and Parliament for lost, when they began to treat. But the chief Officers of the Army, having already parted with their Honesty by driving on their own private Interest, were now resolved to shake Hands with their Reason also, and sent down to *Scotland* one Dr. *Clarges*, Brother to *Monk*'s Wife, and a known Royalist, with a Commission to persuade him to an Accommodation with them, &c. — His Deportment was so visible, that Colonel *Martin* in the Parliament House resembled him to one, that being sent for to make a Suit of Cloaths, brought with him a Budget full of Carpenter's Tools; and being told that such Things were not at all fit for the Work he was desired to do, answered, *It matters not, I will do your Work well enough I warrant you.*

Ib. p. 810.

And so had Harry Martin.

And Ludlow *told it to his Face.*

Ib. p. 820.

After *Monk*'s coming to *Whitehall*, *Ludlow* paid him a Visit; and says he, I then told him, that I had met lately with one Mr. *Courtney*, who said he was his Relation; and having drank too much at the Inn where I lay, in my Way to *London*, boasted that his Cousin *Monk* would do great Things for the King, &c.

FRIDAY, *Jan.* 6.

Printed by Order of Parliament, 4to.

This Day was read in the House a Letter from General *Monk* to the Speaker, dated from *Coldstream*, *Dec.* 29, 1659.

A Letter of General Monk *to the Rump, in a Style agreeable to them.*

Right Honourable,

I receiv'd yours of the 22d Instant, and desire to return to our good God hearty Thanks, that he hath been pleased to own, and appear for his People in such glorious Instances of Mercy and Deliverance. I bless the Lord, I never doubted of his Presence and Success in this Undertaking, being so righteous a Cause, and had long since put it to God's Determination, but upon Advertisements from Friends in *England*, that if I could continue here without engaging till the first of *January*, the Work would be done without Blood.

Denies a second Treaty with Lambert; *tho' an Overture for it.*

I cannot but admire upon what Intelligence you should be persuaded of a second Treaty: Indeed I was forced to make use of such an Overture to remove the Commissioners from *London*, whom I cannot but blame for receding from their Instructions; but I hope they will give you a satisfactory Account of their Proceedings. Yet I acknowledge that I could not but resent their Carriage, having secured one of them for betraying their private Instructions, of which I doubt not but you have been fully informed.

My last Answer to the Lord *Lambert*, who sent several Messengers to invite me to a second Treaty, was, that I could not treat without Authority from the Commissioners for the Government of the Army, and to that end desired a Pass for the same Messengers to go to *Portsmouth*, to receive their Commands and Instructions; who was returned back with this Answer from *Lambert* and the Council of Officers, that they could not consent thereunto; and since that I have not heard from them.

His Army on the Tweed *at their Service.*

I have your Army (I bless God) upon the River *Tweed*, within three Hours ready to be drawn together, and they are very chearful and unanimous, willing to endure any Hardship for your Service.

He perseveres in his good Principles.

——— I believe that you never doubted of my persevering in those good Principles I declared for, and that I should comfortably have suffered (if the Lord had pleased to frown upon us) in this most righteous Undertaking. I have made ready to march, but am unwilling to hazard your Justice and Authority upon a Fight, when it may be done with more Security. I shall attend your further Command, and desire the Lord to bless your Forces and Counsels, and to restore you in your just Authority; which is both the Prayer and Endeavour of

Ready to march, but for their Sakes unwilling to fight.

SIR,

Coldstream, 29. *Dec.* *Your most humble and faithful Servant,*

GEORGE MONK.

P. S. I thought fit to acquaint you, that my Lord *Warreston* hath endeavoured to stir up the People of this Nation as much as he could against your Interest, &c.

Order for Thanks, and Desire to march up to London.

It is Ordered, that Letters of Thanks from the Parliament be writ to General *Monk*, acknowledging his faithful Service and high Deservings; and that he taking Care for the Safety and Preservation of *Scotland* in his Absence, be desired as speedily as he can to come up to *London*. Which Letter is to be signed by Mr. *Speaker*, and sealed with the Seal of the Parliament.

General *Monk* wrote an Anſwer the ſame Day to the Citizens of *London*, dated *Newcaſtle, Jan.* 6. expreſſing his Hopes that ſuch a glorious City, that had redeem'd themſelves from Slavery at the Price of ſo much Blood and Treaſure, and had been the great Inſtruments in the Hand of God for the carrying on the Work of Reformation, and bringing three Nations out of the Captivity of Tyranny and Arbitrary Government, could never conſent to ſuch illegal and unjuſt Proceedings; [meaning the Army's turning out the Parliament] and promiſing that he and the Forces under his Command, would to the utmoſt of their Power defend the Freedom of ſucceſſive Parliaments, the Liberties Spiritual and Civil of theſe Nations, encourage in their Stations the godly and learned Miniſters; and that they ſhall continue faithful in this good Cauſe, that the Nations may be ſtabliſh'd in a free Commonwealth, and the Army kept in due Obedience to the civil Authority.

Printed by Order of Parliament, 4to.

A Letter from the Lord *Fairfax*, Sir *Henry Cholmley*, and *Henry Arthington* from *Poppleton*, Jan. 1. 1659. was read.

Lord Fairfax *and his Friends, give the Parliament an Account of their Riſing againſt* Lambert, *and taking* York.

S I R,

Having been ſolicited by divers Gentlemen of this County, both Parliament Men, Commiſſioners of the Militia and others, to try what Forces we could raiſe as Volunteers, for the oppoſing of the Forces under the Command of the Lord *Lambert*, who had impoſed upon our County both free Quarter and Seſſments, and for the reducing of the City of *York*, which was then garriſon'd by Part of his Forces; upon Conference with them, together with Major *Smithſon* and Captain *Strangwayes*, and ſome other Officers of the Army that were well affected to you, we did appoint upon *Friday* the thirtieth of the laſt Month to rendezvous in ſeveral Places, &c. We have this Day taken in *York*, and now underſtanding that the Lord *Lambert* hath ſubmitted, we conceive there will be no further uſe of us; and do therefore intend (after a Day's Refreſhment of our Men) to ſend them home. And we deſire you to be aſſured, that what hath been done, was only in Order to your Service.

And make an Apology for the Duke of Buck. *being with them.*

——— As for the Duke of *Buckingham* being with us, it was meerly accidental, and having been forced together with my Lord *Fairfax* to leave his own Houſe, he came to us only for Safety as a private Man; and upon Exceptions againſt him withdrew himſelf. We have no more to add, but remain

Your humble Servants,

Poppleton, Jan. 1,
1659.

THO. FAIRFAX.
HEN. CHOLMLEY.
HEN. ARTHINGTON.

The Parliament order Thanks to Lord Fairfax *and his Friends.*

Ordered, that Letters of Thanks be written from the Parliament to the Lord *Fairfax*, and that he be deſired to give the Thanks of this Houſe to the other Gentlemen, who aſſiſted in the Service of the Parliament.

Monk *left in* Scotland *by* Oliver Cromwell, *with ſevere Inſtructions given to him.*

Lord Clarendon's *Hiſt. Fol. Vol.* III. *p.* 310.

When *Cromwell* followed King *Charles* the Second out of *Scotland* towards *Worceſter*, he reſolv'd to leave there Major General *Monk*, upon whom he look'd with moſt Confidence, as an excellent Officer of Foot, and as entirely devoted to him, with a ſtrong Party of Foot, and ſome Troops of Horſe, ſtrong enough to ſuppreſs any Forces which ſhould riſe after his Departure; to keep *Edinburgh*, and the Harbour of *Leith*; to ſurpriſe and apprehend as many of the Nobility and conſiderable Gentry as he ſhould ſuſpect, and keep them under Cuſtody; to uſe the higheſt Severity againſt all who oppoſed him; and above all not to endure or permit the Licence of the Preachers in their Pulpits; and to make himſelf as formidable as was poſſible; In the laſt Place, that as ſoon as there appear'd no viſible Force in the Field, he ſhould beſiege *Sterling*, whither moſt Perſons of Condition were retir'd with their Goods of Value, as to a Place of Strength, and capable to be defended; where the Records of the Kingdom, and many other Things of moſt Account were depoſited; it being the Place where the King had for the moſt part reſided. He charged him, if at St. *Johnſton's*, or any other Place, he found a ſtubborn Reſiſtance, and were forced to ſpend much Time, or to take it by Storm, that he ſhould give no Quarter, nor exempt it from a general Plunder. All which Rules *Monk* obſerv'd with the utmoſt Rigour, and made himſelf as terrible as Man could be.

SATURDAY, *Jan.* 7.

Mercur. *publiſh'd by Authority of Parl.* 4to, *p.* 1012.

Ordered that all Mayors, Juſtices of the Peace, and all other Officers and Miniſters whom it doth or may concern, be and are hereby required and enjoined to ſee, that all Acts and Laws for the due and ſtrict Obſervation of the Lord's Day, be put in effectual Execution.

Reſolved, that Sir *Anthony Aſhley Cooper*, is duly elected Burgeſs for the Town of *Plompton* in the County of *Wilts*, to ſit and ſerve in Parliament. Upon which he was called in, and took his Place in the Houſe accordingly.

Reſolved, that Colonel *Morley* be Lieutenant of the Tower, and that a Commiſſion be prepared to conſtitute him ſuch.

The Papers publiſh'd by Authority, make the King a new Gueſt *at* Bruſſels, *whoſe Hopes were cool'd by the reſtoring of the Rump.*

Ib. p. 1016.

Adviſed from *Bruſſels*, that that Court is ſupplied with a new Gueſt, which ſome call King of *Great-Britain*; and they treat him here as if he were ſo, being feaſted by the great Ones, and Lodgings are aſſign'd him in Court; whereby it is ſuppoſed our King hath given him more Hopes and Countenance than heretofore. He was met and accompanied hither by his two Brothers, and hath ſince been viſited by his Siſter the Princeſs of *Orange*, who came hither by the Way of *Antwerp*, to congratulate his return from *Spain*. He and his Followers had great Hopes, and an Eye upon your Diviſions in *England*, till they heard of the

SUNDAY, Jan. 8.

ſitting down again of the old [illegible], which hath [illegible] qualified them.

The State of Religion as relating to the [illegible] and [illegible] Clergy, is beſt known from the private Letters that paſs'd between England *and the King's Court abroad.*

Private Letters between England *and the Court at* Bruſſels, *relating to Church and Clergy.*

Mr. Chancellour Hyde *to Dr.* Barwick, *dated* 4. May, 1659.

Superſcrib'd B.

——— I am much troubled, that the Perſon which it ſeems is ſo well inſtructed in all Particulars, is not yet come to us: I hope he hath met with no ill Accident, and his Arrival is moſt impatiently longed for. I have a full Joy for the Recovery of your ſick Friend, and am willing to flatter myſelf that the Time is drawing on, that we may enjoy each other; and ſure if ſome of his Friends did not think ſo, it would be impoſſible they ſhould ſo much neglect an Affair of Importance, which you and he will well underſtand by this Inſinuation. I do wiſh that your other moſt reverend Friend (who hath expreſſed ſo much Indulgence to my laſt Suit, and to whom you are to repreſent all the Regard of this Place) knew what hath been done here towards it, and what Importunity hath been uſed from hence, how ineffectually ſoever. And it is great Pity that ſome honeſt diſcreet Perſon is not ſent over, which we have ſo often begged, who might let us know the clear Thoughts of our Friends there, and carry back poſitive Directions from hence. This Letter may be ſo long upon the Way, that it will be to no Purpoſe to ſend you any News, but what may be the ſame a Month hence. And therefore I ſhall only tell you, (that you may not believe that we have laid aſide the Thoughts of Books, and all good Learning) that Dr. *Creighton* hath been theſe many Months in preparing the Hiſtory of the Council of *Florence* in Greek, which he tranſlates into Latin from a Copy which will be judged very authentick, and ſure will be a Work very welcome to the World; it will be ready for the Impreſſion at *Leyden* within theſe twenty Days. And now I am ſpeaking of Books, pray tell me, what Melancholy hath poſſeſſed poor Mr. *Thorndike*, and what do our Friends think of his Book? And is it poſſible that he would publiſh it, without ever imparting it or communicating with them? His Name and Reputation in Learning is too much made uſe of, to the Diſcountenance of the poor Church; and though it be not in his Power to be without ſome Doubts and Scruples, I do not know what Impulſion of Conſcience there could be, to publiſh thoſe Doubts to the World, in a Time when he might reaſonably believe the worſt Uſe would be made, and the greateſt Scandal proceed from them. I wiſh you all Happineſs and am

Poſſibly Mr. Richard Alleſtrey.

Suppos'd to be Biſhop Juxon *of* London.

Biſhop of Ely, *or of* Sarum.

The Engliſh Clergy in Exile and Poverty, carried on the Cauſe of Learning.

Dr. Creighton's *Hiſt. Conc.* Flor.

Dr. Robert Creighton, *Biſhop of* Bath *and* Wells, *Nov.* 21. 1672.

The learned Editor of the Engliſh Life of Dr. Barwick, *hath put this Note.* Moſt probably his Epilogue to the Tragedy of the Church of *England*, &c. printed the ſame Year this Letter was wrote, *viz.* 1659. that was his famous Book, and gave much Offence.

Mr. Herbert Thorndike, *who died Prebendary of* Weſtminſter *in* 1671.

Indorſed *May* 7. 1659. *Your moſt affectionate Servant,*
Received *May* 25.

A ſecond Letter of Mr. Chancellour Hyde *ſuperſcrib'd for Mr.* Burden, *dated* June 4. 1659.

Superſcrib'd for Mr. Burden.

——— Your Mutations in *England* are ſo ſignal, that you cannot blame Men's Curioſities if they deſire to have as particular and frequent Advertiſements of all that paſſes as may be; yet I do not wiſh you ſhould write by any other Conveyance, than that you moſt truſt. ——— Let me, I beſeech you, hear that your ſick Friend hath perfectly recovered his Health. You have another who I heartily wiſh could find Means to take the Air, without which I believe a moſt important Affair will never be enough looked after.

The Changes in England *frequent and unaccountable.*

Biſhop of London *or* Sarum.

Biſhop of Ely *Priſoner in the Tower.*

Biſhop Juxon.

Biſhop Wren *in the Tower.*

I am very ſorry that our ſick Friend doth not recover ſo faſt as we wiſh, and as is neceſſary for the Publick. It is heartily wiſhed, that as ſoon as his Health will give him leave, he would return to you, and conſult upon the great Affair, which conſidering the Delays have been hitherto uſed, is not like to move as it ought to do, without another kind of Proſecution; and the King is very impatient to have that Work done. ———

The Affair of providing for a Succeſſion of Biſhops, dropping off in England.

SIR,

Receiv'd *May* 31. S. V. *Your moſt affectionate Servant.*

A Letter of Dr. John Barwick *to Mr. Chancellour* Hyde, *dated* June 21. 1659.

Appen. to Eng. Life of Dr. Barwick, N°. vii. *p.* 400.

The Cypher ſent over in a late Letter from Chancellor Hyde *to* Dr. Barwick.

I cannot more reaſonably preſume of doing ſome good by it, than by making uſe of the firſt Fruits of it in the Service of God and his Church. And firſt in tendering the moſt humble Submiſſion of the reverend Fathers of it to his ſacred Majeſty by your Lordſhip's Mediation, and their dutiful Acknowledgement of his pious and princely Care of her: And next in preſenting their humble Thanks to your Lordſhip, for the many good Offices you have done for her. And in this Rank, the Biſhop of *Ely* and the Biſhop of *Saliſbury* deſire to have a particular mention, as being more particularly obliged to your Lordſhip for your particular Expreſſions to them. The grand Affair of the Church is ſtill in Motion towards that happy Concluſion, which his ſacred Majeſty is ſo piouſly zealous for, with what ſpeed may reaſonably be uſed in a Matter of ſo great Importance and Difficulty. The Liſt of Names and Places which his Majeſty was pleaſed to ſend, hath much facilitated the Work in ſeveral Inſtances; for thereby are cut off all Occaſions of Diſpute in relation to the Number, Perſons, and Sees. And as for the manner of Proceeding in that great Work, your Lordſhip is humbly deſired to aſſure his Majeſty, that they have adviſed with the beſt Council at Law this Place affords, not only in order to the ſecuring of the Work and their own Perſons, but alſo for the Defence of his Majeſty's Prerogative from the leaſt Hazard of any Infringement which they always intended, and ſtill reſolve to preſerve

The Submiſſion and Acknowledgement of the ſurviving Biſhops to the King, for his Care of the Church.

Biſhops of Ely *and* Sarum *particular Agents.*

In a Supply of the vacant Sees by a Conſecration of new Biſhops.

For which his Majeſty had ſent over a Liſt of Places and Perſons nominated by him.

And they had advis'd with Council, how to conſecrate them in the ſafeſt Manner.

Conſiſtent with the royal Prerogative, and the Uſage of the primitive Church.

The very Being of the Church depending on the Succession of Bishops.

The Bishops of Ely *and* Sarum *chiefly intrusted in this Affair,*

Objections had been made of the Difficulty of the Work in such bad Times.

ſerve inviolable: And that being done, they are fully aſſured of his Majeſty's Piety and Goodneſs in giving way, that this great Affair (upon which not only the Security, but the very Being of this Church may poſſibly hereafter depend) may be tranſacted in ſuch a Method, as may beſt ſtop the Mouths of all Adverſaries, and be moſt agreeable to the Canons and Practice of the primitive Church (eſpecially in the firſt four general Councils) and give the greateſt Security to the Perſons of all that ſhall be concern'd in it (either as Conſecrators or Conſecrated) from any Perſecution that may poſſibly be raiſed againſt them for it, in Caſe it cannot be concealed. I perceive by ſeveral Paſſages of your Lordſhip's late Letters, what an high Eſteem you have of the Biſhop of *Ely*, and the Biſhop of *Saliſbury*, in this Cauſe; and to ſay nothing of the reſt, I can aſſure your Lordſhip, that ſince the heavy Burthen of ſoliciting this Buſineſs was impoſed upon me, nothing hath either been acted or deſigned, but by their full Approbation; nor any thing omitted, which they thought neceſſary: So that all the Delays which have intervened, have proceeded from the Difficulty of ſo weighty a Work in ſo bad Times, and will be taken off as ſoon as poſſibly may be.

And different Apprehenſions in the Biſhops themſelves.

The beſt Expedient among the ſeveral Propoſals.

I have herewith ſent your Lordſhip, an Extract out of the laſt Letter I received from the one of them (that I may give your Lordſhip ſome better Aſſurance than my bare Word, what their Apprehenſions are as to this Particular) for it fully agrees with what I found to be the Senſe of the other upon ſeveral Diſcourſes, excepting only that Paſſage of the Unſeaſonableneſs of the Time. It was occaſioned by what your Lordſhip commanded me to ſignify to him (which I did *in terminis)* together with what I could collect from the Diſcourſe of Mr. *Alleſtrey*, was your Lordſhip's Senſe upon the Caſe. There is nothing in it which your Lordſhip will not ſee to the Bottom without my Commentary, excepting that Paſſage—— *But for the Manner propoſed*, &c. and the Expedient thereupon which I mentioned to him. And to clear this, I muſt beg your Lordſhip's Patience, firſt to hear what I collected from the Meſſenger's Diſcourſe, and then what I propoſed by way of Expedient.

The old Way of capitular Elections not practicable.

Some therefore for Collation *by the King, without* Conge d'Elire, *as in* Ireland.

Or for Collation by Vertue of a Lapſe *to the Crown, upon* Non-Election *in the Chapters.*

Which yet might impair the royal Prerogative.

The Biſhop of Ely's *Opinion, againſt the* Collation *to Biſhopricks:*

And thinks the Liberty of electing *ought to be reſtored to* Ireland; *upon his Majeſty's Reſtoration.*

For the former, (if I miſtook not) I conceive your Lordſhip's Senſe was, that the Proceeding ought to be by a Mandate from his Majeſty to any three or four Biſhops by way of Collation, upon the Lapſe for the Dean and Chapter's Non-Election: And that your Lordſhip grounded this Method, 1. Upon his Majeſty's Prerogative; 2. Upon a former Conſultation with the Biſhop of *Ely*; And 3. Upon the conſtant Practice in *Ireland:* In all which Particulars I ſhall give your Lordſhip a faithful Account of the Senſe of our beſt Friends here, and then ſubmit the Matter to your Lordſhip's ſecond Thoughts. *Firſt*, it is the Opinion of them all, that the Suppoſal of a Lapſe would more impair the King's Prerogative, than the Collation could advance it; becauſe it would preſuppoſe a Power of Election *pleno jure* in the Deans and Chapters, which they have only *de facultate Regia.* And for them to petition for ſuch a Licence would be as difficult, as to elect if they had it; many of the Deans being dead, ſome Chapters extinguiſhed, and all of them ſo diſturbed, as they cannot meet in the Chapter Houſe, where ſuch Acts regularly are to be performed: And beſide this, ſuch Petitions were never attempted till the King's Pleaſure was intimated to them, that they might petition, which was the Cauſe of the long Vacancy of ſome Biſhopricks. 2. For the Biſhop of *Ely* his own Anſwer is, that what he delivered as his Opinion in the former Conſultation, was to ſupply thoſe Defects that could not be avoided in capitular Elections (ſuppoſing always the Neceſſity of ſome Election, according to the conſtant Practice of the whole Church of Chriſt) and that ſince he conſidered the Method now on Foot, he is clearly of Opinion, it will conſiſt as well with his Majeſty's Prerogative, and much more with the antient Canons of the Church. And 3. for the Practice in *Ireland*, the ſame reverend Perſon's Reply to me was, that he did not more deſire to live to ſee his Majeſty's Face for any other Cauſe, than that he might become an humble Petitioner, that the like Liberties might be reſtored to the Church of *Ireland* which are continued in *England*; which would be a great Honour to his Majeſty here, and a greater Happineſs hereafter. And if your Lordſhip pleaſe to appoint any to turn over *Binius (Tom.* 3. to *Page* 332. of the *Paris* Edit.) you will find the Senſe of that famous Council of *Chalcedon* as to the Particular, in a Caſe not only reſolved by the Fathers, according to the Laws of the Church, but judged by the Emperor's Commiſſioners in that Council, to ſtand in Force for future Practice. And this is one of thoſe four Councils, which were always held of greateſt Veneration in the Church, and are ſtill ſo much countenanced by the Laws of *England.*

The Expedient of a royal Commiſſion to the Biſhops of each Province, to elect and conſecrate fit Perſons, for every void See.

The Biſhops to certifie, and the King to ratify and confirm.

Now for the Expedient mentioned in my Letter to *D. T.* it was, that his Majeſty would be pleaſed to grant his Commiſſion to the Biſhops of each Province reſpectively, to elect and conſecrate fit Perſons to ſuch and ſuch Sees, either Aſſembled in provincial Council, or otherwiſe, as they ſhould find moſt convenient, (his Majeſty ſignifying, as he hath done, his Pleaſure concerning the Places and Perſons) with ſuch diſpenſative Clauſes, as ſhould be found neceſſary upon the Emergency of the Fact; which Commiſſions may bear Date before the Action, though all Contingencies which may be neceſſary to be diſpenſed with, cannot be ſo clearly foreſeen, as to have them drawn up, till the Thing be done: And then afterward upon Certificate and Petition, to have his Majeſty's Ratification and Confirmation of the whole Proceſs; and the Regiſter to be drawn up accord-

Yet Doubts and Queſtions will ariſe, to be ſatisfied by ſending over a fit Perſon to the King.

accordingly by the chief [illegible], who may take the [illegible] up the Record there. And if this ſeem reaſonable to your Lordſhip for the Preſervation of his Majeſty's Prerogative, it would be one of the greateſt Obligations you can lay upon the Fathers and Sons of this poor Church, to ſatisfy his Majeſty in the whole and every Branch of it. I know, when I have wearied your Lordſhip with this tedious Diſcourſe, there may be ſeveral Doubts and Queſtions raiſed upon it, which I hope I could give more clear Satiſfaction unto, if I were preſent. And therefore I humbly deſire, that the Merits of the Cauſe may neither depend upon this Diſtance of Place, nor the Haſte I write in, and leaſt of all upon the Inabilities of the Manager of it. I hope your Lordſhip's candid Interpretation of all Things, will make this Letter ſupply the Want of ſending ſome Perſon to give an Account of this Affair, and perhaps him who is moſt unfitting in ſeveral Reſpects for ſuch an Employment, and who, to the beſt of his Power, will not be idle (as Occaſion is offered) though he be excuſed in this Particular.

The King had not yet named a Perſon for the See of Carliſle.

Some regard to be had to the keeping a Balance between Oxford *and* Cambridge *Men.*

I have no more to add upon this Account, but only that ſeeing none is yet nominated for *Carliſle*, it is the Biſhop of *Ely*'s Opinion (and his Pleaſure I ſhould ſignify it as ſuch) that your Lordſhip may do his Majeſty good Service in minding him, that it hath been always the Prudence of our former Princes, to keep ſome Equality of the Balance between the two Univerſities (*cæteris paribus*) for the general Encouragement of Learning, whereunto his Majeſty may ſtill caſt in a Grain in the Nomination to this Place, (if ſo it be his Pleaſure) which otherwiſe, he obſerveth, will be overpoiſed, when he conſiders, both who are already in the Stock, and who are deſigned for the Supply. I muſt add his Proteſtation, that this is ſaid without Inſinuation of any particular Perſon, which both he and the reſt deſire may proceed freely from his Majeſty's Choice: And they bleſs God for his Majeſty's Care and Prudence in making Choice of ſo many worthy Perſons for that great Burthen of the Government of the Church, and the ſettling the Affairs thereof, when it ſhall pleaſe God to vouchſafe us ſo great a Mercy.

The next Care was, for the Diſpoſal of Deaneries *to worthy Perſons.*

Deaneries of Weſtminſter *and* Chriſt Church.

One Thing more I muſt acknowledge, Mr. *Alleſtrey* ſignified to me as your Lordſhips Pleaſure, that I would ſend your Lordſhip Precedents of the Patents for the *D.* of *W.* and *Ch. Ch.* And I had not omitted it, if he had not promiſed me a Copy of the latter from *Oxford*, which I have not yet received: When it comes, I hope I ſhall ſupply the other from the Rolls, or if it comes not, tranſcribe them both, if there be any Difference (for I gueſs they may there be had) and ſend them upon ſome other Opportunity. In the Interim, and ever, I am.

Indiſpoſition of the Biſhop of London *a great Hindrance.*

Biſhop Juxon *of* London.

For the Buſineſs of the Church, the continued great Indiſpoſition of B. *L.* (a Perſon very uſeful every Way) makes a new Difficulty in it. I am very much urged by ſome of the reſt to take a Journey to him, which I am very loth to do at this Time, when there may be other Uſe of me here. They are deſirous the Chaſm of *Carliſle* may be ſupplied while other Things are preparing. It will be a hard Work to do it as it ought. I have made ſome Enquiry into Matters of this Nature, the Beginning of Queen *Elizabeth*, and find it no Phraſe of Courſe in the Statute (8 *Eliz.* c. 1.) when they ſpeak of the great Caution was then uſed, for which they refer to the Records. ——

A great Difficulty in the good Work.

June 27. Then probably received.

A Letter of Mr. Chancellour Hyde *to Dr.* John Barwick, *dated* Bruſſels 27 June, 1659. *and ſuperſcrib'd* B.

The Chancellor encourages an Anſwer to be given to Hobb's Leviathan *by Mr.* Wren, *then at* Oxford, *his Father the Biſhop of* Ely *would do much if at Liberty from the Tower.*

—— I ſhould be glad to hear that you had prevailed with the young Gentleman to beſtow ſome of his Time upon *Leviathan.* And I beſeech you preſent my humble Service to his Father, upon whom no Man looks with more Reverence; and I pray God that his not being at Liberty, be not the Cauſe that nothing is done in the Buſineſs of Ordination. I am ſure the King can do no more in it, and is exceedingly afflicted, that they who can, do not, when they know his Majeſty's Pleaſure ſo particularly in all Things concerning it. I pray tell me whether my Lord of *Ely* doth not think, that my very good Friend Dr. *Coſins* ‡ hath proceeded farther than he needed to have done, upon any Provocation Mr. *Fuller* could have given him. I wiſh you all Happineſs, and am very heartily Sir,

The Chancellour thinks that Dr. Coſin *had given too much Anſwer to Mr.* Tho. Fuller.

Your moſt affectionate Servant,

HYDE.

[*See the Continuation of theſe Letters in* Sunday Jan. 15, 1659.]

‡ *The Editor of Dr.* Barwick's *Life noteth right, that the Piece here referred to is Dr.* Coſin's *Letter, dated* Paris Apr. 6. 1658. *in Anſwer to Dr.* Fuller's *Charge againſt him in his Church Hiſt.* Lib. 11. Fol. 113. *printed in Dr.* Heylin's *Animadverſions on* Fuller's *Ch. Hiſt. See* Heylyn's *Ex. Hiſt. p.* 283, &c. *Ed.* 8vo. 1659.

MONDAY, *Jan.* 9.

The Prudence of the General in continuing cautious and cloſe, and ſending his Letters by his own Chaplain, as moſt likely in Silence to learn the Motions of others.

Mercur. Polit. *p.* 1018.

A Letter from General *Monk* from *Woller* of the third of *January* 1659. was read in the Houſe. Ordered, that the ſaid Letter be referred to the Council, and that the Council of State do alſo take into Conſideration ſome Recompence for the Meſſenger.

Life of General Monk *by Dr.* Gumble, 8vo.

The General ſent Letters by his Chaplain Mr. *Gumble*, to the Speaker of Parliament, to the Council of State, and to the Commiſſioners of the Army, with Copies of his Letters to the Lord Mayor and Common Council of *London*, all in cautious and general Terms, without the leaſt Intimation of any other Deſign, than that of ſerving the Parliament, and ſecuring the preſent Adminiſtration. His chuſing ſuch a Meſſenger was to remove thoſe Jealouſies which ſome of his Faction had entertained, and to be the better informed of their Motions, and who among them had the greateſt Intereſt and Power.

His

January 1659-60.

The General had no manner of Correſpondence with the King or any of his Court. Yet ſome few of his principal Officers made early Applications to them; but without Knowledge of their General. This Reſervedneſs of Monk *was his own Safety, and indeed was the King's Intereſt.*

his Majeſty had a ſecret Correſpondence with ſome principal Officers in his Army, who were much truſted by him, and had promiſed great Services; and it was preſum'd that they would undertake no ſuch perilous Engagement without his Privity and Connivance. —— The Truth is, thoſe Officers had honeſt Inclinations, and as wiſe Men had concluded, that from thoſe frequent Shuffles, ſome Game at laſt might fall out, that might prove to the King's Advantage, and ſo were willing to beſpeak their own Welcome by an early Application, which in regard of the Perſons truſted by them, they concluded would be attended with no Danger. But it never appear'd they ever gave the General the leaſt Cauſe to imagine they had any ſuch Affection; and if they had, 'tis likely they had paid dearly for it. And it was the King's great Happineſs, that the General never own'd his purpoſe to ſerve his Majeſty, till it fell to be in his Power, and indeed was the beſt Thing in his Power to do. If he had declar'd his Reſolution ſooner, he had been deſtroyed himſelf; the whole Machine being ſo infinitely above his Strength, that it could be only moved by a divine Hand; and it is Glory enough to his Memory, that he was *God's Inſtrument* in bringing thoſe mighty Things to paſs, which undoubtedly, no one Man living had of himſelf, either Wiſdom enough to foreſee, or Underſtanding to contrive, or Courage to attempt and execute.

Lord *Clarendon's Hiſtory, Fol. Vol.* III. *p.* 553.

Had he betray'd his Deſign he had fail'd in it: Better to ſeem a paſſive Inſtrument in the Hand of God.

If any ſhall object, why he did no ſooner make Addreſſes to the King, he was too wiſe to truſt his Life and Fortunes in the Hands of many indigent Courtiers, and knew too well how many there were ſecret Penſioners to the uſurped Powers. He was not ignorant that an Addreſs from him to the King of that Nature, to promiſe his Endeavour of his Reſtitution, would not long have been kept within the Cabinet, but crept abroad among the little Spies and Intelligencers, and flew over into *England*, to bring his Ruin along with it, and a Diſappointment of his intended Service.

And his own Chaplain gives another good Reaſon of his not correſponding with the King, viz. his not daring to truſt any of the needy Courtiers.

Gumble's *Life of Gen.* Monk, 8vo. *p.* 121.

Ordered by the Parliament *Jan.* 9. that it be referred to a Committee, to bring in an *Act for Sale of the Eſtates of the Delinquents and Traitors, in the late Rebellion of Sir* George Booth. And the ſaid Committee have Power to ſend for the Commiſſioners for Sequeſtrations, and to take an Accompt of them, what Monies have been raiſed upon the Sequeſtrations of the ſaid Delinquents and Traytors Eſtates, and to examine how the ſame hath been diſpoſed of, by whom, to whom, and by what Authority; and to ſend for a Liſt of the Names of all ſuch Perſons to be ſequeſtred.

The Rump to preclude all Hopes of the royal Party, declare all who had ſtirr'd in the late Attempt of Sir George Booth, *to be Delinquents, Traitors, Rebels, and order an Act for Sale of their Eſtates before ſequeſtred.*

Mercur. Polit. 4to. *p.* 1018.

Sir *Henry Vane* being ſent for unto the Parliament, came and took his Place there, and being ſet in his Place, ſeveral Members of the Houſe objected ſeveral Matters againſt him, acted ſince the late Interruption of the Parliament. Whereupon, Reſolved, that Sir *Henry Vane* be diſcharged of being a Member of this Parliament: And he is hereby enjoined forthwith to repair to his Houſe at *Raby* in the County of *Durham*, and there to remain during the Pleaſure of the Parliament.

And for their own Honour and Safety, they turn out and confine thoſe Members and Officers, who had once turn'd them out of Doors, and had done all they could to prevent their Meeting again.

Ibid. p. 1019.

Reſolved, that Colonel *John Lambert*, Colonel *Deſborough*, Colonel *Aſhfield*, Colonel *Berry*, Colonel *Kelſey*, Colonel *Goblet*, Colonel *Barrow*, Colonel *Parker*, and Major *Creed*, and every of them be, and are hereby required and enjoined, forthwith to repair to their reſpective Houſes in the Country furtheſt diſtant from the City of *London*, and that they there continue during the Pleaſure of Parliament.

Ibid.

A Committee to conſider of fit Perſons to be Commiſſioners of the Seal and Judges. —— For *Whitlock* Keeper of the Seal being informed of a Deſign of ſome of the Houſe to queſtion him, and have him ſent to the Tower, to be out of the Way, he retired to a Friend's Houſe in the Country: And before his going out of Town, he left Order with his Wife to carry the Great Seal to the Speaker, which ſhe did, lock'd up in a Deſk, and gave the Key of it to him *Jan.* 3.

They fright away the Lord Keeper, and would put the Great Seal in Commiſſion, and make new Judges.

Whitlock's *Memoirs, p.* 694.

TUESDAY, *Jan.* 10.

They are purging the Houſe of all ſuſpected Members, and will have none elect, or be elected, but on their Conditions.

Ordered that the Buſineſs touching Members of Parliament againſt whom Matters are objected, be taken into Conſideration this Day ſe'nnight.

Mercur. Polit. by Order of Parl. p. 1019.

A Bill diſabling Perſons to elect, or to be elected, was this Day read the firſt Time, and to be read again to Morrow Morning.

And model an Army of their own.

The Houſe appointed to Morrow Morning, to take into Conſideration the Settlement of the Officers of the Army.

And this Name of a Parliament did ſtrike ſuch a Terror abroad, that the Miniſters of France *and* Spain, *who had intended to aſſiſt the King, and probably were under ſecret Articles or Promiſes ſo to do, ſeem'd now to drop their Deſigns, and ſeek for new Alliances with this new Commonwealth.*

While the Diviſions had continued in the Army, and the Parliament ſeem'd entirely depoſed and laid aſide, and no Body imagin'd a Poſſibility of any Compoſition without Blood; the Cardinal of *France*, and the Spaniſh Miniſters, ſeem'd ready and prepared to advance any Deſign of the King's. But when they ſaw all thoſe Contentions and raging Animoſities compoſed or ſuppreſſed, without one broken Head, and thoſe very Men again in Poſſeſſion of the Government and Army, who had been ſo ſcornfully rejected and trampled upon, and who had it now in their Power, as well as their Purpoſe, to level all thoſe Preheminences which had overlook'd them, they look'd upon the Parliament, as more ſecurely ſettled againſt domeſtick Diſturbances, and much more formidably with reference to their Neighbours, than it had been under *Cromwell* himſelf; and thought of nothing more, than how to make advantageous and firm Alliances with it.

Clarend. *Hiſt. Fol. Vol.* III. *p.* 553.

There remain'd only within the King's own Breaſt ſome faint Hope (and God knows it was very faint) that *Monk's* March into *England* might yet produce ſome Alteration. —— It was evident enough, the Parliament reſolv'd to new model

The Life of Anthony *Earl of* Shaftſbury *publiſhed in* 1683 *relates, that he Sir* Anthony Aſhley Cowper *having the Cuſtody*

their

Custody of the Tower of London, *and the Command of a Regiment of Horse, join'd with eight more who had been of the old Council of State, in sending a Letter to General* Monk *to invite him to advance towards* England, *for the Advantage and Settlement of the three Nations.*

their Army, and to have no Man in any such Extent of Command, as to be able to controul their Councils. Then his Majesty judges they were jealous of *Monk*'s Fidelity, how much soever they courted him at that Time, and therefore he would think himself obliged to provide for his own Safety and Security.

But I ſay theſe were but faint Hopes, grounded upon ſuch Probabilities, as deſpairing Men are willing to entertain.

WEDNESDAY, *Jan.* 11.

They take Care to put Officers and Places of Truſt in confiding Hands.

The Houſe approved of *Thomas Scot*, Eſq; to be *Cuſtos Rotulorum* of the College of *Weſtminſter*, being nominated thereunto by the Governors of the College of *Weſtminſter* aforeſaid.

Mercur. Polit. *by Order of Parliament*, 4to.

The Houſe agreed upon a Commiſſion conſtituting Colonel *Morley* Lieutenant of the Tower. —— And approved of Colonel *Unton Crook* to be Colonel of the Regiment of Horſe late Colonel *Berry*'s. —— Colonel *Walton* appointed Colonel of the Regiment late Colonel *Morley*'s: And Sir *Anthony Aſhley Cowper* to be Colonel of that Regiment of Horſe late the Lord *Fleetwood*'s.

And to diſcharge their impriſon'd Friends.

Order to releaſe Mr. *Richard Overton* from his Priſon in *Lambeth-Houſe*; and Mr. *William Winter*, and others who had been impriſon'd by Warrants from the Committee of Safety.

In the late Changes and Convulſions, the City of London *had been the greateſt Sufferers, and were the moſt deſirous of a legal Settlement. In hopes whereof they had ſent a Meſſenger and Letters to General* Monk *in the North, who well knowing the Parliament would be jealous of it, ſent to them their Letter, and his own Anſwer.*

To Day the Sword-Bearer (formerly ſent from the Lord-Mayor, Aldermen, and Common-Council of the City of *London*, with a Letter to General *Monk*) returned home, having met his Excellency at *Morpeth*, where he delivered his Letter, and was very civilly treated by him; then accompanying his Excellency to *Newcaſtle*, thence to *Durham*; he there left him on his March towards *London*, having received a Letter from him, in anſwer to that he delivered; in order whereto, a Common-Council will be held this *Thurſday*, to whom it will be communicated.

Ibid.

Monk *in the mean Time is repreſented as coming up only to attend the Parliament.*

By a Letter from *Newcaſtle*, dated 6 *Jan.* it is certified, That General *Monk* being advanced into *England* to come hither in Perſon, and attend the Service of the Parliament, he arrived that Day in *Newcaſtle*; that the Day before three of his Regiments marched through that Town; and the reſt of the Forces which he brought from *Scotland* are following, the whole being between five and ſix thouſand, whereof three Regiments are Horſe. His Lordſhip is ſuppoſed to be this Night at or not far from *York*, and it is expected he will within ſeven or eight Days be here.

The Cavaliers began to grow ſanguine.

The Hopes of the Cavaliers upon this Occaſion were ſo luxuriant, that ſome durſt pray for his Succeſs, others not only drink his Health but the King's too, and that publickly. Nay, he had not marched many Days from his cold Quarters on the North of *Tweed* (his March being without Orders too) before the Sound of Bells that welcomed us into *England*, had filled the Ears even of his very Officers with the Noiſe of Jealouſies and Apprehenſions, touching the end of his making this long Journey. And though they had learned the Duty of Soldiers not to *mutiny*, no nor ſo much as to expoſtulate with him; yet it was evident that ſeveral of them deemed there was more in the Action than did openly appear.

Dr. Price's *Myſtery of his Majeſty's Reſtoration*, 8vo. 1680. *Epiſt. Dedic.*

The King's Intereſt lay moſt in the Weſt, and the Gentry were there thought inclinable to riſe. Colonel Crook *ordered to march with his Regiment and ſecure thoſe Parts.*

By Letters out of *Cornwal* it is ſignified, That lately there were ſome Perſons which gave Occaſion of ſuſpecting ſome Deſign on Foot to work Diſturbance, but upon Information brought them, that the Parliament was re-ſitting, all is quiet again, and the Gentry are reſolved to aſſiſt in preſerving the Peace. Nevertheleſs, Colonel *Unton Crook* is ordered to march with his Regiment into the Weſt, and quarter there, to have an Eye to the Peace and Security of thoſe Parts.

THURSDAY, *Jan.* 12.

It was now too late for the Houſe to put the General out of Humour: And therefore however jealous, they receive his Meſſenger and Letters with all ſuitable Reſpects.

The Meſſenger [Mr. *Gumble*] who brought the Letter from General *Monk*, being at the Door of the Houſe was called in, and being at the Bar, made a Relation of what General *Monk* had given him in Charge. —He was ordered an hundred Pounds for his Pains and Travel, and is to be conſidered for Preferment. The Particulars related by Mr. *Gumble* are referred to the Council of State.

Mercur. Polit. 4to.

And order an Act to indemniſy him, and to ſupply him with Money, to keep him and his Army their humble Servants.

Reſolved, That the Parliament doth juſtifie and approve of what General *Monk* hath done, and in his marching into *England*, and all other Things by him acted and done in order to the Service of the Parliament. Ordered, That an Act for juſtifying and approving of what General *Monk* hath done be brought in accordingly. And the Committee of Inſpections are to call the Treaſurers to Account for the 20000 *l.* aſſigned to the Forces in *Scotland*, and to conſider how Monies may be provided for preſent Supply of the Forces under the Command of General *Monk*.

A Letter from Chancellour Hyde *at* Bruſſels, *to Mr.* Peter Barwick *in* London, *dated* January 22, 1660. *N. S.*

English *Life of Dr.* John Barwick 8vo. *Append.* No. xxiv. *p.* 488.

The Engliſh Court at Bruſſels *ſent over Mr.* Alleſtrey *to get Intelligence, and carry Advices to the Biſhops, and enquire after the Death of the Biſhop of* Exeter, *who lay under the Imputation of not being enough zealous for the Church.*

S I R,

I have two Days ſince received yours of the ſecond of this Month by the Way of *France*, and ſince that your other to the King and to myſelf, by the uſual Conveyance, which will, I am told, be hereafter as ſecure again, as it was heretofore; and therefore I ſhall uſe it to morrow to Mr. *Rumbald*. I will not enlarge upon the Death of the Biſhop of *Exeter*, becauſe I will charge Mr. *Alleſtrey* with that Diſcourſe, in which I can uſe no Patience. If the Biſhop were long ſick, I would be glad to hear how he expreſſed himſelf to thoſe Friends who were about him in thoſe Particulars, in which he ſuffered in his Reputation of not

Dr. Ralph Brownrigge.

being

January 1659-60.

Mr. Alleſtrey *to ſolicit the Biſhops to keep up a Succeſſion of their Order.*

The Earl of Derby *kept a Correſpondence with the King.*

Mr. Rumbald *had blank Commiſſions from the King, upon any Hopes of a Riſing.*

Richard Alleſtrey, *afterward* D. D. *Canon of* Ch. Church, *and Provoſt of* Eaton.

Charles *Earl of* Derby *impriſon'd for riſing with Sir* Geo. Booth.

being zealous enough for the Church. Mr. *Alleſtrey* is commanded by the King to go in his Name to any of the Biſhops, upon ſuch Errands as my Lord of *Ely* and my Lord of *Saliſbury* ſhall judge fit. If his Majeſty doth not write by this Opportunity to the Earl of *Derby*, it is for want of Time, for his Majeſty received his Letter but this Morning, and I am ſure will write to him by the next. I wiſh he may keep his Liberty, and fall no more into thoſe Mens Hands. If there be any Thing to be done ſuddenly in that County, Mr. *Rumbald* can furniſh you with Commiſſions of all kinds that ſhall be neceſſary: And I am of Opinion, it were well thoſe Commiſſions were put into the proper Hands in the Counties, as ſoon as may be, which would enable them the better to model and direct their Deſigns againſt a fit Conjuncture; and in the mean Time there need not be above two or three in a County conſulted with.

Lord Mordaunt *paſs'd frequently betwixt* England *and* Bruſſels.

Hope and Fear of Monk.

Col. Clobery *and Mr.* Otway.

If my Lord *Mordaunt* be with you, you have received the King's two Letters for your two Friends, and I long very much to hear, what they both think of *Monk*, who I hope hath not with this Formality diſclaimed the King at the Head of every Regiment, as I hear Sir *Arthur Haſlerig* reports.

The Gentry in Northamptonſhire *had been well diſpoſed to riſe for the King, diſcourag'd by the Rump re-poſſeſſing the Houſe and Name of Parliament.*

And if they continue to ſit would make a formidable Republick.

I ſhould be glad to find that our Friends in *Northamptonſhire* have done themſelves no harm by their late Motions, and that as many honeſt Men get into the Houſe upon the new Elections, as is poſſible. Theſe quick Revolutions without a broken Head do aſtoniſh all People abroad. That if the *Rump* ſit at any Time without new Confuſion, it will get Reputation abroad, and be acknowledged by their Neighbours as a ſettled Republick. The King left an Acquittance with Sir *Thomas Bond* for the two hundred Pounds, but ſince you deſire a diſtinct Acquittance for each Sum, I ſend them here to you, and you may make uſe of the other upon another Occaſion. I pray remember me very kindly to Mr. *Cholmeley*, as my good Friend, of whom I have a great Eſteem.

Moſt of the King's Friends were in a very low Condition.

Grig. Palden laments his Condition to me, which I know not how otherwiſe to remedy, than by recommending him to you, as I have formerly done; preſuming that when you have Money, you will aſſiſt him. I would fain hear that our ſick Friend is perfectly recovered. God ſend us once well to meet. I am ever, Sir,

Your moſt affectionate Servant.

HYDE.

The Coming of the General to York, *after the diſperſing of* Lambert's *Forces.*

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 189.

General *Monk* arrived this Day at *York*, where he took up his Quarters for five Days, and by his own Authority modell'd and diſpos'd of ſuch Forces as he found in the Country, that had belong'd to *Lambert*, whoſe Regiment of Horſe he gave to Colonel *Bethel*, as a Reward of his Service in joining with the Lord *Fairfax*; and the Regiment which had been *Lilburne's* he diſpos'd to Major *Smithſon*, and made him Colonel of it, he having brought it off to the Lord *Fairfax* and his Party. During his Stay here, he received a Viſit from the Lord *Fairfax*, with whom he had much ſecret Diſcourſe, and they din'd together privately in the General's Chamber, while the Officers and Attendants were entertained publickly. The ſame Night Mr. *Bowles*, who was Chaplain and Agent to the Lord *Fairfax*, was directed by his Lordſhip to confer with the General, and was privately with him 'till after Midnight; repreſenting to him the Inclination of the Country, and the Force that would be in Readineſs to join with him, if he would ſtay with them there, and at *York* declare for the King. But the General who very well knew, that ſuch an Attempt would preſently turn all the different Parties in union againſt him, and that his own Army was not yet enough refin'd in their Principles and Temper to engage with him in ſuch an Adventure, would by no Means admit of the Propoſal. —— Here he received Orders from the Juncto to keep on his Way to *London*, —— being jealous of his Stay in that County. —— He had already caſ'd one of his Officers here, who had adventur'd to ſay, *General* Monk *will at laſt let in the King among us*; and to remove all Umbrage and Apprehenſion from among them, he reſolved here to leſſen his Army, and from *York* ſent back Major General *Morgan*, with two Regiments of Horſe and Foot to take Care of *Scotland*.

Lord Fairfax *had made way for him, and comes to viſit him, bringing his Chaplain Mr.* Bowles *to confer with him.*

But the General thought it not ſafe to hear of any Motion for the King.

And caſ'd an Officer for ſaying, the General would let in the King.

FRIDAY *Jan.* 13.

Mr. Lenthall *the Speaker indiſpos'd or afraid, hath leave to withdraw for ten Days; and Mr.* Say *is put into the Chair.*

Mercur. Polit. *by Order of Parliament*, No. 603. *p.* 1024.

The Speaker being in the Chair acquainted the Houſe, that he was much indiſpoſed in his Health, and therefore prayed, that for his Health Sake he might have Liberty to retire for ten Days.

Ordered, That in reſpect of Mr. Speaker's Indiſpoſition of Body, he have Liberty to retire himſelf for ten Days, for the neceſſary Recovery of his Health; but if his Health do permit, that he attend the Service of the Parliament ſooner, —— and that Mr. *Say* be appointed Speaker *pro Tempore*.

The Great Seal delivered into the Cuſtody of Mr. Speaker Lenthall.

Ordered, That the Great Seal of *England* be delivered into the Hands of *William Lenthall*, Eſq; Speaker of the Parliament, and that he keep the ſame in his Cuſtody, until the Parliament takes further Order.

Commiſſions in the Army given to the King's Judges, and other deſperate Offenders.

Commiſſions given out to Sir *Arthur Haſlerigg*, Colonel *Valentine Walton*, Colonel *Matthew Alured*, Colonel *John Streater*, and to ſeveral other Officers.

Dr. Price's *Reſtoration of the King*, 8vo *Ep. Ded.*

This was done out of Jealouſie of *Monk*; for the Parliament did not well reliſh his haſty March. Yet they could not in Gratitude refuſe him and his Army the Liberty of a Viſit: And beſides, ſhould they by expreſs Orders remand him back to his *Scotiſh* Quarters, they could not be aſſured of Security at Home for the future, becauſe the *Engliſh* Army being but newly returned to their Duty, did not appear to be faſt and well confirmed: They fearing that *Ambition* in their Officers was rather laid aſleep than extinguiſhed. And indeed they did

January 1659-60.

The Rump were the less afraid of General Monk, because they thought him a plain Soldier without Craft or Guile.

And yet being very guilty, they were very jealous.

not so much as suspect Gen[illegible] their Service being so need[illegible] Government, (whatsoever [illegible] ing (*Charles Stuart*) and this [illegible] Besides, his natural Taciturnity [illegible] thought they knew him thoroughly) looked upon General *Monk* as hard [illegible] to him, but that of a plain Soldier, who would [illegible] the Parliament [illegible], as well as see that his own were. So that [illegible] of the Council of *State* (*Scot* their Secretary amongst the rest) disliked something of Mr. *Nicholas Monk*'s Journey into *Scotland* the Summer before; the General's March into *England* without or rather against Orders, had been little suspected. But their Distrusts of him more and more increased, the nearer he approached towards them.

SATURDAY, *Jan.* 14.

The Rump very jealous of Lambert *and his Officers, and of* Vane *and his Party, and of the Delinquents, i. e. the poor ſequeſtred Royaliſts.*

Mercur. Polit. [illegible] p. 1012.

The Council of State is authorized to ſecure Colonel *Lambert*, Colonel *Berry*, Colonel *Kelſey*, Colonel *Cobbet*, Colonel *Deſbrowe*, Colonel *Aſhfield*, Major *Creed*, Colonel *Packer*, Colonel *Barrow*, and all others, who have not, or ſhall not obey the reſpective Orders or Warrants for their Departure out of the City, to their reſpective Houſes in the Country.

Ordered, That Sir *Henry Vane*'s Regiment of Foot be forthwith disbanded, and their Arms to return to the Tower of *London*, —— and the two Militia Troops of Horſe in the County of *Lincoln*, now kept together, be immediately diſbanded. ——That the Commiſſioners for Sequeſtrations at *Haberdaſher*'s Hall be required forthwith to proceed in the hearing and determining of the reſpective Caſes depending before them touching Delinquency. —— That the honourable *Thomas Scot*, Eſq; do take Care of and manage the publick Papers of Intelligence and Tranſaction, as Secretary of State, an Employment wherein he hath formerly given Proof of his great Ability and Faithfulneſs for Advancement of the Honour, Intereſt, and Security of this Common-wealth.

Tho. Scot *made their Secretary of State.*

They again repreſent General Monk, *as coming only to attend the Service of the Parliament.*

Ibid.

The Advice from the North concerning General *Monk* is, That on *Tueſday* Night laſt he came to *North-Allerton*, on *Wedneſday* Night to *Burrow-Brigg*, and on *Thurſday* to *York*. He is by this Time ſuppoſed to be at or near *Newark*. Several of the Forces he hath diſpoſed in the North, for Security of thoſe Parts; and he marcheth hitherward with threeſcore and ſix Companies of Foot, and two and twenty Troops of Horſe, to attend the Service of the Parliament.

And report the King's Hopes, the more effectually to quaſh them.

Ibid. p. 1014.

From *Bruſſels* they adviſe, That the Princeſs of *Orange* and her three Brothers have been highly treated here by the Marquis of *Caracena*. The Train of that Family increaſeth from ſeveral Parts of *Flanders* and the United Provinces. The Prince of *Condé*, when he went hence, made them many large Compliments of Service; the Great Ones of this Court have by Turns feaſted them, and all the Talk now in this City is of the great *Hopes* they have in *England*.

A Declaration of the Gentry of the County of Devon, *at their Quarter-Seſſions held at* Exeter, *ſent up by Mr.* Bampfield, *to be delivered to the Speaker,* January 14.

The Devonſhire *Declaration for recalling the ſecluded Members.*

It was deliver'd to the Speaker at the Rolls by Tho. Bampfield, *Eſq; Recorder,* Jan. 17.

We the Gentry of the County of *Devon*, finding ourſelves without a regular Government after your laſt Interruption, deſigned a publick Meeting to conſult Remedies, which we could not ſo conveniently effect 'till this Week at our general Quarter-Seſſions at *Exon*, where we found divers of the Inhabitants groaning under high Oppreſſions, and a general Defect of Trade, to the utter Ruin of many, and Fear of the like to others (which is as viſible in the whole County) that occaſioned ſuch Diſorders, that were no ſmall Trouble and Diſturbance to us, which by God's Bleſſing upon our Endeavours, were ſoon ſuppreſſed without Blood. And though we find ſince our laſt Purpoſes an Alteration in the State of Affairs by your re-aſſembling at the Helm of Government, yet conceive that we are but in part redreſſed of our Grievances; and that the chief Expedient for it will be the Re-calling of all thoſe Members that were ſecluded in 1648. and ſat before the firſt Force upon the Parliament; and alſo by filling up the vacant Places; and all to be admitted without any Oath and Engagement, previous to their Entrance. For which Things if you pleaſe to take a ſpeedy Courſe, we ſhall defend you againſt all Oppoſers and future Interrupters, with our Lives and Fortunes. For the Accompliſhment whereof we ſhall uſe all lawful Means, which we humbly conceive may beſt conduce to the Peace and Safety of this Nation.

And filling up the vacant Places.

And ſuch Members to be admitted, without any Oath or Engagement.

For the Peace and Safety of the Nation.

Subſcrib'd by the chief Gentry.

This Declaration of the County of *Devon* was ſubſcribed by above forty of the chief Gentlemen of that County, whereof five were of the Number of the ſecluded Members, *viz.* Sir *Francis Drake*, Sir *John Northcot*, Knights, *William Morris*, *Ellis Grimes*, ... *Vowel*, Eſquires.

SUNDAY *Jan.* 15.

A Continuation of the State of Religion among the Biſhops and epiſcopal Clergy, in a Letter from Mr. Chancellour Hyde *to Mr.* John Barwick, *Sollicitor in thoſe Affairs at* London, *dated from* Bruſſels, July 8, 1659.

Life of Dr John Barwick, 8vo, *Engl.*

The King very deſirous of continuing the Succeſſion of Biſhops.

S I R,

I have received yours of the 20th of the laſt Month, which is exceedingly ſatisfactory to the King in all Particulars. His Majeſty forbears to write himſelf, [illegible], having nothing to add to what he hath formerly ſaid, and cannot wiſh the Buſineſs with reference to the ſeveral Perſons in a better Way than you have put it; only he deſires, that as frequently as you meet with fit Opportunities, you will advertiſe him of the Progreſs you make. And the Truth is, he is not better pleas'd with the general Account of Affairs from any Body, than what you write.

I am ſo fully convinced by your Diſcourſe in the Buſineſs of the Church, that I think myſelf obliged to make ſome Apology for the Obſtinacy I might ſeem to have when Mr. *Alleſtrey* was here, and to tell you from whence it proceeded. You muſt know that we have always thought this Affair of ſuch a Nature, that it is as neceſſary to make it a Secret here, as where you are: And the Truth is, except it be to my Lord of *Ormond*, and Secretary *Nicholas* and myſelf, there is not the leaſt thing of it known, nor upon my Conſcience imagined. It hath been no ſmall Affliction to me, that I have not had any to converſe with, in a Point of ſo much Difficulty, who underſtands more of it than myſelf, which God knows is too little. And that Affliction hath been increaſed by the very poſitive Difference of Opinion, between thoſe, by whom I am very willing to be inſtructed. The Biſhop of *Derry* was, and I think ſtill is ſo poſitive for the *Iriſh* Way (which I think he wiſhes introduced into *England*) that no Way ſeemed ſo ſafe to him, as conſecrating all the Perſons to void Sees in *Ireland*, and then removing them to others in *England*, which he thought would clearly elude all thoſe Formalities which ſeem to perplex us. Dr. *Coſins* (who to my Judgment underſtood the Affair much better, and in no Degree liked the other Way) aſſured me, that he had the Biſhop of *Ely*'s full Approbation of the Form propoſed by him, of which I informed his Majeſty. And upon that Ground and that Foundation we adhered to that Method and Order; much preferring the Biſhop of *Ely*'s Judgment and Advice, in that Point, before any Man's: And upon the ſame Ground his Majeſty is very willing to change, and acquieſce in the Opinion and Reſolution now propos'd; and leaves the whole Diſpatch of it entirely to their Care, both for the Time and the Manner. Only I muſt deſire, that the Form of ſuch a Commiſſion, as is there judged neceſſary, may be ſent us to a Letter, ſince I cannot have any Help here; and then I will be accountable for the Secrecy. I will make another Excuſe to you for that Impatience which [might] appear in me, both in what I have written to the Biſhop of *Saliſbury*, and what I might ſay to Mr. *Alleſtrey*, with reference to the Time, and to all poſſible Haſte in the Finiſhing it. I will not mention the Age of the Conſecrators; though it hath put me into many a Fright. But I will tell you a Fancy of my own, which I will acknowledge to you, hath been more the Ground of that Impatience; though it be but a Fancy, and never yet communicated to any Perſon. The late Revolutions in *England*, and the ſeveral Humours and Diſtempers, and Jealouſies in ſeveral Factions amongſt themſelves, make it a very natural Suppoſition, that there may fall out ſome avowed Treaty with the King; and then the Preſbyterians will not be overmodeſt, in valuing and computing their own Power; though I may tell you, I know them to be as far from Union as any other Party. If I were a Preſbyterian (and they have many wiſer Men, and who know better how to compaſs what themſelves deſire) I would not propoſe to the King to do any formed Act to the Prejudice of the Church, becauſe I ſhould deſpair of prevailing with him; but I would beſeech him to ſuſpend the doing any thing that ſhould contribute to the former Eſtabliſhment, 'till there might be ſuch a mature Deliberation, that the beſt Proviſion might be made to compoſe all Differences: And if I could prevail thus far, I ſhould hope by ſome continued Suggeſtions (which would be ſpeciouſly enough adminiſtred by Perſons of very diſtinct Intereſts) to ſpin out the Time, 'till all the Biſhops were dead: You may eaſily believe, there would be Concurrence enough in ſuch an Overture, from Perſons far enough from Preſbyterians. In a Word, it would be grateful to too many; and not reſolutely enough oppos'd by others, who in Truth mean well, but are not yet convinced of the Miſchief of Compliance in Things which they call ſmall. If any ſuch Overtures ſhall at any Time be made to the King; I doubt not, but he will diſcern the End, and conſequently not conſent to them: Yet I do wiſh in all Events, that the Succeſſion were provided for. And now I have made you my Confeſſor; and if the Conſideration be of Moment, it will prevail with thoſe who can give the Remedy.

The chief Affair muſt be kept as a great Secret, as it really was in the King's Court.

Dr. Bramhall *Biſhop of Derry, and Dr. Coſin Dean of* Peterborough, *divided in their Opinions.*

Dr. *John* Bramhall, *Biſhop of* Londonderry, *after Primate of* Ireland.

Dr. John Coſin, *after Bp. of* Durham.

Biſhop Wren.

The Biſhop of Ely's *Judgment of the greateſt Weight.*

Deſires the Form of a Commiſſion from the King to the Biſhops.

The more need of Expedition, becauſe if amidſt the many Changes, there ſhould happen to be a Treaty with the King, the Preſbyterians would value themſelves upon their own Power; and either inſiſt upon having no Biſhops, or at leaſt no Succeſſion of them.

But to ſpin out the Time till they were all dead.

The greater Reaſon to provide for a Succeſſion.

I pray remember my Service with all imaginable Reverence to my Lord of *Ely*, and aſſure him, that the King will always return that Candour, Benignity, and Equality to both the Univerſities, which he wiſhes; and I hope all, who ſhall be entruſted by him in that great Affair, will be as juſt and diſpaſſioned in all their Interpoſitions, and look upon them as equal Lights to Learning and Piety, and equally worthy of all Encouragement and Protection. And if at preſent my Lord of *Ely* will recommend any Perſon to his Majeſty for the Biſhoprick of *Carliſle*, he ſhall be approved: And if my Lord will tranſmit a Liſt of Perſons to be ſpecially recommended to the King for any Dignities in the Church; I dare promiſe the Perſons ſhall find, that they could not have been better recommended. I know not what more to add, but my hearty Service to your ſick Friend, whoſe Health I pray for, as a publick Concernment. To yourſelf I ſhall ſay no more, but that I ſhall think myſelf very faulty, if I

The greateſt Confidence was put in the Biſhop of Ely, Dr. Wren.

In recommending Perſons fit to be Biſhops.

do not ſerve you very heartily; and if you do you will the firſt receive ſome Evidence of the Senſe the King hath of your Service. I am heartily, Sir,

I pray deliver the incloſ'd
to Mr. *Cooper*.

Your moſt affectionate Servant,
Hyde.

Received not till *Aug.* 29. indorſed *June* 8. 1659. (with this Note in the Dean's Tranſcript) *I ſuppoſe it ſhould be* July 8.

Monday *Jan.* 16.

The Kirk of Scotland *profeſs an entire Confidence in General* Monk, *but ſend an Agent of their own to attend upon him, Mr.* James Sharp, *who they think betray'd his Truſt, and became Archbiſhop of* St. Andrews.

January 10. Mr. *David Dickſon* and Mr. *Robert Douglaſs*, in their Letter to General *Monk*, had ſignified their entire Confidence in him as to the Affairs of *Scotland*, and the Neceſſity of one from them to be near his Perſon, to put him in Mind of what is neceſſary, and acquaint them with the State of Things; and they aſk his Paſs for Mr. *James Sharp*. Before the Receipt of theirs, the General ordered Mr. Auditor *Thompſon* to write from *York* to Mr. *Sharp*, and in his Name he deſires Mr. *Sharp* to undertake a winter Journey, and come to him at *London* with all ſpeed; defers the communicating the Reaſons till he be there, wiſhes he may communicate this with Mr. *Douglaſs* only, becauſe the General does not deſire this to be made too publick.

Wodrow's Hiſt. of the Ch. of Scotl. *Vol.* I. *Introd. p.* 6.

And *January* 16. the General himſelf writes a Letter from *Ferry-Bridge* to Meſſ. *Dickſon* and *Douglaſs*, in the following Words:

The General promiſes to take Care of the Welfare of their Church in Scotland.

I received yours of the 10th inſtant, and do aſſure you, the Welfare of your Church ſhall be a great Part of my Care, and that you ſhall not be more ready to propound, than I ſhall be to promote any reaſonable Thing that may be for the Advantage thereof: And to that end I have herewith ſent you, according to your Deſire, a Paſs for Mr. *Sharp*, who the ſooner he comes to me, the more welcome he ſhall be; becauſe he will give me an Opportunity to ſhew how much I am a Well-wiſher to your Church, and to yourſelves

A very humble Servant,
George Monk.

Mr. Bowles *preaches before the General at* York, *and in private Converſation preſs'd him to ſtay there, and declare for the King.*

We ſtaid at *York* five Days, one of them being *Sunday*, and Mr. *Bowles* gave us a good Sermon in the Cathedral. This Gentleman was the Lord *Fairfax*'s Chaplain, Counſellor and Agitator, and dealt with the General about weighty and dangerous Affairs: One Night above the reſt, keeping him up ſo very late, that upon my entering the Chamber to go to Prayers, I found him and *Bowles* in very private Diſcourſe, and the General ordering me to go out for a while, but not to Bed. Some Time after Midnight *Bowles* went away; ſo that then our Servants hop'd to ſleep: But the General ſent for me in to him, and commanded them to ſtay without as before. He took me cloſe to him, and ſaid, *What do you think?* Mr. *Bowles* has *preſs'd me very hard to ſtay here and declare for the King, aſſuring me, that I ſhall have great Aſſiſtance.* I ſtarted at the Boldneſs of the Propoſition, and aſked him whether he had made *Bowles* any ſuch Promiſe: He anſwered me, *no truly I have not*, or *I have not yet:* For I found him a little perplexed in his Thoughts. I told him a Paſſage, that when *Guſtavus* King of *Sweden* enter'd *Germany* he ſaid, *that if his Shirt knew what he intended to do, he would tear it from his back, and burn it.* My Application of it to the General, was deſigned to intreat him to ſleep between this and the Walls of *London*, and when he came within them (which I doubted not would be very ſhortly) then to open his Eyes, and conſider what he had to do.

Dr. Price's *Hiſtory of the King's Reſtoration,* 8vo. *p.* 75.

But the General would make no Promiſe of that kind.

Only was to keep his own Counſel.

The Parliament ſend two of their Members moſt averſe to the King, as Meſſengers to General Monk, *and Spies upon him*; Scot *and* Robinſon.

The Houſe ordered, that Mr. *Scot* and Mr. *Robinſon* be deſired to go to General *George Monk*, to congratulate with him from the Parliament, for the good Succeſs the Lord hath given to his Endeavours, and to let him know the Senſe they have of his great Service: And that Care is taken by the Parliament for providing Money for his Officers and Soldiers, who are to carry with them a Letter of the Houſe ſignifying ſo much: And that the Parliament are glad to hear of his repairing to *London*, according to the Deſire of the Parliament. Which Letter was agreed upon, and ordered to be ſigned by *William Lenthall* Speaker, and ſealed with the Seal of the Parliament.

Mercur. Polit. *by Order of Parliament,* 4to, *p.* 1034.

Some Priſoners releas'd on condition of not oppoſing the Parliament.

In a Committee for the Releaſe of Priſoners committed ſince the Interruption of Parliament, Mr. *Thomas Bunch* and divers other Perſons committed to *Lambeth-Houſe* contrary to Law, were diſcharged upon their ſubſcribing the Engagement following, *viz. We do hereby promiſe, that we ſhall not henceforth engage in any Matter, Act, or Action againſt the preſent Parliament, or Peace of the Commonwealth.*

Ibid. p. 1033.

The Council of State are alarm'd from the City with Fears of Plots and Inſurrections.

This Day the Council of State having Information of ſome dangerous Deſign on Foot, upon the Peace and Safety of the City and Commonwealth, by diſcontented Perſons of ſeveral Parties; the greateſt Part of this Night was ſpent in Conſultation concerning the Means of Security: And next Morning in purſuance of the Reſolutions now taken, the Forces of the Army which are quartered hereabouts, being ſeventy eight Companies of Foot, and twenty two Troops of Horſe, marched into the City, and were in ſuch Manner drawn up, and afterwards diſpoſed upon Guards, as might beſt conduce to common Safety.

Ibid. p. 1035.

They ſuffer Advices to be publiſh'd from Bruſſels, *of the* Scotch King *and the* Scotch *Court there, to repreſent them weak and contemptible and vain in their Hopes.*

Letters from *Bruſſels* Jan. 26. N. S. tell us, the Marquis of *Caracene* hath Bills of Exchange for a conſiderable Sum remitted out of *Spain*, for pay of the Soldiery to be diſbanded, *&c.* A conſiderable Sum is remitted likewiſe for the Supply of the *Scotch* King, and the upholding his Court, which is now in greater Splendor than formerly was, ſince his coming into this Country. His Followers

Ibid.

lowers increaſe from ſeveral Parts, but are not much ſeen about his Court. Of the fugitive *Engliſh*, *Scots* and *Iriſh*, he and his Brother can muſter about three Thouſand: Which are all that are left of the whole Number in the *Spaniard*'s Service, in whoſe Name and upon whoſe account they are ſtill retained.

That Chancellour Hyde *and his Maſter, had promis'd all Offices and Places.*

That Biſhops were upheld and their Numbers fill'd up; and they with the Deans and Chapters would claim their Lands from the preſent Purchaſers.

The *Scotiſh* Court here is very frolick, and do talk (as they have done formerly) great Matters of *England*. Sir *Edward Hyde* (whom they call Chancellour) is the prime Man in Favour and Counſel, and manageth all the Correſpondencies which they have in *England*, *Scotland*, or *Ireland*, diſpoſeth of all Monies, preferreth whom it pleaſeth him; but the Preferments conſiſt principally in Hopes and Promiſes, by which Means all manner of Offices are pre-diſpoſed, ſo far as his Maſter and he are able to diſpoſe of them. Yea, the very Number of Biſhops is upheld, and ſhould he return, the Deans and Chapters too would be found too to have a Fling at the Purchaſers. They are arrived at a very great Confidence, a Quality they have never wanted, yet have hitherto never had Succeſs.

The King in his low Condition, encourag'd his Friends to act and write for him.

And gave Money to Monſ. P. du Moulin, *for reprinting his Book at* Paris *in Defence of the Royal Cauſe.*

Dr. Peter du Moulin's *Reply to a Perſon of Honour*, 4to. 1675. *p.* 10. *and* 40.

Milton's wicked Book againſt the King and Martyr *Charles* I. in a fluent and florid Stile, was entertained by Friends and Foes, that were Lovers of human Learning both in *England* and *France*. I had for my Part (ſaith Dr. *Peter du Moulin*) ſuch a Jealouſie to ſee that Traytor praiſed for his Language, that I writ againſt him *Clamor Regii ſanguinis ad Cœlum*. ——— His Lordſhip has call'd me plainly a *prating Fool*; but I was not held ſuch by the King and his Council, when a French Book of mine in Defence of the Royal Cauſe, was brought to his Majeſty in *Paris*, by the very reverend Dr. *Coſins*, two Months before his Majeſty's happy Reſtoration. The Book was judged ſo appoſite for the Intereſt of the King's Affairs, that (being out of Print, for it was printed eleven Years before) his Majeſty commanded it to be reprinted in *Paris*, and gave ſixteen *Lewiſes* for a new Edition; a great Sum for his Majeſty to ſpend upon a Book.

TUESDAY *Jan.* 17.

The Rump purge their Houſe of ſuſpected Members; expell Colonel Sydenham, *and ſuſpend and impriſon Major* Salway.

Mercur. Polit. 4to. *p.* 1034.

The Parliament according to former Order took into Debate the Buſineſs touching Members of Parliament, againſt whom Matters are objected. Reſolved, That Colonel *Sydenham* be diſcharged from being a Member of this Parliament during this Parliament. And that Major *Salway* be ſuſpended from ſitting in the Parliament, and be ſent to the Tower, there to remain during the Pleaſure of the Parliament.

WEDNESDAY, *Jan.* 18.

George Downing, *Eſq; ſent Envoy into* Holland

Ibid.

The Houſe agreed upon a Draught of Letters-Credential for *George Downing* Envoy extraordinary from the Parliament to the Lords the States-General of the United Provinces.

They fill'd up all the Places of Judicature and chief Offices in Law, with Perſons in whom they might confide for ſupporting their Republican Cauſe.

Ibid. p. 1035.

They reſolved upon the Commiſſioners for the Great Seal, Sir *Thomas Widdrington*, Mr. Serjeant *Tyrrell*, and Mr. Serjeant *Fountain*, chief Juſtice of the upper Bench Mr. Serjeant *Newdyate*, two other Juſtices of that Bench, Mr. Serjeant *Hill* and Mr. Serjeant *Nicholas*, chief Juſtices of the Common-Pleas, Mr. Serjeant *St. John*, two other Juſtices of the Common-Pleas, Mr. Serjeant *Windham* and Mr. Serjeant *Archer*, chief Baron of the Exchequer Mr. Serjeant *Wilde*, two other Barons there Mr. Serjeant *Thorp* and Mr. Serjeant *Parker*, for the Common-wealth Mr. Sollicitor *Reynolds*, Attorney-General, Mr. *Ellis*, Sollicitor-General; Judges of the Court of Admiralty and of the Court for Probate of Wills, Dr. *Walker*, Dr. *Turner*, and Mr. *Cawley*; Serjeants for the Commonwealth, Mr. Serjeant *Earl*, Mr. Serjeant *Maynard*; Council for the Commonwealth, Mr. *Lechmore*.

And fail not to repreſent General Monk *and his Army, to be in perfect Obedience to the Authority of this Parliament.*

Ibid. p. 1036.

This Week by ſeveral Letters of General *Monk* to the Parliament, his Lordſhip hath ſignified the Proceedings of himſelf and the Parliament's Army under his Command; as alſo what Courſe he hath taken to model the Forces that are with him in ſuch a manner as may render them moſt ſerviceable; and that he hath thereby reduced them to a fit Temper of Obedience to the preſent Authority of Parliament, confirming the ſame by many large Expreſſions of Aſſurance. And that he maketh all convenient Speed in his March toward *London*.

Dr. Price's *Hiſt. of the Reſtorat.* 8vo. *p.* 82.

Auditor *Thompſon* from *London* found us at *York*, and brought Orders from the Parliament to march towards them; the General expected them ſooner; in the Remainder of the General's March, *Thompſon* was entertained by him as one of his Counſellors.

The March of the General from York *to* Mansfield

Life of General Monk *by Dr.* Skinner, 8vo. *p.* 190.

General *Monk* before he marched from *York* left there a Regiment under the Command of Colonel *Fairfax*, who being a Native of this County, and very well ally'd and eſteem'd among them, was the moſt proper Perſon to be entruſted with the Care of the City, and the Safety of the County. And now having reduced his Army to four thouſand Foot and one thouſand eight hundred Horſe, he went out of *York* about *January* 16, and march'd through the reſt of the County 'till he came to *Mansfield* in *Nottinghamſhire*, *January* the 18th.

His Chaplain Mr. Gumble *returns to him from* London, *and gives him a full Account of his Negotiations there; and of the preſent State of the Parliament, Council, and City.*

Mr. Gumble *had before kept a Correſpondence with Secretary* Scot, *of whom he was known when he was Vicar of* Wickham *in* Bucks.

Dr. Price's *Hiſtory of the Reſtoration*, 8vo. *p.* 35.

Gumble's *Life of Gen.* Monk, 8vo. *p.* 204.

At this Stage his Chaplain and Meſſenger to the Parliament, Mr. *Gumble* (whom he had diſpatch'd away from *Newcaſtle* to *London*) came back to him after three Days Stay in the City, and gave him a particular Account of his Meſſage; that he deliver'd all his Letters according to his Inſtructions; that he had been very ſtrictly examined concerning him, by the Members of Parliament, but moſt particularly by the Council of State. He informed him that ſeveral among them had a very entire Confidence in him, but that among others he was ſuſpected to have ſome concealed Deſign for bringing in the King; which was confirmed by the confident Expectation, which the diſaffected Part of the City had of his Approach. He then acquainted him with the Diviſion in the Council, between those who had taken the Oath [illegible] Enemies, and others that had refused it, and that [illegible] that he, the *General* being nominated a Member of that Council, (whereof there were thirty one) there would be strong Applications made to engage him in their several Parties. He informed him also that *Scot* and *Robinson*, two Members of the Parliament, and of the Council of State, were upon the Road to meet him; that they were sent as Espials upon his Actions and the Temper of his Army, and that having themselves taken the Oath of Abjuration, they would presently be very earnest to engage him therein.

Dr. Price's Restoration of the King, 8vo. 1680. Epist. Dedic. to the Earl of Bath.

Yet General *Monk* under all this Cover is reported by his own Chaplain to have brought from *Scotland* his Design, if possible, to restore the King. And for Proof of it his said Chaplain appeals to the Knowledge of Sir *John Greenvill*, then Earl of *Bath*, in these Words: Your Lordship may possibly still remember that upon the first introducing of Mr. *Nicholas Monk* and myself into the King's Presence, you were pleased to assert his Zeal and Readiness to serve his Majesty, and in what Instances he had done it, particularly mentioning his Journey to *Scotland*, and his Negotiation with his Brother there, as being undertaken upon your express Commands. For he was then the Parson of your own Parish of *Kelkhampton* in *Cornwall*, which is a Living of about 300 *l. per Ann.* and this you had freely bestowed on him without any other *Symony*, than an Obligation from him to serve the Publick, whenever you had Occasion to make Use of him, you having even then an Eye upon his Brother in *Scotland*, whom your Family had obliged likewise. Now Mr. *Monk* at his first Hour of coming to Court, was so just to me, as to inform the King in your Lordship's Presence, that he imparted his Message, and communicated the Concerns of so important an Affair, to me, his Brother's Domestick Chaplain at *Dalkeith*, and that he found I entertained it willingly, and was careful and faithful in it, *&c.*

Upon this and other evident Signs of the loyal Inclinations of General Monk, *his said Chaplain in the same Epistle complains, that many politick and some spiteful Infidels there are, who will needs look upon General* Monk's *Design to restore the King as a Post-nate Juggle, fram'd on purpose to salve his Honour, and not to serve the Ends of Truth. — But loyal he was even above the Temptation of Sovereignty itself,* &c. *See* Dr. Price, *ib.*

Ibid. p. 5.

Sir *John Greenvill* by an express Messenger, with a Letter in Cypher, directed to Chancellour *Hyde* at *Brussels*, proposed the sending of Mr. *Nicholas Monk* to his Brother in *Scotland*, which was allow'd; the King leaving the whole Management of the Business to the Secrecy and Prudence of Sir *John*.

THURSDAY *Jan.* 19.

The Council of State proceeded to release such Prisoners as were most in their Favour.

Mercur. Polit. 4to. No. 604. *p.* 1040.

Mr. *Kirby*, Minister of *Wakefield* in *Yorkshire*, having been imprisoned contrary to Law since *September* last at *Lambeth* House and the *Fleet*, by Instigation of unworthy People in the Country (no Accusation or Articles being exhibited against him) was discharged of his illegal Imprisonment by the Council of State.

The Irish *Army had divided, and one part impeaches the other of High-Treason.*

Ibid. p. 1041.

Divers Officers of the Army in *Ireland* attended the House, and deliver'd a Letter from Sir *Hardress Waller* and Council of Officers, to signify that the Army there by the extraordinary Providence of God were brought over to the Parliament's Service, and were ready to obey their Commands. And they deliver'd Articles of Impeachment against Colonel *John Jones*, Mr. *Miles Corbet*, Colonel *Matthew Thomlinson*, and Lieutenant General *Ludlow*, which were read, and those Persons ordered to be suspended from all Powers formerly given to them, and to attend this House to answer their Impeachment of High-Treason.

The Declaration of Sir Hardress Waller *Major General of the Parliament's Forces in* Ireland, *and the Council of Officers there.*

Printed at large by Order of Parliament.

A canting Declaration from Ireland, *by the Regicides and their Partners, who adher'd to the* Rump.

The signal Turns of God's Hand challenge of right our signal Observation and Improvement that we may express in our Heart and Life the due Counterpaine of his various Dealings. Providence of late hath wrought Wonders of Mercy, as in these Nations, so particularly in this City and throughout this Land. The Lord hath remember'd us in our low Estate, because his Mercy endures for ever. Who is so great a Stranger in our *Israel*, that observed not the dreadful Symptoms threatning Ruin to our Religion, and all our Liberties sacred and civil? Hath not God saved us with a *Notwithstanding*, by the late Dispensation of his gracious Appearances in our greatest Streights and Perplexities? Were not the Mountains of sinful Provocations and strong Oppositions raised up to their Height, to obstruct the great Work of *Reformation*, so happily begun, and so solemnly engaged for amongst us? Had not the *Romish* Emissaries and Engineers of Darkness prevailed for to divide and distract, to delude and destroy us? Were not the Hopes of our *Common Enemy* exceedingly raised up, gaping for the Confusion and Dissolution of Christ's Interest and People in these Nations? Had not the Powers and Policies of Hell prevailed far, and laid the very Necks of Magistracy and Ministry upon the Block of direful Anarchy and arbitrary Rule? Were not all Foundations, religious and politick, so put out of Course in all Relations, as to threaten eminent Ruin both to Church and State? Which Ordinance of God was not slighted, opposed, maligned, and scorned by specious Pretences and strong Delusions? Were not God's own People very deeply guilty of Apostacy and Hypocrisy, of Unfaithfulness and Breach of Covenant in all Relations? Were we not all ready to devour one another by sinful Mistakes and woeful Miscarriages, whilst our ill Neighbours were laughing at us, and combining against us? Did not unclean Spirits range and rage amongst us, possessing many, foaming out their Shame, torturing Souls and all Societies with deadly Convulsions? Were not our Distempers, personal and publick, grown so inveterate, so complicate, and so multiplicious, that our best Physicians could do little else than pity and bewail our expiring Liberties? Was not the Name of Christ,

Assuming to themselves the Title of the Israel *and the* People of God.

The King the Common Enemy.

Confess themselves guilty of Apostacy and Hypocrisy,

And make their chief Adversaries the Anabaptists *to have had strong Delusions, and the very Devil in them.*

And all muſt have ended as in Germany *and* Munſter, *if God had not ſtopp'd thoſe fanatick Spirits.*

For which they admire and rejoice.

Chriſt, and whatſoever was dear unto his People, ready to be made the Scorn and Prey of our ill Neighbours? Were we not haſtening to the ſad Cataſtrophe of the *German* Tragedy, and *Munſter* Deſolations, procured by the like fanatick Spirits, which then obſtructed Reformation Work? What Cauſe then have we to admire the miraculous Patience and Bounty of our God, that have made us now the living Monuments of undeſerved Mercy? Should we not adore and celebrate that Good-will of his, who dwelling in this Buſh, hath thus prevented the Conſumption thereof? He that is our God, now appears indeed to be the God of all Salvations, to whom belong all Iſſues from Death, *&c.*

The Chief of thoſe Declaration Men, were made Commiſſioners for the Government of Ireland.

Mercur. Polit. *by Order of Parliament*, No 604.

The Houſe appointed theſe five Commiſſioners for the Management of the Affairs of *Ireland*; Sir *Hardreſs Waller*, Mr. *Weaver*, Mr. *Robert Goodwyn*, Sir *Charles Coot*, and Colonel *Markham.*

The City ſend other Meſſengers to General Monk, *which improv'd the Jealouſy of the Rump.*

Ibid.

This Day the Lord Mayor, Aldermen, and Commons of the City being aſſembled in Common-Council agreed upon certain Perſons, *viz.* Alderman *Fowke*, Alderman *Vincent*, and Colonel *Bromſield*, to be ſent to General *Monk* in the Name of the City, to congratulate him touching his good Succeſs, and to preſent him the hearty Thanks of the City, for his Reſpects towards them in particular, *&c.* who began their Journey the next Morning.

Friday *Jan.* 20.

Clarges *goes down to wait upon his Brother-in-Law General* Monk, *to inform him of the Diſpoſition of the People and of the Army.*

Appendix to Sir Rich. Baker's *Hiſtory, writ or directed by Sir* Thomas Clarges, *p.* 701.

From *Mansfield* the General advanced this Day to *Nottingham*, where he was ſeaſonably met the Day following by Commiſſary *Clarges*, who had privately haſtened down to him with a further Account of the Affairs in *London* and *Weſtminſter*; and what Hopes or Jealouſies were entertained concerning him among the different Intereſts and Parties. He informed him that the Forces then in the City were much greater than his own, and commanded by ſuch Officers as were declar'd Enemies to him, except *Morley* and *Fagg.*

Daily Addreſſes to the General.

Many Addreſſes were daily made to the *General*, yet none for the Reſtauration of the King, but generally for the Re-admiſſion of the ſecluded Members, and ſome for a free Parliament; to all which he gave eaſy and undetermined Anſwers.

A Propoſal for implicite Faith and Obedience to the Parliament, in every Thing but the bringing in Charles Stuart.

Dr. Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 83.

While the General made a Hault at *Nottingham* to bring up the Rear of his Army; here our Counſellors had Leiſure to fall into Debates. Amongſt divers other Projects, a Subſcription was propounded, that we ſhould be obedient to the Parliament in all Things, but the bringing in of *Charles Stuart.* But this was as ſubtilly oppoſed, and at laſt was waved.

The prudent Anſwers made to the Addreſſers.

Clarendon's *Hiſtory, Fol. Vol.* III. *p.* 555.

The principal Perſons of all Counties through which the General paſſed, flock'd to him in a Body with Addreſſes to this Purpoſe. —— He received all with much Civility, and few Words; took all Occaſions publickly to declare, that nothing ſhould ſhake his Fidelity to the preſent Parliament; yet privately aſſured thoſe, who he thought it neceſſary ſhould hope well, that he would procure a free Parliament. So that every body promiſed himſelf that which he moſt wiſhed.

The great Jealouſie of the Rump upon the Conduct of General Monk.

The Parliament was far from being confident that *Monk* was above Temptation: The manner of his March with ſuch a Body, his receiving ſo many Addreſſes from the People, and his treating Malignants ſo civilly ſtartled them much; and though his Profeſſions of Fidelity to the Parliament, and referring all Determinations to their Wiſdom, had a good Aſpect towards them, yet they feared that he might obſerve too much how generally odious they were grown to the People, which might leſſen his Reverence towards them. To prevent this as much as might be, and to give ſome Check to that Licenſe of Addreſſes and Reſort of Malignants, they ſent two of their Members of moſt Credit with them, *Scot* and *Robinſon*, under Pretence of giving their Thanks to him for the Service he had done, to continue and be preſent with him, and to diſcountenance and reprehend any Boldneſs that ſhould appear in any Delinquents. But this ſerved but to draw more Affronts upon them; for thoſe Gentlemen who were civilly uſed by the General, would not bear any Diſreſpect from thoſe of whoſe Perſons they had all Contempt; and for the Authority of thoſe who ſent them had no kind of Reverence. As ſoon as the City knew of the deputing thoſe two Members, they likewiſe ſent four of their principal Citizens to perform the ſame Compliments, and to confirm him in his Inclinations to a free Parliament.

Scot *and* Robinſon *were civilly treated by* Monk, *but affronted by the Gentry.*

The Parliament proceed to augment their Forces for their better Security.

Mercur. Polit. 4to.

Mr. Speaker delivered Commiſſions to ſeveral Officers of the Army who were called into the Houſe on that Occaſion. Colonel *Okey* for a Regiment of Horſe; and in it to Major *Richard Wagſtaff*, Captain *Henry Cleer*, Captain *Thomas Crowther*, Captain *Richard Ward*, Captain *Richard Lindſey* for the ſeveral Troops. The Houſe approved of the Officers in Colonel *Eyre*'s Regiment of Foot; in Sir *Anthony Aſhley Cooper*'s Regiment of Horſe; in Colonel *Rich*'s Regiment of Horſe; in the Regiment of Colonel *Fitch*, and of Officers for the Iſle of *Man.* The Houſe likewiſe approved of Mr. *Thomas Margetts* to be Judge Advocate of the Army in *England*, and of Captain *Diſher* and Captain *Richard Merris* to be Adjutant Generals of the Army.

A Letter of the Quakers, *to the* Cavaliers, *upbraiding them with their Spirit of Pride and Oppreſſion, which had ſince entered into their Enemies, and would ſoon confound them.*

A Viſitation of Love *to the King*, 1660. 4to, *p.* 4.

The *Quakers* began to conceive that the March of General *Monk* might tend to diſſipate the preſent Powers, and to reſtore *Charles* the King. Wherefore about this Time they publiſhed a Letter written in the tenth Month 1659. They thus expreſſed themſelves to the old Cavaliers.

The very ſame Spirit of Pride and Oppreſſion is entered into them [your Enemies] and now lives in *them* in as high a Meaſure as ever it lived amongſt you; and their Iniquities are well nigh *finiſhed*, and the Lord will one Way or

The Cavaliers muſt be humbled, and the King converted.

other correct and reprove them, and they ſhall be dealt with in like manner, as they have dealt with you; for they were no more than a *Rod* in the Hand of the Lord for a Seaſon, and they muſt alſo be *broken* and caſt into the Fire: And whether the Lord may ever make Uſe of *you* to reprove them, as he did of them to reprove you, this I determine not, but leave it to him who can do whatſoever he will by what Inſtruments he pleaſeth. It is true, you have made many Attempts to be revenged upon them, but you have not hitherto proſpered; but could you be humbled and come in to the meek Spirit of the Lord, then might you proſper, but hitherto the Lord hath always defeated you, and bowed you down under a People as unworthy as others, but their Time will come to an End; and ſubmit unto the Will of the Lord in what is come to paſs, and ſeek not Vengeance to yourſelves, and then the Lord will avenge your Cauſe, for the Iniquities of your Adverſaries are *ripe.* —— And *Charles Stuart* muſt either be converted to God, and ruled by him, or elſe he can never rightly rule for God in this Nation: Though this I believe, it is not impoſſible, but that he may be a *Rod* upon them that once ſmote him, and their Oppreſſions and Ambitions may receive a Check through him, *&c.*

As if they had foreſeen and propheſied the King's Return.

Ibid. p. 5.

Theſe Things were written in a Letter to all the People of your Party, long before there was any viſible Appearance of that which is now come to paſs; whereby it doth appear, that theſe Things in a great meaſure were *foreſeen* and *propheſied* of, and it was believed as a thing very poſſible, that thus it might be as is already come to paſs. And as for *Viſions*, they are for an appointed *Time*, there is a Time to *ſee*, and a Time to ſpeak what is *ſeen*, and revealed Things belong to us, and when we declare them, then you may take Notice of it.

SATURDAY *Jan.* 21.

Speaker Lenthall *recovered, returns to the Houſe.*

Mercur. Polit. *by Order of Parliament, p.* 1043.

This Day the Speaker being recover'd of his late Indiſpoſition, return'd to the Houſe and took the Chair; a Place that was never managed by any with greater Prudence and Dexterity.

Who reſolve upon a Declaration to quiet the Minds of People.

Ibid.

The Houſe had under Conſideration a *Declaration* for Satisfaction of the Nation, which is referred to a Committee, to prepare and bring in on *Monday* next.

And continue to give out that General Monk *and his Army are at their Devotion.*

Ibid.

The laſt Letters from General *Monk* give an Account of his ſeveral Marches, and of his Reſolutions of future Service for the preſent Parliament, deſiring to receive the Commands of the Houſe, how their Forces under his Conduct ſhall be diſpoſed and quartered, when they ſhall be advanced near *London*, for the beſt Advantage and Safety of the Common-wealth. It is ſuppoſed that his head Quarter will be at St. *Alban*'s, on *Thurſday* or *Friday* next.

The General had been very artful and ſucceſsful, and had no great Difficulty remaining on him, but how to get out Fleetwood's *Army from the City and bring in his own.*

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 192.

His Commiſſary Clarges *adviſ'd the beſt Method, and drew up a Letter to the Parliament, to be ſent in due Seaſon.*

See a Copy of this Letter drawn up by Clarges, *upon a Conference with* Monk *in the Appendix to Sir* Richard Baker, *Fol. p.* 701.

Hitherto the General had brought all his Buſineſs into ſo good a Poſture, that now his next and greateſt Concernment was to ſhift *Fleetwood*'s Army handſomly out of the City, and without Impediment or Jealouſy to bring his own in. To this end, before the Arrival of *Scot* and *Robinſon*, he entered into a Conſultation with ſuch Perſons about him, as he could beſt truſt: Where it was reſolved, that a Letter ſhould be drawn up to the Parliament giving them an Account of his March, and the Number of his Forces with him; and becauſe thoſe Regiments now in the City had ſo lately been in Rebellion againſt the Parliament, and were not yet entirely ſettled and reduced, he was very unwilling his own dutiful and orderly Forces ſhould mix or converſe with them: He therefore beſought them for their own Safety, that thoſe Forces under *Fleetwood* ſhould be remov'd to diſtant Quarters in the Country, except the two Regiments of Colonel *Morley* and Colonel *Fagg*, who had continued in their Duty to them, which with his own Army, would be ſufficient to maintain the Guards to the Parliament, and ſecure the City. But this Letter was not thought ſeaſonable to be ſent, till they were advanc'd near to *London*, ſo that they ſhould not dare to deny them, nor have time enough to oppoſe his Entrance.

SUNDAY *Jan.* 22.

A Continuation of the Affairs of the Church and Clergy, in a Letter from Chancellour Hyde, *ſuperſcrib'd for Mr.* B. [Barwick] *dated* Bruſſels 25 July 1659.

Appendix to Dr. Barwick's *Life, Engl.* 8vo, *p.* 429.

The reverend Mr. Barwick *had recommended to Mr.* Wren *to anſwer the pernicious* Leviathan *of Mr.* Hobbs, *from which Mr.* Wren *excus'd himſelf as inſufficient, and would have had it undertaken by ſome profeſs'd Divine.*

—— I hope it is only Modeſty in Mr. *Wren*, that makes him pauſe upon undertaking the Work you have recommmended to him: For I dare ſwear by what I have ſeen of his, he is very equal to anſwer every Part of it; I mean every Part that requires an Anſwer. Nor is there need of a profeſs'd Divine to vindicate the Creation from making Man a veryer Beaſt, than any of thoſe of the Field; or to vindicate Scripture from his licentious Interpretation. I dare ſay he will find ſomewhat in Mr. *Hobbs* himſelf, I mean in his former Books, that contradicts what he ſets forth in this, in that Part, in which he takes himſelf to be the moſt exact, his beloved Philoſophy: And ſure there is ſomewhat due to *Ariſtotle* and *Tully*, and to our Univerſities, to free them from his Reproaches; and it is high Time, if what I hear be true, that ſome Tutors read his *Leviathan*, inſtead of the others, to their Pupils. Mr. *Hobbs* is my old Friend, yet I cannot abſolve him from the Miſchief he hath done to the King, the Church, the Laws, and the Nation: And ſurely there ſhould be enough to be ſaid to the Politicks of that Man, who having reſolved all Religion, Wiſdom and Honeſty, into an implicite Obedience to the Laws eſtabliſhed, writes a Book of *Policy*, which I may be bold to ſay, muſt be by the eſtabliſhed Laws of any Kingdom or Province in *Europe* condemn'd for impious and ſeditious; and therefore it will be very hard, if the Fundamentals of it be not to be overthrown. But I muſt aſk both yours and Mr. *Wren*'s Pardon for enlarging ſo much, and antedating thoſe Animadverſions he will make upon it.

The Leviathan *read and expounded to Pupils in the two Univerſities.*

Tho' to be condemn'd thro' all Europe, *for an impious and ſeditious Book.*

The Biſhop of Ely again deſir'd to recommend a Perſon to the See of Carliſle.

For the Matter of the Church, I can add nothing to what I ſaid to you in my laſt: And if my Lord of *Ely* will recommend a Perſon to the See of *Carliſle*, he will be added to the reſt by the King.

Your very affectionate Servant,

Receiv'd *Nov.* 10.

Hyde.

A Letter from Mr. Chancellour Hyde, *ſuperſcrib'd for Mr.* Burges [Barwick] *theſe. Dated* Bruſſels July 28. 1659.

The Chancellour deſires to know of Mr. Barwick *what Preferment in the Church would be moſt agreeable to him.*

Ibid. Append. p. 433.

——— I thank you for the Precedent, and ſhall expect the other as ſoon as you can. I am afflicted that our ſick Friend finds not his Health comes on faſter. I want Advice from ſome, what Dignity in the Church would be moſt ſuitable to your Acceptation, and in what Country you would wiſh it to lye; for the King hath given me a Charge concerning it, and I am not enough inſtructed: I pray help me in it. I have not Time to add more than that I am

Your moſt affectionate Servant,

Hyde.

You muſt never forget my Service to my Lord of *Ely*, and if he pleaſe to recommend ſome of his Friends to the King, they will find the Fruit of it in all Ways.

Receiv'd *July* 24. 1659.

A Letter of John Barwick *to Mr. Chancellour* Hyde *at* Bruſſels, *dated* Sept. 14. 1659.

Thanks in the Name of the Church to his Majeſty, and to his prime Miniſter,

Ibid. Append. N°. xii. *p.*435.

For ſettling the Method of conſecrating new Biſhops in England.

This is the ſecond Part of my Taſk, and relates to the chief Thing in my Intention, the Buſineſs of the Church; concerning which your laſt hath given ſo full Content to thoſe, that really mind it, and rightly underſtand it, that I am by them commanded to return their humble Thanks to your Lordſhip, and their moſt Submiſſive Duty by your Mediation, to his ſacred Majeſty. It is the greateſt Evidence of God's Favour to this poor Church, that ſhe hath a nurſing Father of ſo great Piety and Candor; and not the leaſt, that he hath a Miniſter of ſo much Fidelity and unbiaſs'd Affections for her Good, in every Reſpect: And it would be a very great Shame and Sin too for us, that have the Opportunity for it, if we do not upon every Occaſion humbly propoſe ſuch Things, as may give you a true Information how that may be beſt obtained, which is ſo piouſly intended.

A Work to be promoted with all Zeal and Expedition.

I much honour thoſe two reverend Perſons, whom you conſulted in this great Affair; and if it would not be tedious as well as ſuperfluous, I could give you yet a fuller Inſight into the Grounds of our Method, as it differs from theirs, that you may not rely upon the Authority of any Man, farther than you ſee his Reaſons. But his Majeſty being already ſatisfied, and the Method approved on by your Lordſhip, my Labour will be more uſefully beſtowed, in endeavouring to promote the Work with all poſſible Speed, for thoſe weighty Reaſons mentioned in your laſt; though you are pleaſed to ſtile them no better than Fancies.

The Biſhops to be quickened in it, for fear of being taken off before the Work be done.

In *July* laſt I went a Circuit among ſome of thoſe, on whom the Work doth chiefly depend; and I found them very ready and willing to advance it, but in good Hopes there would be no need of this intended Method. I hope they are ſtill of the ſame Mind and Affections; ſeeing the ſame Reaſon that damps thoſe Hopes, makes the Work more neceſſary; and I am ſure nothing ſhall be wanting on my Part to ſerve them in it: And I beſeech your Lordſhip, as Occaſion ſerves, to lay as many and ſtrict Commands upon me from his Majeſty as you pleaſe, to quicken them in it: For I fear this Winter will go hard with ſome of them that may worſt be ſpared in the due Performance of ſuch a Work.

And yet of the Perſons nominated by the King, it was fear'd that ſome would decline it.

Secretary Nicholas.

This Dr. Francis Manſell *hath his obſtinate Refuſal of the epiſcopal Dignity, mention'd in his Epitaph in* Jeſus *College, where he was interr'd;* Infulas Epiſcopales —— non ſemel oblatas, ſerio tremuit, obſtinatius refugit.

Dr. Manſell *Principal of* Jeſus *College in* Oxford, *who died almoſt* 80. *on* May 1. 1665.

In my laſt I deſired ſome Aſſiſtance and Inſtructions, as to ſome Particulars, that concern the Perſons nominated for Biſhops; but I was then in ſuch Haſte, as I could not give you my Reaſons for it. I hope you have ſome good Aſſurance, that all of them will undergo that great Work; and yet it is diſputable among ſome of us here: For I believe, all of them underſtand the Weight of the Burthen ſo well, as not to make it the Object of their Deſire; tho' I know withal, that ſeveral of them are reſigned for any Service of the Church, whatſoever the Conſequences be. Thoſe that either are of great Years, or have great Dependencies of Wife and Children upon them, have the ſtrongeſt Temptations to the contrary; and I could inſtance in ſome, with whom it is thought they may prevail; but how well thoſe Thoughts are grounded, I know not. I doubt not, but *S. N.* underſtands his Brother's Mind, and you from him: But otherwiſe ſome here are in doubt, what he will do in this Caſe, as Things now ſtand; being a Perſon of much Prudence and Caution. There is another, whom I alſo much reverence, *D. M.* whoſe Years and Modeſty are ſo great, as it is thought by thoſe that know him better than I, he will rather chuſe a private Life. And it were great Pity to caſt ſuch a Load upon him againſt his Will, now when he is come to that Condition, as to need a Coadjutor, if he were already in the Office: His Sight is almoſt quite gone, and his Infirmities otherwiſe ſo great, as he can hardly come up hither to receive Conſecration, which is but the Preface to his Work. For theſe and the like Reaſons, I am encouraged by thoſe that foreſee Rubs before they come, to deſire your Lordſhip to ſend ſome more

Names from his Majesty, to supply such possible [illegible], if they should fall out in these or any other Persons already named.

The great Care to get Biſhops for Carliſle, *and the Iſle of* Man.

But however, I beſeech you by the firſt Opportunity to ſend the Name of a fit Perſon for *Carliſle*, for till then the Work muſt lie at a Stand; and the Biſhop of *Derry* (upon whom the canonical Diſpatch of it, as to that Election, wholly depends) is infirm, and cannot live long. And farther I muſt beſeech your Favour, to ſignify his Majeſty's Pleaſure concerning the Supplying of the Biſhoprick of the Iſle of *Man*, which is in the Province of *York*: For though the Nomination of the Perſon belongs to the Earl of *Derby*, who deſires it may be done, and refers it wholly to them, now that the Perſon hath refuſed it, to whom he proffer'd it; yet they will hardly do it without his Majeſty's Leave; and it is thought neceſſary to ſupply as many Places as may be within that Province, conſidering how ſmall the whole Number is, if they were all full.

A Reſolution to find out Men for Dignities, not Dignities for Men.

The Biſhop of Ely *refuſes to recommend to any Dignity.*

My Lord of *Ely* returns all dutiful Acknowledgments to his Majeſty, and his humble Service to your Lordſhip: I perceive you miſunderſtood him, as to the Poizing the Number between the two Univerſities; for he never ſuſpected his Majeſty's equal Favour to both; nor thought him worthy of the Office of Biſhop, that is not of the ſame Temper: But however, he has obſerved it as a good Encouragement to Learning, when young Students could recount ſuch and ſuch Biſhops of the ſame Univerſity or College with themſelves. It is not now indeed ſo conſiderable; ſeeing the Rule of *Æneas Sylvius*, which was always good, is now indiſpenſably neceſſary, *Non hominibus dandas eſſe Dignitates, ſed Dignitatibus Homines*: And for this and other Reaſons (with all dutiful Thanks) the Biſhop of *Ely* deſires to be excuſed, as to the recommending of any Perſon either to *Carliſle* or any other Dignity; though he will not omit his Prayers, that God would direct his Majeſty always for the beſt, and at this Time more particularly, when the Settlement both of the Church and Univerſities is like to have ſo great an Influence, not only upon the Souls of Men, but alſo upon his Majeſty's Government, to all future Ages. I have heard him ſay, (and I know another of the ſame Temper) that he never was Suiter for any Place in the Church; and I have heard others ſay both of him and Biſhop *Andrews* before him, that neither of them ever gave any to any that were. It has been too common a Miſtake to diſpenſe ſuch Places by Favour and Affection, and call them Preferments, and look upon them as Rewards, which are indeed (eſpecially now) only new Obligations to a far greater Work, and a much greater Charge upon our laſt Account. The Iniquity of theſe preſent Times hath rectify'd this Error in many: And it is the Opinion of ſome Churchmen of the greateſt Underſtanding and Foreſight among us, that for one Age none can poſſibly have Occaſion to fall into it again, though all other Things ſhould anſwer our Deſire. The whole Revenue of the Church, (ſuppoſing, which yet can hardly be imagined, it ſhould return entirely and immediately) will hardly allow Neceſſaries to the firſt Incumbents, by that Time the Churches are made fit for God's Service, and the Houſes for Man's Habitation; ſo that the Straw will be wanting, and yet the Tale of Brick muſt be multiplied ten fold. I beſeech your Lordſhip, excuſe this Digreſſion. Theſe are not my Thoughts only, but alſo of the greateſt Maſters of Reaſon of our Tribe in this Place, which your former Candor hath given me the Boldneſs to repreſent unto you, in order to the Good of the Church; and whoever of us thinks otherwiſe, will (I fear) either fall ſhort of his Hopes, or fail the Church in his Duty. A publick Spirit was always good in the Clergy, but now indiſpenſably neceſſary.

No ſuing for any Places in the Church, nor giving Places to any that ſue for them.

The ruinous Condition of Churches in England, *would not afford Neceſſaries to the firſt Incumbents of 'em.*

Precedents for the Grant of Deaneries by the King.

I have now ſent you the Precedents for the Grant of Deaneries, which have been ſo long expected: And I have purpoſely ſought out thoſe that are of the moſt different Nature: And yet they differ ſo little, as I might have referred you to that I formerly ſent. Some little verbal Differences there are, and the Clauſe of *Habendum* is tranſpoſed in that for *Weſtminſter*; but which is beſt, your Lordſhip may judge: For my part, I take them rather to be caſual Slips, than any Difference in the Precedents, excepting only the Title, by which every Church is incorporated, and the Name of the laſt Incumbent; both which it would be very convenient to obſerve in all Grants of this Nature; and yet I find it not ſo neceſſary, but that one or both are omitted in ſome Precedents, eſpecially thoſe granted of late at *Oxford*. If the laſt Incumbent be to be named, it will occaſion a Queſtion as to ſome Churches now void, Whether he that had the Grant under the Seal, but never any Inſtallment, nor ſo much as Inſtitution from the Biſhop, ſhall be reputed the laſt Dean. For inſtance; Dr. *William Fuller*, Dean of *Ely*, had the Grant of the Deanery of *Durham*, which was void by the Death of Dr. *Gualter Balcanquall*; but never took Inſtitution to it; becauſe he would not quit the Deanery of *Ely*. Now ſuppoſing the Plenarty of the Church in this Caſe is to be taken from the Inſtitution (as I conceive it muſt; being unqueſtionably ſo in Livings with Cure) then Dr. *Balcanquall* muſt be reputed the laſt Dean of *Durham*, and Dr. *Fuller* of *Ely* (and not Dr. *Beal*, who had the Grant of it, but no Inſtitution to it) and ſo in the like Caſes elſewhere, if any be. All that can be objected is a Thing, wherein I think it my Duty upon this Occaſion to give your Lordſhip as clear Information as I can; becauſe there has been a long rooted Miſtake in the Buſineſs. The Objection is, that the Grant is a meer Patent, and conſequently the Deanery is held of the King immediately *Jure Coronæ*, and not *Jure Eccleſiæ*, as where there is Preſentation and Inſtitution: To which I anſwer, *Non fuit ſic ab Initio*. At firſt Deaneries were

William Fuller, *born at* Hadleigh *in* Suffolk, *about* 1580. *bred at* Gambridge, *Chaplain ſucceſſively to King* James *and* Charles I. *Vicar of St.* Giles Cripplegate, *made Dean of* Ely 1636. *and Dean of* Durham *in* March 1645. *being ſequeſtred, plundered,* &c. *at* London, *he repair'd to* Oxford, *and after the City was ſurrender'd, return'd to* London, *and living there very obſcurely, died* May 12. 1659. *and was interr'd at St.* Vedaſtus *in* Foſter-lane.

Dr. Walter Balcanquall *was a* Scotchman, *Fellow of*

Pembroke-Hall in Cambridge, made Maſter of the Savoy, Decemb. 18. 1617. Chaplain to King James, who ſent him to the Synod of Dort 1618. inſtall'd Dean of Rocheſter, March 12. 1624. and Dean of Durham May 14. 1639. ſequeſter'd, plunder'd, &c. for his Loyalty in 1642. he fled to the King at Oxford, and thence from Place to Place for his Security, and at laſt for his Life to Church-Caſtle in Denbighſhire, where he died Decemb. 25, 1645.

Neal tranſlated from Wincheſter to York in 1631. died October 31, 1642.

The famous Dr. John Owen, and probably in his Review of the Annotations of Hugo Grotius, &c. printed at Oxford 1656. 4to. in anſwer to Dr. Hammond.

The Grant of Deaneries preſented to the Biſhop to give Inſtitution.

were elective, as Biſhopricks are upon a *Congé d'Elire*, (if a common Lawyer miſguides me not) and I think it continued thus till *Henry* the Eighth's Time, who ſeeing the Pope's Uſurpation upon the Rights of Chapters, by Faculties and *Commendams*, took the Power from both into himſelf, under the Title of Preſentation; which afterwards (if not at firſt) paſs'd in the Form of a meer Patent. In King *James*'s Time I find them mingled among the other Patents at the Rolls: But in the Time of the late King *Charles*, they ſtand upon Record among other Preſentations; yet ſtill the Form of a Patent is continued. If I had the abſolute Liberty of the Rolls (as I muſt confeſs, I have had great Civilities from an honeſt Man that is ſtill a Clerk there) I could trace the Buſineſs clearly to the Fountain; but as the Caſe is, all I have ſaid is ſo conjectural, as not to be regarded any farther, than the Grounds here laid will infer; and is not intended to adviſe any preſent Alteration, but merely to inform your Lordſhip, and ſatiſfy his Majeſty in a Matter not uſually taken Notice of, in caſe any Alteration may hereafter be thought convenient. Only I muſt add, that upon diſcourſing the Point with my Lord of *Ely*, he tells me, the Miſtake has been long obſerved by Archbiſhop *Neal*, and others; and that they were about to give his late Majeſty a true Information in it, and petition that it might be rectify'd, but were prevented by theſe late Troubles. And it is now the more conſiderable, becauſe there have been ſome ill Conſequences of late drawn from it, which gave me the firſt Hint to enquire into it. For inſtance; Dr. *Owen* retorted upon Dr. *Hammond*, that (even upon his own Principles) he had no Dependence at all upon the Biſhop of *Oxford*. And I muſt confeſs, I wonder'd, when I firſt peruſed the Grant of the Deanery of *Chriſt Church*, and found not the Biſhop ſo much as mentioned in it, wherein I think it differs from every other Church that is a Biſhop's See. The Truth is (to uſe my wonted Boldneſs) the Biſhop is mentioned ſlightly enough in all other Precedents, but however, (as I take it) in all other Places (unleſs they were collegiate Churches exempt from ordinary Juriſdiction) the Grant was always preſented to the Biſhop, from whom the Dean received Inſtitution, and then was inſtalled by the Canons, or Prebendaries, upon the Biſhop's *Mandate*. I hear it was thus at *Ely*; and I find by the Statutes of the Church of *Durham* (whereof I have a Copy) it muſt be ſo there; and I have no Reaſon to doubt of the reſt: So that the laſt of theſe four Precedents here incloſed (which is the King's *Mandate* for Inſtallment) was, I think, at firſt intended only for collegiate Churches, which are exempt from epiſcopal Juriſdiction; though now it is iſſued forth for Cathedrals alſo. I have writ it but once over; becauſe *mutatis mutandis* it will ſerve for all: I had it from an Original, and not at the Rolls; for it ſtands not there upon Record; becauſe it paſſes not under the great Seal, but either a Part of it, or ſome leſſer; being affix'd to a ſmall Label cut off from the Parchment at the Bottom. All that I ſhall need to add, as to the Precedent, is, that where I have abbreviated any thing, it may be ſupply'd from the like Clauſe, in the foregoing Precedent, to avoid unneceſſary Trouble.

Mr. Barwick would make the Deanery of Durham his Choice with Submiſſion to the King's Pleaſure.

If your Lordſhip has received mine of the Eighth paſt, I ſhall need to ſay no more; only it can be no Tautology, to preſent again my moſt dutiful Acknowledgment of his Majeſty's Goodneſs, in that good Opinion he hath of me, and my humble Thanks to your Lordſhip for the great Favours you expreſs continually towards me. If by a Dignity his Majeſty means a Prebend, I have one already; if a Deanery, I think I could be moſt ſerviceable to the Church of *Durham*; being acquainted with the Statutes and Cuſtoms in part, and having two Livings near it to ſupport it, if there ſhould be need: But if any other Place be thought of more Advantage to this Church in general, or his Majeſty's Service in particular, I ſhall willingly ſubmit to his Command.

The laſt Letter I received from ——

By this tedious Scribble you ſee I had rather create Objections, than not prevent all that poſſibly may be foreſeen. There is yet another, which now comes into my Mind; that in caſe any of the Biſhops, to avoid the Work when it comes to the Puſh, ſhould aſk me how it doth appear, that theſe are the Perſons and Places deſigned by his Majeſty; all I can ſay is, to refer them to Mr. *Alleſtrey*'s Word; unleſs your Lordſhip ſhall be pleaſed to ſend a Liſt of them in this O. I ſpeak not this as though I feared it would be needful, but at all Adventures.

A Letter from Mr. Chancellour Hyde *to Mr.* John Barwick, *dated* Bruſſels, October 17, 1659.

Life of Dr. John Barwick. Append. No. xiv. p. 451.

S I R,

—— I ſhall only ſay a Word to you concerning eccleſiaſtical Preferments; that there is no Deanery in *England*, (*Weſtminſter* excepted, which his Majeſty hath in Truth deſigned to a Perſon of very known and confeſſed Merit) that the King hath in the leaſt Degree made Promiſe of to any Man, ſo that it will be your Friend's Fault (who I am ſure will not be guilty of it) if you are not very well provided; and if my Lord of *Ely* had prevailed with you to have taken the Biſhoprick of *Man*, I am confident the King would not have ſuffer'd you to have continued there long, after your Removal could have been avowed. For the Truth is, the King hath a very extraordinary Senſe of your Merit towards him and the Church. I wiſh you would once ſend the bleſſed News, that that Affair is taken to Heart, and provided for as it ought to be. I did once in ſome former

Moſt probably Dr. John Earl made Dean ſoon after the Reſtauration, and removed to the See of Worceſter, Novemb. 3, 1662.

The popiſh Princes, who think Epiſcopacy of the Eſſence of Chriſtianity, would yet be glad to have it expire and be extinct in England.

former Letter offer you ſome Conſiderations, which I thought of moment in this Point; and my Opinion would be the ſame if I were confident that the King could land this Winter in *England* with twenty thouſand Men: for aſſure your-ſelf, thoſe Princes who think Epiſcopacy of the Eſſence of Chriſtian Religion, would yet be very glad to ſee it determined and expired in *England*. I do beſeech you, preſent my humble Service to my Lord of *Ely*, whoſe Benediction I do hope to live to receive at his own Feet. I pray ſend me Word our ſick Friend is in good Health. I am, Sir,

Your very affectionate Servant,

HYDE.

Note of the Editor of the Engliſh Life of Dr. John Barwick, 8vo. p. 205.

Dr. *King*, Biſhop of *Chicheſter*, in his Sermon preached at the Funeral of Biſhop *Duppa*, makes very honourable Mention of the *great Care of his Majeſty to preſerve and ſupport the Church, at that Time when in his exil'd Condition he could not well ſupport himſelf.* And ſince it is mentioned in no other Author that I know of, but one or two, that had it from Dr. *Barwick*'s Manuſcript Letters, before they were publiſhed, it is much to be wonder'd, that my Lord *Clarendon*, who had himſelf ſo honourable a Share in that Negotiation, and could have given ſo good an Account of it from his own Knowledge, ſhould not in his Hiſtory have taken the leaſt Notice of a Tranſaction, ſo much for the Honour, not only of the King his Maſter, but of himſelf.

MONDAY, *Jan.* 23.

The Rump go on in all the likely Steps of Self-Preſervation, in modelling their own Houſe, the Army, and the Miniſtry, and daily reporting the firm Adherence of General Monk *to them; and make a Jeſt of his hearing the Petitions of the People.*

Mercur. Polit. *by Order of Parliament*, 4to, *p.* 1048.

A Committee proceeded in the Matter referred to them touching Qualifications of Members to ſit and ſerve in Parliament.

Mr. Speaker (the Houſe ſitting) in uſual manner, delivered ſeveral Commiſſions to Officers of the Army, *viz.* One to *Joſeph Cleaver* to be Captain Lieutenant in Colonel *Eyre*'s Regiment of Foot; to *Jeremiah Campfield* to be Lieutenant Colonel, to *Chriſtopher Skepper* to be Major, and to *John Deakin*, *Edward Bradſhaw*, *Thomas Aſtell*, *Cuthbert Carre*, *Iſaac Hague*, and *William Goſh* to be Captains in the ſaid Regiment; together with ſeveral other Commiſſions, to Officers in Sir *Anthony Aſhley Cooper*'s Regiment of Horſe, and in the Regiment of Colonel *Alured*.

Ibid.

It is referred to the Committee for plunder'd Miniſters to bring in an Act for the Approbation of Miniſters, before they be admitted into Livings.

The Forces with General *Monk* have kept their Quarters in their March very cloſe together, and he by the Way hath ſo modell'd them, that they cannot eaſily (if any would) diſobey his Commands. They have been complimented in their March by People of various Tempers, ſome for the re-admitting of the ſecluded Members, others for a free Parliament, the Thing that takes much in theſe Parts among the People; and they have a Hearing, which we ſuppoſe is in Prudence given them, and that is all.

General Monk *marches on to* Leiceſter, *and meets by the Way the two parliamentary Meſſengers or Spies,* Scot *and* Robinſon, *to whom he and his Army pay great Reſpect and Submiſſion.*

Dr. Skinner's *Life of* Monk, 8vo. *p.* 194.

The General having ſtay'd at *Nottingham* two Days for the Rear of his Army to come up to him, on *Monday January* 23, marched to *Leiceſter*, and met *Scot* and *Robinſon* in their Way towards him. Much Ceremony and Submiſſion was here render'd by the General and his Army towards theſe two arrogant Commiſſioners of the Juncto; inſomuch that the General, who had quickly taken their Meaſures of that their Stay in the Army, was ſo punctual that his Soldiers were oblig'd upon all Occaſions to pay them greater Reverence than towards himſelf. During their March together, *Scot* and *Robinſon* had much Conference with the General upon the late Alterations, and preſent State of Things: And much of their Diſcourſe was full of Apprehenſion and Jealouſy of every body about them, which further confirmed the General, that himſelf was not free from their Suſpicions. They reflected on the late Practice of *Fleetwood* and *Lambert* with a very particular Indignation. They fell foul on the City of *London* for their late Stubbornneſs and Malignancy: And though the Army in *Ireland* had declar'd their Obedience to the Authority of Parliament, yet they very well knew, that they were not upon the right Baſis. So that the General was now more troubled how to temporize with theſe two Commiſſioners, than ever he had been how to oppoſe all *Lambert*'s Army. But becauſe his grand Deſign was now upon the Anvil for the Removing of *Fleetwood*'s Army out of *London*, and the Introducing his own, without which all his Travel hitherto would be loſt, he was reſolved ſo far to comply with their Extravagancies, as to give them an entire Aſſurance of him.

They were full of Fears and Jealouſies; talking againſt Fleetwood *and* Lambert *and the* City *of* London, *by which* Monk *underſtood they had a Suſpicion of him alſo.*

However to carry his Point, he acted the Part of Compliance with them.

The Iriſh Brigade joyn the General.

Dr. Price's *Reſtorat.* p. 83.

As we entered the Town of *Leiceſter*, we ſaw the *Iriſh* Brigade drawn up by Colonel *Redman* and Colonel *Bret*, whom the General received with great Courteſy, they being his cordial Friends.

The Rump thinking themſelves ſecurely ſettled, publiſh a ſolemn Declaration for a Commonwealth, without King or Lords.

Juſtifying the late War againſt the King, and glorying in the Succeſs of it.

As the Way to a Commonwealth, and free State of the People of England.

Printed by Order, 1659. 4to.

A Declaration of the Parliament aſſembled at Weſtminſter, *ordered forthwith to be printed and publiſhed,* Monday January 23, 1659.

The People of *England* having been neceſſitated to take up Arms in the juſt Defence of the Laws and Liberties againſt the late King: And it having pleaſed God after a long War, and many Battels fought in the Field, ſo to bleſs their Armies, and to bring the War to ſuch an Iſſue, that if they were not wanting to themſelves, they might reap the Fruit of all the Blood and Treaſure exhauſted in that Quarrel, and not only be reſtored to their Freedom for the preſent, but ſecured againſt all the like Attempts for the Future. The Parliament hereupon, as the Truſtees of the People for the Accompliſhing of thoſe Ends, did declare and enact, that the People of *England* and of all the Dominions and

Without King, or House of Lords, or single Person.

That the People may grow up into perfect Freedom.

And be redeemed from vain and superstitious Ceremonies, and corrupt Opinions.

and Territories thereunto belonging should be thenceforth governed as Common-wealth and Free State by the Representatives of the People in Parliament, and that without any King, or Houſe of Lords; judging this not only to be the undoubted Right of the People, but that the Office of a King in theſe Nations, or to have the Power thereof in any ſingle Perſon, as alſo the Houſe of Lords, was burthenſome and dangerous to the Safety and Liberty of the People: And by this Means the Foundations of a publick Intereſt being laid in the Place of that which was only private and perſonal, this People might grow up (through the Goodneſs of God) into perfect Freedom, being governed in the ſupream Power by their own Repreſentatives; and in the executive Power, by their known Laws and Judicatory; the beſt Meaſure and Standard of Liberty: Their Navigation and Trade encouraged and promoted, which in all Monarchies is ſtinted and reſtrained. The true Proteſtant Religion both at Home and Abroad owned and countenanced, which under the former Conſtitution was clogged with vain and ſuperſtitious Ceremonies, and corrupt Opinions touching Faith and Worſhip, impoſed upon all, without any Regard had to tender Conſciences, and the Miniſters of the Goſpel, and the Profeſſors thereof, with Godlineſs itſelf, diſcountenanced and perſecuted.

This Parliament had ſettled the Commonwealth, and all Things before this Time, if they had not been often interrupted.

To this State of Things did the Parliament judge it their Duty to bring this Nation, and the free People thereof, and no Man can reaſonably doubt, but that long before this Time the Parliament (through the ſame good and gracious Preſence that had accompanied their Undertakings) would have accompliſhed their Intentions in theſe Things, and ſettled the Common-wealth upon the Baſis and Foundation aforeſaid, if they had not been ſo often interrupted, and thereby prevented hitherto from doing that, which always was and is the utmoſt Deſire and Intention of their Hearts.

Many Scandals now caſt upon the Parliament; as if affecting arbitrary Power, and being Enemies to the Miniſtry, Univerſities, &c.

Given out to bring back the People to their old Servitude.

And yet the Parliament cannot but take Notice of the Artifices that are uſed to miſrepreſent their Intentions, and to blemiſh their Proceedings before the People, unjuſtly charging them with a Deſign to perpetuate themſelves now ſitting, to ſubject the People to arbitrary Power, and to govern them by Force. And as to Matters of Religion on one Hand, that they are Enemies to the Miniſtry, their Maintenance by Tythes, to the Univerſities and Learning, and Encouragers of fanatick Principles; on the other Hand, that the Parliament is too ſevere, and of impoſing Principles in Matters of Religion; not being ignorant, that thoſe who by theſe Means do induſtriouſly labour to diſaffect the People to the Parliament, are ſuch, who by ſpecious Pretences would firſt put out their Eyes, that they might not ſee the Way to their own true Liberty, and then bring them back again into their old Servitude.

Wherefore the Parliament to vindicate themſelves, declare they will,

The Parliament therefore, to omit nothing in their Power that may undeceive honeſt and well-meaning Men, have thought it neceſſary in this Conjuncture of Time and Affairs, to declare and manifeſt (as they do hereby) what their Intentions are, as to the Government of theſe Nations, with ſome other Particulars relating thereunto; wherein they are reſolved (through the Goodneſs and Aſſiſtance of God) to remain conſtant and immoveable.

1. Perfect the Settlement of a Commonwealth and Free State.

1. That the *Parliament* will provide forthwith to perfect thoſe Beginnings which are already made for ſettling the Government of theſe Nations, and the People thereof in the Way of a *Common-wealth* and *Free State*, without a King, ſingle Perſon, or Houſe of Lords, in ſuch manner, that they may be governed from Time to Time by *Repreſentatives* in *Parliament* choſen by themſelves, in whom alone the ſupream Authority of theſe Nations doth and ought to reſide, and by ſuch as they ſhall appoint and conſtitute as Officers and Miniſters under them for the Good of the People, and that the Parliament will make it their Care to form the Army and Forces of theſe Nations in ſuch manner, that whilſt it ſhall be found neceſſary for them or any of them to be kept up for the Safety of the *Common-wealth*, they may be wholly ſubject and obedient to the Civil Authority.

2. That Proceedings in all Courts of Juſtice ſhall be according to Law.

2. There being nothing more eſſential to the Freedom of a *State*, than that the People ſhould be governed by the Laws, and that Juſtice be adminiſtered by ſuch only as are accountable for Male-Adminiſtration, it is hereby further declared, That all Proceedings touching the Lives, Liberties, and Eſtates of all the free People of this *Common-wealth*, ſhall be according to the Laws of the Land, and that the *Parliament* will not meddle with the ordinary Adminiſtration or the executive Part of the Law: It being the principal Care of this, as it hath been of all former *Parliaments*, to provide for the Freedom of the People againſt Arbitrarineſs in Government.

3. To have a learned and pious Goſpel Miniſtry, maintained by Tythes; with Augmentations to the impropriated Livings late of the King, Biſhops, Deans and Chapters, and Delinquents not compounding.

3. And that they will make effectual Proviſion for the Countenancing of a learned and pious Goſpel Miniſtry through all the three Nations, and for the Encouraging and Protecting them in the Work of their Miniſtry againſt Diſturbances. And as to their Maintenance, that by Tythes ſhall be continued, it being already eſtabliſhed by Law, and is in itſelf the moſt certain, convenient, and comfortable Way of Maintenance, that in the Judgment of the *Parliament* can be ſettled. And therefore they do expect and require, that the Judges, Juſtices of the Peace, and others whom it concerns, do take Care, that the Laws touching the ſame, be put in effectual Execution; and for a further Increaſe of Maintenance than hath been anciently ſettled upon preaching Miniſters, the Parliament doth declare, That the Augmentations by the Impropriations of the late King, Biſhops, Deans and Chapters, and Delinquents not compounded

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pounded for, as likewiſe by Tenths and firſt Fruits, ſhall be continued and ſettled upon the preaching Miniſtry, not to be aliened or altered from that Uſe, and diſtributed in ſuch manner, as they may be applyed to ſuch Places as ſtand in moſt need, that every Place in the Land may have a preaching Miniſter, who may be able to teach the People the good Knowledge of the Lord, and may have a comfortable Livelihood and Encouragement among them. As alſo that Proviſion ſhall be made for due Liberty of Conſcience in Matters of Religion according to the Word of God.

4. To uphold the Univerſities and Schools.

4. The Parliament do declare, that they will uphold the publick Univerſities, and Schools of this Land, and not only continue to them the Privileges and Advantages they now enjoy, but ſhall be ready to give them ſuch further Countenance as may encourage them in their Studies, and promote Godlineſs, Learning and good Manners amongſt them.

5. To reſtore the Decay of Trade.

5. The Parliament being very ſenſible of the great Decay of the Trade of theſe Nations, will apply themſelves to ſuch Counſels and Means, as ſhall be found moſt proper both for the ſpeedy reſtoring and increaſing thereof; judging, that there is no one Thing in the Affairs of State more important to the Welfare, Strength and Glory of a Common-wealth, eſpecially of this being an Iſland, than the Encouragement of Trade and Navigation.

6. And to pay the publick Debts.

6. As to the preſent Burthens which are upon the Nation, the Parliament is very ſenſible therof, and of thoſe extravagant Counſels and Actions, which have ingaged the Nation in ſo great a *Debt* and *Charge*, the Guilt whereof will not reſt upon them, though the Danger and Burthen thereof doth. And it is one of the greateſt Cares they have upon them, how to give the People that Eaſe which their Condition calls for, and alſo provide for their Safety, and anſwer the preſſing Neceſſities of the *State*; which the Parliament hopes in ſome Meaſure to do in a very ſhort Time, in caſe the unreaſonable Diſſatisfactions and turbulent Actings of unquiet Men, do not continue the Charge longer than otherwiſe will be neceſſary.

TUESDAY Jan. 24.

A Tumult in Exeter.

Mercur. Polit. by Order of Parliament, 4to. p. 1059.

Letters of a Tumult in *Exeter*, began by the wilder and meaner Sort of People, yet was encouraged by Perſons of a better Rank, who inflamed them to cry out and ſhout for a free Parliament; and to ſeize on the Mail of Letters, *&c.* But the coming down of Colonel *Unton Crook*, and the Prudence of the Mayor reduced the People to a calm Temper, in which they remain, being ſatisfied that Mr. *Bampfield* is gone up to repreſent Things to the Parliament.

It ſeems likely that the two Parliament Commiſſioners Scot *and* Robinſon *were inſtructed to inſiſt with General* Monk *to quiet the Minds of his Country-men in the* Weſt, *by ſending them a Reproof for their late Declaration, made in favour of the ſecluded Members and new Elections.*

By an artful Letter.

Printed by Order of Parliament, 4to.

A Letter of General George Monk's, *dated at* Leiceſter, 23. Jan. *and directed for the honoured* Robert Rolles, *Eſq; to be communicated to the Gentlemen of* Devonſhire, *who ſigned the late Letter to the Speaker of the Parliament of the Commonwealth of* England, *dated at* Exeter 13. Jan. *and ſent up by Mr.* Bampfield *to be communicated unto the Parliament.*

Moſt honoured and dear Friends,

Meeting with a Paper dated at *Exon* the 13th inſtant, directed to *William Lenthall*, Eſq; Speaker of the Parliament, and ſubſcribed by divers of my Friends and Relations, purporting the recalling the Members ſecluded 1648. as the beſt Expedient for eſtabliſhing theſe Nations upon a Foundation of laſting Peace, I have taken the Boldneſs from my Relation to ſome of you as allyed, and my affectionate Reſpects to all of you as dear Friends and Countrymen, to repreſent to your Conſideration my preſent Apprehenſions of the State of Affairs here, in order to all our better Satisfactions; wherein I humbly crave your Leave of Freedom without Prejudice.

The Intereſt of all Parties againſt monarchical Government in Church and State.

Before theſe unhappy Wars, the Government of theſe Nations was Monarchical in Church and State: Theſe Wars have given Birth and Growth to ſeveral Intereſts both in Church and State heretofore not known, though now upon many Accounts very conſiderable, as the *Preſbyterian*, *Independent*, *Anabaptiſt*, and Sectaries of all ſorts as to *Eccleſiaſticks*, and the Purchaſers of the Kings, Queens, Princes, Biſhops, Deans and Chapters, and all other forfeited Eſtates, and all theſe engaged in theſe Wars againſt the King as to *Civils*, thoſe Intereſts again are ſo interwoven by Purchaſes and Intermarriages, and thereby forfeited, as I think upon rational Grounds it may be taken for granted, that no Government can be either good, peaceful, or laſting to theſe Nations that doth not rationally include and comprehend the Security and Preſervation of all the aforeſaid Intereſts both Civil and Spiritual, I mean ſo far as by the Word of God they are warranted to be protected and preſerved.

Monarchy not to be now admitted.

If this be ſo, then that Government under which we formerly were, *viz.* Monarchy, cannot poſſibly be admitted for the Future in theſe Nations, becauſe its Support is taken away, and becauſe it is excluſive of all the former Intereſts both Civil and Spiritual, all of them being incompatible with Monarchical Uniformity in Church and State thus expired. That Government then that is moſt able to comprehend and protect all Intereſts, as is aforeſaid, muſt needs be republick, wherefore to me it is no ſmall Doubt, if upon the Premiſes to admit of the Members ſecluded in 1648, were not to obſtruct our Peace and continue our War, rather than eſtabliſh the one, and end the other; in that very many of thoſe Members aſſert the Monarchical Intereſt, together with the Abolition of all Laws made ſince their Seclusion; which, I fear, upon Account of Self-Preſervation both of Life and Eſtate as well as of ſpiritual Liberty, will immediately involve all theſe Nations in moſt horrid and bloody War afreſh; the very

Nor the ſecluded Members.

Apprehensions whereof I confeſs I do infinitely dread, and ſubmit the dangerous Conſequence thereof to your prudent Conſiderations; and the rather ſeeing the Army will never endure it.

Their Wiſdom might be to ſubmit to the Parliament.

Having thus briefly laid before you the preſent Condition of Affairs, let me now entreat you to conſider, whether it were not better to deſiſt from that Paper, and ſubmit to the Proceedings of this Parliament, who have reſolved to fill up their Houſe, determine their Sitting, and prepare a Way for future Succeſſions of Parliament; by which Means being full, and thereby comprehending the whole Intereſt of theſe Nations, they may, through God's Mercy, and all our Patiences, eſtabliſh ſuch a Government in the Way of a Common-wealth, as may be comprehenſive of all Intereſts both Spiritual and Civil, to the Glory of God, and the Weale and Peace of the whole. But if by your Impatiencies they be obſtructed, our Peace will be ſo much the longer a Stranger to us, and we thereby a Prey to ourſelves and all foreign Enemies. Wherefore humbly preſſing theſe upon your ſerious Conſiderations, with all the friendly and affectionate Reſpects and Service to you all, I remain,

Deareſt Friends,

Leiceſter, Jan. 23. 1659. *Your very humble and affectionate Servant,*

GEORGE MONCK.

Several Members in this dubious Juncture had abſented themſelves, who are ſummon'd to attend the Houſe under the Penalty of 20 l.

Mercur. Polit. Nº. 604.

The Houſe ordered that Colonel *Charles Fleetwood*, the Lord *Whitlock*, Mr. *Strickland*, Mr. *Holland*, and Colonel *Bennet* be required to attend the Parliament. And all other Members who ought to give their Attendance do attend the Service of the Parliament this Day ſevennight upon the Pain of twenty Pounds.

Mr. Speaker in uſual manner delivered Commiſſions to ſeveral Officers in Colonel *Walton*'s Regiment.

The Parliament took Care to publiſh a pleaſing Account of their Commiſſioners Reception by General Monk; *and thus all the Reſpects paid to him at* Leiceſter, *were for his Services to the Parliament and the Common-wealth.*

Ib. p. 1052.

Adviſed from *Leiceſter, Jan.* 24. That on the Lord's-Day General *Monk* was at *Nottingham*, and having Notice of the Arrival of Mr. Secretary *Scot*, and Mr. *Luke Robinſon* in this City, Commiſſioners ſent to him from the Parliament; he immediately ſent them Word, that if they pleaſed to ſtay here, he would within a Day or two be with them. They accordingly ſtay'd here, and yeſterday Evening the two Commiſſioners of Parliament having Word ſent them, that he was coming on towards this City, went forth ſix Miles from hence to meet him. He marched with his own Regiment and a great Train of Officers, and Gentlemen of the County attending him, the Bells ringing in every Town through which he paſſed; the reſt of the Army marched in ſuch a manner as might leaſt burthen the Country. As he paſſed to the Place where he met the Commiſſioners, the *Iriſh* Brigade being drawn up gave a Volley; and when the Commiſſioners drew near, as they alighted out of their Coach, he riding on Horſeback, at the ſame inſtant diſmounted, and having ſaluted each other with all Demonſtrations of Reſpect and Courteſy, they all three went into the Coach and ſo came hither. All the Bells rung at their Entrance, and the People flock'd to behold them: To manifeſt the Reſpects of this City to this honourable Perſon, the Mayor, with all his Brethren, in their Gowns and Formalities, went and preſented him with a Banquet, and a ſolemn Profeſſion of the high Eſteem they have of his great Services performed for the Parliament and Common-wealth.

Hence the Joy of the People to ſee the Parliament's Friend.

The General expected to be tried with the Offer of the Oath of Abjuration, which his Brother Clarges *taught him how to evade.*

Philips *or* Clarges *Continuat. of Hiſt. of Sir* Richard Baker, *Fol. p.* 702.

At *Leiceſter* the General expected to be attacked about the Oath of Abjuration, and was much troubled to think how to divert it. *Clarges* told him, *he had a plain and fair Anſwer to make to them*, which was, that *he heard many Men of undoubted Integrity had refuſed the Oath, and 'till he came to* London *to hear the Reaſons on both Sides for the taking and refuſing, he could not reſolve it.* This Advice he followed and ſucceeded in it. *Scot* and *Robinſon* at their firſt Interview told him, that the Parliament had order'd a thouſand Pounds a Year for ever to be ſettled on him, and appointed them to acquaint him with it, and to let him know the Senſe the Parliament had of his great Services; and that they were providing Monies for his Soldiers, and were glad to hear of his repairing to *London*.

The Commiſſioners bring a Bribe from the Parliament, to retain the General in their Service, by the Grant of one thouſand Pounds per Ann. *for ever.*

WEDNESDAY, Jan. 25.

The Houſe take Care to retain the Militia on their Side.

Mercur.Polit. 4to. *p.* 1051.

The Houſe referred it to the Council of State to conſider, how the Militia Forces that have been faithful to the Parliament may be paid off for the Time they are employ'd by the Parliament; and that ſuch of the Militia Forces as they ſhall think fit be ſent to their own Houſes, that they be no further Charge to the Common-wealth.

An Addreſs of the County of Berks, *delivered to the Speaker by Sir* Robert Pye *and Major* Fincher.

Ibid.

Mr. Speaker acquainted the Parliament, that a Paper was delivered to him laſt Night by Sir *Robert Pye* and Major *Fincher:* Whereupon the Houſe reſolved that they be brought to the Bar of the Houſe, and being aſked whether they deliver'd that Paper to the Speaker, they did acknowledge the Delivery and their Hands ſubſcribed to it; who being withdrawn the ſaid Paper was read.

Wherein they loudly complain of inſupportable Grievances and Oppreſſions.

Whereas we the Gentlemen and Freeholders of this County of *Berks* were generally met together at *Abbingdon* upon ſome Intimation of an Election of a Knight of the Shire, in purſuance of your Order for the filling up of the Parliament; and that ſome Sollicitations were uſed throughout the County for Voices, and being jealous to be ſurprized therein by any clandeſtine Carriage of the Writ: And whereas at this Meeting it was further taken into Conſideration, that this County have with the reſt of the Nation been deeply ſenſible of many in-

For want of a ſettled Government.

ſupportable Grievances and Oppreſſions of late Days, occaſioned through the Want of a real, ſettled, and regular Government; and in particular that the Commiſſioners for the Militia having formerly charged the Country to provide Arms, which was accordingly done, the ſaid Commiſſioners do yet direct their Warrants for the bringing in of twenty Shillings for every Foot Arms, which we are very confident is beyond the Intent of the Act which impowers them, and are ignorant otherwiſe by what Authority they proceed therein.

And conſulting Remedies they find the beſt Expedient will be, the Recalling of the ſecluded Members, and free Elections to vacant Places, to ſit without Oath or Engagement.

That therefore having ſeriouſly conſulted the Remedies which might be proper for theſe and the like Inconveniences for the future, and by God's Bleſſing reduce us unto a firm free and legal Settlement of our Rights civil and religious; we conceived it to be our Duty towards God and our Country, without any private Ends whatſoever, to declare ourſelves in this Senſe, that we take the moſt ſatisfactory Expedient for it, will be the Recalling of thoſe Members that were ſecluded in 1648. and that before the firſt Force upon the Parliament. And that in the Elections that ſhall be of any other Members in the vacant Places, ſuch due Courſe may be taken, as that the Country may not be any way ſurpriſed or overawed therein; and that the ſecluded Members may be admitted to ſit, without any Oath or Engagement to reſtrain their Freedom in the leaſt.

Wherein we ſhall be ready to defend you and them with whatſoever is deareſt unto us, againſt all Oppoſition; and pray unto Almighty God, for his Aſſiſtance to the happy Accompliſhment of what may beſt conduce to the Peace and Safety of this Nation.

They vote the Paper to be ſeditious, and commit the Preſenters of it to the Tower.

Reſolved, that the Matter contained in this Paper is an high Breach of the Privilege of Parliament, and is ſeditious, and tending to the raiſing of a new War.

Reſolved, that the ſaid Sir *Robert Pye* and Major *Fincher* be ſent to the Tower, there to continue, until the Parliament take further Order.

The General's March to Harborough; *where the City Commiſſioners met him, and move for a Re-admiſſion of the ſecluded Members.*

Continuat. of Baker, Fol. p. 703.

The General had marched *Jan.* 23. from *Leiceſter* to *Harborough*, where he was met by Alderman *Fowke*, Alderman *Vincent*, and Mr. *Bromfield*, Commiſſioners to him from the City of *London*, who after a congratulatory Speech, fell upon Particulars for the general Settlement of the Kingdom; and Mr. *Bromfield* in a handſome ſet Speech, after the Enumeration of the ſeveral Calamities it lay under, as the beſt Remedy propoſed the Re-admiſſion of the ſecluded Members, and that the Parliament might be made full and free. *Scot* was ſo impatient at this, that he took the Words out of the General's Mouth, and would not permit him to anſwer them. He told them, *Now the Parliament had ſubjected the military Power to a due Subordination to the Civil, they were free, and that having already given their Judgment in the Caſe of the ſecluded Members, it did not become them to inſiſt on their Readmiſſion.* Alderman *Fowke* endeavoured to qualify what *Bromfield* had propounded, by ſaying, *He conceived they were not obliged by their Inſtructions to deſire the General's Mediation further, than that they might have all their own Members admitted, ſince it was unreaſonable that they ſhould be governed by a Parliament, where they had not their Repreſentatives.* This Diſcourſe on all Sides was managed with ſome Heat, and the General was forced to comply with *Scot* and *Robinſon* in their Evtravagancies, to preſerve their Opinion of him; which made the Citizens part from him ſomewhat unſatisfied, and ſo they continued, till he ſent *Clarges* privately to give them a better Underſtanding of his Intention.

Which fir'd Scot *and* Robinſon, *who furiouſly oppos'd it, and would not ſuffer the General to give them any civil Anſwer, but what he privately ſent after them by his Brother* Clarges.

The March of General Monk *to* Northampton.

Continual Addreſſes made to him, which he durſt not freely anſwer.

Dr. Skinner's Life of General Monk, 8vo, p. 196.

General *Monk* had ſet forward *Jan.* 24. for *Northampton*, where he met more Addreſſes from the Gentry of the County, for the filling up the Parliament or calling a new one. But the cold Entertainment which the Meſſengers from *London* had receiv'd the Day before at *Harborough*, did ſomewhat diſcourage them in preſenting their Petition; till Dr. *Barrow* and ſome other Gentlemen about the General, advis'd them to go on with their Addreſs, and to be content with ſuch Anſwer as they receiv'd, in Expectation of the future Effect. The General was greatly perplex'd how to anſwer theſe repeated Addreſſes, being very well ſatisfy'd in the Reaſon and Equity of thoſe that brought them. But *Scot* and *Robinſon* eas'd him of that Care, for they undertook to anſwer all Comers, leaving General *Monk* to the Satisfaction of his own Silence, who never lov'd to make long Speeches, nor to hear them from others. But when he was forc'd (in Compliance with the Commiſſioners) to diſoblige thoſe Gentlemen that offer'd theſe Addreſſes, by his Anſwers; yet he would ſtill be careful to make them ſome Amends, by his Countenance and the Kindneſs of his Aſpect towards them.

THURSDAY *Jan.* 26.

The Rump do all they can to court the Protection of General Monk.

Mercur. publiſh'd by Order of Parliament, N°. 605.

Report was made of a Bill for approving and juſtifying the late Actings of General *George Monk*, which was read a firſt Time, and ordered to be read a ſecond to Morrow Morning.

They make him Cuſtos Rotulorum *for* Devon.

Reſolved, that General *George Monk* be *Cuſtos Rotulorum* in the County of *Devon*.

They confirm his Commiſſion.

Reſolved, that the Parliament doth approve of the Commiſſion granted to General *Monk* by the Council of State, dated 24. *Nov.* 1659.

And prefer his Chaplain.

Ordered, that it be ſpecially recommended to the Provoſt and Fellows of *Eaton-College*, that they be hereby deſired to elect Mr. *Gumble* to the firſt Fellows Place in *Eaton-College*, that ſhall become void by Death or otherwiſe. He being Chaplain to General *Monk*, and one that hath done ſpecial Service for the Parliament and Commonwealth.

Ordered, that Colonel *Lambert* have Liberty to reſide at Captain *Baynes* his Houſe at *Holmby*, and that he continue there until the Parliament take further Order.

When

The Northampton *Addreſs.*

When General *Monk* march'd from *Harborough*, Sir *John Norris*, with many of the chief Gentry in *Northamptonſhire* welcomed him into their Country; and at *Northampton* were prepared to attend him with an Addreſs, but were ſo much diſcouraged, that they thought to decline it, till Dr. *Barrow* requeſted Mr. *Philip Howard* to proceed in their Intentions, and to aſſure them, that though they had not a ſatisfactory Anſwer, they might be ſure it would produce a good Effect. And ſo the Addreſs was delivered.

To which the General made a very cool and cautious Anſwer.

Whitlock's *Memoirs, Fol. p.* 695.

Letters to the Parliament gave Advice, that upon General *Monk*'s coming to *Northampton* with the Parliament's Commiſſioners, a hundred Gentlemen preſented a Paper to him, deſiring him to be inſtrumental for the ſecluded Members, or for a free Parliament, to which he anſwered, that *he was but a Servant to the Parliament in a military Capacity, and theſe Things of great and civil Concernment were to be left to the Parliament*; and he thanked them for their Reſpects to him.

FRIDAY, *Jan.* 27.

The Rump, that they might not ſeem too arbitrary in admitting or excluding Members, had ſuffer'd a falſe Return to be depending in the Court *of* Common Pleas, *and tranſmit it to the Court of* Exchequer.

Mercur. Polit. 4to. *p.* 1056.

Ordered in Parliament, that the Caſe between Mr. *Nevill* a Member of this Houſe, and *William Stroude*, Eſq; late Sheriff of the County of *Berks*, touching a falſe Return, heretofore depending in the Court of Common-Pleas, and a Tranſcript of the Record delivered into the Parliament, for their Reſolution therein, be remanded into that Court, and that the ſaid Court do tranſmit the ſaid Cauſe into the Exchequer Chamber, forthwith to be heard and determined there by the Judges and Barons of the Exchequer, and that ſuch Determination ſhall be final.

They take all poſſible Care to eſtabliſh themſelves.

Reſolved to ſettle a Committee for the Army, of which the *Quorum* to be three; and to proceed in ſettling the Admiralty and Navy.

They purge the Army by change of Offiters, to be their own Creatures.

Ibid. p. 1057.

A Liſt of the Names of Officers in the ſeveral Regiments of Colonel *Hacker*, Colonel *Thomas Fitch*, Colonel *Smithſon*, Colonel *George Fleetwood*, Colonel *Herbert Morley*, and Colonel Sir *Anthony Aſhley Cooper*, being read, the Officers were many of them approved and continued; and new Commiſſions were delivered by the Speaker to ſeveral others.

The General marches on to Dunſtable.

Multiplied Addreſſes to the ſame Tune of reſtoring the ſecluded Members, which the ſitting Juncto dreaded above all Things.

Continuat. of Sir Richard Baker, *Fol. p.* 703.

The General kept on his March to *Dunſtable*, and on the Road ſeveral Addreſſes were preſented to him from the Gentry of *Buckinghamſhire*, *Oxfordſhire*, *Norfolk*, and almoſt all Counties, which did all agree in the ſame Matter, *viz.* for the Reſtitution of the Members ſecluded in the Year 1648, and the filling up the Vacancies in Parliament, or elſe for the calling of a full and free Parliament. All which were anſwered with much Reſpect by him, although he durſt not diſcover his Approbation of their Deſires: And it is very obſervable, that in all the Counties ſo much Caution was obſerved, that no Gentlemen ſigned any of theſe Addreſſes, that had ever been engaged in his preſent Majeſty's, or his Royal Father's Cauſe, nor ſcarce any of the Sons of ſuch.

The Addreſs from *Bucks* was preſented by Sir *Richard Temple*; that from *Oxfordſhire* by the Lord *Falkland*; that from the County of *Leiceſter* by *George Fawnt*, Eſq; Sheriff; and *William Boothby*, *Richard Orton*, and *Richard Halford*, Eſquires; that from *Norfolk* delivered to the Speaker *Lenthall* by the Lord *Richardſon*, Sir *John Hobart*, and Sir *Horatio Townſhend*, Baronets; that from *Suffolk* by Sir *Henry Fenton*, *&c.*

SATURDAY, *Jan.* 28.

New Commiſſioners for Admiralty and Navy.

Mercur. Polit. 4to.

A Bill for conſtituting Commiſſioners for Management of the Affairs of the Admiralty and Navy, to the Number of one and twenty, whereof fourteen to be Members of Parliament, and the other ſeven to be not Members.

Thoſe of the Houſe were:

1. Mr. Attorney General *Reynolds*,
2. Colonel *Valentine Walton*,
3. Colonel *Herbert Morley*,
4. *Thomas Boon*, Eſq;
5. Sir *Mich. Liveſay*, Kt. and Bart.
6. Colonel *Thompſon*,
7. Mr. *Edmund Weſt*,
8. Mr. *Carew Raleigh*,
9. Mr. *Thomas Chaloner*,
10. Sir *John Lenthal*,
11. Mr. *Henry Darley*,
12. Mr. *Weaver*,
13. Mr. *Dormer*,
14. Lord Com. *Liſle*.

Thoſe out of the Houſe were:

1. General *George Monk*,
2. Vice-Admiral *Lawſon*,
3. *Richard Bradſhaw*, Eſq;
4. Colonel *Thomas Middleton*,
5. Mr. *Edward Buſhel*,
6. Mr. *Slingſby Bethel*,
7. Mr. *George Cowper*.

The General comes to St. Albans.

More and more Addreſſes to the ſame Effect.

Reſtoring the ſecluded Members.

Which put the Parliament Commiſſioners out of all Temper.

And made Mr. Secretary Scot *vaunt and hector.*

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 197.

Dr. Price's *Hiſtory of the Reſtoration* 8vo. *p.* 84.

This Day *Jan.* 28, the General arrived at St. *Albans*, where he was again beſieged with numerous Addreſſes from ſeveral other Counties of *England*, agreeing all in the ſame Applications, for the reſtoring the ſecluded Members, or the calling a new Parliament. *Scot* and *Robinſon* had all the Way from *Leiceſter* to St. *Albans* taken up their Quarters in the ſame Houſe with him; and when they withdrew from him to their own Apartment, they always found or made ſome Hole in the Door or Wall, to look in or liſten (which they had practiſed ſo palpably, that the General found it out, and took Notice of it to thoſe about him, reflecting on their Baſeneſs and evil Suſpicions) that they might more nearly inſpect his Actions, and obſerve what Perſons came to him; and alſo be in readineſs to anſwer the Addreſſes, and to ruſtle with thoſe that brought them. But here they were ſo plainly and ſeverely reprimanded by thoſe Gentlemen that came, that *Scot* in great Paſſion reply'd, *Though his Age might excuſe him from taking up Arms; yet, as old as he was, before this preſent Parliament ſhould*

The manner of the Juncto's repreſenting the March of the General.

be entangled, by reſtoring the ſecluded Members, or by new Elections; he would gird on his Sword again, and keep the Door againſt them.

Mercur. Polit. p. 1060.

This Night News was brought from St. *Albans*, that the General arrived there this Day about Noon, in the ſame Coach with the Parliament's Commiſſioners, attended by two Regiments of Foot, and one of Horſe, the reſt being upon their March after. The whole that he brings into theſe Parts amount to 1800 Horſe, and 4500 Foot, having diſpoſed others in the North. His Head Quarter is like to continue at St. *Albans* 'till toward the latter End of the Week, and then his whole Army will be rendezvous'd about *Barnet*. To morrow being the Lord's-Day Mr. *Peters* is to preach before his Lordſhip.

Addreſs of Admiral Lawſon *to General* Monk.

Ibid. 1060.

This Day Vice-Admiral *Lawſon* with about twenty of his Sea Captains preſented their Acknowledgments to General *Monk* at St. *Albans*, who gave them a very courteous Reception, as his old Friends that he had try'd in ſeveral grand Encounters, wherein the Honour and Valour of this Nation was never more ſeen by Sea.

SUNDAY *Jan.* 29.

Hugh Peters *ſent for a Preacher.*

Dr. Skinner's Life of Monk, 8vo. p. 198.

General *Monk* among the reſt of his Interruptions at St. *Albans* was troubled with a long faſt Sermon from *Hugh Peters*.

Account of his Sermon by one of his Auditors, Chaplain to the General.

Hiſtory of the King's Reſtoration by Dr. Price, *now one of the Chaplains to Gen.* Monk, *8vo. p.* 86.

Here at St. *Albans* we ſpent one Day extraordinary at the Church, the famous *Hugh Peters*, Mr. *Lee* of *Hatfield* and another carrying on the Work of the Day, which was a Faſt. *Peters* ſupererogated, and prayed a long Prayer in the General's Quarters too at Night. As to his Sermon, he managed it with ſome Dexterity at the firſt (allowing the Cantings of his Expreſſions). His Text was *Pſalm* cvii. *ver.* 7. *He led them forth by the right Way, that they might go to the City where they dwelt.* With his Fingers on the Cuſhion he meaſured the *right Way* from the *Red-Sea* through the *Wilderneſs* to *Canaan*; told us it was not *forty* Days March, but God led *Iſrael* forty Years through the Wilderneſs, before they came thither; yet this was ſtill the *Lord's right Way*, who led his People *Crincledum cum Cranckedum*: And he particularly deſcended into the Lives of the Patriarchs, how they journeyed up and down, though there were Promiſes of Bleſſing and Reſt to them. Then he reviewed our Civil Wars, our Intervals of Peace, and freſh Diſtractions, and Hopes of Reſt. But though the Lord's People (he ſaid) were not yet come to the City of Habitation, he was ſtill leading them on *the right Way*, how dark ſoever his Diſpenſations might appear to us.

Canting and Crafty enough.

A Way to Settlement would be round about.

In the dark Ways of Providence.

State of the Church and Biſhops, as repreſented in November laſt by Mr. Chancellour Hyde.

Append. to the Engliſh Life of Dr. Barwick, *8vo.* N°. xv. *p.* 453.

A Continuation of the State of the Engliſh *Biſhops and epiſcopal Clergy, in a Letter from Chancellour* Hyde *to Mr.* Barwick, *dated* Bruſſels Nov. 21, 1659.

The Church without a Succeſſion of new Biſhops, not to be ſaved, but by a Miracle.

—— I know not what to add to what I have ſo often ſaid concerning the Buſineſs of the Church, the Accidents of every Day making the Work more difficult; which if they are not ſenſible enough of, who can only prevent the Miſchief, I hope God Almighty will work one Miracle more for the Preſerving his Church, as he did many for the Eſtabliſhing it. —— I can aſſure you, that the King hath ſo juſt a Senſe of the inevitable Conſequences of the Univerſities being well or ill provided for, in point of Government, that when the Time comes, he will manifeſt his great Care in that Particular, eſpecially concerning *Chriſt Church* in *Oxford*; which if I had not looked upon, rather as the Government of a College, and ſo forgotten it as a Deanery, I could have told you the King hath deſigned it to a Perſon who your ſick Friend will tell you, is every Way equal to it. And I do aſſure you, that the King is not more fix'd in any Principle, than in the Belief, that the Church can never be reſtored and repaired by any Expedient, but by the Learning, Virtue, and Reputation of the Church-men: And he will be ſo careful in making that Proviſion, that I have heard him often ſay, that he would abhor that Church-man who would give the leaſt Sum of Money for the greateſt Preferment, and turn away that Servant, who would endeavour to get Money that Way: And I think him as unlike to ſwerve from that Reſolution, as ever Prince was. God ſend our good ſick Friend perfect Health, and preſerve it to my Lord of *Ely*, that he may live to help in the Repairing of the Ruins that are made: I have no Time to add more.

The King is taking Care for the good Government of the Univerſities.

Dr. Morley *inſtall'd* Feb. 27. 1660.

And is convinc'd that the Intereſt of the Church, *will depend upon the Goodneſs of* Church-men.

And ſuch Character only ſhall recommend them to Church Preferments.

Received *Nov.* 20.

A Letter from Mr. Chancellour Hyde *to Mr.* John Barwick, *dated* Bruſſels Nov. 28. 1659.

Appendix to the Life of Dr. John Barwick, *Engl.* N°. xvi. *p.* 461.

—— I can ſay no more with reference to the Church, but that if there be nothing hinders it but the Winter, it will be quickly over, whilſt Preparations are making; and yet God knows, it will be almoſt a Miracle, if this Winter doth not take away half the Biſhops that are left alive; and I muſt ſtill lament, that ſome way is not found, that the Biſhop of *Ely* may be at Liberty; which would carry on this Work more than any Expedient I can think of. Concerning any Aſſurance we have, of any Conſent from the Perſons named, to undergo the Charge deſign'd to them, I can give you no Satisfaction; not knowing that any one of them hath been communicated with to that Purpoſe: And I have always been of the Opinion, that the Method you ſay was obſerved by Biſhop *Andrews*, and the Biſhop of *Ely*, is the Right; and if I could help it, if the King were at *Whitehall* to Morrow, he ſhould never prefer any Man in the Church, who ſought it: And I think I have Reaſon to believe the King is of that Mind. The Care that was taken in the Nomination of thoſe who were ſent to you, was that fit Men might be appointed; nothing being ſo evident, as the Concluſion you alledge,

Preparations for making new Biſhops.

The Winter may take away one half of the few that are left.

The Liberty of Biſhop Wren *would promote that good Work.*

The King had nominated Perſons to the vacant Sees, yet without Conſent or Knowledge of the Perſons themſelves.

The beſt Way is to prefer no Man that ſeeks Preferment.

The Church to be ſupported by the Merit of Church-men.

In the Nomination of Biſhops, Dr. Laney *was left out, and* Dr. Sanderſon, *and* Dr. Nicholas; *but in favour to them.*

Dr. Manſell *was put in, but now to be diſpens'd with, becauſe of his Infirmities.*

Dr. Nicholas *to be again ſolicited to accept of Conſecration.*

If any refuſe, then to conſecrate thoſe that are ready.

The Chancellour deſires a Liſt of worthy Churchmen.

And doubts that even after the King's Reſtoration, the Church will not be repair'd in many Years.

Nay totally ruin'd, if not reſtor'd to greater Luſtre.

No great Danger in the common Diſcourſe, that the King will yield to the Conceſſions of his Father in the Iſle of Wight.

Tho' ſome ſo adviſe and pretend, that the Church ſhall be afterward repair'd.

alledge, that nothing but the great Merit of Churchmen can buoy up the Church; yet upon all the Particulars it was thought, that they were Men like to ſubmit to the King's Determination. And it was always concluded, that ſome Means would be found there, to perſuade them to do their Duties; and ſome Inſinuation, that Dr. *Laney* would be very unwilling to ſubmit to it, was the Cauſe, that he was left out; as the Conſideration of Age and Diſability to travel, was the Cauſe that Dr. *Sanderſon* was not named: And we were then informed, that Dr. *Manſel* was in very good Health, and that he lived ſtill in *Oxford*. If it be otherwiſe, and that his Age and Infirmities make him unfit, he muſt be diſpenſed with: Secretary *Nicholas* and I, conſulted together of his Brother; and he was and is confident, that he will depart from the Reſolution which his Fortune and his Inclination might tempt him to, and wholly reſign himſelf to the King's Pleaſure, and therefore, if you pleaſe, let Dr. *Henchman* acquaint him with it, and know his Mind. As ſoon as the King returns (which will now be I am confident within leſs than twenty Days) you ſhall receive the Liſt in Cypher, under his Majeſty's own Hand, which was delivered by himſelf to Mr. *Alleſtry*: But methinks, if ſome of them ſhould refuſe, or all of them, to come together, courſe might be taken to conſecrate as many as are ready: But of all this Judgment muſt be made upon the Place. I am ſorry my Lord of *Ely* will not commend any particular Perſon; but it is abſolutely neceſſary, that by Communication with him, and the other of your Friends, you return hither a Liſt of ſuch worthy Men as are fit for thoſe Charges, and not like to decline them; and of the Number the King may chuſe as he pleaſes. There is indeed too much Reaſon to doubt, that if the Crown were reſtored to Morrow, the Church would not be in many Years repaired; yet I hope it would not be in ſo miſerable a Condition as you ſuppoſe; and that the publick and general Piety of the Nation will contribute to the repairing of thoſe Defacings and Ruins, which the general Madneſs and Impiety hath diſhonoured the Nation with. And truly I am of Opinion, that the Church will be either totally ruined (towards which there is too great a Conſpiracy between Perſons, who agree in nothing elſe) or elſe, that it will be reſtored to a great Luſtre. For all Diſcourſes of the Treaty at the Iſle of *Wight* trouble me little; though it comes mentioned ſometimes to us by thoſe who pretend no Diſaffection to the Church; and who pretend all ſhall be repaired again afterwards. But as I am confident the King will never endure it; ſo if he ſhould conſent to it, it can never be reduced into Practice, or a Peace be eſtabliſhed in the Kingdom by it, — *&c.* I am

Your moſt affectionate Servant,

Hyde.

A Letter of Mr. Chancellour Hyde *to Mr.* John Barwick, *dated* Bruſſels December 26. 1659.

—— I ſhall not at preſent enlarge upon the Buſineſs of the Church more, than that I am perſuaded, that his Majeſty will not be forward to diſpoſe of thoſe Livings with Cures; having not yet I think made promiſe to any one in *England*. I pray let honeſt Mr. *Thorneton* know, that I write to him this Day by the ſame Conveyance by which I received his laſt, which I believe will come to his Hands within few Days after this. Since I writ thus far, the King is arriv'd with us to our great Joy. ——— And this very Minute Mr. *Alleſtrey* is come to us.

Receiv'd *Jan.* 2. *Your moſt affectionate Servant,*

Hyde.

Monday *Jan.* 30.

The General thought it now Time to ſend away the Letter before drawn up, for the quartering of his Army in the Cities of London *and* Weſtminſter, *and obliging the Parliament Troops to give Way to them, except the two Regiments of* Fagg *and* Morley.

Lydcott *the Speaker's Kinſman, a proper and good Agent in it.*

A great Ferment in the Houſe.

Philips *or* Clarges *Continuat. of Sir* Rich. Baker's *Chron. Fol. p.* 703.

At *Dunſtable* the General had conſulted Major *Knight* and *Clarges*, about the filling up the Blanks in the Letter prepared at *Nottingham*; having had Thoughts to ſend it by *Clarges*, *Knight*, or *Clark* his Secretary: But upon further Conſideration, it was thought convenient not to part with *Knight*, becauſe his Preſence would be requiſite with his Troops, if any Diſorder ſhould happen upon their March to *London*: As for *Clark* he was ſo neceſſary to be with the General, for the iſſuing out Orders, that he could not be ſpared: And for *Clarges* it was judg'd more expedient, that he ſhould be ſent before, to prepare a Party in the Houſe. So that *Lydcott* was choſen to be ſent, as one very grateful to the Speaker, to whom he was near ally'd, and *Friday* was the Day inſerted for his March into *London*: And upon the next Day's Conſultation, which was *Saturday* Evening the 28th of *January*, he was diſpatch'd away: And on *Monday* the Letter was delivered; which cauſed a long and violent Debate. *Haſlerig* told them, the Council of State had before agreed, that four Regiments of thoſe in *London* ſhould march out, and four of the Generals be admitted; but nothing prevailed that he ſaid againſt the General's Letter: So that after a Debate from eight in the Morning to twelve at Noon, the Reſult was in theſe Words:

Their Reſolution upon it.

Monday January 30, 1659. Upon reading of a Letter from St. *Albans* from General *Monk*, dated the 28th of *January*, and two Liſts therein,

Reſolved upon the Queſtion, That the Parliament doth agree with the Diſtribution of the Soldiers into Quarters, according to the ſaid Liſts.

Reſolved upon the Queſtion, That it be referred to the Commiſſioners of the Army to ſee the Soldiers forthwith diſtributed accordingly.

The News of theſe Votes welcome to General Monk.

Lydcott returns to the General with the welcome News of theſe Votes, as well might it be ſo to him; for from the Moment of the Execution of them (which gave him the Poſſeſſion of *London*) he could not but think his Conduct would prove very ill, if he did not reduce the Armies in the three Kingdoms to his Obedience.

The Forces that were to march out of Town were to be made eaſy.

Ordered, That the Committee of the Army and Treaſurers at War do meet together this Afternoon, and take Care to provide Monies towards the Pay of ſuch of the Soldiery, as ſhall be drawn out of this Town to the Quarters appointed for them.

Ordered, That the Soldiers, both Horſe and Foot, that ſhall be drawn out of Town, ſhall have a Month's Pay upon a new Muſter to be made.

General Monk *had inſiſted on their Removal.*

Lord Clarendon's *Hiſt. Fol. Vol.* III. *p.* 555.

From St. *Albans* the General ſent to the Parliament, that he had ſome Apprehenſion, that thoſe Regiments and Troops of the Army who had formerly deſerted them, though for the preſent they were returned to their Obedience, would not live peaceably with his Men, and therefore deſired that all the Soldiers (except one or two Regiments which he named) who were then quartered in the *Strand*, *Weſtminſter*, or other Suburbs of the City, might be preſently removed, and ſent to more diſtant Quarters, that there might be Room for his Army. This Meſſage was unexpected, and exceedingly perplexed them, and made them ſee, their Fate would ſtill be under the Force and Awe of an Army. However, they found it neceſſary to comply, and ſent their Orders to all Soldiers to depart; which, with the Reaſon and Ground of their Reſolution, was ſo diſdainfully received, that a Mutiny did ariſe amongſt the Soldiers; and the Regiment that was quartered in *Somerſet* Houſe, expreſsly refuſed to obey thoſe Orders; ſo that there were like to be new Uproars. But their Officers who would have been glad to inflame them upon ſuch an Occaſion, were under Reſtraint or abſent: And ſo at laſt all was well compoſed, and Officers and Soldiers removed to the Quarters aſſigned them, with Animoſity enough againſt thoſe who were to ſucceed them in their old ones.

Yet a Mutiny enſued upon it.

Tho' forc'd to ſubmit with ſome Indignation.

Private Prayers for the Mourners in ſecret, Jan. 30.

London, 1659. 8vo.

Prayers of Interceſſion for their Uſe, who mourn in ſecret for the publick Calamities of this Nation. With an Anniverſary Prayer for the Thirtieth of *January*, the Anniverſary of *England*'s Captivity and Tyrant's Liberty. [*Suppoſed to be written by Dr.* Hen. Hammond.]

TUESDAY *Jan.* 31.

Mercur. Polit. No. 1066.

The Houſe authorized Mr. Speaker to deliver Commiſſions to ſome Officers of the Army, after the Houſe riſeth.

The Company of Watermen addreſs the Rump.

To the Parliament of *England*: The humble Addreſs and Congratulation of many thouſands of Watermen belonging to the River of *Thames*, was read.

Reſolved, That the Petitioners have the hearty Thanks of the Parliament, and being called in the Speaker gave them this Anſwer:

And have Thanks from the Speaker.

Gentlemen,

The Houſe hath read your Petition, and they have weighed it, and find in it much more Matter and Subſtance than could have been expected, and much Faithfulneſs in you to the Good and Safety of this Common-wealth; they find alſo much of Truth ſet forth therein. They alſo take Notice of your good Affections, who are their Neighbours, which as ye have always had, ſo now ye have manifeſted to the Parliament. Upon all theſe Conſiderations, the Parliament have commanded me to give you hearty Thanks, and in their Names I do give you hearty Thanks accordingly.

Money rais'd for one Months Pay to the Forces that were to march out and make room for Monk's *Army.*

The Houſe have authorized the Committee of the Army to charge the Exchequer, and any other the Treaſuries of this Common-wealth, with the Sum of 18000 *l.* for Payment of the one Month's Pay to the Officers and Soldiers of Horſe and Foot, quartering in and about *London*, that are appointed to march.

Books and Papers publiſhed in or about this Month of January, 1659-60.

London, *Printed for* Nevil Simmons, 1660. 4to. *p.* 339.

A Treatiſe of Self-denyal. By *Richard Baxter*, Paſtor of the Church at *Kederminſter*, with an Epiſtle dedicatory to the honourable Colonel JAMES BERRY, one of the Council of State, [ſpeaking much againſt Toleration and Liberty to be granted by Magiſtrates, he ſays,] Remember in all this, that I ſpeak not againſt a Toleration of godly *tolerable* Men, *Epiſcopal*, *Preſbyterian*, *Independent*, *Anabaptiſt*, *&c.* that will walk in Charity, Peace, and Concord. We ſhall never be well 'till theſe are cloſed. But do we not know that *Papiſts* have *Italy*, and *Spain*, and *Germany*, and *France* at Hand to help them? And that if we grant them ſuch a *Liberty* as ſhall ſtrengthen them and make Way for their Power, we give away our own Liberty, and are preparing Faggots for our own Martyrdom, and giving away the Goſpel, that by Wonders of Mercy hath been 'till now preſerved, and I hope ſhall be preſerved in deſpite of *Rome* and Hell? Nor yet do I plead for any Cruelty againſt a *Papiſt*, but for a neceſſary *Defence* of the Intereſt of Chriſt and the Souls of Men, and the Hopes of our Poſterity. [He complains much of the Contempt of their Miniſters] The Miniſters and Servants of the Lord are railed at by many of them, as formerly they were by the worſt of thoſe that their Hands deſtroyed: And with this dreadful Aggravation, that then it was but *ſome* that were reviled, and now with many it is *all*; then it was under the Name of *Puritans* and *Roundheads*, and now it is openly as *Miniſters* under the Name of *Prieſts*, and *Blockheads*, and *Preſbyters*, and *Pulpiteers*. What have theſe Souls done that they are ſo far forſaken of the Lord? —— I deſire you ſeriouſly to read over theſe popular Sermons (perſuaded to the Preſs by the Importunity of ſome faithful Brethren, that love a mean

Mr. Baxter *inclinable to a Toleration of all but* Papiſts.

Who depending on Foreign Powers, may abuſe their Liberty to our Deſtruction.

Yet no Cruelty againſt them.

The Miniſtry was brought into great Contempt.

And reviled by the Names of Prieſts, Black-coats, Preſbyters, Pulpiteers, &c.

Diſcourſe on ſo neceſſary a Subject) watch and pray, that ye enter not into Temptation. I reſt

Your Friend,

Sept. 12, 1659. **RICHARD BAXTER.**

The Book after Page 339, concludes with a *Dialogue* of Self-denyal, between Fleſh and Spirit, in *Engliſh* Rhyme.

Fleſh. *What? become Nothing! ne'er perſuade me to it;*
God made me Something, and I'll not undo it.
Spirit. *Thy Something is not thine, but his that gave it;*
Reſign it to him if thou mean to ſave it, &c.

Subſcrib'd,

Octob. 29. 1659. **RICHARD BAXTER.**

A London Miniſter, taken to be Mr. Matthew Pool, *writes a Letter to the Lord General* Fleetwood.

London, *Printed for* J. U. 1659. 4^to.

A Letter from a *London* Miniſter to the LORD FLEETWOOD; ſubſcribed *M. P.* [commonly underſtood to be Mr. *Matthew Pool*. At the End is this Advertiſement] I having by a good Providence met with this Letter of my much reſpected Friend, a Miniſter in *London*, to my Lord *Fleetwood*, which was delivered to him the 13th of *December* 1659, and perceiving it to be of very great Uſe to all Perſons in reference to Mens Souls and the Publick, I found myſelf much preſſed in Spirit, out of Love to both, to publiſh it.

T. UNDERHILL.

Whom he believes to be a Man truly fearing God.

P. 1. You have the Reputation (and I am perſuaded juſtly) of a Perſon truly fearing God, whoſe Errors therefore I cannot judge incurable. —— You may eaſily imagine yourſelf an incompetent Judge in your own Cauſe, there being even in good Men a Proneneſs to abett thoſe Actions they have been once engaged in. —— I hope by the preſent Streights, Diviſions, and Confuſions we are in, God hath awakened you to a more impartial View of your Actions, and opened your Ears to Diſcipline.

He hopes his Eyes are now open to ſee the Sins of

Rebellion, Sedition, &c. *againſt the Parliament turn'd out by the Army.*

P. 2. If your Practices be juſtifiable, it may very well be doubted, whether there be any ſuch Sins in the World, as Rebellion, Sedition, deſpiſing of Dignities, and the like. —— You have made yourſelves Judges of three Nations, making even *Parliaments* (hitherto reputed the higheſt Judicature of the Nation) give Place to your private Sentiments, and ſtand or fall at your Tribunal. —

Uncovering their Mother's Nakedneſs; and expoſing her to the Dangers of Invaſion from abroad.

And prepar'd the People to comply with the very worſt of Enemies, i. e. *The* King *and Royal Party.*

P. 3. My Lord, I beſeech you, believe it, I write it with a bleeding Heart. Religion hath received its soreſt Wounds in the Houſe of its Friends. —— You have made *England* naked to its Shame before our Enemies, you have uncover'd our Mother's Nakedneſs, and expos'd her to the Danger of Foreign Invaſions, and prepar'd the People of the Nation for a Compliance with the very worſt of their and our Enemies. —— There is but one Remedy, that is a Parliament.

A Letter of General Monk *to the Parliament, giving good Reaſon for his delaying to march till the firſt of* Jan. *and declining to fight* Lambert, *hoping the Work may be done without that Hazard.*

Printed by Order of Parliament, 1659.

A Letter from General *Monk* to the Parliament, dated *Coldſtream*, *Dec.* 29. 1659. —— Deſiring to return to our good God hearty Thanks, that he hath been pleaſed to own and appear for his People, in ſuch glorious Inſtances of Mercy and Deliverance —— He hath receiv'd Advertiſements from Friends in *England*, that if he could continue here without engaging till the firſt of *January*, the Work would be done without Blood; denying the Report of his renewing the Treaty with *Lambert*, and concluding, that he is ready to march, but is unwilling to hazard the Parliaments Juſtice and Authority upon a Fight, when it may be done with more Security.

A Diſpute between three Quakers and a Scholar, Mr. Tho. Smith.

London, *Printed by* J.C. 1659. *and again* 1660. 4^to.

THE QUAKER DISARM'D. Or a true Relation of a late publick Diſpute held at *Cambridge*, by three eminent *Quakers* againſt one Scholar of *Cambridge*. With a Letter in Defence of the Miniſtry, and againſt Lay Preachers. Alſo ſeveral Queries propoſed to be anſwered if they can.

The Quakers *in the Streets preach againſt Univerſities, Learning, Prieſts and Tythes;*

And the Soldiers guard them and defend them.

Preface. —— In *May* laſt, this Scholar walking over *Palace-Yard* about his neceſſary Occaſions, chanced to ſee a great Multitude of People over againſt *Weſtminſter-Hall* compaſſed with Soldiers in Red Coats; drawing near, he heard *Whitehead* preaching againſt Univerſities, Learning, and Tythes, and the Clergy, and aſk'd ſome of the Red-Coats, whether he might ſpeak a Word? They anſwered, they could not tell. Whereupon he crowded up to *Whitehead*, and aſk'd him the ſame Queſtion, who ſaid, *no, no.* Another Soldier that ſtood near him ſaid, *hold thy Tongue, or I'll ſtop thy Mouth.* So the Scholar held his Peace till *W.* had done his railing againſt the Prieſts; then the People cried out with one Voice, *let the Gentleman ſpeak.* Whereupon the Scholar ſtood up, and uſed ſuch Arguments in few Words againſt *W.* (to which *W.* ſaid nothing, but another Quaker ſtood up and prayed) that all the People ſhouted.

But upon *Auguſt* 25. 1659. the ſame Scholar having been all the Afernoon (from one a Clock till four or five) in St. *John*'s College Library, turning over *Arabic*, and other Manuſcripts, returning home wearied the neareſt Way, unexpectedly ſaw the ſame *Whitehead* preaching in the Quaker's common Meeting-Houſe: So he went in, deſired leave to ſpeak, and when *Whitehead* had done, confuted his Doctrine. Next Day conſidering how apt ſilly Women are to be led away Captive by ſuch Deceivers, he ſent this following Note to the Mayor of *Cambridge*, hoping in the Concluſion to reclaim his Wife who is a Quaker. —— Signed *Chr. Coll. Aug.* 26. 1659. *J. S.* [whom I take to be *Thomas Smith* Fellow of *Chr. Coll. Cambridge.*

January 1659-60.

New-England very sick of the Quakers.

The Heart of New-England rent at the Blasphemies of the preſent Generation: Or a brief Tractate concerning the Doctrine of the Quakers, Demonſtrating the deſtructive Nature thereof to Religion, the Churches, and the State: With Remedies againſt it. By **John Norton**, Teacher of the Church of Chriſt at *Boſton* in *New-England*.

London, ſold by Joh. Allen, 1660.

A Diſpute of three Quakers againſt a Miniſter Mr. Danſon.

The Quakers Folly made manifeſt to all Men; in a Diſpute between three *Quakers* and a Miniſter, *Samuel Fiſher, George Whitehead, Richard Hubberthorn* Quakers, and *Thomas Danſon* Miniſter. To which is added a Narrative of their wicked and abominable Practices. By **Tho. Danson** Miniſter of *Sandwich* in *Kent*.

Ibid.

Hiſtory of the Quakers.

Hell Broke Loose: Or an Hiſtory of the **Quakers** both old and new. Setting forth many of their Opinions and Practices. Publiſhed to antidote Chriſtians againſt Formality in Religion and Apoſtaſy. By **Thomas Underhill**, Citizen of *London*.

Epiſt. Ded. To the Honourable Officers of the Armies of England, *Scotland, and* Ireland.

Sirs,

Suppoſing that poſſibly your Heads have been ſo taken up for a long Time, with theſe Queſtions, *How ſhall we keep the Power in our own Hands? And what is the End of Government?* that you have not ſeriouſly viewed the Complexions and Spirits of People. —— [concluding] Unfeignedly I foretel, that if God will make you inſtrumental for the ſettling of us upon a holy and righteous Foundation, he will incline your Hearts to be nurſing Fathers unto his Church, and Enemies unto the Enemies thereof, eſpecially Blaſphemy and Blaſphemers: And the more good you do, the more you ſhall be loved and honoured; and the more God ſhall be praiſed for you by all his People, and in particular by him that deſires your everlaſting Happineſs, and is

The Spirit of Quakeriſm was Blaſphemy, &c.

Your Fellow Soldier,

Tho. Underhill.

The Quakers *agree with the* Papiſts *in many Principles.*

P. 30. By this we may clearly ſee, that they are in many of their Opinions very *Popiſh*, agreeing with the *Papiſts* in all theſe Things; 1. That the Miniſters of the Reformed Churches are not true Miniſters. 2. Nor the Ordinances adminiſtred by them the Ordinances of Chriſt. 3. That a Man is juſtified by the Merit of good Works, and by inherent Righteouſneſs. 4. That the Scriptures ſhould not be read by the Ignorant and Unlearned. 5. That the Church hath an infallible unerring Spirit to try and judge of Scripture itſelf. 6. And as the Papiſts by their Doctrine of the real corporeal Preſence of Chriſt in many thouſand Places at once overthrow (as much as in them lyeth) the Articles of Chriſt's Humanity: So the Quakers deſtroy the Humanity of Chriſt, by denying his being corporeally in Heaven, and affirming that he hath but one Body, which is his *Church*, and that God *manifeſt in Fleſh* is to be underſtood *in the Saints*. Alſo their Opinion that the Magiſtrate is not to meddle with Matters of Religion, unleſs to pull down the Reformed Religion is a plain Point of Popery.

Their Rudeneſs and Inſolence.

P. 31. They will not pull off their *Hats*, nor *bow* their Bodies to the greateſt Perſons. The Parliament 1659, appointed a Committee on Purpoſe to hear their Complaints, before which the Quakers ſtood covered, and *thou'd* and *thee'd* the Chairmen and Members thereof, to the greateſt Diſhonour of the Authority of *England* as ever was admitted.

They will not ſwear but againſt their Enemies.

They will not take an *Oath* before a Magiſtrate or otherwiſe, ſaying, it is *unlawful*: And yet this Summer 1659, to revenge themſelves of ſome Countrymen about *Sawbridgworth* in *Hartfordſhire* for affronting them, they could freely ſwear againſt them, in order to the binding them over to the Seſſions, and rail againſt Sir *T. H.* a Juſtice of Peace, accuſing him in Print, for not taking the Parliament's new *Engagement*.

Immodeſt and Obſcene.

The ſame Author adds, *P.* 32, that they are the moſt immodeſt, obſcene People in the World, next to the late Ranters; if all the Stories were here ſet down, they would make a large Volume.

A naked Female in Chapel before Oliver Cromwell.

I will ſet down but thoſe few which I am ſure I can prove to be true; and that are by many Hundreds known to be true. 1. A female Quaker about four or five Years ago came into *White-hall* Chapel ſtark naked, while a great Congregation was at the publick Worſhip of God, the Lord Protector *O. C.* being preſent.

A Maid Servant came into the Parlour ſtark naked.

2. Since then a Relation of mine had a Maid-ſervant that became a *Quaker*, and one Day at *Putney*, where his Country Houſe was, and when he had many Friends at Dinner with him, ſhe came into the Parlour ſtark naked, while they were at Dinner, to the Aſtoniſhment, *&c.*

Againſt the Anabaptiſts a learned Diſcourſe.

The Dippers dipp'd: Or the **Anabaptists** duck'd and plung'd over Head and Ears, at a Diſputation in *Southwark*. Alſo a large and full Diſcourſe of their 1. Original. 2. Several Sorts. 3. Peculiar Errors. 4. High Attempts againſt the State. 5. Capital Puniſhments. Alſo the famous Hiſtory of the frantick Anabaptiſts, their wild Preachings and Practices in *Germany*. Together with an Application to this Kingdom, eſpecially to *London*. By *Daniel Featley*, D.D.

London, *ſold by* E. Bourn, 1660. 4to.

January 1659-60.

The wicked Pamphlet to which this was an Anſwer, is reprinted in the Phœnix, *Vol.* II 8vo. *under this Title* Of the Torments of Hell: The Foundation and Pillars thereof diſcover'd, ſearch'd, ſhaken and remov'd, *ere Printed in* 1658.

Hell with the everlaſting Torments Asserted; ſhewing that there is ſuch a Place, what this Place is, and where it is; in anſwer to a Pamphlet that ſaith, there is no Hell. By *N. Chewney*, M. A.

London, *for* Thomas Tring, 1659.

Mr. Baxter *of Catholick Unity.*

Catholick Unity: Or the only Way to bring us all to be of one Religion. By *Richard Baxter*. To be read by ſuch as are offended at the Differences in Religion. With an Epiſtle prefatory of the Author, dated *December* 10, 1659.

London, 1660. 12°.

Hiſtory of the Confuſions in England, *and Diſtractions in Parliaments.*

England's Confusion: Or a true and impartial Relation of the late Traverſes of State in *England*, with the Counſels leading thereunto: Together with a Deſcription of the preſent Power ruling there under the Name of a *Parliament*, under the Maſk of the Good old Cause. Written by one of the few *Engliſh* Men that are left in *England*; the ſecond Impreſſion with new Additions.

London, *printed* 1659. 4to.

Funeral Sermon for Biſhop Brounrigg *of* Exeter; *with an Account of his Life and Death by Dr.* John Gauden *of* Brocking.

A Sermon preached in the Temple Chappel, at the Funeral of the right reverend Father in God Dr. *Brounrig*, late Lord Biſhop of *Exeter*, who died *December* the 7th, and was ſolemnly buried *December* 17 in that Chappel, with an Account of his Life and Death. Both dedicated to thoſe honourable Societies by the Author Dr. *Gauden*.

London, *for* And. Crook, 1660. 8vo. *p.* 245.

A Letter to the reverend Dr. *Gauden*, deſiring him to print the ſaid Sermon as of general Acceptation, and tending to the Imitation of that eminent Biſhop in his exemplary Life and pious Converſation. *Dat. Grays-Inn, December* 23, 1659. ſubſcribed *N. Bernard, Edw. Young, Tho. Buck.*

Epiſtle dedicatory of the Preacher to the honourable Society of the Temples. *Dat. Jan.* 1, 1659.

Having endeavoured (honourable and worthy Gentlemen) to do ſome Right to the Memory of the reverend and renowned Biſhop *Brounrig*, for his holy Obedience to the Word of God, for his Conformity to his bleſſed Saviour, for his Loyalty to *Sovereign* Power, for his Love to his *Country*, for his Compaſſion to the *Church*, for his Zeal to the *Reformed Religion*, for thoſe Sighs, Prayers, and Tears by which he encounter'd the Sins and Miſeries of this Nation, *&c.*

The Reſpects paid at his Funeral.

All ingenious Perſons who are not overgrown with the *antiepiſcopal Jaundice*, (who have not envious, odious, jealous, and implacable Eyes againſt all Biſhops, and moſt againſt the *beſt*) will readily ſubſcribe to what I have written. — This induſtrious *Biſhop*, however he were *eclipſed* by the fatal Darkneſs of the *Times*; yet the pregnant Demonſtrations of his Worth were publickly *atteſted*, as by that Love and Reverence which all good Men paid him while *he lived*; ſo by that honourable and ample Concourſe of many *Eagles* to his *Corps* and *Funerals*, which were attended by *Noblemen*, by *Gentlemen*, by *Judges*, by *Lawyers*, by *Divines*, by *Merchants* and *Citizens* of the beſt ſort then in *London*. Theſe flocked to his *Sepulchre*, theſe followed the *Bier*, theſe recounted his Worth, theſe deplored their own and the Age's Loſs of him. —— To your honourable Societies, this reverend Biſhop (next God) did chiefly bequeath and dedicate himſelf, both *living*, *dying*, and *dead*. If he had lived longer you had been that happy Society, which ſhould have been honoured and bleſſed with his *Preſence* and *Reſidence*, with his *praying* and *preaching*, with his grave Counſel and holy Example. When he dyed it was one of his laſt Deſires, that his Body might be depoſited in your Temple. For him you kindly invited, him you highly honoured, him you civilly received, him you greatly endeared to you, *&c.*

Invited to be Preacher to the Societies of the Temple.

P. 221. He was about a Year before he dyed, invited with much Reſpect and Civility to the honourable Societies of both *Temples*, to bleſs them with his fatherly Inſtructions and Prayers, to ſhew the Reality of their Love and Value to his Lordſhip, they not only allowed an annual honorary Recompence to expreſs their Thanks, but they provided handſome Lodgings, and furniſhed them with all Things neceſſary, convenient, and comely for a Perſon of his Worth. —— The laſt *Eaſter* Term 1659, he came to his Lodgings in the Temple. —— In *Michaelmas* Term following, his Infirmities began to prevail againſt him, not permitting him to preach in publick, ſave only on the 5th of *November*, which was his laſt. —— His Will bears Date, as Mr. *Thomas Buck* his Executor told me, two Years before his Departure. A Will much like that of St. *Auſtin*, or other primitive Biſhops, not loaden with great and pompous Legacies, but rather with Teſtimonies of a pious, grateful, and charitable Soul. —— He render'd his holy, devout, and precious Soul to God that gave it, the 7th of *December* 1659, in that vertiginous Year, which after three Overturns ſo reformed the Church and State of *England*, that there was no Form of legal, civil, and ſettled Government in *England*, *&c.*

His laſt Will.

The Time of his Death.

Funeral Sermon for Biſhop Morton *of* Durham *by Mr.* John Barwick.

A Sermon at the Funeral of *Thomas Morton*, late Lord Biſhop of *Dureſme*, preach'd in the Church of St. *Peter* at *Eaſton Manduit* in *Northamptonſhire*, on *Michaelmas* Day 1659; together with the Life of the ſaid Biſhop. By *John Barwick*, D. D.

London, *for* R. Royſton, 1660. 4to.

Mr. Baxter's *late Book dedicated to* Richard Cromwell, *Protector, commending him for ſupporting the preſent Happineſs of* England; *and adviſing him to do as his renowned Father had done.*

A *Key for Catholicks*, to open the Juggling of the Jeſuits, and ſatisfy all that are but truly willing to underſtand, whether the Cauſe of the *Roman* or Reformed Church be of God, and to leave the Reader utterly inexcuſable that after this will be a Papiſt.

Part 1. Particularly refelling *Boverius*, *Richlieu*, *H. T.* manual, ſome *MSS.* *&c.*

Part. 2. Sheweth (eſpecially againſt the *French* and *Grotians*) that the Catholick Churches not united in any merely humane Head, Pope or Council. By *Richard Baxter*.

To fruſtrate the Deſigns of maſked Papiſts, i. e. *The epiſcopal Royaliſts: And to make no Lords Biſhops.*

Epiſtle dedicatory to his Highneſs *Richard* Lord Protector, telling him that the Swords, and Pens, and Tongues which he [*R. C.*] is now engaged againſt, and which he muſt expect from henceforth to aſſault him, are whetted and managed by ſenſeleſs, tyrannous, ungodly popiſh Principles. —— That the Queſtion is, Whether *Richard* ſhall be depoſed and murder'd as an Heretick. —— He exhorts his Highneſs to defend the Reformed Churches abroad as his renowned Father had done; to adhere faithfully to thoſe that fear the Lord, to ſet up godly Magiſtrates, and fruſtrate the Deſigns of *maſked* Papiſts. To go on with purging and encouraging the Miniſtry: Not to advance them to temporal Honours, Dignity, or Power, nor make them Lords Biſhops, to procure Concord among all the Paſtors and Churches in his Dominion, to limit Toleration as well by Execution as by Law: And finally, rejoyceth in the preſent Happineſs of *England* under his Highneſs Lord Protector, *&c.*

The epiſcopal Clergy reduc'd to the laſt Reſort of Prayers and Tears.

Prayers and Tears the moſt potent Weapons of Chriſtianity in Times of Trouble, languaged at a ſolemn Day of Humiliation, *December* 2, 1659. To which is annexed *The Citizens Charter* laid open, in a Sermon preach'd before the Natives of the Pariſh of St. *Giles Cripplegate*, *London*, on *September* 1. the ſame Year. By *Richard Henchman*, M. A. ſome time Fellow of *Clare-Hall* in *Cambridge*, and now Paſtor of the Church of St. *James Garlick Hyth*, *London*. [To which Church *James Buck*, S. T. B. was inſtituted *December* 27, 1661.]

London, *ſold by* Rob. Cutler, 1660. 4to.

And wanted their Heart's Eaſe, or a Remedy againſt all Troubles.

The Hearts Ease: Or a Remedy againſt all Troubles. With a conſolatory Diſcourſe, particularly directed to thoſe who have loſt their Friends and dear Relations. By *Simon Patrick*, Preacher at *Batterſea*.

London, 1659. 12°.

By Simon Patrick, *afterward Biſhop of* Chicheſter *and then of* Ely; *Fellow of* Queen's *College in* Cambridge, *taken into the Family of Sir* Walter St John, *and there ſettled Miniſter of* Batterſea, *near* Weſtminſter.

There was a fifth Edition enlarged in 1682.

Epiſt. Ded. *To the honourable Sir* Walter St. John, *Baronet, and the Lady* St. John *his Wife, the Author wiſheth all the Bleſſings of this Life, and that which is to come.*

The firſt Occaſion of theſe Meditations upon thoſe Words of our Saviour to his Diſciples, St. *John* xiv. 1. is known only to myſelf and another Perſon, whoſe Contentment I exceedingly deſired. But the Occaſion of their Publication is known to more than yourſelves (for whoſe Uſe they were firſt tranſcribed a good while ago). —— Your Goodneſs teaches you to forget the many Obligations you have laid upon me, which I ought always to remember. —— You have laid a perpetual Engagement upon me to be the moſt affectionate of thoſe that love and ſerve you.

From your Houſe at Batterſea, Octob. 4, 1559.

Symon Patrick.

Dr. Heylin's *Defence of the Points call'd* Arminian.

Historia quinq. Articularis: Or a Declaration of the Judgment of the weſtern Churches, and more particularly of the Church of *England* in the five Controverted Points; reproached in theſe laſt Times by the Name of *Arminianiſm*: Collected in the Way of an hiſtorical Narration out of the publick Acts and Monuments, and moſt approved Authors of thoſe ſeveral Churches. By *Peter Heylin*, D. D. Dat. *Lacie*'s Court in *Abingdon*, *Decemb.* 29, 1659.

London, *for* Tho. Johnſon, 1660. 4to. *p.* 110.

Dr. Arrowſmith's *Chain of Principles.*

Armilla Catechetica. A Chain of Principles: Or an ordinary Concatenation of theological Aphoriſms and Exercitations, wherein the chief Heads of Chriſtian Religion are aſſerted and improved. By *John Arrowſmith*, D. D. late Maſter both of St. *John*'s and *Trinity* Colleges ſucceſſively, and *Regius* Profeſſor of Divinity in the Univerſity of *Cambridge*. Publiſhed ſince his Death, according to his own Manuſcript allowed by himſelf in his Life-time under his own Hand. By *Thomas Horton*, D. D. and *William Dillingham*, D. D.

Printed by John Field *at* Cambridge, 1660.

Funeral Sermon for Edmund *Earl of* Mulgrave.

The Worthy of *Ephratah*. Repreſented in a Sermon at the Funerals of the right honourable **Edmund** Earl of **Mulgrave**, Baron *Sheffield* of *Botterwic*, in the Church of *Burton-Stather*, *Sept.* 21, 1658. By *Edward Boteler*, ſome time Fellow of *Magdalen* College in *Cambridge*, and now Rector of *Wintringham* in the County of *Lincoln*.

London, *for* G. Bedell, *&c.* 1659. 8vo.

Epiſt. Ded. *To the right honourable* Elizabeth *Counteſs of* Mulgrave, *the pious Relict of* Edmund *late Earl of* Mulgrave.

—— God hath taken away one of your Lords, and you have another Lord for him, (long may you have him) a Lord of your Womb, for the Lord of your Boſom. —— God giving you this young Lord in Hand for ſome Years before he took the other from you, *&c.*

Mr. Prynne *of Parliaments.*

The Privileges of Parliament, which the Members Army and this Kingdom have taken the Proteſtation and Covenant to maintain. Reprinted this 5th of *January*, 1659. the Day appointed to remember them. By *William Prynne*.

London, *one Sheet*, 4to.

Queries in behalf of the ſecluded Members.

Three ſeaſonable Queries propoſed to all thoſe Cities, Countries, and Boroughs, whoſe reſpective Citizens, Knights, and Burgeſſes, have been forcibly excluded, unjuſtly ejected, and diſabled to ſit in the Commons Houſe; by thoſe now acting at *Weſtminſter*.

London, 1660. *one Sheet.*

Declaration of the Army in Ireland *to adhere to the Parliament in* England.

The Declaration of Sir *Hardreſs Waller*, Major General of the Parliament's Forces in *Ireland*, and the Council of Officers there. Dated from *Dublin* Caſtle the 28th of *December*, 1659. holding forth their ſtedfaſt Reſolutions to adhere to the Parlia-

Publiſh'd by Order of Parliament, in Mercur. Polit. No. 603.

Parliament, in Defence of the Privileges and the juſt Rights and Liberties of the People of theſe Nations, as Men and Chriſtians.

The Governor of Dunkirk's *Submiſſion to the* Rump.

A Letter from Colonel *William Lockhart*, Governor of *Dunkirk*, dated *Dec.* 31. 1659. to the honourable the Speaker, congratulating the Parliament's re-entring upon the Exerciſe of their Authority, and giving himſelf up entirely to be diſpoſed of by them, as becomes him who is really and without Reſerve their moſt faithful and obedient Servant,

WILL. LOCKHART.

Publiſh'd by Order of Parliament.

A Letter to the Speaker from the Regiment of Foot in the *Iriſh* Brigade, dated near *Beadle* in *Yorkſhire*, *December* 31. 1659. unanimouſly declaring for the reſtoring of the Parliament of *England* lately interrupted.

Publiſh'd by Order of Parliament.

Treatiſe againſt judicial Aſtrology which had much prevail'd thro' Ignorance and Enthuſiaſm.

Judicial Aſtrologers totally routed, and their Pretences to Scripture, Reaſon, and Experience, examined and anſwered. Proving that Divining by the Stars hath no ſolid Foundation. Publiſhed by *J. A.* for Publick Good.

Sold by John Allen, 1659.

A Book to prove that no Jeſuit can be damned.

A late Roman Catholick Writer againſt the *ſecret Policy of the Engliſh Society of Jeſus* ſaith, that a Book of three Tomes call'd *Lux Evangelica* was now printed at *Cullen* in 1659. written by *Henricus Englegrave* a Jeſuit; among other Things delivering it as a known Truth, and taking Pains to prove it from ſeveral Revelations, that no one dying in their Order ſhould be damned, and produces a ſpecial Grant from Almighty God to that purpoſe.

London, 1715. 8vo. *p.* 303.

A bold Eſſay of Loyalty by William Prynne.

The ſignal Loyalty and Devotion of God's true Saints and pious Chriſtians towards their KINGS (as alſo of ſome idolatrous Pagans) both before, under the Law and Goſpel, expreſſed by their private and publick Prayers, Supplications, Interceſſions, Thankſgivings, Well-wiſhes, for the Health, Safety, long Life, Proſperity, temporal, ſpiritual, eternal Felicity of the Kings and Emperors under whom they lived, whether Pagan or Chriſtian, bad or good, Heterodox or Orthodox, Perſecutors or Protectors of them, and likewiſe for their Royal Iſſue, Poſterity, Realms, and by their dutiful conſcientious Obedience and Subjection to them: With the true Reaſons thereof from Scripture and Policy, evidenced by Precedents and Teſtimonies in all Ages worthy the Knowledge, Imitation, and ſerious Conſideration of our preſent degenerated, diſloyal, antimonarchical Generation. By *William Prynne*, a Bencher of *Lincolns-Inn*.

London, *ſold by* Edward Thomas, 1660. 4to. *p.* 96.

Epiſtle to the courteous and ingenuous Reader, dated *Lincolns-Inn*, *Jan.* 30. 1659.

Declaration of the Troops of Major Crook *for a Commonwealth.*

A Declaration of the Officers and Soldiers of the ſeveral Troops under Major *Unton Crook* being rendeſvouz'd at *Warmiſter* in the County of *Wilts*, declaring for Liberty of Conſcience, a Preaching Goſpel Miniſtry, a Continuance of the Univerſities, a free regular Commonwealth, againſt King, ſingle Perſon, or Houſe of Peers, particularly againſt *Charles Stuart* and his Family, with our Abhorrency of the late nefandous and inſolent Action and Rape committed on our Engliſh Freedoms and Liberties, *viz.* That ſecond Interruption of our renowned Parliament, &c. *Decemb.* 31. 1659.

Publiſh'd by Order of Parliament.

Addreſs for a full and free Parliament, to Gen. Monk.

A Letter agreed unto, and ſubſcribed by the Gentlemen, Miniſters, Freeholders, and Seamen of the County of *Suffolk*, preſented to his Excellency the Lord General *Monk* at *St. Albans*, *Jan.* 28. 1659. by Sir *Henry Felton*, Baronet, *Robert Brook*, and *William Bloys*, Eſquires, for a full and free Parliament; after Agonies, Miſeries, Ruins, &c.

Publiſh'd in Mercur. Polit. No. 605. *p.* 1063.

Another to the City of London.

A Letter agreed unto and ſubſcribed by the Gentlemen, Miniſters, Freeholders, and Seamen of the County of *Suffolk*, preſented to the right honourable the Lord Mayor, Aldermen, and Common-Council of the City of *London*, aſſembled *Jan.* 30. 1659.—— conſidering it as an Omen of Mercy, when we obſerve the Nation in general lifting up its Vows to Heaven for a full and free Parliament, &c. delivered by *Robert Broke*, *Philip Parker*, and *Thomas Bacon*, Eſquires.

Publiſh'd ib. *p.* 1064.

Declaration from Norfolk *for recalling the ſecluded Members, and filling up the vacant Places.*

* The Declaration of the Gentry of the County of *Norfolk*, and of the County and City of *Norwich*, deeply affected with the Senſe of their ſad Diſtractions and Diviſions both in Church and State, and commending the beſt Expedient, the recalling of thoſe Members that were ſecluded in 1648, and by filling up the vacant Places: Delivered to the Speaker *Jan.* 28.

Ib. p. 1065.

A like Declaration from the County of Bucks.

To his Excellency General *Monk*, the Congratulation and Addreſs of the Knights, Divines, Free-holders and others of the County of *Bucks*. Complaining of Tyranny, Irreligion, and all Confuſion like a mighty Flood breaking in upon them; our Credit abroad impaired, our Trade at home decayed, our Laws violated, our primitive apoſtolick Religion endangered; and requeſting, that all ſurviving Members by force ſecluded in 1648. be reſtored, and Vacancies ſupplied by free Elections, and no previous Oaths or Engagements put upon any Members.

Tract againſt Calviniſm in favour of Arminians.

ARCANA DOGMATUM ANTI-REMONSTRANTIUM: Or the Calviniſts Cabinet unlock'd. In an Apology for *Tilenus* againſt a pretended Vindication of the Synod of DORT. At the Provocation of Mr. *R. Baxter* held forth in the Preface to his *Grotian Religion*. Together with a few ſoft Drops let fall upon the Papers of Maſter *Hickman*.

London, *printed for* Richard Royſton, MDCLIX. 12o. *p.* 584.

With a prefatory Epiſtle to my old Friend Mr. *B.* To which is added, Reflexions upon a practical Diſcourſe lately printed at *Oxon.* [By Mr. *Edward Bagſhaw* Student of *Chriſt-Church*] —— I can as little approve the Man's Doctrine as I can juſtify his Practice. Was not he ſometimes Scholar to Maſter *B.* [*Buſby*] and afterwards his Uſher at *Weſtminſter* School? Had he not once a Deſign to ſupplant his Maſter, and was outed himſelf? Are not theſe Sermons calculated think you, to ſerve ſuch unworthy Ends? Doth not he herein endeavour to ſet forth God as a Precedent of ſuch *Decrees* as he would have others execute? viz. The abſolute *Reprobation* of a very deſerving *Maſter*, and the abſolute Election of a moſt unthankful Scholar.

Another bold Attempt of Mr. Prynne *in laying open the* Good Old Cauſe.

The Republicans and others ſpurious GOOD OLD CAUSE briefly and truly anatomized. To preſerve our native Country, Kingdom, legal Government, Church, Parliaments, Laws, Liberties, Privileges of Parliament and Proteſtant Religion, from Ruin, Scandal, and perpetual Infamy, to reform, reclaim all Jeſuit-ridden, ſeduced Republicans, Officers, Soldiers, Sectaries, heretofore or now engaged in the Proſecution of this miſ-intituled *Good Old Cauſe* from any future Purſuit thereof, and engage them for ever to abominate it, as apparently tending to publick Ruin, their own temporal and eternal Condemnation, Infamy, our Religion's Reproach in preſent and ſucceeding Ages. By *William Prynne*, Eſq; Bencher of *Lincolns-Inn*.

Printed in the Year 1659. 4^to^. *p.* 18.

P. 15. I ſhall therefore earneſtly deſire all Perſons engaged in this whoriſh baſtard OLD CAUSE now ſeriouſly and ſadly to conſider the deplorable Effects of it.

1. A Juſtification and Verification of all the late King's Declarations, Proclamations, prophetical Prediction, Grounds, Reaſons, Fears, *&c.*

2. It hath produced a Falſification of all the long Parliament's and Army's Declarations, Remonſtrances, Proteſtations, Vows, Covenants, to the contrary.

3. A Tranſlation from the King's and his Party's Heads and Souls, upon the Army's and ſome of the late Parliament's Heads and Souls, the Guilt of all that Chriſtian Blood ſhed in our inteſtine Wars againſt the King and his Party.

4. A Juſtification or Extenuation of the Popes, Jeſuits, Papiſts moſt treaſonable Poſitions, Principles, Conſpiracies, Practices, Regicides, Powder-Plots againſt our Proteſtant Princes now exceeded by them.

5. An inexpiable Scandal and Infamy to the Profeſſion and zealous Profeſſors of the Proteſtant Religion, *&c.*

6. A baſe Contempt, Scorn, and Deriſion, Infamy, Diſhonour, even of Parliaments themſelves, *&c.*

7. A perpetual Diſhonour, Obloquy, Diſgrace, upon the whole *Engliſh* Nation in all Foreign States, Countries, *&c.*

8. An indelible Infamy upon the Profeſſion of a Soldier, and the whole Parliament Army, *&c.*

9. A preſent incomparable Dearth and Loſs of all ſorts of Trade and Traffick, by Land or Sea; a preſent Confuſion and Unſettlement in our Government, Councils, and all publick Affairs; a general Diſcontent, Fear, Deſpondency, *&c.*

10. A freſh Occaſion and Advantage to all our Popiſh Adverſaries, not only to traduce, deride, reproach, and blaſpheme our Proteſtant Religion, but to combine together in a *Holy League*, to extirpate it, and all Profeſſors of it out of the World, *&c.*

O that the ſerious Conſideration of all theſe deplorable Effects might now at laſt effectually work upon the iron Hearts of all Army Officers, Soldiers, Republicans, Sectaries, and others, and bring them to a ſpeedy Repentance of all the Evils they have acted, *&c.* *My Son, fear thou the Lord and the King*, and *meddle not with* Changers, or *thoſe who are given to change. For their Calamity ſhall ſuddenly ariſe* (as we have ſeen by many late Experiments in the very making and acting of all our late publick Changes) and *who knoweth the Ruin of them both?*

An hiſtorical Arraignment of the Engliſh Scotified Preſbyterians.

A Hiſtory of the *Engliſh* Scotified PRESBYTERY. Written in *French* 1650, and now tranſlated into *Engliſh* 1659.

1659. 4^to^.

Eſpecially in their inſolent Behaviour to the late King.

——— The Terms to which the King was held, even when the *Preſbyterians* had the better End of the Staff, (as that he ſhould not diſpoſe of the Militia, of the Offices of the Crown, of his Children, have no negative Vote, *&c.*) will conclude, that he was only left to his Choice, whether he would be deſtroy'd by his Enemies, or by his own proper Act. For if he condeſcended not to theſe Demands, being then in their Hands that made them; the leaſt he could expect was to be depoſed, and if he granted them he depoſed himſelf. Nay, he that conſiders how all along they ſuppoſed they were his Superiours, to whom he was accountable, will clearly diſcern, that it was upon the *Preſbyterian* Principles that the *Independents* built their Concluſions. And if it were lawful for them to wreſt out of his Hands the Sword of the Militia, and to uſe it againſt him; it was no leſs lawful (thought the other) to employ the Sword of Juſtice againſt him. At leaſt after they had taken from him his Revenues, his Servants, his Children, the Liberty of his Perſon, and, which is more, of his Conſcience, they left the *Independents* but one Step further to go, which was to take away his Life; and all that in which they ſurpaſs'd the others was, that they gave the *laſt Blow* to him.

In ſuch Times of Confuſion, the Engliſh were a miſerable DESERTED PEOPLE.

THE MISERY OF A DESERTED PEOPLE opened; in a Sermon preached at St. *Paul*'s, before the Lord-Mayor, Aldermen, and Common-council. By *Edward Reynolds*, D. D.

London, *for* Geo. Thompſon, 1659. 4^to^.

To the right honourable Thomas Alleyn, *Lord-Mayor of the City of* London, *the Court of Aldermen*, &c.

Right Honourable,

When I was by you called to bear a Part in that ſeaſonable and neceſſary Service of your late ſolemn *Humiliation*, I conſider'd the ſad Condition whereunto theſe Nations were reduced, the many and great Provocations which we have been guilty of, the miſerable Commotions and Earthquakes, which have not only ſhaken, but even diſſolved our Foundations, and made them all out of Courſe: I ſeriouſly looked back on the dark and gloomy Providences of God amongſt us; the untimely Death of Princes, the dimidiating and diſſolving of Parliaments, the frequent Expirations and Viciſſitudes of Governments; the horrid Apoſtacy, Atheiſm, Scepticiſm, Indifferency, Prodigies of phrenetick and pernicious Opinions; whereby Multitudes have played the Wantons with as glorious a Light of orthodox Religion as any Nation under Heaven enjoy'd; the Defaming of Miniſtry, the Decrying of Ordinances, Incroaching of many *Romiſh* Doctrines under a Diſguiſe, and other like Diſtempers, whereby we are become an Hiſſing and Aſtoniſhment to the Nations round about us. In a Word, it ſeemed unto me, that the Scene of the ten Tribes was tranſlated into theſe Nations, and that we were making Haſte to be a *Jezreel*, a *Lo-Rumahah*, and a *Lo-Ammi*, as they once did. —— To the Lord's gracious Preſence and Protection in theſe dangerous Times, I deſire in my daily Prayers to recommend theſe Nations, and this great City.

From my Study, Dec. 1659. EDWARD REYNOLDS.

Text: *Hoſea* ix. 12. *Yea, woe alſo unto them, when I depart from them.*

P. 29. Among the Symptoms of God's Threatning to depart from us is, 1. Looſening the Joints of Government, and making continual Changes in a State. It is a Sign of Sickneſs in the Body, when it knows not how to reſt, but is in perpetual Agitation, from Chamber to Chamber, from Couch to Couch, from Bed to Bed: And ſo it is in a State, when a Parliament doth not pleaſe, we try a Piece of it; then down with that once and again, and try new Experiments, a certain Sign of a ſick Nation, *&c.*

Funeral Sermon for the reverend Mr. Thomas Ball *of* Northampton.

REAL COMFORTS extracted from moral and ſpiritual Principles. Preſented in a Sermon preached at the Funeral of that reverend Divine Mr. *Thomas Ball*, late Miniſter of God's Word at *Northampton*, the 21*ſt* Day of *June* 1659. With a Narrative of his Life and Death. By *John Howes*, M. A. Rector of *Abington* near *Northampton*.

London, *for* R. Royſton, 1660, 4to.

Epiſt. Ded. *To the vertuous and his much honoured Friend, Mrs.* Suſanna Griffith, *Wife to Mr.* Thomas Griffith *of* London, *Merchant.*

When I ſeriouſly conſider what an exemplary Flood of pious Tears you embalmed the dead Body of that learned and reverend Miniſter, your moſt dear and honoured Father: As alſo with what a conquering Earneſtneſs of ſweet Affection you frequently urged the Publication of his funeral Sermon, I cannot chuſe but preſent it as a due Debt into your Hands, *&c.*

The loyal Clergy were all in effect Confeſſors and Martyrs.

TEARS and BLOOD. Or a Diſcourſe of the Perſecution of Miniſters, with Motives to Martyrdom, and Cautions about it. Set forth in two Sermons, both lately preached at St. *Mary's* in *Oxford*. By *Francis Gregory*, Maſter of Arts, and Schoolmaſter of *Woodſtock* in the County of *Oxford*.

Printed by A. *and* L. Litchfield, *Printers to the Univerſity*, 1660. 4to.

Epiſt. Ded. *To the right Worſhipful my honoured Friend the Lady* ATKYNS, *the truly vertuous Conſort of the reverend and honourable Sir* EDWARD ATKYNS, *Baron of the Exchequer.*

Madam,

The Subject of this Diſcourſe is Perſecution of thoſe whom you ever have an Heart to love, an Hand to help, an Houſe to harbour, thoſe Miniſters of God, whom I know you would relieve if perſecuted to a Priſon, *&c.*

Humane Learning had been run down in the Miniſters of the Goſpel.

A Defence of humane Learning in the Miniſtry. By a Treatiſe proving, that it is neceſſary a Miniſter or Preacher ſhould be ſkill'd in humane Learning. By *H. Th.* Student *Ch. Ch. Oxford.*

Printed by A. Litchfield *for* Rich. Davis, 1660.

Epiſt. Ded. *To the reverend and worſhipful* John Wall, *Doctor of Divinity, and Prebendary of* Chriſt-Church, *my very good Friend.*

Having conſidered the great Diligence of Men formerly, and what Perfection they would arrive unto in Knowledge, before they undertook the Miniſtry, and withal the Earneſtneſs of ſome in theſe Times that decry Learning, and pretend wholly to a Spirit. —— I reſolved to ſtudy the Queſtion, and having examined the Arguments on both Sides, my Reaſon preſently condemned the Haters of humane Learning, as irrational, brutiſh and irreligious Perſons, that took their Riſe either from Ignorance, or from Malice, or from Avarice and a ſacrilegious Mind, to devour the Revenues that Benefactors have beſtow'd upon the Schools of Learning. —— Be it ſpoken to the Honour of your Perſon, and the Univerſity wherein you live. My Lord Biſhop then of *Lincoln*, Dr. *Williams* (whilſt you honoured his Family with your Learning and Piety) gave this honourable

able Character of you, that you were the beſt read in the Fathers of any he ever knew.

Chr. Ch. Oxon. *Your moſt humble Votary and Servant,*
Jul. 14. 1659. HEN. THURMAN.

WEDNESDAY, *Feb.* 1.

Mercur. Polit. by Order of Parliament, N°. 605. 4to.

The Houſe approved of Dr. *Clarges* to be Commiſſary General of the Muſters both of *England* and *Scotland*, and a Commiſſion is to be prepared for him accordingly.

The Rump pay more Reſpects to General Monk, *and make him Keeper of St.* James's *Park during their Pleaſure.*

It is Ordered, That the Cuſtody of St. *James's* Park be, and is granted and committed unto General *George Monk*, to hold during the Pleaſure of the Parliament.

Sir Harry Vane *to be ſent to his own Caſtle of* Raby.

Sir *Henry Vane* ordered to be taken into Cuſtody, and the Serjeant at Arms to convey him to his Houſe at *Bellew*, in order to his going to his Houſe at *Raby*, according to former Order.

The Houſe approved of ſeveral Officers of the Army, and authoriſed the Speaker to deliver Commiſſions to them.

Colonel Ludlow *to give an Account of* Ireland.

See Ludlow's Memoirs, 8vo. Vol. II. p. 815.

Ordered, That Lieutenant General *Ludlow* do, on *Wedneſday* next, give an Account to the Parliament of the Affairs in *Ireland*; who with *Miles Corbet*, Eſq; had newly come over from *Ireland*, and on *Monday* laſt had taken their Places in Parliament.

THURSDAY, *Feb.* 2.

The Rump in a Fright raiſe more Forces.

Mr. Speaker according to former Order before the Sitting of the Houſe delivered ſeveral Commiſſions to Officers of the Army, *viz.* to *Richard Moſſe* to be Colonel of a Regiment of Foot, to *Nicholas Andrews* his Lieutenant Colonel, *Thomas Higgs* Major, *&c.*

And paſs Acts for an Army and Navy and Treaſury of War.

The Houſe paſſed the Act for conſtituting Commiſſioners for the better ordering and managing the Affairs of the Admiralty and Navy, and ordered it to be printed and publiſhed.

The Houſe paſſed the Act for conſtituting a Committee for the Army and Treaſury of War, and ordered it to be printed and publiſhed.

And ſell the Royal Plate, to keep out the right Owner.

Ordered, That the Plate in the Cuſtody of the Committee appointed to take Care of the Goods belonging to the Common-wealth in *Whitehall* and *Hampton-Court*, be forthwith ſold, and the Money raiſed thereby to go towards the Payment of the Army, which is to be paid by them into the publick Treaſury of the Exchequer, to the Uſe of the Army accordingly.

The Advance of General Monk *to* Barnet.

Dr. Skinner's Life of General Monk, *8vo.* Philips, Ch. II. *at the end of Sir* R. Baker, *Fol.* p. 704.

From St. *Albans Feb.* 2. General *Monk* marched to *Barnet*, which were his laſt Quarters upon the Road, and within ten Miles of the City. And here his two evil Angels, *Scot* and *Robinſon*, that had never failed to quarter with him in the ſame Houſe from *Leiceſter* to this Stage, now left him to take up his Lodging alone, and retir'd themſelves to a private Houſe in the Town.

To enter London *the next Day.*

This Night he diſpatch'd Orders for the March of the Army into *London* the next Day, and that the Soldiers ſhould be duly charged to behave themſelves well and peaceably in their Quarters at *London*, and to pay duly for their Entertainment, which they might very well do, there being ſome of their *Scotch* Money ſtill in the Treaſury.

Fleetwood's *Forces that had been order'd to withdraw were unwilling to give Place.*

The General being advanced ſo near, the Juncto were very buſy in diſpatching *Fleetwood*'s Forces out of Town: ——— But theſe Regiments being long accuſtomed to a looſe and lazy Life, in the Luxury of the Town, were very unwilling to exchange their old Quarters in the City, for worſe and coarſer Entertainment in the Country, and ſtomach'd the Diſgrace of their Remove; inſomuch that ſome of theſe Regiments began a Mutiny in the Suburbs, and at the ſame Time a Multitude of Apprentices, taking the Opportunity of the Soldiers Diſcontents, beat up their Drums in the City, declaring for a *Free Parliament*, in Hopes the enraged and mutinous Soldiers would join with them.

A Mutiny upon it, encourag'd by the Citizens declaring for a free Parliament.

This an Alarm to the Council of State.

Who affright Scot *and* Robinſon.

Dr. Price's Hiſtory of the Reſtauration, 8vo. p. 88.

The Council of State then ſitting were ſo alarm'd with the Diſorders of this Night in the City, that late in the Night they diſpatch'd away Meſſengers to *Scot* and *Robinſon* at *Barnet*, deſiring them to haſten the General's March into the City, for Prevention of further Miſchief. Mr. *Scot* was ſo affrighted out of his Sleep with this haſty News, that he could not ſtay to dreſs him, but in the Diſhabit of his Night-Gown, Cap, and Slippers, hurry'd preſently to the General's Quarters, where he made a terrible Repreſentation of this Mutiny in the City, requiring General *Monk* to beat his Drums, and march forward. But the General, that did not uſe to be alarm'd with every little Noiſe, or put out of his Temper by an haſty Tale, return'd him an Anſwer calmly, and perſuaded Mr. *Scot* to return to his Bed, and put his Fears under his Pillow; that he was ſo near the City, that no great Miſchief could be done in one Night, and that he would be with them early enough in the Morning to prevent any greater Deſign. Yet that the Commiſſioner might not be altogether at his Wits End, he preſently diſpached away ſome Meſſengers of his own, to inform him more particularly of theſe Commotions, who brought him News early in the Morning, that the Commanders had quieted the Mutiny among their Soldiers; and that ſome Troops of Horſe being ſent up into the City, had diſperſed the Apprentices, and that the Regiments were then marching out of Town.

But the General was ſedate, and would not march before his Time.

Only ſent Meſſengers to London, *who ſoon brought back News that all was quiet.*

FRIDAY *Feb.* 3.

The Speaker gives out new Commiſſions.

Mercur. Polit. by Order of Parliament, N°. 606.

Mr. Speaker according to Order before the Sitting of the Houſe deliver'd Commiſſions to Lieutenant Colonel *Styles* in Colonel *George Fleetwood*'s Regiment of Foot; to Captain *Arthur Chaloner*, Captain *Benjamin Gifford*, Captain *Richard Bolt*, Captain *John Buck*, Captain *Samuel Roſe*, *&c.*

Ordered,

The Council of State are to enquire into the late Tumult in the City.

Ordered, That it be referred to the Council of State, to examine the whole Buſineſs touching the Tumults which happen'd laſt Night in the City of *London*, and ſtate Matter of Fact, and report their Opinion what is fit to be done therein, and how to prevent the like Tumults for the future.

Ordered, That the ſeveral Regiments do go to the Quarters formerly directed by Parliament; and that they continue in thoſe Quarters, until the Commiſſioners for the Army ſhall ſee cauſe to alter the ſame.

The General's March to London.

The Order of it.

Dr. Skinner's *Life of General* Monk, *p.* 202. *See* Philips 13 *Years of* Ch. II. *Fol. Append. to* Baker, *p.* 704.

This *Friday* Morning the General march'd leiſurely toward *London*. But before he entred the Town, he made a Stand at *Highgate*, where the Army being then but five thouſand eight hundred Men, came again to rendezvous, and there receiv'd Orders for the manner of their March into the City. The three Regiments of Horſe firſt, and the General mounted at the Head of them, with his Trumpets before him, accompany'd with the Juncto's Commiſſioners, and ſome of his own principal Officers, with ſeveral other Perſons of Quality, that had the Curioſity or Courteſy to meet him at his ſeveral Stages on the Way. After the Horſe march'd his four Regiments of Foot: And in the Afternoon he made his Entry by *Gray's-Inn-Lane*, where at the *Rolls* he made a Stop at the Speaker's Door; but he being not yet return'd from the Houſe, the General went on into the Strand, where being told that the Speaker's Coach was coming near, the General alighted from his Horſe, and with much Ceremony complimented the Prince of the Senate, and his legiſlative Mace in the Boot of his Coach. And thence accompany'd with ſome of his Horſe Guards, went on to his Quarters at *Whitehall*, where the Juncto had aſſign'd him beforehand, the Apartment commonly called the *Prince's Lodgings*.

His meeting the Speaker.

Dr. Price's *Hiſtory of the Reſtorat.* 8vo. *p.* 89.

And taking up his Quarters at Whitehall.

The great Reſort to him.

Gumble's *Life of Gen.* Monk, 8vo. *p.* 228.

After his Arrival at *Whitehall*, he is viſited and courted with extraordinary Reſpect from the Common-wealths-men, and ſeveral others of good Degree; and now all the Grandees will be his Kinſmen. They invite him to ſit in Council, being one of their Number; whither being come, they tender him the Oath of Abjuration, upon which he demurs rather than denies (he had learned to temporize with the ſubtileſt of them,) and replies, that *a great Part of themſelves did refuſe that Oath; and he deſired to have ſome Satiſfaction by a mutual Conference between the Diſſenters that he might proceed with the greater Peace and Content.* Which gave ſome Apprehenſion, but upon Debate it was conſented to.

He declines the Oath of Abjuration.

See Dr. Skinner's *Life of* Monk, 8vo. *p.* 205.

Declaration from Kent *for a full and free Parliament.*

Mercur. *publ. by Order of Parliament,* No. 606. *p.* 1072.

A Declaration of the Nobility, Gentry, Miniſtry, and Commonalty of the County of *Kent* for a full and free Parliament has been carried about by the old Cavaliers, at *Canterbury*, *Sandwich*, *Dover*, &c. Sir *William Man*, Sir *John Boys*, Mr. *Ingeham*, Mr. *Somner*, Mr. *Jo. Boys*, Mr. *Lovelace*, and Mr. *Maſters* of *Paul's in Canterbury*, have been taken Notice of for this Buſineſs; and divers of the Promoters having been clap'd up, the reſt begin to cool, eſpecially ſince they have heard, that General *Monk* in his Anſwers as he marched, ſo fully declared his Adherence to the Parliament, and the Reſolutions which they ſhall take for a Settlement.

A Letter of Dr. Edward Martin, *dated* Paris *New Style*, Feb. 13. 1660. *to Mr.* Richard Watſon *at* Caen *in* Normandy.

Dr. Martin's Letter againſt the Authority of the Apoſtolical Canons, &c.

Dr. Martin's *Letters*, 12°. 1662. *p.* 20.

——— In Maintenance of his Opinion before delivered, that the *Apoſtolical Canons* were never held of undoubted Authority in the Church of Chriſt; many of them in their Terms and Style, bewraying themſelves to be many hundred Years of later Date than the Apoſtles Times. ——— That which you ſo copiouſly writ concerning the heroick and gracious Diſpoſition and Temper of that moſt honourable, generous and *rare Earl*, above the ordinary Model and Condition of *Lords* now adays (which have run themſelves, their Nation, and Religion, out of all Honour and Reſpect from the meaneſt Peaſant in the World) have almoſt determined me to have come myſelf to you, and to have tendered my Service as a *Prieſt* (till he might be better provided) to that highly deſerving *Lord*, without any Stipend or Wages, ſave only a Room to have ſaid my Office in twice a Day, for our Church, King, and Country; as God hath enabled me, in Priſons, Dungeons, Fields, Chambers or Ships upon Sea or Land, among Rebels, Theiſts, Atheiſts, Philologers, Wits, Maſters of Reaſon, Puritans, Hugonots and Papiſts, Civil and Barbarous, for theſe eighteen Years daily to do. But the Bitterneſs of the Winter and Continuance of this Froſt and Snow have hindered.

Your own Judgment hath directed you in Mr. *Pullen*, to make Choice of ſo proper a Man for that *Peerleſs* Peer, that till I hear what he determines, I cannot apply my Thoughts to think of any other. Dr. *Duncon*, my true and old Friend, hath been ſo oft at Death's Door, and hath had ſo many deſperate and terrible Warnings, to change that Soil and unwholeſome Air, both at *Piſa* and *Ligorne*, that he hath left his Charge wholly to Mr. *Pullen*. ——— My L. *H.* too hath ſignified, that he will ſpeedily ſend for this ſmall Fraction of his Family here (intreating me to come along with them) into *England*. But I have ſhewed them both, that I dare not venture any more into *England*; and beſides that I am ſo engaged here to a ſingular Friend, that I am bound to tarry ſomewhere in *France* to attend his Motion. ——— Yours in his beſt Love and Service,

Lord Hatton.

EDW. MARTIN.

SATURDAY *Feb.* 4.

More Commiſſions given out for the Army.

Mr. Speaker delivered Commiſſions to Colonel *Herbert Morley* for a Regiment of Foot; *Thomas White* Major, Captains *Henry Cleave*, *Nich. Shepheard*, *William White*, &c.

Ordered,

February 1659-60.

Ordered, That *John Reyner*, Esq; be and is appointed Sheriff for the County of *Nottingham*, and a Commission is to paſs under the great Seal accordingly.

And the General to be made ſenſible, that he was but the Parliaments Commiſſioner.

Ordered, That Commiſſioner General *Monk* do attend the Parliament on *Monday* Morning next, to receive the Senſe of the Parliament in relation to his ſignal and faithful Services; and that Mr. *Scot* and Mr. *Robinſon* do accompany the ſaid Commiſſioner General *George Monk* to the Parliament accordingly.

They pretended to fill up the Houſe.

Ibid. p. 1074.

The Houſe this Day made a further conſiderable Progreſs in the Bill of Qualifications for Members to ſit in Parliament, in order to the filling up of the Houſe.

Another Mutiny at Graveſend.

The Regiment lately under Sir *Brice Crockram*, now under a new Colonel, having been marched to *Graveſend* in order for their Tranſportation to *Dunkirk*, were in a high Mutiny, and had beſieged their Colonel in his Chamber, threatening to kill him: Whereupon General *Monk* hath ſent thither ſome Troops of Horſe, who are to joyn with Colonel *Eyre's* Regiment quartered in thoſe Parts, to reduce them to Obedience.

Sunday *Feb.* 5.

Dr. Skinner's *Life of General* Monk, 8vo, *p.* 205.

General *Monk* was on *Sunday* viſited by the Heads of the ſeveral Parties in the Juncto and Council of State, and by many other Perſons of Quality in the City: All Men having a Curioſity to diſcern ſomething of his Intentions by Conference with him, who was too wary to be fathom'd by any of them all, though he was beſet with the more pert and forward Diſcourſe of ſome, and the more contriv'd and cunning Artifices of others.

A Plot of the Rump againſt the Liberty and Life of General Monk.

Dr. Price's *Hiſtory of the Reſtoration* 8vo. *p.* 91.

On this *Sunday* the General was diſturbed by a ſecret Information, which was this. A Son of Secretary *Scot's*, who lodg'd in one Mr. *Sturdy's* Houſe in *Ruſſel-Street*, had it ſeems ſo great a Confidence in his Landlord (though a *Romaniſt*) that upon Diſcourſe he revealed a great Secret to him, *viz.* That not only *Monk's* Power for commanding the Army ſhould be taken from him in a few Days, but that he ſhould be ſent to the Tower and queſtioned for his Life, &c.

Monday, *Feb.* 6.

See Feb. 7. Mercur. Polit. *by Order of Parliament*, *p.* 1066.

Mr. *Scot* reports in the Houſe, that General *Monk* was come to the Court of Wards in order to attend the Pleaſure of the Parliament, in Obedience to their Order, whereupon the Serjeant at Arms was ſent with his Mace to attend General *Monk* to the Houſe; and he went with his Mace accordingly: And General *Monk* (the Serjeant at Arms coming before him with his Mace on his Shoulder, being accompanied with Mr. *Scot* and Mr. *Robinſon*) came into the Parliament unto a Place on the left Hand within the Bar, where was a Chair faced with Velvet, ſet for General *Monk* to ſit in; whither being come and having made Obeyſance, Mr. *Speaker* deſired him to ſit down, but out of his great Reſpects to the Parliament he craved leave to be excuſed, and ſtood behind the Chair. Mr. *Speaker* made an eloquent Oration, agreeable to his own great Prudence, and the Authority of that ſupreme Aſſembly, whereof this following is a true Copy.

The Speaker's Speech to General Monk.

It hath been a common Obſervation, that the ſlighter Paſſions have had a loud Voice, but ſuch as are of a greater Magnitude are always ſilent: As it is in Paſſions, ſo in Actions alſo, thoſe of a leſſer Dimenſion are often magnified above their Meaſure; but your Hiſtorians do commonly fail in the Expreſſions of noble and great Actions, and ſuch are frequently leſſened, and ſo it may well be in thoſe of this Days Remembrance. The infallible Author tells us, that in *Juda is God known, and his Name is great in* Iſrael. That Knowledge and Greatneſs of God is verified in the Inſtance of martial Affairs, that the *ſtout hearted are ſpoiled, they have ſlept their Sleep, and none of the Men of Might have found their Hands.*

This is verified this Day amongſt us here preſent, that both we and you might acknowledge, that it is God, not Man, that hath performed this great Work, that we his Creatures here may neither aſcribe it to our Wiſdom, or your Valour, but that it was God alone, and none elſe. But yet I have always obſerved, that albeit the Glory appertains to the Lord, yet the Influence of that Glory extends it ſelf to the Inſtruments in his Hand, and thereby thoſe Beams enlighten your Honour and Valour, as an eſpecial Inſtrument; not as a Merit, but as a Reward upon your Prudence and wiſe Conduct. The Knowledge of what hath been done in this our Reſtitution, is not unknown in theſe Nations, I believe to this Part of the World, how our Friends (as we conceived) left us, and what Defection hath been in Duty and Truſt. The Face of this Land was covered with a gloomy and black Cloud, and the whole Nation left in the Judgment of Man to the utmoſt of Ruin: But in that Condition we did as the Prophet in the greateſt Miſery of *Iſrael*, eſpy a little Cloud no broader than an Hand, which is infinitely in an inſtant become the Refreſhment of the whole Nation: That little Cloud was diſcerned afar off in your Hand, and by the Prudence of your Conduct it diſperſed the Miſeries of theſe Nations, and became a glorious Mercy to them all. The Houſe hath a true Reſentment of your Prudence and Conduct in this great Work, and have commanded me to return to you their hearty Thanks, and in their Names and by their Commands, I give you hearty Thanks. But I muſt not end here, for they have alſo a full Senſe of thoſe noble Commanders, Officers and Soldiers, both of their Fidelity, Valour and Duty in this Expedition: And as I have returned to you their Thanks, ſo it is their Deſire, that you ſhould return the ſame to your Commanders, Officers and Soldiers, who have been Inſtrumental in theſe Actions.

The General's Speech to the House.

The Lord General Monk*'s Speech, delivered by him in the Parliament,* on Monday Feb. 6. 1659.

Mr. Speaker,

Amongſt the many Mercies of God to theſe poor Nations, your peaceable Reſtauration is not the leaſt: It is his Work alone, and to him belongs the Glory of it. And I eſteem it as a great Effect of his Goodneſs to me, that he was pleaſed to make me amongſt many worthier in your Service, ſome Way inſtrumental in it. I did nothing but my Duty, and do not deſerve to receive ſo great Honour and Reſpect as you are pleaſed to give me at this Time and Place; which I ſhall ever acknowledge as an high Mark of your Favour to me. Sir, I ſhall not now trouble you with large Narratives, only give me Leave to acquaint you, that as I marched from *Scotland* hither, I obſerved the People in moſt Counties in great and earneſt Expectations of Settlement; and they made ſeveral Applications to me, with numerous Subſcriptions: The chiefeſt Heads of their Deſires, were for a free and full Parliament; and that you would determine your Sitting, a Goſpel Miniſtry, Incouragement of Learning and Univerſities, and for Admittance of the Members ſecluded before 1648, without any previous Oath or Engagement: To which I commonly anſwered, that you are now in a free Parliament; and if there be any Force remaining upon you, I would endeavour to remove it, and that you had voted to fill up your Houſe, and then you would be a full Parliament alſo; and that you had already determined your Sitting: And for the Miniſtry, their Maintenance, the Law, and Univerſities you had largely declared in your laſt Declaration; and I was confident you would adhere to it: But as for thoſe Gentlemen ſecluded in the Year 1648, I told them you had given Judgment in it; and all People ought to acquieſce in that Judgment, but to admit any Members to ſit in Parliament without a previous Oath or Engagement to ſecure the Government in Being, it was never yet done in *England*. And although I ſaid it not to them, I muſt ſay with Pardon to you, that the leſs Oaths and Engagements are impoſed, (with Reſpect had to the Security of the common Cauſe) your Settlement will be the ſooner attained to. I am the more particular in theſe Matters, to let you ſee how grateful your preſent Conſultations about theſe Things, will be to the People. I know all the ſober Gentry will heartily cloſe with you, if they may be tenderly and gently uſed; and I am ſure you will ſo uſe them, as knowing it to be our common Concern, to expatiate, and not narrow our Intereſts; and to be careful neither the Cavalier nor Phanatick Party have yet a Share in your civil or military Power; of the laſt of whoſe Impatience to Government, you have had ſo ſevere Experience.

I ſhould ſay ſomething of *Ireland* and *Scotland:* Indeed *Ireland* is in an ill Condition, and made worſe by your ſudden Interruption, which prevented the Paſſing an Act for the Settlement of the Eſtates of Adventurers and Soldiers there, which I heard you intended to have done in a few Days; and I preſume it will be quickly done, being ſo neceſſary at this Time, when the Wants of the Common-wealth call for Supplies, and People will unwillingly pay Taxes for thoſe Eſtates of which they have no legal Aſſurance. I need not tell you how much your Favour was abuſed in the Nomination of your Officers of your Army there; their Malice hath been ſufficiently manifeſted: I dare affirm that thoſe now that have declared for you, will continue faithful, and thereby evince, that as well there as here, it is the ſober Intereſt that muſt eſtabliſh your Dominion.

As for *Scotland* I muſt ſay the People of that Nation deſerve much to be cheriſhed; and I believe your late Declaration will much glad their Spirits; for nothing was more dreadful to them, than a Fear to be over-run with fanatick Notions.

I humbly recommend them to your Affection and Eſteem, and deſire the intended Act of Union may be proſecuted, and their Taxes made proportionable to thoſe in *England*, for which I am engaged by Promiſe to be an humble Suitor to you. And truly, Sir, I muſt ask Leave to entreat you to make a ſpeedy Proviſion for their civil Government, of which they have been deſtitute near a Year, to the Ruin of many Families; and except Commiſſioners for Management of the Government, and Judges to ſit in Courts of Judicature, be ſpeedily appointed, that Country will be very miſerable. I directed Mr. *Gumble* lately to preſent to you ſome Names both of Commiſſioners and Judges; but by Reaſon of your great Affairs, he was not required to deliver them in Writing to you, but I now humbly preſent them to your Conſideration.

Judicious Reflections made on this Speech of General Monk, *giving Offence, and Suſpicion of him.*

Dr. Skinner's *Life of General* Monk, 8vo. p. 207.

This was a very wary and agreeable Reply, contrived to fit the Temper of thoſe Ears that were to hear him. And tho' ſome Men that wiſh'd him very well, thought by that Diſcourſe he had gone too far in his Compliance with them, yet the abjuring Part of the Houſe (whoſe Jealouſies of him were farther heightned by his Refuſal of the Oath two Days before) were diſpleas'd with all he ſaid, and arraign'd the whole Diſcourſe. His interceding for the Eaſe and Conveniency of the People, they interpreted as a Strain of his Popularity, which was not to be endured in a General that ſerves a Common-wealth. The redreſſing of Grievances was but a more ſecret Reproach upon their Negligence or Injuſtice in the Government. His Remarks upon multiplying farther Oaths, was very offenſive to them, who had lately contriv'd that new one of *Abjuration:* His pleading for the Encouragement of the ſober Gentry, they accounted as a

So the Author of the Continuation of Sir Rich Baker, *dictated by Sir* Tho. Clarges.

Dr. Price's *Hiſtory of the Reſtauration,* 8vo. p. 91.

Scot *and ſome others were much offended, that he aſſumed ſo much in this Speech and were once thinking to interrupt him,* &c. *p.* 706.

ſly Contrivance, which in Time would let in the Royal Party upon the Government: And by his frequent and ſharp Reflections upon the *Fanaticks* (from which Speech they were thought firſt to have received that Name, which they have never yet wiped off) they accuſed him to have invidiouſly repreſented the moſt ſtrict and godly Part of the Nation, who though they might happen to have been miſled by the Deſigns of others, were yet to be eſteemed and cheriſhed as the beſt and ſureſt Friends to the Government. Nor were they pleas'd with the Title of *General* given to him, calling him always in their own Diſcourſe or Orders Commiſſioner *Monk*.

TUESDAY *Feb.* 7.

Order for Great Seals of Scotland *and* Ireland.

A Bill for the Great Seal of *Scotland* was this Day paſſed: Alſo a Bill for the Great Seal of *Ireland*: And it was referred to the Council of State to take Care and give Order for the making ſuch great Seals.

Mercur. Polit. *by Order of Parliament*, No. 606.

The Houſe this Day paſſed an additional Act for Sequeſtrations; which is ordered to be printed and publiſhed.

Riots and Tumults for a free Parliament.

Adviſed from *Briſtol*, that there had lately been a great Diſorder in that City, where two Troops of Horſe being deſigned to come could not gain Admittance. Thoſe Maſters of Families, who underhand hatched and fomented the Tumult, were ſo wary, as not to appear themſelves, but ſet on their Apprentices, who with the meaner ſort ran up and down the Street, crying out *A free Parliament*. In this Confuſion they ſhewed who they were for, by falling foul upon ſuch, as have ſtood in all Times moſt firm to the Intereſt of *Parliament* and *Commonwealth*. —— The Magiſtrates had Conference with ſome of the Leaders, and to pacify them told them, that if they would have their Deſires, this was not the Way to get it, but if they would proceed orderly, and join with them in an Addreſs to the Parliament. So they began to cool, and retire to their ſeveral Homes, *&c.*

Ib. No. 606.

The Parliament ſo jealous and afraid of Monk, *that they reſolved to remove him from his Command, and lay him in the Tower.*

That ſome of the Parliament had entertained great Apprehenſions and Suſpicions of *Monk* is manifeſt from one Inſtance, which fell out juſt at this Time. Mr. *Scot*'s Son had lodg'd for ſome Time in the Houſe of one Mr. *Sturdy* a *Roman* Catholick, in *Ruſſel-ſtreet*, and was ſo well acquainted with his Landlord, that diſcourſing together about General *Monk*'s late Arrival at *London*, he told him ſecretly, "That the Parliament had ſuch Suſpicions of him, as that it was "reſolved to remove him ſuddenly from his Command in the Army, and to "lay him faſt in the Tower, having Articles againſt him ſufficient to endanger "his Life.

Dr. Skinner's *Life of General* Monk, *p.* 208.

See Feb. 5.

Dr. Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 91.

But he eſcap'd the Danger, upon ſecret Information given to him.

Mr. *Sturdy* obſerving, in this miſerable Confuſion, that the Hopes of all honeſt Men were placed upon General *Monk* and his Army, was very much concerned at this Relation; inſomuch that the next Morning early, he haſten'd up into the City, and found out one Captain *Morrice*, an honeſt Citizen of his particular Acquaintance, to whom he revealed this ſecret Information. The Captain thought it a Matter of ſo much Conſequence, that he brought his Friend *Sturdy* to Mr. *Kendall* and Mr. *James Muddeford*, who were related to General *Monk*, and they two forthwith carried him to the General at *White-hall*, where he further atteſted the Truth of this Relation. The General had other Buſineſs in Hand, than to take any publick Notice of this Information; yet gave ſo much Credit to it, as he reſolved to look more carefully to himſelf, and commanded Mr. *Sturdy* to ride in his Guards, which he continued to do for ſome while after.

The Kirk Miniſters of Edinburgh, *had ſent an Agent to* Monk, *and give Inſtructions to him.*

The Inſtructions ſent up from the Preſbyterian Miniſters at *Edinburgh* to the reverend Mr. *Sharp* in *London*, whom they had commiſſioned as their Agent to attend General *Monk*, in behalf of their Kirk.

Mr. Woodrow's *Hiſtory of the Church of* Scotland, *Fol.* Vol. I. *Append.* No. ii.

For Kirk Judicatures.

1. You are to uſe your utmoſt Endeavours, that the Kirk of *Scotland* may without Interruption or Encroachment enjoy the Freedom and Privileges of her eſtabliſhed Judicatures ratify'd by the Laws of the Land.

And againſt Toleration.

2. Whereas by the late *Toleration* which is eſtabliſhed, a Door is opened to very many groſs Errors and looſe Practices in this Church: You ſhall therefore uſe all lawful and prudent Means to repreſent the Sinfulneſs and Offenſiveneſs thereof, that it may be timouſly remedy'd, *&c.*

With a Letter to General Monk, *and Recommendations to Colonel* Wetham, *and to the chief Preſbyterian Miniſters in* London.

At the ſame Time the ſaid Miniſters write to General *Monk*, and recommend to him their Brother Mr. *Sharp*, as one whom they have inſtructed, and who is to communicate his Inſtructions with his Lordſhip, they having ſent him up to prevent any bad Impreſſions that may be given of them at *London*: They add, That though it be not their Way to intermeddle with civil Affairs, yet the Miſeries of the ſinking Nation made them humbly requeſt his Lordſhip may endeavour to eaſe them of their Grievances.

Ibid. Pref.

By another Letter they recommend Mr. *Sharp* to Colonel *Wetham*, and by a third to Mr. *Calamy* and Mr. *Aſhe*, to be communicate with Mr. *Manton* and *Couper*.

WEDNESDAY *Feb.* 8.

Proceedings in Parliament for their own Safety.

A Liſt of the Names of the Officers of ſeveral Regiments, Colonel *Smithſon*'s, Colonel *Thomas Saunders*, Colonel *Nathaniel Whetham*, and Colonel *George Twiſleton*, was read, and every Officer aſſented unto and approved.

Mercur. Polit. *by Order of Parliament*, 4to. No. 606.

Ordered, That Lieutenant General *Ludlow* do give an Account to the Parliament of the Affairs of *Ireland*, on this Day ſe'nnight.

The Houſe reſumed the Debate upon the Report touching the Qualifications, and made good Progreſs therein.

Afraid of the City, they would reduce them to Obedience.

The prevailing Powers were much diſquieted at the diſcontented Carriage of the City; for the Common-council had been in very high Debates about the Govern-

Firſt 13 *Years of* Ch. II. *Fol. p.* 706.

And will have General Monk *to be their Inſtrument in it.*

And to execute their ſevere Orders.

See *Dr.* Skinner's *Life of Gen.* Monk, *Bp.* Burnet's *Hiſtory, Fol. p.* 86.

Government, and were reſolved to pay no publick Taxes, 'till the Houſe were filled up with *equal Repreſentatives*. This they looked upon as drawing towards a Contempt of their Authority, and thought they could not better provide for their own Securities, than by oppoſing in Time, and puniſhing ſuch Contumacies. They therefore on the Eighth of *February* in the Evening, at the *Council of State*, order the General to go into *London* the next Morning with a good Part of the Army, and to ſeize upon eleven of the moſt active of the Common-council, and commit them to the Tower; as alſo to pull down the Poſts and the Chains, and to take down the Gates and Portcullices of the City, and quarter his Soldiers there, 'till they were reduced to Obedience.

THURSDAY *Feb.* 9.

Which he obeys and marches into the City, to put them in Execution.

Gumble's *Life of Gen.* Monk, 8vo. *p.* 236.

The Council of State kept General *Monk* 'till two this Morning, to prevent any new Impreſſions that might hinder their Reſolutions. There were Endeavours uſed by ſome of the *Non-Abjurers* to diſſuade him, who waited his Return from Council; but it was ſo unſeaſonable, that the General was got to Bed, and could not hear any more than the bare Propoſition. —— The General this Morning marches up into the City, and draws up his Forces in the *Old-Exchange*, and ſecured many eminent and honeſt Citizens; and then took up his Quarters at the *Three Tuns* near *Guild-Hall*, where he iſſues out his *Orders* to pull down the Poſts and Chains, with the Gates and Portcullices; which do very much ſurprize his *Officers*, and they withdraw and conſult together, and return with a Reſolution, that they could not give Obedience to ſuch Orders, and therefore offered their Commiſſions to the *General*, with the Reaſons of their diſſent, that they had freely ventured their Lives for the Honour and Safety of their Country, and heartily joined with him; but they deſired not to diſoblige that great City, which was the Place of the Education of many of them; and that if for their Service they ſhould be honoured with being the City Scavengers, they deſired to begin at *Weſtminſter*, and make that Houſe clean. This was earneſtly preſſed by ſome of thoſe that were thought moſt inclined to the Parliament's Authority, by reaſon of Relation and Dependance; but moſt of theſe Men acted Conſcience, and not Intereſt, and knew of no Advantages to be put in the Balance with publick Good. ——

And gives out his Orders.

Dr. Price's *Hiſtory of the Reſtaurat.* 8vo. *p.* 96.

His Officers at firſt refuſe to obey thoſe Orders.

And remonſtrate againſt them.

And deſired rather to work at Weſtminſter *than in* London.

The General liſtened to this as the moſt pleaſing Muſick; for he was willing to gratify the Deſires of the Nation, and act for the Reſtauration of Religion, Law, and Majeſty itſelf, which is the *Cuſtos* of both, according to his own Principles; but did not yet know how to truſt many of his Officers, who had been Perſons that had been long bred up in that War againſt the King's Family. —— He pacifies them with all kind of Sweetneſs, and aſſures them, that they ſhould yet ſee all in a good Condition; and entreats their Obedience with ſome dark Hints of his own Diſlike; but he had Orders from the Council, and he muſt obey.

And tho' pacified by the General, they would not be perſonally concern'd, but left the Orders to be executed by the inferiour Officers.

They perſiſted reſolute, ſo that the inferiour Officers were entruſted with theſe Commands, and addreſſed themſelves to their Work; deſtroying and pulling down, *&c.* Many honeſt and ſtout Citizens apply'd to the *General*, and did remonſtrate againſt this Proceeding of the Council, and told him plainly, that they expected him out of *Scotland* with much Impatience as a Friend, that might be an Inſtrument of their Liberty and Security, and for him thus to uſe them was the more grievous; proteſting they would rather tranſport their Goods and Perſons to any Corner of the World, rather than live expoſed to ſuch Dangers and Confuſion. The General having pulled down their Poſts and Chains thought this might ſatisfy the Parliament, and looked upon the Gates and Portcullices as a Provocation too enraging. He therefore intercedes by Letter to the Parliament, that they would be pleaſed to recall Part of their Orders, but they grow more obſtinate, and vote down the preſent Common-council, and ſend Orders more peremptorily to beat their Gates and Percullices in Pieces.

A great Offence and Provocation to the City.

See the Speech of Mr. Jolly, *a diſcreet Citizen, to General* Monk, *and his Anſwer, in the Hiſt. of* Ch. II. *annex'd to* Baker's *Chron. p.* 707.

Tho' the Orders were executed in part only.

But the Parliament would not abate the utmoſt Rigour.

And agree to the Report made from the Council of State.

Mercur. Polit. *by Order of Parliament*, No. 607.

The Houſe received a Report from the Council of State of ſome Reſolutions taken by the Council in relation to the City of *London*.

Reſolved, That the Parliament doth approve of what the *Council* of *State* hath done in ordering, that the Commiſſioners for Government of the Army, do appoint Forces to be and continue in the City of *London*, for preſerving the Peace thereof, and of the Common-wealth, and for reducing of the City to the Obedience of the Parliament.

Reſolved, That the Parliament doth approve of what the *Council* of *State* have done, in ordering that the Commiſſioners for the Army do take Order that the Poſts and Chains in the City of *London* be taken away.

Reſolved, That the Gates of the City of *London*, and the Portcullices thereof be forthwith deſtroyed.

Reſolved, That the Parliament doth approve of what the *Council* of *State* and Commiſſioners of the Army have done in ſeizing and apprehending of Mr. *Vincent*, Merchant in *Biſhopſgate-ſtreet*, and *Thomas Browne* Grocer in *Wood-ſtreet*, *Daniel Spencer* in *Friday-ſtreet*, *Lawrence Bromfield* in *Tower-ſtreet*, Major *Chamberlain* and *Richard Ford* in *Seething-lane*, Major *Cox* at the *Swan* in *Dowgate*, Mr. *Bludworth*, Mr. *Penning* in *Fenchurch-ſtreet*, and Lieutenant Colonel *Jackſon*.

Dr. Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 97.

Never did Soldiers with ſo much regret obey their General; obeyed indeed he was, but with Scorn to them who commanded their Commander. It was a pretty *Medley* of Paſſion, when I ſaw them both merry and angry at this odious Drudgery: And a lively Pen that had obſerved, and could expreſs their Humours, might have made a Play of it. This was the Carriage of the ordinary

Soldiery; but the Officers of Horse ran wholly into Discontent, and offered up their Commissions to the General: But he was deaf and shewed his Patience; and I took Notice that he was more angry at the Spies that were about him (as Colonel *Alured* and others) than at the Work he was doing. Thither came his ancient Friends, and durst not say a Word to him.

Barebone's Petition against the Promoters of Regal Interest.

Brought up by a Rabble who are to have Thanks of the House for this pretended Voice of the Nation.

Mr. *Praise God Barebone* presented a Petition to the House in the Name of the *Lovers of the Good Old Cause*, directed to the Parliament of the Commonwealth of *England*, and intituled, The *Representation and Address* of the well-affected *Persons, Inhabitants of the Cities of* London *and* Westminster *and Places adjacent, being faithful and constant Adherers to this Parliament, who are resolved (by the Assistance of Almighty God) to stand by, assist, and maintain their Authority against all Opposers, notwithstanding the present Confidence and bold Attempts of the Promoters of Regal Interest by the declared Enemies of their Cause and Authority.*

Beginn.] Whereas the Good Old Cause was for Civil and Christian Liberty, against Oppression and Persecution; the Oppressors and Persecutors were chiefly the King, his Lords, and Clergy, and their Adherents, who to effect their Designs raised War against the Parliament. —— We pray that you will admit no Person or Persons to sit or vote in this or any future Parliament, or Council of State, or to be in any Office of Judicatory, or any publick Trust in the Commonwealth or Command in the Army, Navy, or Garrisons, or to be a publick Preacher to the People at Sea or Land, or any Instructor of Youth, except such only as shall abjure, or by solemn Engagement renounce the pretended Title or Titles of *Charles Stuart*, and the whole Line of the late King *James*, &c.

Ending.] In Prosecution whereof we shall stand by you with our Estates and Lives, to assert and maintain your Authority, against all Oppositions whatsoever, notwithstanding the present Confidence and bold Attempts of yours and our Enemies.

Resolved, That the Petitioners have the Thanks of the House for the Expression of their good Affections to the Parliament.

This mobbish Act was thought an Artifice of the Abjurers in the Council of State.

Dr. Price's *History of the King's Restauration*, 8vo. *p.* 100.

The Anabaptists and such like Sectaries in and about the City, (who were afraid of Peace and a National Interest) took Heart at the pulling down of the City Gates, and fell to remonstrating to the Parliament, that none were fit to bear any Office Civil or Military, that would not abjure *Charles Stuart* and his Title and Family. This was understood to have been the Artifice of some *Abjurers* in the *Council of State*, to win over Assistance to their narrow and almost despised Party: And could they have gain'd the Point of encouraging Petitioners of this Nature, I doubt not to say, but that the *Council of State* would have given a Lift to the Parliament itself.

Afternoon, *Feb.* 9.

The Parliament proceed vigorously against the City of London.

The House read a Letter from General *Monk* of the 9th present, from *Guild-hall, London.*

Resolved, That the Answer to this Letter be, to send unto General *Monk* the Resolves of the Parliament, that the Gates of the City of *London*, and the Portcullices be destroyed, and that he be ordered to put the said Vote in Execution.

Resolved, That the present Common Council of the City of *London* elected for this Year be discontinued, and be and are hereby declared to be null and void. And that a Bill be brought in for the Choice of another Common Council with such Qalifications as the Parliament shall think fit, *&c.*

This Indignity and Insult to the City of London, *was thought to be a Plot laid by* Monk *himself to provoke the City against the Civil Powers, and thereby to insure it to himself and his Army.*

Dr. Price's *History of the Restauration*, 8vo. *p.* 98.

And such indeed was the Consequence, *tho' hard to know what was the* Cause *of it.*

No Accident of War could have more fully assur'd *Monk's* Army to him; for now the Parliament was detestable even to us their Restorers. That this was his own Contrivance (and if so, a Master-Piece of Cunning) I have these Inducements to believe: *Scot* solemnly told Colonel *Wetham*, that *Monk* offered himself to do this odious Action; and that the Council of State would not have put him upon it, had it not been for him, who assured them that *Monk* would undertake it. Thus much *Scot* alledged for himself to *Wetham*, who charged the Change of the Government upon this Miscarriage. *Scot* had little Reason to dissemble (you may be sure) when he saw his Day was lost, and his Life too, for he sate upon his Sovereign's. That *Scot* thus excus'd himself to *Wetham*, I will name my Voucher, *viz.* Dr. *Barrow* (the Judge Advocate of his Majesty's Army and Guards) a Gentleman who well deserved of the General for his Prudence and Integrity, for he was highly serviceable to him from his first declaring against the Army, and so continued. Nay, I soon after modestly asked the General how he was engaged to undertake this detestable Piece of Service; he merrily answered me, *This was a Trick you knew not of, and I do assure you, that I could not have done my Business so soon without it, and possibly not at all.* So I confessed, that his Wisdom outwitted my Expectations.

Petitions of the City Clergy against Papists and Sectaries.

Woodrow's *History of the Church of* Scotland, *Fol. Vol.* I. *Append.* No. ii.

The humble Desires of the City Ministers of *London* and *Westminster*, to be presented to the Parliament.

I. That there may be a speedy Course taken against Jesuits, Papists, Priests, and all Popish Emissaries.

II. That an effectual Course also be taken for the better Sanctification of the Sabbath, and to prevent the opening of Shops by *Quakers.*

And Disturbers of the publick Worship.

III. That the Disturbance of the Ministers in the publick Worship of God may be prevented and punished.

For an Ecclesiastical Court of Tryers.

IV. That certain Ministers may be appointed for the Approbation of all Ministers, who shall be admitted into Livings, till the next Parliament shall take further Order.

For Faith and Discipline of the Assembly of Divines.

V. That they would be pleased to delare, that they still own the Confession of Faith, the Catechism, Directory, and Form of Church Government, presented to them by the late Aſſembly of Divines, and approved of by ſeveral Ordinances of Parliament, &c. Fol. 9.

Obſervations of Mr. Baxter on this Occaſion.

Sectaries were all Parties but the Presbyterian.

The Sectaries *all againſt the King, the* Presbyterians *for him.*

Mr. Richard Baxter's *Narrative of his Life, Fol Part* II. *p.*214.

I confeſs at that Time the Thoughts of Men's Hearts were various, according to their ſeveral Expectations. The *Sectarian* Party cried out, that God had in Juſtice cut off the Family that reigned over us; and to return to it again, was to betray the Church, and the Souls of Men. Some others ſaid, that the *Sectaries* had traiterouſly and wickedly pull'd down the King and Parliament, and ſet up themſelves, and broken their Oaths, and pull'd down all Government; and made the Name of Religion a Reproach, and brought that Blot upon it, which is never to the Day of Judgement like to be wiped off: But yet after twelve Years Alienation of the Government, and when a Houſe of Commons hath ſworn Fidelity to another, and the King's own Party had taken the Engagement, their Obligations to that Family were by Providence (againſt their Wills) diſſolved; and that they were not bound to be Actors in that which will ſilence thouſands of faithful Miniſters, and be like to be the Perdition of many and many thouſand Souls. But the Presbyterians ſaid, we are bound by the Covenant to the King that laſt was, and by the Oath of Allegiance to him and his Heirs; and all Changes ſince have been made unlawfully by rebellious Sectaries: And for our Parts, whatever others have done, we have taken no Engagements or contrary Oaths: If the Sectaries and the Cavaliers have taken the *Engagement*, what is that to us? Our Brethren of *Scotland*, nor we never did it; therefore being obliged to the King, as the undoubted Heir of the Crown, we ought to do our Duty as Loyal Subjects to reſtore him, and for the Iſſue, let God do what he will.

As bound by the Covenant.

And having never taken the Engagement.

Yet fearing that Epiſcopacy *would return with the Crown.*

And a Storm of Perſecution with it.

Therefore the Presbyterians themſelves were very indifferent for the King's Reſtoration.

And would rather ſtand by and ſee the Lord's Work.

This was their *Reſolution*, but in their *Expectations* they much differed: For thoſe of them that converſe with the Nobles and great Men, and heard from them an high Character of the King, as to his Temper and Piety, were apt to believe them; and had great Hopes, that becauſe he had taken the Covenant himſelf, he would be moderate in ſettling all Matters of the Church. — Others thought that the Prelates being once ſet up, there would be no Place for Non-Subſcribers in the publick Churches; but yet that if we were the Means of the King's Reſtauration, the Prelates would not for Shame deny us ſuch Liberty as the Proteſtants have in *France*. —— A third ſort ſaid, ye know not the Principles or Spirit of the Prelates, if you look for any Liberty in publick or in private, to be granted to any that do not conform. —— And a fourth ſort there were, that foreſeeing the Silencing of the Miniſters, ſaid, we are ſure that there are not competent Men (much leſs excellent) in *England*, to ſupply the Place of one among many of thoſe that will be caſt out; and we know that God uſeth to work by Means; and therefore that the Change is like to be the Damnation of many thouſand Souls: And we do not believe that we are bound (all Things conſidered) to be forward to bring ſuch a Work to paſs; but we will ſtand by, and ſee what God will do, and will not hinder it.

FRIDAY *Feb.* 10.

London, 1660. 8vo.

Some Time after *Monk*'s Execution of his Orders upon the City, came out a little Book, intituled, *Scutum Regale. The Royal Buckler. A Lecture to Traytors, who moſt wickedly murthered* CHARLES I. and *contrary to all Law and Religion* baniſhed CHARLES II. third Monarch of *Great-Britain*, &c.. *Salus Populi Salus Regis*.

The Royaliſts not only ſuſpected Monk, *but heartily railed at him.*

For his work in the City.

For which he was become extremely odious.

And had brought the King's Cauſe into a worſe Condition.

Yet ſtill ſome Hopes of reſtoring the King.

As the only Expedient of Peace and Happineſs.

P. 373. The People's Eyes were all fixed upon General *Monk* as their *Moſes* to deliver them from this Yoke of *Egyptian* Bondage. But *Monk* proved worſe than *Pharaoh* himſelf, and inſtead of relieving our diſtreſſed *Jeruſalem* (which he might have done in the Twinkling of an Eye, without one Drop of Blood ſhed, and thereby have gotten eternal Renown and Glory, as well amongſt all Nations as in his own native Country) he heaped Miſery to Miſery. On *Thurſday* the ninth Day of *February*, 1659. *in perpetuam Rei Memoriam*, he drew up all his Soldiers into the City, with their Matches lighted, in a warlike Poſture doubled his Guards, and tore down all the Gates and Poſts of the City; nay, leap'd upon the Aldermen and other Citizens, whom he preſently caſt into Priſon; ſo that now he is become odious, and ſtinks in the Noſtrils of all the Citizens and People: And whereas he was the common Hopes of all Men, he is now the common Hatred of all Men, as a *Traytor* more deteſtable than *Oliver* himſelf, who though he manacled the Citizens Hands, yet never took away the Doors of the City. —— So that the King's righteous Cauſe is now ſeemingly in a worſe Condition than it was before —— Yet there are at laſt growing Hopes for the Reſtauration of *Charles* the *Second*, whoſe Abſence hath been the Cauſe of all our Miſeries, whoſe Preſence will be the Cauſe of all our Happineſs. The Proſperity of Rebels and Traytors is but momentary. As Monarchy is the beſt of all Governments, ſo the Monarchy of *England* is the beſt of all Monarchies. Therefore *God ſave King* Charles *the* Second, and grant that the proud Presbyterians do not ſtrive to make themſelves Kings over him, as they did over his Father, by ſtraining from him antimonarchical *Conceſſions*, and by *covenanting* to extirpate his Biſhops, &c.

No Kingdom more happy than England *under Monarchs, none now more miſerable.*

The Epiſtle to the Reader. —— No Kingdom in the World was ſo happy both for Peace and Plenty, Law and Religion, and all other good Things, as our Kingdom of *England* was, whilſt due Obedience was lawfully paid to our Sovereign Lord. But now no Nation under the Sun is more miſerable, and ſo it will continue until King *Charles* the *Second* be reſtored to his Crown. —— Repentance for the Murder of *Charles* the Martyr, and the Reſtauration of *Charles* II. is the only Balm to cure *England*'s Diſtractions.

Mr.

The Rump take Care to model an Army to be truſted by them.

Mr. Speaker according to former Order did before the ſitting of the Houſe deliver out ſeveral Commiſſions in the Regiment of Colonel Sir *John Lenthal*, &c.

Mercur. Polit. by Order of Parliament, 4to. N°. 607.

The Houſe approved of the Liſt of Officers in Colonel *Streater*'s Regiment, &c. and in the Regiment of Colonel *Saunders*, &c. and of Colonel *Bethel*, &c. of Colonel *Whetham*, &c.

With faithful Chaplains.

Reſolved, That Mr. *Burges* of *Portſmouth* be Chaplain to this Regiment.

Ordered, That it be referred to the Committee for plunder'd Miniſters to put Mr. *Brague* into the Place formerly conferred on Mr. *Burgeſs*.

And Rewards for retaining Friends.

Reſolved, That two hundred Pounds *per Ann.* Land of Inheritance, be ſettled on Colonel *Nathaniel Whetham* and his Heirs, as a Mark of the Parliaments Favour, for his eminent Services for the Parliament and Commonwealth: And that it be referred to the Committee, to whom the Buſineſs touching ſetting out Lands for General *Monk* is referred, to ſet out Lands of the yearly Value of two hundred Pounds on the ſaid Colonel as aforeſaid, in ſome convenient Place.

For ſettling the Militia of London *out of the Power of the City.*

A Bill for ſettling the Militia of the City of *London*, with the Names of Commiſſioners inſerted, was read, and ordered to be ingroſſed.

Ordered, That it be referred to the Council of State to conſider what is further to be done for the Safety of the Parliament and City.

And to ſuppreſs ſeditious Meetings, i. e. *of the* Cavaliers.

Ordered, That it be referred to the Council of State to conſider of the ſuppreſſing of ſeditious Meetings, that tend to the Diſturbance of the Peace of the Nation.

Ordered, That all the Forces now in Town have a Months Pay, and that the Committee of the Army do take Care for the Payment thereof accordingly.

Monk's *Return to* Whitehall *not agreeable to thoſe who intended to ſupplant him in his Abſence.*

On *Friday* in the Evening, General *Monk* came back from the City to *Whitehall*, but at his Return, *Scot* and *Haſlerig*, and ſome others their violent Friends were very much moved, as if he had diſobey'd his Orders, by which they ſaid he was to continue with his Army in the City, till ſeveral Deſigns of theirs for the further humbling them to their Purpoſes ſhould be effected. —— That Evening *Clarges* privately went to the General, and repreſented to him the ill Conſequences of his Proceedings —— and that he had no Way to redeem his Reputation, but the very next Morning to return into the City with his Army, and declare for a *free Parliament.* —— The chief Officers agreed with him in a Letter to be ſent to the Houſe next Morning upon theſe Heads.

Philip's 13 Years of Ch. II. *p.* 707. Dr. Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 99.

This was in effect the General and his Army's declaring War againſt the Parliament.

That they gave too much Countenance to Lambert, Vane, *and ſeveral that engaged with the late Committee of Safety; that they had permitted* Ludlow *and ſome others to ſit in their Houſe, that had been by* Sir Charles Coot, *and ſome of the* Iriſh *Officers accuſed of High-Treaſon. That they had countenanced too much a late Petition, to exclude the moſt Sober and Conſcientious, both Miniſters and others, by Oaths, from all Imployment and Maintenance. And therefore to requeſt, that on* Friday *next they would iſſue Writs to fill up their Houſe, and that when filled, they would ariſe at their appointed Time, to give Place to a full and a free Parliament.*

See Dr. Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 103.

The King deſpaired now of any good from General Monk.

And expected nothing but a perpetual Exile.

And his whole Court in the like melancholy Thoughts.

When the King, who had rather an Imagination than an Expectation, that the March of General *Monk* to *London* with his Army, might produce ſome Alteration that might be uſeful to him, heard of his entire Submiſſion to the Parliament, and of his entring into the City, and diſarming it, the Commitment of the principal Citizens and breaking their Gates and Portcullices, all the little Remainder of his Hopes was extinguiſhed, and he had nothing left before his Eyes, but a perpetual Exile, attended with all thoſe Diſcomforts, whereof he had too long Experience, and which, he muſt now expect, would be improved with the worſt Circumſtances of Neglect, which uſe to wait upon that Condition. A greater Conſternation and Dejection of Mind cannot be imagin'd, than at that Time cover'd the ſmall Court of the King. But God did not ſuffer him long to be wrapp'd up in that melancholy Cloud.

Lord Clarendon's *Hiſt. Fol. Vol.* III. *p.* 563.

A Letter from Chancellour Hyde *to Dr.* John Barwick *in* London, *dated from* Bruſſels, Feb. 20. 1660. S. N.

The Court at Bruſſels *in hopes of ſome good Service from* Sir Thomas Middleton, *Lord* Newport *and others in* Wales *and* Shropſhire.

Without any mention or any proſpect of Monk's *Intentions to ſerve the King.*

And the King's beſt Friends could hardly agree together.

In any common Meaſures.

Life of Dr. John Barwick, *Append.* N°. xxv. *p.* 491.

—— I am glad Sir *Thomas Middleton* hath ſo good an Opinion of Colonel *Whitley*, who truly I believe is an honeſt Man; the Danger only is of over Activity. — The King is very glad, that you have receiv'd Sir *Thomas Middleton*'s Commiſſion; and that he is ready to accept the Truſt, when the Seaſon ſhall be ripe. What I ſaid concerning *Shrewſbury*, was not that I thought it unfit to be in Sir *Thomas Middleton*'s Hands: I know very well how it lies to *North-Wales*, and the great Advantage they may receive from each other, and no Man is ſo fit to be Governor of it as Sir *Thomas Middleton*; who offers to contribute ſo much to the poſſeſſing of it: But what I ſaid upon that Occaſion concerning my Lord *Newport* was, that it would be fitter to be tranſacted and conſented to by an Aſſociation with *Shropſhire*, than by an abſolute Diſpoſition of the King's. And I nam'd my Lord *Newport* only, as the principal Perſon of that County, and one very much affected to the King's Service, not as Commander in Chief, which I do not believe that he will ever affect to be. He is too wiſe a Man, to keep any Thing in mind of former Paſſages, that may breed a Diſturbance in the preſent Service. And no Body can be ſo fit to negotiate ſuch an Aſſociation as *Andrew Newport*; and therefore I pray let my Lord *Mordaunt* and Mr. *Rombald* diſpoſe *Andrew Newport* in ſuch a Manner, as you will do Sir *Thomas Middleton*, that they may meet together and ſettle the Aſſociation; and I ſhall then wonder, if the *Shropſhire* Gentlemen ſhall not be very willing that Sir *Thomas* ſhall be Governor of *Shrewſbury*, when he hath been the principal Means to take it: And that is all I ſhall ſay of that Matter, more than my hearty Service to Sir *Thomas* and his Son, of whom his Majeſty hath all the Confidence imaginable.

The Buſineſs of the Church was the filling up the vacant Sees.

Dr. Barwick *had refuſed the Biſhoprick of* Man.

Which if he would accept, the King deſign'd to remove him to better Preferment.

No determinate Proviſion for the Sees of Cheſter, Carliſle *and* Man.

Concerning the Buſineſs of the CHURCH, I will confeſs truly to you. I am always aſham'd of mentioning it to his Majeſty, who is as much troubled and aſhamed, that there ſhould be no more Care taken of it by thoſe, whoſe Part it is, when he hath done all that he can. I cannot blame you, for not being deſirous of accepting of the Biſhoprick of *Man*; which if you ſhould do, no Body will accuſe you of Ambition. So that you will not thereby be leſs capable of preſſing on the Work; but on the contrary will give a good Example to others, by ſhewing them, that for the Churches ſake you expoſe your ſelf to as much Danger, as they can do; and when you can receive nothing to recompence it. The King bids me tell you, that as he doth intend you a much better Preferment, ſo if it be found neceſſary, that you ſubmit to this for the preſent Service you ſhall not continue in it after his Majeſty ſhall be able to remove you from it. I hope what Mr. *Alleſtry* will ſay from the King, when he ſhall be heard, will prevail with the Biſhops to proceed to the Diſpatch of the whole, and if they ſhall find it counſelable firſt to provide for the Northern Province (if the Perſon deſigned by the King for *Cheſter* ſhall refuſe) that they chuſe as for *Carliſle* (which he leaves to them to do) ſo another fit Perſon for *Cheſter*; and then ſince the Election for *Man* is in my Lord of *Derby*, and he hath confer'd it upon you, and much Time may be ſpent in the Alteration; I hope your Friends will perſuade you to accept of it for the facilitating the reſt.

Brother of Sir Henry Cholmley *of* Yorkſhire, *a true Friend and Servant of the King.*

I have heard much good of Mr. *Cholmeley*, and know well, that he is well known to the King and *Ormond*; and I ſhall be very glad upon any occaſion to ſerve him and to be acquainted with him; as I was very well with his Father and his Uncle *Harry*; who, I hope, will yet prove right. The Addreſſes from *Northamptonſhire* and the other Counties are very good, notwithſtanding all Clauſes, which will do good in the Way, and no hurt in the End.

The King's Friends were in great Diſtreſs in England, *and continually calling for Money out of the ſmall Bank of Royal Bounty.*

Clem. Spellman *was Son of the famous Antiquary Sir* Henry Spellman, *whoſe Book,* De non timerandis Eccleſiis, *he publiſhed, with a large Preface.*

He was made Baron of the Exchequer March, 9. 15. Car. II.

Bruno Ryves, *D. D. Chaplain to King* Charles I. *the Author of* Mercur. Ruſt. *for his Loyalty and Sufferings made Dean of* Windſor, Sept. 3. 1660. *where he died* July 13. 1677.

Great Concern for the Biſhop of Ely.

Sir *Theo. Gilby* is a very honeſt and modeſt Man, and a good Officer; but I am ſorry he calls ſo ſoon upon you again, as if he were to be a ſtanding and a conſtant Charge. I have writ to my Lord *Mordaunt* to do ſomewhat for him, which I hope he will do: And if you pleaſe let the whole 20 *l.* be given to *Grig.* who complains too of great Neceſſities; but they muſt not think, that they can be wholly ſupported from hence. I do thank you with all my Heart for giving me an Opportunity to ſend my Service to *Clem. Spellman*, whom I know to be a very worthy Perſon, and whoſe Affections the King is obliged to reward; which he reſolves to do. I pray remember my Service very kindly to him; and let him know, that I did receive the Books long ſince, with a very great Senſe of the Obligation, and did return my Acknowledgment by at leaſt three ſeveral Letters to Dr. *Ryves*, which it ſeems he never receiv'd. I have had froward Fortune with reference to *Clem. Spellman*, to whom I heard one Gentleman without any Authority from me, did very impertinently and abſurdly deliver a Complement in my Name: And all thoſe Ways by which I did in Truth endeavour to let him know how much I am his Servant, have been diſappointed. I pray know of him, whether his Father left no Advance in the *Gloſſary*. It would be very good News, if I could hear of my Lord of *Ely*'s being in full Liberty, to whom I pray preſent my humble Service. The Truth is, I have little hope of the Buſineſs of the Church, but by his being at Liberty; and therefore I hope he will make no Scruple of accepting it, if it be offer'd, or if it can be reaſonably obtain'd.

See Athen. Oxon. *Vol.* II. *col.* 511.

Dugd. *Chron. Ser.* 1663.

See Athen. Oxon. *Vol.* II. *col.* 433.

Not knowing the Intentions of General Monk, *but by Mr.* Otway.

The King had ſent a Letter to Clarges, *which he ought to have the Courage to ſhew to* Monk.

The King ſends a Letter to Colonel Redman; *who had married Mr.* Otway*'s Siſter; and had a great Intereſt in* Monk *for his Services done to him.*

A Suggeſtion had been made that the Poſſeſſors of Crown and Church Lands muſt have their Titles confirmed to them; to prevent their Oppoſition to the King's Return.

This Suggeſtion wiſely anſwered; concluding that it is not in the King's Power to alienate Crown or Church Lands, without Conſent of Parliament.

Yet he may give ſome Equivalent to the Poſſeſſors of them, if they timely return to their Duty.

I have received the Note from Sir *Thomas Bond*, and will return you another either now or very ſpeedily. I conceive by yours of the 30th. that Mr. *Otway* is before this Time with you, and then you cannot be long kept in Suſpence, what *Monk* reſolves to do; and if *Clarges* hath the Courage to ſhew him the King's Letter, it muſt work upon him as much, as if it had been written to himſelf. I conceive the Letter you deſire from the King, is for Colonel *Redman* (though there be ſome Miſtake in the Cypher) and the King hath writ the incloſed accordingly. I do confeſs to you (though very many are of your Opinion, and would find out Expedients accordingly) I am not ſo much frighten'd with the Fear of thoſe Perſons, who by being poſſeſſed of the Church, Crown, and Delinquents Lands, will be thereby withheld from returning to their Duties except they might be aſſur'd to retain the ſame. *Firſt*, I do not think the Number ſo very conſiderable of all thoſe, who are intangled in that Guilt, that their Intereſt can continue or ſupport the War, when the Nation ſhall diſcern, that there is nothing elſe keeps off the Peace. *Secondly*, They who have the greateſt Share in thoſe Spoils, are Perſons otherwiſe ſo irreconcileable, either by their villainous Reſolutions (as Sir *Arthur Haſlerig* and others) that no Overtures of that kind would work upon them, but would be turned into Reproach: And as the Number of thoſe is not great, ſo the Greatneſs of their Poſſeſſions makes them more Enemies than Friends, ſetting all other Guilt aſide. *Thirdly*, Tho' it be not in the King's Power to alienate either Crown, Church, or Delinquents Lands, and therefore his offer (if he ſhould make it) would be valued accordingly; and it is hardly poſſible, that any Paliament which owns the King, can be ſo conſtituted as to ratify ſuch an Alienation: So no particular Man who is poſſeſſed of ſuch Lands, and will really do ſignal Service for the King, can doubt that it is in the King's Power, and muſt be in his Will, to make him ample Recompence

Colonel Redman *to be rewarded for his Loyalty.*

And others of like good Affection to the King.

compence for any Service he ſhall do him; and that he ſhall be a good Huſband, as well as good Subject, by returning to his Duty, and ſerving the King effectually: And therefore you may eaſily undertake from the King, and in his Name, to Colonel *Redman*, that he ſhall not find his Fortune the worſe for ſerving the King; but that if he ſhall do it vigorouſly, he ſhall be ſure, either to have a good Title given him to the Lands in *Ireland*, of which he is poſſeſſed, or at leaſt to continue him in the Poſſeſſion of them, 'till he receives a valuable Recompence to his own Satisfaction: And if you can let us know what Lands they are of which he is poſſeſſed, I believe it will be in our Power to ſay more to him for his preſent Satisfaction. And what I ſay to you concerning *Redman*, you are to take as ſaid with Reference to any others who are in the ſame Condition and Diſpoſition to ſerve the King; and you may cauſe them to be treated with in the ſame Manner, and upon the ſame Aſſurance.

The City could not yet judge of Monk's *Intentions, which he kept to himſelf, that all Parties might have ſome Hopes of him.*

His own Intereſt might be a ſtrong Motive to ſerve the King.

And it would be Folly in him to undertake for a Republick.

The Presbyterian Pulpits to be well tun'd, if the Preachers are Loyal.

I am very much taken with Mr. *Steward*'s Caſe, and did hope that our laſt Letters would have brought us ſome News of the City's Reſentment of it; but I believe they will avoid all ſharp Expoſtulations, 'till they can make a clearer Judgment of *Monk*'s Reſolutions; of which methinks by yours of the third you ſeem ſtill to retain ſome Hopes: And it is evident enough from his Carriage, that he is willing all Parties ſhould retain a fair Hope of him. There is no doubt, it is in his Power (if he be once well reſolved) to make himſelf ſo ſtrong by a Conjunction with honeſt and worthy Men, that he need fear no Oppoſition, but may bring all to paſs that he can reaſonably deſire, or others deſire from him; and he takes very ill Meaſures of his own Intereſt, if he doth not believe, that it can be more advanced by his adhering to the King, and eminently promoting his Right, than by any other Courſe he can take; and in Truth, that no other Advancement can be pleaſant or laſting to him: But if he ſhould prove ſo falſe and ſo fooliſh, as to give himſelf up to the Imagination of a Republick; I hope the good Spirit that already appears throughout the whole Kingdom, will be heighten'd with Indignation and Obſtinacy, to proteſt againſt a Submiſſion and Subjection to ſuch an extravagant and abſurd Government as is now over them, and conſequently will refuſe all Payments of Taxes and Impoſitions, and fill *Weſtminſter-Hall* with Proceſs and Complaints to the Judges, for the Oppreſſions they ſuffer againſt Law; ſo that they may not only be without Hope of a ſolid Settlement, but may receive ſuch viſible Oppoſition, as may take away all their Reputation with their Neighbours, of their being like to ſettle; and then will be the Time for thoſe *Presbyterian* Pulpits which would be thought to have any Principles of Allegiance, to diſcharge themſelves efficaciouſly.

Mr. Rombald's *Cypher ſaid to be diſcover'd to the Council of State.*

Lady Abbeſs of the Engliſh *Nunnery at* Ghent *in* Flanders.

See Engl. Life of Dr. Barwick, 8vo. p. 253.

The Expreſs you mention in yours of the third is not yet arrived; ſo that having anſwered every particular in all yours, I might very well give you Eaſe from further Trouble at preſent; but I am compelled to enlarge this very long Letter, by an unhappy Information, which Secretary *Nicholas* now gives me from Mr. *Baron*, who ſends to him to deſire me to forbear Writing any more in Mr. *Rombald*'s Cypher; becauſe, he ſays, the Council of State hath gotten a Copy of it; which I cannot imagine; ſince as I am ſure it hath never been out of my own Hand: So that there can be no ſuch Thing from hence; and I cannot imagine that he would be leſs careful there; and it is very natural for them to give out ſuch Braggs as they do, of their great Skill in Decyphering, for which no body needs to fear them if they write carefully in good Cyphers. However, as I ſhall be in great Pain 'till I know the contrary, and eſpecially 'till I know that my Letters of the laſt *Friday*, under my Lady Abbeſs's Cover, came ſafe to him; which I ſent upon an Invitation from thence, and an Aſſurance that they ſhould be very ſafely delivered; ſo I will forbear writing to Mr. *Rombald* himſelf, 'till I am better informed. Therefore together with this, I pray let him know that I have received his of the twentieth, and the King his other of the thirtieth, but that of the thirteenth is miſcarry'd, as yours of the ſame Date did.

Mr. Warwick, *probably he that was afterwards Sir* Philip Warwick.

The King's Friends betray'd and intercepted by means of one Whiting *a Spy, and of* Lockhart *Governor of* Dunkirk.

You will receive a Note ſigned by the King, which how obſcure ſoever, his Majeſty hath done upon his Deſire, and upon his great Confidence in Mr. *Warwick*, to whom he will cauſe it to be delivered, and then give his Majeſty a fuller Account of the Contents and Effects of it, and of that particular which I mentioned in a former Letter to him, by the King's Command concerning Mr. *Warwick*, to which his Majeſty hath yet received no Anſwer.

The King gives him many Thanks for the Information he ſent him concerning *Whiting*, who lives not in this Town, but at *Bruges*; where he is able to do more Miſchief by thoſe Offices than if he were here. We heard before that *Lockhart* had given Notice of Mr. *Alleſtrey*'s paſſing to *Dover* before he could get thither; by which the Guard was ready to ſeize him at his Landing: And the ſame Offices had been performed for Sir *Jo. Stephens* and his Friend. We had no Suſpicion of this Fellow, whom we never ſaw; yet he hath been recommended as an honeſt Man, and worthy of the King's Protection, by ſome Men, who in Truth are ſo, and I am confident, thought this Fellow honeſt. We will take the beſt Courſe we can concerning him; yet the King deſires Mr. *Rombald* to inform himſelf the beſt he can of him, and to let his Majeſty know who Mrs. *Leonard* is, to whoſe Affection he is ſo much beholden; and out of Tenderneſs to her and her Daughter, he will be more deſirous to prevent the abſolute Ruin of this Knave: And I pray, let us receive an Anſwer to this particular as ſoon as may be. And if the Length of this Letter doth not tire you, you ſhall never have Cauſe to be abſolutely weary of, Sir,

Your moſt affectionate Servant;

Receiv'd *Febr.* 19. HYDE.

General Monk *very jealous of the Rump and Council of State, reſolves to throw himſelf upon the City.*

Philips *of* Ch. II. *annex'd to Sir* R. Baker, *Fol.*

The Officers who had been ſent for to meet at *White-hall*, came early this Morning; where the Letter agreed on was produced and read to them, the General preſent, and approved by them all. Whereupon the General and they ſigned it, and ſent it by two of the Subſcribers Colonels *Clobery* and *Lydcot*: And *Clarges* at the ſame Time was ſent to my Lord Mayor, to acquaint him with the General's Intentions to come and quarter his Army that Night in the City.

The Citizens Joy for Monk's *coming back to them.*

Account of it given by his Chaplain Mr. Price, *an Eye Witneſs.*

Dr. Price's *Hiſtory of the Reſtorat.* 8vo. *p.* 104.

As ſoon as the General left *White-hall*, I went into the City, and not knowing where he would quarter that Night, I came to the *Three Tunns* before *Guild-hall*, where the General had quartered two Nights before, and entred the Tavern with a Servant, and a Portmanteau, and asked for a Room; which I had ſcarce got into, but Wine followed me as a Preſent from ſome Citizens, deſiring Leave to drink their Morning's Draught with me. I accepted of the Civility, and was aſked what News, and what might be the Meaning of my ſo returning hither? I freely told them, that *we were not now the ſame Men that we were two Days ago; and that this they ſhould find e'er Night, to the full Satisfaction of the Injuries done them.* The good Men were tranſported into Joy, and moſt of them left me and their Wine and all, to run and communicate this hopeful News.

The General's firſt coming back to the City much ſuſpected, by the Citizens.

See Dr. Price's *Hiſtory of the Reſtauration,* 8vo. *p.* 104.

As ſoon as the General came to the Lord Mayor, he told him, he was very welcome to his Houſe, but that the City was full of Fears and ſad Apprehenſions of his ſudden Return, after ſuch violent Actions as the Day before his Soldiers had been employ'd in. The General told him, *He hoped to make them of another Mind in few Hours, and would requeſt him preſently to appoint the Aldermen and Common-council to meet him at four a Clock at* Guild-Hall, *and that there he would acquaint them with his real Intentions.*

He appointed them a Meeting at Guildhall.

Scot *and* Robinſon *flatter and diſſemble with* Monk *to draw him out of the City.*

But the Officers underſtood them and affronted them for it.

In the mean Time *Scot* and *Robinſon* came to the General with the Meſſage from the Parliament. *Scot* made Proteſtations of the Parliament's Affection to him, and their high Opinion of his Services, thereby to divert him from his Intentions of ſtaying in the City. But Colonel *Bridges*, an Officer of *Ireland* that ſtood by, told them, *The General had no Reaſon to credit their fair Speeches, ſince their Words and their Practices agreed not together, as was manifeſt,* &c. And Colonel *Clobery* told them, *The General and all his Officers could not but perceive that they grew jealous of them, and that they went about to balance them with ſuch as had been their Enemies, which made it high Time for them to conſult for their own Safeties.* The General cloſed all with Moderation, telling them, *All would be well, if they ſtrictly obſerved the Advice of the Letter, and iſſued out Writs on* Friday *next for filling up their Houſe.*

With this Anſwer they returned to their fellow Members not very well ſatisfy'd, as was evident by what they did that very Afternoon in the Houſe.

The Rump terribly affrighted with General Monk's *Return into the City, ſent their truſty Spies* Scot *and* Robinſon *after him.*

So odious they were, that the 'Prentices would have mob'd them, if they could have found them.

Dr. Price's *Hiſtory of the Reſtauration,* 8vo. *p.* 106.

The Noiſe of *Scot* and *Robinſon*'s coming to the General ſo alarm'd the 'Prentices, that they were ſearch'd for as ſtrictly as were the Spies that came to *Jericho*. The General was now at the *Bull's-Head* Tavern in *Cheapſide*. The Streets were thronged: Mr. *Gumble* and I were in a Coach that was becalmed in a Crowd coming from *Guild-Hall*, where the General had been to expound the End of his Coming: Now the 'Prentices went, it ſeems, from Coach to Coach in queſt of *Scot* and *Robinſon*; and when they looked into ours, they cried out *Here they are:* Plenty of Dirt was brought againſt us in Shovels from the Kennel, we defending ourſelves with the Curtains of the Coach as well as we could 'till the Miſtake was over, which ſoon was by the Means of our Officers.

Debate on the Qualification of Members to exclude the Royal Party.

Publ. Intell. by Order of Parliament, 4to.

The Parliament this Day reſumed the Debate upon the Qualifications of Members to ſit and ſerve in Parliament, and made a conſiderable further Progreſs therein.

A Letter from General *George Monk*, and the Officers under his Command from *White-hall*, *Febr.* 11. 1659. was read.

The Parliament diſſemble with Monk, *and return their Thanks for his ſecuring the City.*

Reſolved, That the Thanks of this Houſe be given to General *Monk* for his faithful Service in ſecuring the City. And that as to the filling up of the Houſe, the Parliament were upon the Qualifications before the Receipt of the ſaid Letter, and the ſame will be diſpatched in due Time.

Ordered, That Mr. *Scot* and Mr. *Robinſon* do repair to General *Monk*, and return theſe Votes in anſwer to his Letter.

Intelligence publiſh'd by Order of Parliament, 4to.

Reſolved, That the Parliament do now proceed in ſettling the Commiſſioners for the Government of the Army. The Bill intituled, *An Act for appointing Commiſſioners for Government of the Army*, was read the Second Time.

The Parliament for a Check upon Monk, *put the Army into the Hands of five Commiſſioners; three of the* Quorum, *and* Monk *not one of the three.*

Reſolved, That the Number of the Commiſſioners for Government of the Army be five, and they be General *George Monk*, Sir *Arthur Haſlerig*, Colonel *Herbet Morley*, Colonel *Valentine Walton*, and Colonel *Matthew Allured*.

Reſolved, That the *Quorum* of the Commiſſioners be three, and that the Time for the Continuance of the Powers of theſe Commiſſioners be until the Parliament take further Order. And ſo the Act paſſed, and was ordered forthwith to be printed and publiſhed.

This rais'd an Indignation in Monk, *and a Reſolution to be even with them.*

Philips's Ch. II. *p.* 709.

It was moved, that General *Monk* ſhould always be one of the three for *Quorum*; but upon putting the Queſtion it was carry'd in the Negative. When

Word was brought him of this their Ingratitude to him, he could not avoid expreſſing much Indignation at it.

Dr. Gumble's *Life of General* Monk, *p.* 249. *See* Philips's Ch. II. *p.* 709.

The General's Speech to the Lord Mayor and Aldermen.

Sir *Thomas Allen*, Lord-Mayor, having entertained at Dinner the General and his Officers, the Mayor, Aldermen, and Common-council met at *Guild-Hall* about five a Clock; where the General told them,

"That he was much troubled to ſee what Affronts were offered to them by "Orders from the Council of State, which he obeyed; yet diſliked that he was "neceſſitated to comply with thoſe Commands, but with a Reſolution always "to run the greateſt Dangers to ſerve them; that he had not forgot their kind "Letter, which he received at *Morpeth*, wherein he affectionately concurred; "but was forced to retire backward like a Fencer, to make the better Guard, "and the more advantageous Aſſault. That he had ſent to the Houſe that "Morning, that they ſhould iſſue Writs for a full Parliament; and to this "End he was come to ſtay with them, and ſee his Deſires fulfilled; and that "they ſhould put a Period to their Sitting by the ſixth of *May*." It cannot be expreſſed what Numbers of People were gathered together about *Guild-Hall*, and with what Shoutings and Acclamations this News was received; ſo that there were Bonfires and ringing of Bells throughout the City. And this is the Night which was called the BURNING the RUMP; and I am perſuaded, 'till the King's Reſtauration, there was never ſo much Joy and Triumph.

Soon communicated to the People, who made Bonfires and burnt Rumps, in Deriſion of the remaining Tail of the Parliament.

See Dr. Skinner's Life of Gen. Monk, 8vo. *p.* 229.

The witty Way of Mr. Fuller *in clapping his Hands at theſe Bonfires.*

Bonfires are always made on welcome Occaſions. Such an Occaſion happened at *London* laſt *February*, 1659. I confeſs the 11th. of *March* is generally beheld as the firſt Day of the Spring, but hereafter *London* (and in it all *England*) may date its *vernal Heat* (after a long Winter of Woes and War) from the 11th. of *February*, on which Day ſo many Bonfires (the laſt *new Lights* I ever ſaw in that City) were made; although I believe the Faggots themſelves knew as much as ſome who *laid them on*, for what Purpoſe they were made. *Saturday* Night *Febr.* 11th. renowned for the Night of Burning the RUMP; while *Butchers* had quick Trading for their *Rumps*, and many *Cooks* loſt their *Fees*.

Tho. Fuller's *Contemplations, publiſh'd in* May 1660. 12o. *p.* 26.

Dr. Price *of the King's Reſtauration*, 8vo. *p.* 105.

SUNDAY *Feb.* 12.

The General at Morning in St. Paul's; *and had an Afternoon Sermon in his Quarters.*

This Morning General *Monk* was at *Paul*'s at Sermon with the Lord-Mayor; and in the Afternoon his Lordſhip had a Sermon preached before him at his Quarters in *Broad-ſtreet*

The Preacher Mr. Tob. Conyers *was an Independent Arminian, a Diſciple of* John Goodwin. *He got into the Church of St.* Ethelburgh, London. *after the Sequeſtration of the legal Incumbent Mr.* John Clark, *who after hard Uſage liv'd to be reſtor'd to his Right, and enjoy'd this Church till he voided it by Death in* 1676.

See the Declaration of the Judgment of James Arminius, *concerning Election and Reprobation. Tranſlated into Engliſh by* Tobias Conyers

See a Letter of Addreſs to the late Protector, by D. F. *alias* Tobias Conyers.

See Triumviri: *Or the Genius, Spirit and Deportment of the three Men Mr* Rich. Reſbury, *Mr* John Pawſon, *and Mr.* George Kendall, *in their late Writings againſt the Free Grace of God in the Redemption of the World, and Vouchſafement of Means of Salvation unto Men, briefly deſcribed in their native and true Colours. Together with ſome brief Touches in the Preface upon Dr.* John Owen, *Mr.* Thomas Lamb *of the Spittle, Mr.* Jeans, *Mr.* Obadiah Howe, *and Mr.* Marchamont Needham, *in relation to their late Writings againſt the Author. By* John Goodwin, 4to.

A *Pattern of Mercy opened* in a Sermon at St. *Paul*'s, before the right honourable the Lord-Mayor and the Lord General *Monk*, *Febr.* 12, 1659. By TOBIAS CONYERS, Miniſter at St. *Ethelbert*'s, *London*.

London. 1660. 4to.

The Author's Apology.] When I enter'd upon the enſuing Diſcourſe in my private Meditations, I looked upon the Complexion of the Times, and conſider'd the Temper of the Climate in which we live, and in a Nation all rent and torn with Differences in Opinions, both civil and religious, I thought nothing could be more acceptable than a Propoſition for Peace. But whilſt I *ſpoke for Peace* (ſuch was my Unhappineſs) ſome men *made themſelves ready for Battle*; though giving Offence was far from my Deſign. ——— 'Tis confeſſed the 12th. of *February* was a critical Day, and all Circumſtances concurred to render me unacceptable. —— The Aſperſions caſt upon me are either that I am *ſchiſmatical*, an *Enemy to the Church*; or that I am *heretical*: To both which I crave Leave to anſwer. 1. That I am *ſchiſmatical* or a *Sectary*, I know not why any Man ſhould think me ſo; it is true that I hold Communion with, and obſerve the Laws of Piety and holy Charity with that Chriſtian People, to whom Mr. *John Goodwin* is Paſtor. —— If it be the epiſcopal Party that cenſures me for *Schiſm*, I humbly crave Leave to remonſtrate, that I entred the *Miniſtry* at a Time when there was no Church Government eſtabliſhed, but every one did that which was right in his own Eyes; as I had no Hand in pulling down that Hierarchy, ſo will they not, I hope, blame me for joining with a People that I thought eſpouſed the Intereſt of Truth and Holineſs. —— If it be the Preſbyterian Party, if I had made any *Schiſm*, of all Men they had the leaſt Reaſon to take Notice of it: For if the little Foxes and Boars have entred to root up and deſtroy the Vineyard, it was by that Schiſm or Gap which themſelves made; therefore the Brethren of the Preſbytery remembring their own Faults, this Day, will, I hope, exerciſe great Lenity and Grace towards thoſe that are found in the ſame Sin and Tranſgreſſion (if it be a Sin and Tranſgreſſion) with themſelves. To both Parties (whom I wiſh may be no more called two but one) I ſhall only add this, that when the Fence is made up, which how ſtrong ſoever it may be, I wiſh may not be too ſtrait, I muſt either keep out, or at my further Peril.

The Independents upbraid the Preſbyterians with making the firſt Schiſm from the Church.

The Preacher appeals to the Doctrines of the Church of England *in her thirty nine Articles.*

The ſecond Part of my Accuſation is *Error* and *Hereſy*. Erroneous I may be, *Humanum eſt errare*. Heretical I cannot be, becauſe never cenſured by any lawful Authority. I know not what brought me into Suſpicion with the City, unleſs it were for my Judgment about the Death of Chriſt, Election and Reprobation, *&c.* wherein I am ſure I hold nothing contrary to the Doctrine of the Church of *England*, contained in her thirty nine Articles, and interpreted according to her moſt learned and beſt beloved Children, as Dr. *Hammond*, Dr. *Taylor*, Mr. *Thorndike*, Mr. *Thruſcroſs*, Mr. *Gunning*, Mr. *Pierce*.

The general and natural Tendency of my Sermon was for Peace, Love, Mercy, and Unity from the Text, *Luke* vi. 36. *Be ye therefore merciful as your heavenly Father is merciful.*

MONDAY *Feb.* 13.

Sir Henry Vane *ſent out of Town.*

Reſolved, That the Serjeant at Arms attending the Parliament be required forthwith to put in Execution the former Order of the Houſe, for carrying Sir *Henry Vane* to his Houſe called *Belew*, in the County of *Lincoln*.

And General Lambert *confin'd to* Holmby *Houſe, formerly the Priſon of* Ch. I.

By the Parliament. A Proclamation requiring *John Lambert*, Eſq; who was ordered to repair to *Holmeby* in *Northamptonſhire*, there to remain during the Pleaſure of Parliament, but lies privately in and about the City of *London*, to render himſelf by *Thurſday* next to the Council of State, *&c.*

The late Committee of Safety to be call'd in queſtion.

Ordered, That on this Day ſe'night the Members of the Houſe who acted as the pretended *Committee of Safety*, do appear in Parliament —— and that the Buſineſs concerning the ſaid Members be then taken into Conſideration. Referred to a Committee to ſend for all Books and Papers belonging to the late pretended *Committee of Safety*, and touching the Draught of a Government preſented to the ſaid Committee.

The Council of State try to wheedle and draw Monk *out of the City.*

But he was too Crafty to be ſo caught.

Nor were the Citizens willing to part with him.

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 233.

Dr. Price's *Hiſtory of the Reſtoration* 8vo. *p.* 109.

The *Council of State* invited General *Monk* to come and aſſiſt them with his Preſence and Counſels, to which he return'd Anſwer, that till the Oaths were withdrawn he could not poſſibly attend them; but for the preſent his Continuance in the City was further neceſſary, becauſe of thoſe Diſcontents there, which were occaſioned by themſelves, having diſtributed ſeven thouſand Arms out of their Stores into the Hands of Anabaptiſts, and other dangerous Fanaticks; and that his own Forces were greatly alarm'd, till thoſe Arms were again recall'd. But the Juncto and Council of State were not more importunate to recover him again to *Whitehall*, than the Citizens were to perſuade his Continuance among them, as being moſt for his own Safety as well as theirs.

TUESDAY *Feb.* 14.

The Parliament make a Form of Engagement *againſt the King.*

Intelligence by Order of Parliament, 4to. No. 607.

The Parliament this Day reſumed the Debate upon the Qualifications of Members to ſit and ſerve in Parliament —— And a Promiſe and Declaration was tendered, which was reſolved to be the *Engagement*, and is as followeth:

I A. B. do Promiſe and Declare that I will be true and faithful to the Common-wealth of England *and the Government thereof, in the Way of a Common-wealth and free State, without a King, ſingle Perſon, or Houſe of Lords.*

And to ſweeten Monk, *they order Pay to him and his Forces.*

Ordered, That the Committee of the Army be and is hereby impowered to pay the Forces of General *Monk* which came with him out of *Scotland*, according to the Order of General *Monk* to the Commiſſary General of the Muſter in *Scotland*, *viz.* 100 private Soldiers in each Troop of Horſe beſides Officers, *&c.*

All the different Intereſts and Parties apply to Monk.

His Anſwers were as the Times would bear.

He ſeem'd moſt favourable to the Preſbyterians, *who had been the greateſt Enemies to* King Charles I. *but grown wiſer by Experience would be glad of the Protection of King* Charles II.

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 234.

General *Monk* during his Abode in his Quarters at *Draper's-Hall*, was continually beſet with Applications to him from the ſeveral Intereſts in the City, and from the Heads of the Preſbyterian and Independent Parties, to whom he return'd ſuch Anſwers, as the Condition of his Affairs would allow. The Meſſengers alſo from *Weſtminſter* were ſtill daily continued: But above all the reſt, that Intereſt in the City and Country which the General could beſt truſt, had now begun very powerful Addreſſes to him for reſtoring the formerly ſecluded Members. —— Theſe Gentlemen were moſtly of the *Preſbyterian* Intereſt, and ſome of them had been buſy enough in beginning the Misfortunes of their King and Countrey; but were now grown wiſer by the Experience of their Miſtakes, and the Miſeries of a Civil War, which had ended almoſt in their own Undoing, as well as the Death of the King.

Letter of Mr. Sharp, *Agent for the Kirk of* Scotland, *giving ſome Account of his Reception at* London *and the Kindneſs of Mr.* Manton *to him.*

Woodrow's *Introduction to the Hiſtory of* Scotland, *Vol.* I. *p.* 6.

See Feb. 16.

A Letter of Mr. *Sharp* Agent for the Kirk of *Scotland* to his Brethren at *Edinburgh*, dated *Feb.* 14. 1660. taking notice of his Arrival at *London* the 13th, his kind Reception by Mr. *Manton*, who ſignified to him the large Character the General gave of the Miniſters in *Scotland*, and Mr. *Douglas* in particular: That he had immediate Acceſs to the General, who recommended him to Sir *Anthony Aſhley Cowper* and Mr. *Weaver*, two Parliament Men. He adds, that the City, who two Days ago were much ſadned by the unhandſome Act put upon the General, with a Deſign to bring him into an *Odium* with the City, is now mightily pleaſed with the General's Letter to the Parliament.

WEDNESDAY *Feb.* 15.

Publick Intelligence, by Order of Parliament, 4to.

Letters from Colonel *Overton* from *Hull* of the 12th of *February*, with a Declaration for the ſecluded Members or a Free Parliament; with a Letter of like Tendency directed to General *Monk* were read and referred to the Council of State.

The Rump were forc'd to make a Shew of filling up the vacant Places.

Reſolved, That for the filling up of the Parliament, Writs do iſſue forth to the ſeveral Counties, Cities and Boroughs in *England* and *Wales*, according to uſual Courſe as hath been anciently accuſtomed: And in order thereunto it is referred to a Committee to bring in the Names of the Members now ſitting, and for what Counties, Cities and Boroughs they ſerve to Morrow Morning.

The Parliament and Council of State ſaw themſelves outwitted, and knew not how to play an After-Game.

The Anabaptiſts and Sectaries were the more violent againſt the King.

Dr. Price *of the Reſtauration.* 8vo. *p.* 109.

The Parliament and Council of State upon the firſt Revolt of *Monk*, and retiring to the City with his Army, eaſily ſaw what they were to truſt to. However they ſtill courted his Return. But not truſting to the Charms of Words to allure him; they diſtributed ſome Arms to Anabaptiſts and fifth Monarchy Men, and employed Agitators in their Army (now by *Monk's* ſucceſsful Artifice diſperſed in Country Quarters) to whiſper his Treaſon againſt the Parliament, and to give out openly that *Charles Stuart* was like to come in. Thoſe Arms the General deſired might be recall'd, in regard they gave Offence to his Army, and to all ſober Men. —— For the *Anabaptiſts* and ſuch like Sectaries in and about the City, took Heart at the putting down of the City Gates, and fell to remonſtrating to the Parliament, that none were fit to bear any Office Civil or Military, that would not abjure *Charles Stuart*, and his Title and Family. This was underſtood to have been the Artifice of ſome *Abjurers* in the Council of State, to win over Aſſiſtance to their narrow and almoſt deſpiſed Party. Sir *Arthur Haſlerig* was taxed by the General, as the Promoter of this ill Office, but he had not the Courage to own it.

The Declaration of the County of Oxon; *for admitting the ſecluded Members, and filling up the vacant Places.*

Publick Intelligence, 4to.

This Day an Addreſs was made to General *Monk* by the Lord *Falkland*, Sir *Anthony Cope*, Mr. *James Fiennes*, Sir *Henry Jones*, Captain *William Cope* and

Mr. *Edward Hungerford*, with other Gentlemen of the County of *Oxon*, who preſented a Declaration entitled, the *Declaration of the County of Oxon*, to his Excellency the Lord General *Monk* —— That Places vacant in Parliament by Death may be ſupplied, and the ſecluded Members readmitted, and that no previous Oath may be appointed. To which his Lordſhip gave an obliging Anſwer, and acquainted them, that the Parliament were now wholly taken up with the Matters mention'd by them, ſo that he had Cauſe to believe the Houſe would ſpeedily provide to ſatisfy them and the whole Nation; adviſing them to acquieſce in the Parliaments Determination.

The like Declarations from Yorkſhire, *and many other Counties.*

By ſeveral Letters out of the North, we have had Accounts of a Declaration formed in that County of *York*, and ſubſcribed by the Gentry, &c. the Subſtance whereof is, that either the ſecluded Members may be admitted, or that there may be a free Parliament, and until this be obtained no Taxes. Alſo that the ſeveral Ridings in that County were inclining to aſſociate with each other, and with ſome other Counties, in order to the ſaid Particulars. —— But of the *Weſt* it is certified, that *Cornwall* is in quiet, but inſiſting for the ſame Things with others.

Printed in the Year 1659, 4^to. *p.* 99.

To promote the good Deſign and common Deſire of reſtoring the *ſecluded Members*, there was now publiſh'd, *A true and perfect Narrative of what was done, ſpoken by, and between Mr.* Prynne, *the old and newly forcibly late ſecluded Members, the Army Officers, and thoſe now ſitting, both in the Commons Lobby Houſe, and elſewhere, on* Saturday *and* Monday *the* 7^th *and* 9^th *of* May, *with the true Reaſons, Ends, inducing Mr.* Prynne *(a Member of the old Parliament) thus earneſtly to preſs for Entry, to go and keep in the Houſe, as he did. And what Propoſals he intended there to make for publick Peace, Settlement, and Preſervation of the Parliament's Privileges. Put in Writing, and publiſhed by the ſaid* William Prynne, *Eſq; to rectify the various Reports and Cenſures of this Action; and give publick Satisfaction to all Members of the old Parliament, the whole* Engliſh Nation, *eſpecially thoſe Vianders and free Burgeſſes of the Borough of* Newport *in* Cornwall *(who without his Privity, Solicitation, or good Liking, unanimouſly elected him for their Burgeſs* An. 1648. *though ſoon after forcibly ſecluded, ſecured, and now twice re-ſecluded in like Manner by the Army Officers) of his ſincere Endeavours to the uttermoſt of his Power, to preſerve our* **RELIGION, LAWS, LIBERTIES,** *the eſſential Rights, Privileges, Freedom of Parliament, and all we yet enjoy, according to his Oaths, Covenant, Truſt, as a Parliament Member, againſt the utter Subverters of them, by meer armed Force, arbitrary Will, and tyrannical Power, through the apparent Plots, Seductions of our profeſſed foreign Popiſh Adverſaries and their Inſtruments.*

From my Study in *Lincoln's-Inn*, *May* 18. 1659.

The Preſbyterians under a Neceſſity of wiſhing the Monarchy reſtor'd.

And upon that View, were for reſtoring the ſecluded Members.

Dr. Skinner's *Life of General* Monk, 8^vo. *p.* 236.

See Gumble's *Life of* Monk, 8^vo. *p.* 260.

And thoſe Members were very moderate in propoſing the Ends of their Readmiſſion.

The Gentlemen of the Preſbyterian Intereſt now ſaw clearly, there was no Way left to ſettle the Nation but by reſtoring the Monarchy; only they would firſt fit it to their Church Diſcipline, and melt down the Crown into a new Form, and reduce the Sceptre to a Length of their own. For the Proſecution of theſe Ends, they were as eager to be again fingering the Government, as the Juncto then ſitting were to keep them out of it. But being Men of much better Morals and Principles than moſt of the other; they had the Prudence to propoſe their own Re-admiſſion with that Moderation and Temper, as was very acceptable to the General and his Officers. They aſſured them, that their Return would not interfere with the General's Declaration in *Scotland* in behalf of the Parliament, as it ſat *October* 7, for it was ſtill the ſame Parliament that would be continued. They convinced them, that having by the ſame Declaration undertaken to ſubject the military Power in Obedience to the civil, they had obliged themſelves to ſecure their Re-admiſſion, ſince they had been removed from their Places by the Violence of the Army.

THURSDAY *Feb.* 16.

Satiſfaction to be given to plunder'd Miniſters.

Ordered, That the Committee for plundered Miniſters be and are hereby impowered and authorized to ſit every *Tueſday* and *Thurſday* in the Afternoon.

Publick Intelligence, 4^to.

Ordered, That on *Saturday* Morning next the Names of Sheriffs for the reſpective Counties be brought in for the Approbation of Parliament.

Judges appointed for the Courts of Admiralty, and for Probate of Wills.

Ordered, That the Commiſſions prepared by Mr. Attorney General, for Dr. *Walker* as firſt Judge, Dr. *Turner* as ſecond Judge, and Mr. *Cawley* as the third Judge for the Admiralty and Court of Probate of Wills, be ſent or delivered to them with all Speed, that Juſtice may be expected in the ſaid Courts.

A Report was made from the Committee for what Counties, Cities, and Boroughs the Members now ſitting in the Parliament do ſerve.

Lockhart, *Governor of* Dunkirk, *loſt the Opportunity of being a good and great Man.*

Bp. Burnet's *Hiſtory, Fol. p.* 86.

Lockhart had it in his Power to have made a great Fortune, if he had begun firſt, and had brought the King to *Dunkirk*. As ſoon as the Peace of the *Pyrenees* was made (where he had attended to watch over the Treaty) he came over and found *Monk* at *London*, and took all the Pains he could to penetrate into his Deſigns. But *Monk* continued ſtill to proteſt to him in the ſolemneſt Manner poſſible, that he would be true to the Common-wealth, and againſt the Royal Family. *Lockhart* went away perſuaded that Matters would continue ſtill in the ſame State: So that when his old Friend *Middleton* writ to him to make his own Terms, if he would invite the King to *Dunkirk*, he ſaid he was truſted by the Common-wealth, and could not betray it.

A better Account given by Admiral Mountague, *afterward Earl of* Sandwich.

Journal of Edw. *Earl of* Sandwich *to* Portugal, *MS.* Feb. 1667 *Fol.*

Account given by *Edward* Earl of *Sandwich* (now Admiral *Mountague*) that when he was at *Liſbon* upon making the Peace between the two Crowns of *Spain* and *Portugal*, on *Thurſday Febr.* 27, 1667-8. he dined with Count *Schomberg*, and obſerved from him, that a few Weeks before the Reſtauration of the King my Maſter, who was then at *Breda*, Count *Schomberg* commanding the *French* Forces

From the Mouth of General Schomberg.

Who was perſonally concern'd in a Deſign of ſurprizing Dunkirk, *but at that Time neither the King of* England, *nor the Miniſter of* France, *were for any ſuch Attempt.*

ces at *Winnox-bergen*, enter'd into a Treaty with ſome Officers at *Dunkirk*, who concerted with him to open the Gates of the Town, and give him Opportunity to ſurprize the Place, for which they were to have had forty thouſand Crowns. The Count adviſed the King of *England* with it, who directed him by no Means to attempt the Seizing of it, becauſe in *England* they were ſending Commiſſioners to him to call him over into his Kingdom; and his Majeſty would by no Means have any thing fall out, that might give them Diſguſt or Jealouſy. The Count alſo gave the Cardinal *Mazarin* Notice of it, and he directed that no ſuch Attempt ſhould be made, becauſe already he was look'd upon as no Friend to the King's Reſtauration, and this would make him worſe thought of in *England*; and ſo he deſiſted from the Deſign.

France *and* Spain *would have attempted to reſtore the King, but his own Subjects were the only Power able to do it.*

Bp. Burnet, *p.* 97.

The Nation had one great Happineſs during the long Courſe of the civil War, that no Foreigners had got Footing among them. *Spain* was ſinking to nothing: *France* was under a baſe ſpirited Miniſter: And both were in War all the while. And now a Peace was made between them. And very probably, according to what is in *Mazarin*'s Letters, they would have joined Forces to have reſtored the King. The Nation was by this Means entirely in its own Hands: And now returning to its Wits, was in a Condition to put every Thing in joint again: Whereas if Foreigners had been poſſeſſed of any important Place, they might have had a large Share of the Management, and would have been ſure of taking Care of themſelves.

A ſweet and ſmooth Letter of General Monk *to the Preſbyters in* Scotland, *upon his receiving their Agent Mr.* Sharp, *as a Miniſter of Chriſt and a Meſſenger of his Church.*

Woodrow's *Introduct. to Hiſt. of* Scotl. *Vol.* I. *p.* 7.

A Letter of General *Monk* to the chief Preſbyters at *Edinburgh*, in anſwer to what they had written to him by Mr. *Sharp*, dated *Febr.* 16, 1659. importing, That Mr. *Sharp* is dear to him as his good Friend, but much more having their Recommendation, and he cannot but receive him as a Miniſter of Chriſt, and a Meſſenger of his Church; that he will improve his Intereſt to the utmoſt for the Preſervation of the Rights of the Church of *Scotland*, and their afflicted Country, which he loves, and had great Kindneſs from; that it ſhall be his Care, that the Goſpel Ordinances and Privileges of God's People may be eſtabliſhed both here and among them. He ſeeks their Prayers, *&c.*

See Feb. 23.

FRIDAY *Feb.* 17.

Publick Intelligence, printed by Authority of Parliament, 4to.

Several new Commiſſioners added for the Aſſeſſment in ſeveral Counties, Cities, and Towns.

Form of Writs for Election of Members.

The Form of a Writ to elect Knights to ſerve in Parliament was read and approved. —— The like Form is alſo for the ſeveral Cities and Boroughs, *mutatis mutandis.*

To paſs under the Great Seal of the Common-wealth.

Ordered, That Mr. *Speaker* be and is hereby authorized and impowered to ſign Dockets, impowering the Commiſſioners of the Great Seal to paſs the ſeveral Writs under the Great Seal.

In Places not only of the Dead, but of Members judg'd incapable to ſit during this Parliament.

The Houſe, in order to the filling up of the Houſe, reſolved, That the Writs ſhall be iſſued forth for the Election of Members to ſerve in Parliament, in the Places of ſuch as are dead, or that have been declared incapable by Judgment of Parliament of ſitting as Members of the ſame during this Parliament.

Ordered, That Mr. *Speaker* do grant his Warrant to the Clerk of the Common-wealth in Chancery, to iſſue forth Writs for Elections for the reſpective Counties, Cities, and Boroughs.

A Conference between ſome ſitting and ſome ſecluded Members.

Publ. Intell. by Order of Parliament, 4to. No. 608.

The *Friday* Evening, upon ſome Intimations given, there was a Meeting in the General's Quarter at Alderman *Wale*'s Houſe, of divers Members of the Parliament, and a certain Number of the ſecluded Members.

Of the Parliament.	*Of the ſecluded Members.*
The Lord Ch. Juſt. *St. John.*	Colonel *Popham.*
Sir *Arthur Haſlerigg.*	Sir *William Lewis.*
Colonel *Morley.*	Sir *John Holland.*
Colonel *Thompſon.*	Sir *Gilbert Gerard.*
Sir *Anthony Aſhly Cooper.*	Mr. *Knightley.*
Mr. *Weever.*	Mr. *Anneſley.*
Colonel *White.*	Mr. *Crew.*
Colonel *Hutchinſon.*	Mr. *Trevor.*
Mr. *Raleigh.*	Colonel *Harley.*
Colonel *Fielder.*	Colonel *Norton.*
	Sir *John Temple.*
	Colonel *John Birch.*

Theſe in the Preſence of the Lord General *Monk* had ſome Conference together.

Gumble's *Life of General* Monk, 8vo. *p.* 236.

The General and his Officers were ſo well ſatisfied with the Plea of the ſecluded Members, that they were reſolved to hear what could be alledged againſt them. To that Purpoſe it was agreed, that ſome of theſe ſecluded Members meet at a Conference with a like Number of thoſe now ſitting, which was accordingly done on *Saturday February* 18, the General and his Officers being preſent; where it was pretended by thoſe now ſitting, that ſince the Removal of the ſecluded Members ſo many Things had been done, both as to Change of the Government, Liberty of Conſcience, and the Sale of publick Lands, as was likely to be all interrupted and diſordered again, by the Return of theſe Members, to the further Prejudice, and retarding the Settlement of the Common-wealth. To this the ſecluded Members reply'd, that they would not bring with them their Paſſions nor Revenge into the Houſe, nor concern themſelves in any Man's Property, nor loſe Time in reflecting back upon what had been done in their long Abſence; but would direct all their Thoughts forward, in purſuing ſuch Counſels as might lay a better Foundation of Settlement to the Common-

Objection of the ſitting Members.

More likely the firſt Meeting was on Friday *Night* Feb. 17.

Anſwer of the ſecluded Members.

The ſitting Members of the Independent Party, were for preſcribing Terms and Conditions to the ſecluded Members for their Readmiſſion.

Common-wealth, and leave Things in ſome good Order for the further Endeavour of the Parliament which ſhould ſucceed them.

Moſt of thoſe Gentlemen from the Juncto were of the moderate Party in the Houſe, who were weaned with the Extravagancies of their Fellows, and would be contented to ſtrengthen their Intereſt by the Acceſſion of the ſecluded Members. But others among them of the independent Perſuaſion (who had been tamper'd with by the Heads of their Party) began to demurr upon it, unleſs thoſe Members would give Security to declare for the Government of a Common-wealth, and Liberty of Conſcience, and that they would conſent to a further Act for Confirmation of publick Sales.

SATURDAY *Feb.* 18.

A Letter from Colonel *John Lambert* of the 14th. of *February* was this Day read.

Publick Intelligenze, 4to.

Ordered, That a Bill be brought in on *Monday* next for ſettling the Exciſe and Cuſtoms.

An Act made for the Royaliſts to be incapable of being elected Members of Parliament.

Ordered, That the Bill for diſabling Perſons to elect or be elected to this Parliament be engroſſed. The ſaid Bill, intituled, *An Act diſabling Perſons to elect or be elected to this preſent Parliament*, was this Day read the third Time, and paſſed; and ordered to be forthwith printed and publiſhed.

Another Conference betwixt ſome ſitting and ſome ſecluded Members.

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 238.

To ſatisfy all Scruples about re-admitting the ſecluded Members, the General appointed three Perſons of his principal Truſt, to debate thoſe Points further with ſome of the ſecluded Members the next Day in a Conference, which was to be held at Mr. *Anneſley*'s Houſe, afterward Earl of *Angleſey*. The ſecluded Members were not willing to depart from their firſt Length, but upon a further Debate gave them freſh Aſſurance that they would make no Alteration in the preſent Government, but leave that Point wholly to the next Parliament. And for an Act to confirm the Sale of publick Lands, they were not yet reſolv'd to paſs any Act at all; but there might be no Jealouſy upon them, they were content to be limited in the chief Points they ſhould conſult upon; and in one Month's Time to conclude their Seſſion.

Who amicably agreed the Matter.

Dr. Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 113.

The Names of the King's Friends who were moſt zealous for his Reſtoration.

Gumble's *Life of Gen.* Monk, 8vo. *p.* 261.

Several good Patriots did now appear with great Courage and Zeal for a Settlement, and for his Majeſty's Reſtauration; and aſſiſted with their Counſels and all other Ways to promote that great Deſign; as the Earls of *Mancheſter*, *Angleſey*, *Carliſle*, Lords *Hollis*, *Townſhend*, *Aſhley*, Mr. *Pierpoint*, with many others I hear did publickly avow their Loyalty in this Time of Confuſion. And the Earl of *Lauderdale*, newly releaſed out of Priſon in *England*, where he had been confined many Years, was a very great Inſtrument in his Majeſty's Service. Among many others that employ'd themſelves in the King's Buſineſs, none did more faithfully or judiciouſly negotiate than Mr. *William Rumbold*. The ſecluded Members did uſually meet at Mr. *Anneſley*'s Houſe, and the two Perſons they appointed were the Lord *Aſhley* and Colonel *Birch*; where after many Debates between them, and thoſe appointed by the General, it was at laſt reſolved that the ſecluded Members ſhould be admitted upon Conditions.

And by their Intereſt directed by the General. Articles were made for reſtoring the ſecluded Members, without the leaſt Intimation of ſerving the King by it.

Firſt, To ſettle the Conduct of the Armies in the three Nations, ſo as might beſt ſecure the Peace of the Common-wealth.

Secondly, To provide for the Support of the Forces by Sea and Land, and Money alſo for their Arrears, and the Contingencies of the Government.

Thirdly, To conſtitute a Council of State for the civil Government of *Scotland* and *Ireland*, and to iſſue out Writs for the ſummoning a Parliament to meet at *Weſtminſter* the 20th. of *April*.

Fourthly, To conſent to their own Diſſolution by a Time that ſhould be limited to them.

SUNDAY *Feb.* 19.

The Growth of Popery upon the Increaſe of Enthuſiaſm. The Jeſuits come over and act the Part of the wildeſt Sectaries; and declaim againſt Tythes, &c.

The Growth of Popery by the Advantage of Enthuſiaſm was thus repreſented by a ſober Writer of *A Caution againſt Sacrilege*, 1659. 4to. *Query*, Whether we have not Cauſe to ſuſpect, that the Perſons which petition againſt Tythes, and an impoſed Maintenance, are acted by *Jeſuits*, who cunningly creep in amongſt them, ſeeking hereby to overthrow the *Engliſh* Miniſtry, which hath ſo ſtrongly oppoſed them both by Word of Mouth and Writing. And the rather becauſe of that *Scotiſh Jeſuit*, who lately turn'd *Anabaptiſt*, and upon Examination at *Newcaſtle* confeſſed that he was ſent over for that End. And *Oſterwike*, a great Agitator, went here under another Name, who in his *Romiſh Pontificalibus* did lately officiate at the Maſs publickly at *Dunkirk*, as the Printer hereof can prove, beſides ſome other like Examples. Nay, I have good Information, that there are lately come over an hundred Jeſuits that have their frequent Meetings in *London*, to drive on the Deſign. See the *Jeſuits Directions* tranſlated in *Baxter*'s Preface to his *Holy Common-wealth*, and alſo the Preface to *Daille*'s *Apology for the Reformed Churches*.

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 240.

Letters ordered by General Monk *to be ſent to all the Regiments in all Parts, to acquaint them with the Readmiſſion intended of the* ſecluded Members; *and yet to aſſure them, that the Government ſhould continue a* Common-wealth, *and that they had no purpoſe to return to their* old Bondage, *i. e. to Monarchy.*

Philips, Ch. II. *at the end of* Baker, *p.* 710.

As ſoon as the Members were gone, the General ſummoned all the Officers of the Army in and about *London*, to conſider of a Letter to be ſent to all the Regiments in *England*, *Scotland*, and *Ireland* to have their Concurrence to what had been done concerning the Admiſſion of the ſecluded Members; which was referred to a Committee to be drawn up with ſpecial Directions to ſatisfy them, *That nothing was intended for Alteration of Government, but that it ſhould continue as a free State and Common-wealth.* The Letter was that Night ſigned and diſperſed to all the Regiments and Garriſons in *England.* —— Wherein are theſe Expreſſions —— And to take away all juſt Jealouſies from you, we do aſſure you we have no Intentions or Purpoſes to return to our *old Bondage*; but ſince the Providence of God hath made us *free* at the Coſt of ſo much Blood, we hope we ſhall never be found ſo unfaithful to God and his People as to loſe ſo *glorious a Cauſe*; but we do reſolve, with the Aſſiſtance of God, to adhere to you in the continuing of our dear purchaſed Liberties, both ſpiritual and civil —— in a *free State* and *Common-wealth*. —— And if any diſaffected Perſons ſhall take Occaſion to make Diſturbance of the Peace of the *Common-wealth*, either in Favour of *Charles Stuart* or any other pretended Authority, we deſire you to ſecure them 'till Pleaſure of the Parliament or Council of State be known in that Behalf.

TUESDAY *Feb.* 21.

The General returns to White-hall, *and makes a Speech to a Meeting of the ſitting and ſecluded Members.*

Publick Intelligence, by Order of Parliament, N°. 608.

This Day his Excellency the Lord General *Monk* having quitted his head Quarters in the City, returned hither to *White-hall*, about eight a Clock in the Morning, where met him in his Lodging moſt of theſe Members now about Town, which are commonly called the *ſecluded Members*, with many other Members of Parliament, to whom he ſpake as followeth:

Gentlemen,

You are not, I hope, ignorant, what Care and Endeavours have been uſed, and Means aſſayed, for healing the Breaches of our Diviſions amongſt ourſelves; and that in order thereunto divers Conferences have been procured between you, though to ſmall Effect; yet having at length received fuller Satisfaction from thoſe worthy Gentlemen that were ſecluded than formerly; I was bold to put you all to the Trouble of this Meeting, that I might open myſelf to you all, even with more Freedom than formerly. But leſt I might be miſapprehended or miſtaken, as of late it befel me, I have committed to Writing the Heads of what I intended to diſcourſe to you, and deſire it may be read openly to you all.

And his Mind more fully delivered in a written Paper.

After this, the following Paper was openly read to the Members by his Secretary.

Gentlemen,

It appears unto me, by what I have heard from you and the whole Nation, that the Peace and happy Settlement of theſe bleeding Nations, next under God, lieth in your Hands; and when I conſider that *Wiſdom*, *Piety*, and *Self-denial*, which I have Reaſon to be confident lodgeth in you, and how great a Share of the Nations Suffering will fall upon you, in caſe the Lord deny us now a *Settlement*. I am in very good Hopes, there will be found in you all, ſuch melting Bowels towards theſe poor Nations, and towards one another, that you will become *Healers* and *Makers* up of all its woful Breaches. And that ſuch an Opportunity may clearly appear to be in your Hands, I thought good to aſſure you, and that in the Preſence of God, that I have nothing before my Eyes but God's Glory, and the Settlement of theſe Nations upon Common-wealth *Foundations*. In purſuit whereof, I ſhall think nothing too dear; and for my own particular I ſhall throw myſelf down at your Feet, to be any thing or nothing, in order to theſe great Ends. As to the Way of future *Settlement*, far be it from me to impoſe any thing, I deſire you may be in perfect Freedom; only give me Leave to mind you, that the old Foundations are by God's Providence ſo broken, that in the Eye of Reaſon, they cannot be reſtored, but upon the Ruins of the People of theſe Nations, that have engaged for their Rights, in Defence of the Parliament. And the great and main Ends of the Covenant, for uniting and making the Lord's Name One in the three Nations: And alſo *the Liberty* of the People's Repreſentatives in Parliament will be certainly loſt: For if the People find, that after ſo long and bloody a War againſt the King, for breaking in upon their Liberties, yet at laſt he muſt be taken in again, it will be out of Queſtion, and is moſt manifeſt, he may for the Future govern by his Will, diſpoſe of Parliaments and Parliament Men as he pleaſeth, and yet the People will never more riſe for their Aſſiſtance.

Perſuading to a Settlement of the Nation, and to an healing and making up the woful Breaches of it.

And that Settlement upon Commonwealth *Foundations.*

For that the old Foundations of Monarchy were ſo broken, that they cannot be reſtored.

If the King ſhould return, he would govern by Arbitrary Will and Power.

The Intereſt of the City muſt lie in a Commonwealth.

And as to the Intereſts of this famous City (which hath been in all Ages the Bulwark of Parliaments, and unto whom I am for their great Affection ſo deeply engaged) certainly it muſt lie in a Common-wealth; that Government only being capable to make them (through the Lord's Bleſſing) the *Metropolis* and *Bank* of Trade for all Chriſtendom, whereunto God and Nature hath fitted them above all others.

And as to Prelacy *the Nation cannot bear it.*

And as to the Government in the Church, the Want whereof hath been no ſmall Cauſe of theſe Nations Diſtractions; it is moſt manifeſt, that if it be *monarchical* in the State, the Church muſt follow, and *Prelacy* muſt be brought in, which theſe Nations I know cannot bear, and againſt which they have ſo ſolemnly *ſworn*.

Moderate, not rigid Preſbyterians, *beſt for the Churches Settlement.*

And indeed, moderate, not rigid *Preſbyterian Government*, with a ſufficient Liberty for Conſciences truly tender, appears at preſent to be the moſt indifferent and acceptable Way to the Church's *Settlement*.

The great Difficulty in ſatisfying the noble Lords who had adher'd to the Parliament againſt the King.

Not to be made a diſtinct Houſe, yet to have hereditary Marks of Honour.

The main Thing that ſeems to lie in the Way, is the Intereſt of the *Lords*, even of thoſe *Lords* who have ſhewed themſelves noble indeed, by joining with the People; and in Defence of thoſe juſt Rights, have adventured their deareſt Blood and large Eſtates. To that I ſhall only ſay, That though the State of theſe Nations be ſuch as cannot bear their ſitting in a diſtinct Houſe, yet certainly the Wiſdom of Parliament will find out ſuch *hereditary* Marks of Honour for them, as may make them more noble in After-Ages.

Gentlemen,

February 1659-60.

The Buſineſs in Parliament muſt be

To ſettle the Conduct of the Armies.

To pay the Forces by Land and Sea.

To appoint a Council of State.

And call a Parliament *to govern without King or Houſe of Lords.*

And to diſſolve this Parliament, and provide for a Succeſſion of 'em.

Gentlemen, Upon the whole Matter, the beſt Reſult that I can make at preſent for the Peace of theſe *Nations*, will be, in my Opinion, that you forthwith go to ſit together in Parliament. In Order,

1. To the ſettling the Conduct of the Armies of the three Nations, in that Manner, as they may be ſerviceable to the Peace and Safety of them, and not to its own and the Nations Ruin, by Faction and Diviſion.

2. To the providing ſufficient Maintenance for them; that is, for the Forces by Land, and for the Navy by Sea, and all the Arrears of both, and other Contingencies of the Government.

3. To the appointing a Council of State, with Authority to ſettle the civil Government and *Judicatories* in *Scotland* and *Ireland*, and to take Care for the Iſſuing of Writs for the Summoning a Parliament of theſe three Nations united, to meet at *Weſtminſter* the 20th. Day of *April* next, with ſuch Qualifications as may ſecure the publick Cauſe we are all engaged in, and according to ſuch Diſtributions as were uſed in the Year 1654. which Parliament ſo called, may meet and Act in Freedom, for the more full Eſtabliſhing of this Common-wealth, without a King, ſingle Perſon, or Houſe of Lords.

4. To a legal Diſſolution of this Parliament to make Way for Succeſſion of Parliaments.

And in order to theſe good Ends, the Guards will not only willingly admit you, but faithfully, both myſelf, and every the Officers under my Command, and (I believe) the Officers and Soldiers of the three Nations will ſpend their Blood for you, and ſucceſſive Parliaments.

This to be the Peace and Settlement of theſe Nations.

And all this intended for a healing Speech.

• If your Conjunction be directed to this End, you may part honourably, having made a fair Step to the Settlement of theſe Nations, by making a Way for ſucceſſive Parliaments. But I muſt needs ſay, that if any different Councils ſhould be taken (which I have no Reaſon to fear) theſe Nations would preſently be thrown back into Force and Violence, and all Hopes of this much deſired Eſtabliſhment buried in Diſorder, which the Lord in his great Mercy I hope will prevent. And ſo God ſpeed you well together, and unite your Hearts for the Preſervation of *Peace* and Settlement of theſe Nations, to his own *Glory*, and yours, and all our *Comforts*.

The ſecluded Members *return to their Places in the Houſe.*

Philips Ch. II. *p.* 712.

With this the Members of Parliament taking Leave of his Excellency, forthwith repaired to the Houſe, where they found the Door open for them with all Freedom: There were preſent at the firſt ſitting above fourſcore of thoſe formerly excluded, beſides a conſiderable Number of the other Members: And ſo they preſently proceeded to the Buſineſs of the Common-wealth. Theſe Tranſactions were managed with ſo much Secrecy, that the Members that were ſitting in the Houſe knew nothing of them, till they ſaw the ſecluded Members come in and ſit amongſt them, *&c.*

And annul the Votes for their Excluſion *in* Dec. 1648.

Reſolved, That all Votes and Reſolutions ſince the 18th of *December* 1648. relating to the ſecluding or ſuſpending the ſitting of any Members of Parliament be hereby vacated and made null and void.

Reſolved, That all Votes of this Houſe touching new Elections of Members to ſit and ſerve in this Parliament, be and are hereby vacated, and that Mr. Speaker be and is required not to ſign any ſuch Orders.

And make Commiſſioner Monk *Captain General.*

Reſolved, That General *George Monk* be conſtituted and appointed Captain General and Commander in Chief under the Parliament, of all the Forces of *England*, *Scotland* and *Ireland*.

And releaſe their Friends in the Tower.

Reſolved, That Sir *Robert Pye*, Major *Fincher*, Mr. *Vincent*, Mr. *Bludworth*, Major *Chamberlain*, Colonel *Bromfield*, Mr. *Jackſon*, Mr. *Thomas Brown* and Major *Cox* be diſcharged of their Impriſonment in the Tower of *London*.

Reſolved, That Mr. *Rolles* be diſcharg'd of his Impriſonment upon giving Security to the Lieutenant of the Tower not to diſturb the Peace of the Commonwealth.

And are willing to releaſe Sir George Booth, *&c.*

Ordered, That the Lieutenant of the Tower do give an Account to the Parliament to Morrow Morning of the Cauſe of the Impriſonment of Sir *George Booth* and Major *Peter Brook*.

Eod. Die Martis Feb. 21. *poſt Meridiem.*

Give the City leave to have their Common Council reſtored.

Publ. Intell. ibid.

Reſolved, That the Order of Parliament of the Ninth of this Inſtant *February*, for Diſcontinuing the Common-council for the City of *London*, be and is hereby vacated, and made null and void.

And to make up their Gates and Poſts and Chains.

Reſolved, That the Lord-Mayor, Aldermen, and Common-council of the City of *London* have Liberty to make up their Gates, Poſts, Portcullices, and Chains, as they ſhall ſee Cauſe.

Ordered, That Sir *Gilbert Gerrard*, Mr. *Vaſſells*, and Alderman *Atkins* do deliver theſe Votes to the Lord-Mayor and Common-council of the City of *London*.

A new Council of State.

Reſolved, That the Council of State be and are hereby ſuſpended, and a Bill for conſtituting and appointing another Council of State, was this Day read the firſt and ſecond Time, and committed.

General Monk *to be one.*

Reſolved, That the Number of the Council of State be one and thirty, and that General *George Monk* be one of the Council of State; and that the reſpective Members of Parliament do to-morrow Morning give in Names to make up the thirty Perſons more to be of the Council of State, and that they be choſen by the *Glaſſes* as formerly was accuſtomed.

February 1659-60.

The Diſcharge of ſeveral Priſoners committed for addreſſing, &c.

Ordered, That the Order concerning the Impriſonment of any of the Members of the Common-council be diſcharged.

Ordered, That Mr. *Cheſter*, High Sheriff of *Bucks*, be diſcharged of his Impriſonment: Alſo that *Henry Brook* be diſcharged of his Impriſonment.

Ordered, That Sir *John Northcot*, Sir *Richard Temple*, Mr. *Courtney*, and Sir *Copplеſton Bampfield* be diſcharged of their Impriſonment.

The Scots Lords.

Ordered, That the Keeper of the Caſtle of *Windſor* do forthwith certify to the Parliament the Cauſes of the Impriſonment of the Earls of *Crawford* and *Lauderdale*, and the Lord *St. Clare* now in Priſon there.

And London *Apprentices.*

Reſolved, That the Apprentices of *London* now in Priſon in *Lambeth* Houſe be diſcharged of their Impriſonment.

The General *ſtill appear'd to have no Thought or Intention for the King's Service.*

But to ſet up a Dutch *Republick, and be himſelf a ſort of* Stadtholder.

And therefore he ſhew'd no open Favour to the King's Friends.

Lord Clarendon*'s Hiſtory, Vol.* III. *Fol. p.* 562.

Divers who heard the General's Speech and Paper at *White-hall* thought there was no Diſſimulation in it, in order to cover and conceal his good Intentions for the King: For without doubt he had not to this Hour ſeem'd to them to have any Purpoſe or Thought to ſerve him, but appear'd to be really of the Opinion he expreſſed in his Paper, that it was a Work impoſſible. So that they thought he deſired nothing but that he might ſee a *Common-wealth* eſtabliſhed in ſuch a Model as *Holland* was, where he had been bred; and that himſelf might enjoy the Authority and Place which the Prince of *Orange* poſſeſſed in that Government. He had not, from his marching out of *Scotland* to this Time, had much publick Converſation with any Perſons who had ſerved the King; nor had he hitherto, or for ſome Time after, did he ſet one of the King's Friends at Liberty, though all the Priſons were full of them; but on the contrary they were every Day committed by the Rump Parliament, and with them it was Guilt enough to be ſuſpected but to wiſh for the King's Reſtauration.

A Letter of the reverend Mr. Sharp, *Agent for the Kirk of* Scotland *at* Weſtminſter, *to the reverend Mr.* Douglaſs, *Miniſter at* Edinburgh, *dated* February 21, 1660.

Mr. Sharp*'s Account of the Re-entry of the ſecluded Members.*

Woodrow*'s Hiſtory of the Church of* Scotland, *Vol* I. *Introduction,* p. 7.

This Morning the ſecluded Members enter'd the Houſe with the Acclamations of the People, ſeventy three in Number to eighteen of the Rump. Mr. *Manton* was called to pray with them, and they made void all done againſt them theſe eleven Years; appointed the *General* Commander in chief of the Forces of the three Nations, took off the Impriſonment of the committed Citizens, and liberate Sir *George Booth*. That they are to appoint a Council of State to ſit 'till the Parliament be called *April* 20. That after four or five Days they deſign to diſſolve themſelves, and to make void the Title and Claim of the Long Parliament. That the General in his Speech declares for Preſbyterian Government, *not rigid*, and hath writ to the Officers of the Army: They both contain Expreſſions which will not be pleaſing, but the preſent Neceſſity of Affairs cauſeth ſome to put a fair Conſtruction upon them. —— He deſires to be recalled —— and hopes this Week our noble Priſoners will be releaſed, [*i. e.* the Lords in *Windſor-Caſtle.*]

See Feb. 28.

WEDNESDAY *Feb.* 22.

Publick Intelligence, by Order of Parliament, №. 608.

Reſolved, That Major General *Brown* be admitted to come and take his Place in Parliament.

Sir George Booth *delivered, and his Sequeſtration taken off.*

Reſolved, That Sir *George Booth* be diſcharged of Impriſonment in the *Tower*, upon giving 5000 *l.* Bail, to anſwer any thing that ſhall be objected againſt him, —— and that the Sequeſtration of his Eſtate be ſuſpended.

A new Parliament to meet Apr. 25.

Reſolved, That a new Parliament be ſummoned to appear upon the 25th Day of *April*, 1660. And that the Lords Commiſſioners for Cuſtody of the Great Seal do iſſue forth Writs for Electing Knights, *&c.*

It is referred to a Committee to prepare Qualifications of Members to ſit and ſerve in Parliament, and report them to the Parliament on *Friday* next.

Reſolved, That Mr. *Faunt*, Sheriff of the County of *Leiceſter*, be diſcharged from his Impriſonment.

The City to advance Money.

The Houſe appointed a Committee to go to the Lord Mayor, Aldermen, and Common-council of the City of *London*, to confer with them about the Advance of ſuch Sums of Money as they conceive neceſſary, upon Security of the Aſſeſſment of the Army, for the preſent Supply of the Army and Navy.

And to have their Damages repair'd at the Expence of the Publick.

Reſolved, That the Gates, Portcullices, and Poſts of the City of *London* be made up at the publick Charge of the State.

The King at this Juncture was in a Surprize and Suſpenſe between Hopes and Fears.

Not able to judge of the Event of Things.

Lord Clarendon*'s Hiſtory, Fol. Vol.* III. *p.* 565.

The King who thanked God for this new Dawning of Hope, and was much refreſhed with this unexpected Alteration, was yet reſtrained from any Confidence that this would produce any ſuch Revolution as would be ſufficient to do his Work; towards which he ſaw Cauſe enough to deſpair of Aſſiſtance from any foreign Power. The moſt that he could collect from the General's Letter, beſides the ſuppreſſing the preſent Tyranny of the Rump Parliament, was, that poſſibly at laſt the excluded Members might be again admitted, and it may be able to govern that Council. And even this adminiſtred no ſolid Ground of Comfort or Confidence to his Majeſty. Several of thoſe ſecluded Members had not been true Members of Parliament, but elected after the End of the War, into *their* Places who had been expelled for adhering to the King; and ſo they had no Title to ſit there, but what the counterfeit Great Seal had given them, without and againſt the King's Authority. It was thought theſe Men, with others who had been lawfully choſen, were willing and deſirous that the *Conceſſions* made by the late King at the Iſle of *Wight* might be accepted; which

Nor to know what Love or Service the ſecluded Members had for him.

in Truth did, with the Preſervation of the Name and Life of the King, near as much eſtabliſh a Republican Government, as was ſettled after his Murder; and becauſe they would inſiſt upon that, they were with Force and Violence excluded from the Houſe; without which that horrid Villany could never have been committed. Now what could the King reaſonably expect from theſe Mens readmiſſion into the Government, but that they would reſume their old Concluſions, and preſs him to conſent to his Father's Conceſſions.

THURSDAY *Feb.* 23.

The Kentiſh *Gentlemen diſcharg'd from Priſon.*

Publick Intelligence by Order of Parliament, No. 609.

Ordered, That Sir *William Man*, Sir *John Boys*, and Mr. *William Sumner* now in Priſon in *Dover-Caſtle*, and all other Perſons who ſtand committed only for tendring an Addreſs or Declaration for a free Parliament, be diſcharged of their Impriſonment.

The Militia to be ſettled.

Ordered, That a Committee be appointed to bring in an Act for ſettling the ſeveral Militias in the reſpective Counties of *England* and *Wales*.

Mr. Scot *to be no longer Secretary of State.*

Ordered, That the Vote conſtituting Mr. *Scot* Secretary of State be repealed, and be and is hereby vacated and made void.

The City advance Money.

And get their Militia into their own Hands.

A Report made from the Committee appointed to go into the City, that they had been with the Lord Mayor and Aldermen —— and that the City was ſo forward to expreſs their Affections to the Parliament, that notwithſtanding the great Decay of Trade and Poverty of the City, they did offer to advance 60000*l.* towards the preſent Supply of the Army and Navy —— A Speech made by Alderman *Fowke* in the Name of the Citizens — with a Petition that the Militia of *London* may be forthwith ſettled in the Hands of Citizens of known Integrity and Intereſt in the City; according to a Liſt of Commiſſioners given in.

Reſolved, That the Parliament doth approve of and agree to the Liſt of the Names of Perſons preſented to be Commiſſioners of the Militia of the City of *London*.

Mr. Speaker's Anſwer to the Petitioners.——The Parliament have commanded me for your good Affections and Actions to give you hearty Thanks, *&c.*

A Day of Thankſgiving for the happy Union of the Parliament.

Reſolved, That *Tueſday* next be ſet apart for a Day of *Thankſgiving* to the Lord, to be obſerved by the Parliament in *Margaret*'s Church *Weſtminſter*, for the happy Union of the Parliament to the Diſcharge of their Truſt.

Mr. Calamy *to preach.*

Ordered, That Mr. *Calamy* be deſired to carry on the Work of Thankſgiving at *Margaret*'s Church *Weſtminſter*, before the Parliament on *Tueſday* next.

The Gentlemen appointed to tell the Papers concerning Members for a Council of State, reported the Names following to have the greateſt Number of Voices, who being ſeverally put to the Queſtion, were reſolved upon to be of the Council of State.

The new Council of State, with General Monk *at the Head of them.*

Moſt of the other Members moderate and well affected.

Lord General *Monk*.

William Pierpoint, Eſq;
John Crew, Eſq;
Colonel *Roſſiter*.
Richard Knightley, Eſq;
Colonel *Popham*.
Colonel *Morley*.
Lord *Fairfax*.
Sir *Anthony Aſhley Cowper*.
Sir *Gilbert Gerard*.
Lord *St. John*.
Sir *John Temple*.
Colonel *George Thompſon*.
John Trevor, Eſq;
Sir *John Holland*.
Sir *John Potts*.

Lord *Widdrington*.
Sir *John Evelyn* of *Wilts*.
Sir *William Waller*.
Sir *Richard Onſlow*.
Sir *William Lewis*.
Colonel *Edward Mountague*.
Colonel *Edward Harley*.
Colonel *Richard Norton*.
Arthur Anneſley, Eſq;
Denzil Hollis, Eſq;
Colonel *John Birch*.
Sir *Harb. Grimſton*.
John Swinfen, Eſq;
John Weaver, Eſq;
Serjeant *Maynard*.

The King's Hopes revived.

And many made their Addreſſes to him.

Philips's Ch. II.

Skinner's *Life of* Monk.

Lord Clarendon's *Hiſtory Vol.* III. *Fol.* p. 566.

Moſt of them Men of Integrity, and well affected to Kingly Government. ——Moſt of them for their Character, and good Inclinations towards the King's Service, were accounted of the very Choice and Flower of the Aſſembly. When his Majeſty heard of theſe Things by ſeveral Expreſſes, who paſſed with much Freedom, and were every Day ſent by his Friends, who had recover'd their Courage to the full, and diſcerned that theſe excluded Members were principally admitted to prepare for the Calling a new Parliament, and to be ſure to make the Diſſolution of this unqueſtionable and certain; the King recover'd his Hopes again; which were every Day increaſed by the Addreſſes of many Men, who had never before applied themſelves to him: And many ſent to him for his Majeſty's Approbation and Leave to ſerve and ſit in the next Parliament.

Dr. Skinner's *Life of General* Monk, *p.* 246.

This brought up Mr. William Morrice *ſoon after Secretary of State.*

The Fame of reſtoring the ſecluded Members was quickly ſpread all over the Nation; and they who were already enter'd, diſpatch'd the ſpeedy Advice thereof to their Acquaintance that were abſent in the Countries, who accordingly haſten'd their Return into the Houſe. Among the reſt, Mr. *William Morrice* of *Devonſhire* came up to *London*, who being ally'd to the General, and alſo particularly recommended to him for his great Learning and Prudence, by his Brother Mr. *Nicholas Monk*, was retain'd with him as a domeſtick Friend in his Quarters at St. *James*'s, where he became an Inſtrument of very extraordinary Services.

Letter of Mr. Douglas *to Mr.* Sharp, *implying, that he knew the General's great Work was to bring in the King, or rather to bring down the Fanaticks.*

Woodrow's *Introduction, Vol.* I. *p.* 7.

Letter of Mr. *Douglas* from *Edinburgh* to Mr. *Sharp* in *London*, dated *Feb.* 23. acquainting him with the Receipt of his and the General's Letters, deſiring him to mind what he ſpoke about the Lords *Crawford* and *Lauderdale*, and promiſing to write about them to the General if need be. He adviſes Mr. *Sharp* to encourage the General in his great Work, for the Good of Religion, and Peace of the three Nations, through all the Difficulties he may meet with. He adds, You yourſelf know what have been my Thoughts from the Beginning of this Undertaking, which I have ſignified to himſelf, though I was ſparing to venture my Opinion in ticklish Matters, yet I looked upon him as called of God in a Streight, to put a Check to theſe who would have run down all our Intereſts.

FRIDAY *Feb.* 24.

Mr. Manton *is to aſſiſt Mr.* Calamy *in the publick Thankſgiving.*

Publick Intelligence, by Order of Parliament, N°.608.

Ordered, That Mr. *Manton* be deſired to be aſſiſting in carrying on the Work of Publick Thankſgiving before the Parliament, on *Tueſday* next, at *Margaret's* Church *Weſtminſter*, for the Union of the Parliament, and reſtoring the Members thereof to the Diſcharge of their Truſt.

They turn out Sheriffs and other Civil Officers.

And put in their Confidents.

Reſolved, That Colonel *Hutchinſon* be diſcharged from being Sheriff of *Nottinghamſhire*, and *John Reyner*, Eſq; be Sheriff in his Room. —— That Colonel *Crook* be diſcharged from being Sheriff of the County of *Oxford*. —— That *Edward Williams*, Eſq; be Sheriff for *Brecknock*. —— That Mr. *Molineux* be Sheriff for the County of *Lancaſter*. —— That Mr. *Bulſtrode* be diſcharged from being Commiſſioner for the Exciſe, and Mr. *Nath. Marton* be put in his Place. —— That Captain *Adam Baynes* be diſcharged from being a Commiſſioner for Appeals, and Captain *Stone* be put in his Place. —— That *Luke Robinſon*, Eſq; be diſcharged from being a Commiſſioner of Appeals, and Mr. *Scowen* be put in his Place. —— That Doctor *William Parker* be diſcharged from being a Commiſſioner of Appeals, and *Jervaſe Bennet*, Eſq; be put in his Place.

Reſolved, That a Bill be brought in on *Monday* next for the Diſſolving of the Parliament, and that a Committee do prepare and bring in the ſaid Bill accordingly.

A private Converſation between the General and his Chaplain.

Dr. Price, *Chaplain to Gen.* Monk; *his Hiſtory of the King's Reſtauration,* 8vo. *p.* 117.

The General went to Bed that Night, not late, but in a very good Humour. —— I came into his Chamber, and underſtood he was in Bed; ſo I was about to retire; but his Lady entertaining me with Diſcourſe, he perceived that I was in the Chamber, and ſo commanded me to his Bed-ſide; where I found him ſatisfied with what he had done, and pleaſant with me. I told him, I came (over and above my Duty of Attendance) to give him Thanks for his Day's Work.

The Chaplain for Biſhops.

The General thought the Temper of the Nation againſt them.

He anſwered me with great Courteſy of Words: *No, no, this is none of your Buſineſs; you but diſſemble with me: You come now for ſomewhat elſe, and I believe I know for what.* I humbly aſk'd him, what he could think I came for? *Sit down then* (ſays he) *and I'll tell you; You come for Biſhops.* —— So he detained me with ſerious Diſcourſe upon the Thing, that *he thought this could never be done; for not only their Lands are ſold* (ſays he) *but the Temper of the Nation is againſt them.* I told him, that as yet he could not ſee the Temper of the Nation; the Royal Party having judged it Prudence not to appear openly, or make any Addreſſes. But ſince he had mentioned it, I entreated him to grant me one Requeſt, which was, that he would not be drawn to engage againſt them. He pauſed a while, as his Manner was, and taking me by the Hand, *Well then* (ſaid he) *ſo much I will promiſe you, that I will not be engaged againſt Biſhops.* I thanked him, and kiſſing his Hand, added, That it was beſt to leave it to God's Providence, and the next Parliament, when we ſhould be able to diſcern the Temper of the Nation in Reference both to Church and State.

SATURDAY *Feb.* 25.

Monk *to be Lord General.*

Publick Intelligence by Authority of Parliament, 4to.

An Act conſtituting *George Monk*, Eſq; Captain General and Commander in Chief, under the Parliament, of all the Land Forces in *England*, *Scotland*, and *Ireland*.

And to have the Palace of Hampton-Court.

Report was made of a Bill for ſettling the Honour and Manor of *Hampton-Court* and other Lands upon General *George Monk* and his Heirs; which was this Day read the firſt Time.

A Change of the Commiſſioners of Cuſtoms.

Reſolved, That *William Love*, Alderman and Sheriff of *London*, upon his own Deſire and Requeſt be diſcharged from being one of the Commiſſioners for the Cuſtoms; and that *Edward Wingate*, Eſq; be in his Place.

Reſolved, That Colonel *John White* be diſcharged from being a Commiſſioner for the Cuſtoms, and Mr. *John Swinſen* be in his Place.

Reſolved, That Mr. *Harrington* be diſcharged from being one of the Commiſſioners for the Cuſtoms, and that Mr. *Samuel Vaſſal* be in his Place.

Others diſcharg'd from Impriſonment and Sequeſtration.

Ordered, That Major *Peter Brooke*, Colonel *Holland*, Colonel *Henry Brooke*, and Colonel *Charles White* be diſcharged of their Impriſonment; and that the Sequeſtrations of their Eſtates be ſuſpended.

Preachers for Thankſgiving.

Ib. *Publick Intelligence,* 4to.

The Lord Mayor, Aldermen, and Common-council intending to ſolemnize the Day of Thankſgiving on *Tueſday* next, Dr. *Reynolds* and Dr. *Gauden* are to preach before them.

A Tumult at St. Edmundſbury.

Information is brought of ſome Diſcontent ariſen in the Regiment of Colonel *Rich* about *Bury St. Edmund's* in *Suffolk*, upon Notice whereof the Lord *Ingoldſby* (who formerly commanded that Regiment of Horſe) is ordered by his Excellency, with ſix Troops of Horſe, and the Life-Guard, to march from hence with all Speed for the quieting of them.

A Reform of the Life-Guard.

Philips Ch. II. *p.* 713.

The Life-Guard had been lately in Defection with the reſt of the Troops under *Lambert*, and had not been muſtered ſince the Reſtauration of the Parliament. Therefore the General thought fit at this Time to model that Troop, and to give the Command thereof to Captain *Philip Howard*; making Mr. Robert

bert Harley his Lieutenant, and his Kinſman Mr. *Henry Monk* Cornet, who were ſo active, that in ſix Hours Time they diſplaced all of whom they had any Suſpicion, and filled up the Troop with honeſt and gallant Men, who immediately marched towards *Suffolk*, to execute the General's Orders upon Colonel *Rich*; but he having Notice of the marching of that Party towards him, retired privately, and the Regiment quietly received Colonel *Ingoldſby* to command them, who by the General's Appointment put out all ſuch Officers as were of froward and ſeditious Principles in Religion or Government.

Firſt ſitting of the new Council *of* State.

This *Saturday* Afternoon was the firſt Sitting of the new Council of State, his Excellency being preſent with them. They choſe Mr. *Anneſley* Lord *Preſident*, *John Ruſhworth* and *William Jeſop*, Eſquires, Clerks of the Council, *James Norfolke*, Eſq; Serjeant at Arms to attend the Council, and ſo proceeded to Buſineſs.

Publick Intelligence, by Order of Parliament, 4to.

Adviſed from *Briſtol Feb.* 25. That the Letter of his Excellency to the Soldiers in thoſe Parts, had given great Satiſfaction, and all reſt joyful, and reſolve to ſecure any Perſons who ſhall create Diſturbance, either in favour of *Charles Stuart* or any other pretended Authority, *&c.*

SUNDAY *Feb.* 26.

Diſaffected Perſons taken up.

On *Sabbath* Day the 26th of *February*, about Midnight, there was ſeized in *London* theſe following Perſons in their ſeveral Houſes, *viz.* Lieutenant Colonel *Kiffen*, Major *Mallery*, Captain *Hewling*, and Lieutenant *Loomes*, who were carried to the Guard at *Pauls*, and their Houſes being ſearched for Arms, many were found in them, *&c.* ſet at Liberty on *Wedneſday* following.

Mercur. Polit. 608.

The Preſbyterian Miniſters look'd upon the General as their Patron and Protector.

And now the Miniſters of the Preſbyterian Perſuaſion daily frequented St. *James's*; they were in a hopeful Expectation that all thoſe Sects who had ſupplanted them, would with little Difficulty be put under their Feet; that themſelves alone ſhould inherit the Bleſſing (the Church of *England* at that Time being below their Fear) for *Monk* was the Defender of their Faith, and had wreſted the Sword out of the Armies (their Enemies) Hands. And indeed he was their zealous Votary, for one Lord's Day he and his Lady went and communicated at Mr. *Calamy*'s Church; who afterward ſo far prevailed with him, that none were to preach before him, but ſuch only as he recommended.

Dr. Price's *Hiſtory of the Reſtaurat.* 8vo. *p.* 123.

Seeing he and his Lady were in Communion with Mr. Calamy.

MONDAY *Feb.* 27.

Several of the old Royaliſts were brought out of Priſons.

Ordered, That the Sequeſtrations of the Eſtates of *Robert Pierpoint* be ſuſpended.

And had their Sequeſtrations taken off.

Ordered, That *Erneſtus Biron* and Mr. *Malcolm Smith* Priſoners in the *Gatehouſe* be diſcharged, and the Sequeſtration of their Eſtates ſuſpended.

Ordered, That *William Cork*, *Timothy Cork*, *Michael Bret*, junior, Sir *Thomas Middleton*, and *Thomas Middleton* his Son, and the other Perſons who were taken upon Surrender of *Chirk Caſtle*, have their Liberty, and the Sequeſtrations of their Eſtates be ſuſpended. —— That the Sequeſtrations of the Eſtates of Mr. *Thomas Fanſhaw* and Sir *Thomas Leventhorp* be ſuſpended. —— That the Lord *Killmurry* and his Brother, Mr. *Thomas Nedham*, Mr. *Sperton*, and Mr. *Rainald Lacy* be diſcharged of their Impriſonment, and the Sequeſtration of their Eſtates ſuſpended. —— That Sir *John Seymour*, a Member of Parliament, be diſcharged of his Impriſonment, and every other Member of Parliament reſtrained by Colonel *Okey*.

Mr. Speaker Lenthall *rewarded.*

Reſolved, That *William Lenthall* Speaker of the Parliament be and is hereby conſtituted Chamberlain of *Cheſter*, and Chancellour of the County Palatine of *Lancaſter*. —— And that an Act be brought in for reviving the Juriſdiction of *Cheſter* and *Lancaſter*.

Thompſon *and* Thurloe *made Secretaries of State.*

Upon a Report from the Council of State, the Houſe reſolved, That *John Thompſon*, Eſq; be one of the Secretaries of State, and *John Thurloe*, Eſq; another.

Hampton-Court *to General* Monk, *and the Hannaper-Office to his Brother* Clarges.

A Bill for ſettling the Honours and Manors of *Hampton-Court*, and other Lands upon his Excellency *George Monk* and his Heirs, was read the ſecond Time and committed. —— To conſider how the Title of the Hamper-Office ſtands; and if they find the Title to be clear in the State, that the ſame be conferred on Dr. *Clarges*.

A Bill to diſſolve the Parliament.

A Bill for diſſolving this preſent Parliament was read the firſt Time, and ordered a ſecond Reading on *Wedneſday* next.

The Officers ſent away to their ſeveral Poſts.

By the Parliament, a Proclamation, requiring all Officers of the Army continuing about the Town, to repair to their reſpective Charges, and not to depart from them without ſpecial Order from the Lord General. —— Thoſe of the former Members who ſtay'd in the Houſe after the Admiſſion of the ſecluded Members, that they might engage the General againſt the King, promoted the *Act for ſettling of Hampton-Court*, with all the Parks, and ſome other Lands upon him and his Heirs for ever; which ſo troubled him, that he uſed all the Friends he had to divert it; and at laſt an Expedient was found out, by giving him, by *Act of Parliament*, a Preſent of twenty thouſand Pounds in Money, and the Cuſtody or Stewardſhip of that Houſe and the Parks for his Life. They alſo conferred upon Commiſſary *Clarges* the Hamper-Office.

Philips's Ch. II. *p.* 714.

The Offer of Hampton-Court *declin'd by the General, as a Snare laid for him.*

TUESDAY *Feb.* 28.

Complaint of Mr. Douglas *for loading* Preſbytery *with the Epithet of* Rigid.

An Anſwer of Mr. *Douglaſs* to Mr. *Sharp* in *London*, dated *Edinburgh February* 28, 1660. ſignifying, That he may be ſure it ſoundeth harſh in the Ears of all honeſt and underſtanding Men, to hear Preſbytery the Ordinance of Jeſus Chriſt reflected upon by the Epithet of *Rigidity*. We confeſs (adds he) *Rigidity*

Woodrow's *Introduction to the Hiſtory of* Scotland, *p.* 8.

dity may be the Fault of Men, and may be the Fault of thoſe among ourſelves, who weakened the Unity and Authority of this Church: But the Faults of Men ought not to be charged upon the *Ordinance of God*, &c.

See March 1.

The Day of Thankſgiving obſerved.

This Day was the Solemnity of publick Thankſgiving. Before the Parliament at St. *Margaret's Weſtminſter*, preached Mr. *Calamy* and Mr. *Manton*. In *London* at *Paul's* there preached before the Lord General, the Lord-Mayor, &c. Dr. *Reynolds* and Dr. *Gauden*. After Sermon his Excellency the Lord General was nobly entertained at Dinner at *Grocer's* Hall, with all the Marks of Honour and Affection, by that Company.

Mercur. Polit. *by Order of Parliament*, 4to. No. 608.

The next Day, the Lord-Mayor, Aldermen, and Common-council ſate at *Guild-hall*, and ordered their Thanks to be returned to Dr. *Reynolds* and Dr. *Gauden*, deſiring them to print their Sermons.

Ordered, That the Thanks of this Houſe be given unto Mr. *Calamy* for his great Pains taken Yeſterday in *Margaret's* Church *Weſtminſter*, in carrying on the Work of Thankſgiving for the Union of the Parliament, and reſtoring the Members of Parliament to the Diſcharge of their Truſt: And that he be deſired to print his Sermon. —— The like for Mr. *Manton*.

Dr. Reynolds's *Sermon.*

The Wall and Glory of Jeruſalem: In a Sermon preached in St. *Paul's* Church, *London*. Before the Right Honourable the Lord Mayor, Lord General, Aldermen, Common-council and Companies of the Honourable City of *London*, *February* 28. 1659. Being a Day of ſolemn Thankſgiving unto God for reſtoring the Parliament and Common-council, and for preſerving the City. By *Edward Reynolds*, D. D.

London, *for* Geo. Thompſon, 1660. 4to.

Text, *Zech.* ii. 5. *For I, ſaith the Lord, will be unto her a Wall of Fire round about, and will be the Glory in the midſt of her.*

—— You have great Reaſon to bleſs the Lord, and to make your Boaſt of him all the Day long, as for remoter Mercies which you muſt not forget, ſo for thoſe ſignal Mercies for the Celebration whereof you are met together at this Time.

Bewailing the ſad Eſtate of the Nation.

What a Deluge of Confuſion theſe poor Nations were running into! How deep the Diſcontents of the People: How ready the Tinder of unſatisfied Spirits in all Parts of the Nation to take Fire and break out into a Flame! In what Danger the Function of a learned and orthodox Miniſtry, and the Maintenance thereof, was to be devoured! How deſperately the Ordinances were deſpiſed, the Truths of Religion rejected! What dangerous Divulſions daily more and more made from the Unity of the Church of God amongſt us! How near we were brought to the Brow of the Precipice! It is now our Comfort that we can with Thankfulneſs recount, as ſurviving ſo great Dangers, as well as with Sorrow bewail our Expoſedneſs unto them..

Acknowledging great Deliverances.

How ſhould our Hearts be enlarged, and our Mouths filled, and our Lives acted with the Praiſes of the Lord! What Memorials and Monuments, and *Ebenezers* ſhould we every where erect of thoſe Wonders, and *terrible Things which we looked not for*, which the Lord hath wrought for us in a kind of Parallel and Proportion to thoſe which he wrought for *Iſrael* at the *Red Sea?*

That then, when Force after Force, and Breach after Breach, had been made upon the ſolemn Conventions of the Nations, and the ancient Honour of the Engliſh Parliaments had been raviſhed and proſtituted to the Will and Paſſions of their own Servants, when the Licentiouſneſs of the Times made way for Men of corrupt Principles and daring Confidence, *tantum non*, to ſpit in the Face of Magiſtracy and Miniſtry, and all Sobriety of Judgment amongſt us; then for the Lord to ſtir up the Spirits of all the People of the Land as one Man, ſolemnly to own their native Liberties, and with united Affections to implore the Vindication of them; then for the Lord to awaken an honourable Inſtrument to aſſert the Privileges and Dignities of conculcated Parliaments, and to reſtore the many grave and eminent Members thereof to their long-interrupted Right, and to the Adminiſtration of their Truſt again: To ſtand by this famous City, who had chearfully with their Treaſures, their Swords, their Lives, their Counſels, aided and aſſerted the Publick Engagements: That then when your Hearts were ready to ſink at the demoliſhing of your City Gates, immediately they ſhould be revived with the opening of your Parliament Gates, that thoſe worthy Patriots, Lovers of Truth and Righteouſneſs might enter in; as we ought with great Love and Honour to reſpect the Inſtrument, ſo ought we to aſcribe the whole Glory unto God alone, *who only doth wondrous Things*, at whoſe Preſence *the Mountains have flowed down and become a Plain.* —— Who, if *we follow on to know the Lord*, if we provoke him not by murmuring againſt Inſtruments, or by deifying of them, but ſecond their Endeavours with our Prayers, and God's Mercies with our Praiſes, will perfect what he hath begun: And as he hath laid the Foundation, will ſo conſummate the whole Structure of our Settlement, that we ſhall at laſt bring forth the head Stone thereof, with ſhouting and Acclamations, crying *Grace, Grace unto it.*

Pſal. lxxii. 18.
Iſa. lxiv. 1.

And by bringing forth the head Stone, *ſeeming to allude to the Hopes of reſtoring the* King.

Zech. iv. 7.

Dr. Gauden's *Sermon.*

ΚΑΚΟΥΡΓΟΙ, ſive *Medicaſtri. Slight Healings of publick Hurts:* Set forth in a Sermon preached in St. *Paul's* Cathedral before the Lord Mayor, Lord General, Aldermen, &c. of the City of *London*, the 28th of *February* 1659. being a Day of ſolemn Thankſgiving unto God for reſtoring of the ſecluded Members of Parliament to the Houſe of Commons, and for preſerving the City, as a Door of Hope thereby opened to the Fullneſs and Freedom of future Parliaments, the moſt probable Means under God, for healing the Hurts, and recovering the Health

London, *for* Andr. Crook, 1660. 4to.

Health of theſe three Britiſh Kingdoms. By JOHN GAUDEN. Wherein is ſomewhat added above what was preached.

Order of Common Council 29 *Feb.* 1659. for Thanks, and Deſire of Printing and Publiſhing.

Text. Jerem. viii. 11. *For they have healed the Hurt of the Daughter of my People ſlightly, ſaying Peace, Peace, when there is no Peace.*

The Delay of the Nation's Cure would expoſe us to Foreign Invaſion *and* Romiſh Superſtition.

P. 8. Every Day's Delay of our Cure is a chargeable, uncharitable, and painful Deluſion to the Nation, threatning ſuch a Conſumption of Spirits, and ſuch Debilitation of the Nation's Strength, and Eſtate (beſides the debaſing of its Honour and Reputation) as muſt neceſſarily at laſt betray us, with our Poſterity, with our Eſtates, Laws, Liberties, and Lives, yea with our Religion (which ought to be dearer to us, as it was to our Forefathers, than our Lives and Eſtates) to that *Foreign Invaſion* and *Romiſh Superſtition*, which is τὸ ζητούμενον, the great Deſign of the Jeſuitick Agitation, to which are ſubſervient all the *Fanatick Factions.*

The Preacher openly declares for Monarchy *and* Epiſcopacy.

P. 65. I believe the Peers and Gentry of *England*, lived much more freely, amply and magnificently, though Subjects under one *Sovereign*, than the beſt *Heres* or Burgomaſters do among the Low-Countrey Men or Swiſſes: And ſo did the Clergy of *England* under excellent *Biſhops* beyond what they ever will under the Rigour of others, who have their *Horns*, though they endure no *Head:* The little Finger of rigid *Preſbytery* hath been heavier than the Loyns of moderate *Epiſcopacy.*

An Epiſtle Ded. of this Sermon, to the Right Honourable *Thomas Alleyn* Lord Mayor, *&c.*

A Door of Hope *opened by General* Monk, *who cannot deceive good Men without deſtroying himſelf.*

——All our Lives, Liberties, Honours and Eſtates have for our Sins been long engaged in a Tempeſt of War, and Sea of Blood; nor have they been able to make any fair Port, or happy Haven theſe many Years, ſince they loſt their Pilot and Compaſs, their King and Parliaments, by the various Euroclydons of Mens Paſſions, Luſts and Intereſts; which have toſſed them to and fro with every Wind, and made great Waſte of all that is precious for Religion, Juſtice and Honour, beſides Eſtates and Lives of Men in the three Kingdoms, threatening all with ſpeedy and utter Shipwrack by foreign Invaſion, or an everlaſting Storm by domeſtick Confuſions, until the unexpected and undiſcerned Providence of God began to open to your and your Countries Prayers ſome *Door of Hope*, by the prudent, valiant and ſucceſsful Conduct of the preſent Lord General *Monk*, from whom all good Men expect all good Things; nor can he deceive them without deceiving and deſtroying himſelf and his Country. —— Never Age had fouler Humours, or prouder Tumours, more felt, and more painful, more hard and leſs mollified. Theſe I would help to cure, that ſo we might recover publick Health, together with our Wits and Reaſon, our Laws and Religion, our good Confidence and Government; all which we have loſt, ſince we loſt our Heads in Church and State, our full and free Parliaments, conſiſting of KING, LORDS and COMMONS, in which the Soul and Life, the Honour and Happineſs of theſe Nations are bound up.

A Letter from Chancellour Hyde *to Dr.* John Barwick, *dated* Bruſſels *March* 8. 1660. *N. S.*

Engliſh Life of Dr. John Barwick, 8vo. *Append.* No. xxvi.

Sir,

Letter of Mr. Chanc. Hyde *at* Bruſſels *to Mr.* Barwick *at* London.

He believes there is no Art of decyphering Letters well written.

In the King's Letters decyphered by Mr. Wallis, *much was left in Cypher.*

My laſt to you was of the 20th of the laſt Month; not having dared ſince to venture any Letter by the Poſt, upon the Alarm I had of their having gotten a Copy of my Cypher with Mr. *Rumbald.* I have ſince that Time received three from you, one of the 7th, another of the 9th, and another of the 13th; and the King had, to every one of thoſe, one to him of the ſame Date; and I ſee you are very apprehenſive of the ſame Miſchief by the decyphering our Letters, which you impute to Art, as you have great Reaſon to do, if your Letters and others have been decyphered, as well as Mr. *Rumbalds.* I confeſs to you, as I am ſure no Copy could be gotten of any of my Cyphers from hence, ſo I did not think it probable, that they could be got on your Side the Water. But I was as confident till you tell me you believe it, that the Devil himſelf cannot decypher a Letter that is well written, or find that 100 ſtands for Sir *H. Vane.* I have heard of many of the Pretenders to that Skill, and have ſpoken with ſome of them; but have found them all to be Mountebanks: Nor did I ever hear, that more of the King's Letters that were found at *Naſeby*, than thoſe which they found decypher'd, or found the Cyphers in which they were writ, were decypher'd. And I very well remember, that in the Volume they publiſhed there was much left in Cypher, which could not be underſtood; and which I believe they would have explained, if it had been in their Power: But you can eaſily ſatisfy your ſelf in this Point, if you either make a Cypher your ſelf, or write half a Score Lines out of ſeveral other Cyphers, and ſend them to the Artiſt: And you will then be convinced your ſelf, and be able to convince others; and then it will be to no purpoſe to traffick any more in thoſe Commodities. In the mean Time we muſt look out the ſafeſt Way for Conveyances: And truly I do not find, that many of mine have miſcarryed: And I have perſuaded Mr. *Wright* to uſe the Conveyance by my Lady Abbeſs, which brings many other Letters very exactly to me. I hope you have receiv'd long ſince the King's Letter to my Lord of *Derby*. You may aſſure Sir *Thomas Middleton*, that the Commander in Chief for *South Wales*, is left to be choſen by the Commiſſioners, as in moſt other Counties; and if Mr.

The beſt Conveyance of Letters thro' the Hands of the Lady Abbeſs.

February 1659-60.

The King's Hopes still in his old Friends, Lord Derby, *Sir* Thomas Middleton, Lahorne, *&c.*

Nothing done in the Buſineſs of the Church, *i. e. in the Conſecration of new Biſhops.*

Biſhop Prideaux.

Mr. *Mounſell* hath thoſe Affections, which many believe him to have; it is very probable, he will be choſen: For we have not heard from *Laborne* of late Years; though the King believes well of him, and would be very glad that he appeared. I hope by this Time you have ſpoken with Mr. *Alleſtry*; and I can add nothing to what hath been already ſo often ſaid in that Affair, but my hearty Sorrow, that nothing is yet done in it, and whoever the Objecter was, the King will not do him ſo much Credit, as to make any Alteration in his Nomination: And the Objecter muſt be of Age to remember, that he who was laſt Biſhop of *Worceſter* was never Biſhop of any other Place. You have indeed too much Reaſon to doubt, that he who makes thoſe Scruples, will never do any thing he ſhould do. I would be very glad you would tell me who it is.

It was the Biſhop of Oxford, *who had fram'd I know not what Excuſes, and thoſe very frivolous to hinder the Work, raiſing little triſling Objections againſt the incomparable Dr.* Hammond, *nominated by his Majeſty to the Biſhoprick of* Worceſter, *as tho' it had been contrary to the Practice of all Ages, to promote any one immediately from the Degree of a Presbyter to ſo noble a See.* Life of Dr. *John* Bartwick, Engl. 8vo. *p.* 241.

The Biſhop of Oxford *had then an Eye upon* Worceſter *which he afterwards obtain'd.*

The King had yet no Advice of General Monk's *Intentions.*

Sir Henry Cholmley *of* Yorkſhire.

More Enquiry after Toby Wickham.

I hope you have received the King's Letter for *Redman*, which was ſent with others by an Expreſs; ſo that I cannot fear the Miſcarriage. As *Monk*'s Proceeding hath been very myſterious throughout; ſo nothing is more wonderful, than the Secrecy of all, that hath been tranſacted in *Scotland*; of all which Intrigue the King knows no more, than he doth of his preſent Intentions; nor hath any Expreſs been diſpatched from *Scotland* to the King, to give him any Account of what they demanded, or the other promiſed, therefore the King deſires you would uſe the beſt Means you can, to inform yourſelf of all the Particulars. His Majeſty is abundantly pleaſed with the Account you give him of your Friend, upon whoſe Affection he depends; as likewiſe upon his Diſcretion to proceed in that Method and Pace, he finds moſt convenient, who can beſt judge of his Nature, and how he is to be approach'd; and when it is ſeaſonable, he will ſhew him the King's Letter to him, and may aſſure him, that he cannot be diſappointed in any Expectation, he ſhall entertain of the King's Kindneſs. You receive herewith a Letter from the King to Sir *Henry Cholmeley*, which you will deſire his Nephew to ſend to him; and you may aſſure Mr. *Cholmeley* of the King's great Kindneſs to him, and of the Senſe he hath of the many Services he hath done him. It would be great Pity, that the Buſineſs of *Yorkſhire* ſhould be diſturbed by any Factions and Emulations amongſt themſelves, how good ſoever their Intentions are. It is long ſince I aſked you in a Letter ſomewhat concerning *Toby Wickham*; and if you are acquainted with him, I would be glad.' I aſked you where he is, and what he doth: I preſume Mr. *Cholmeley* knows all that concerns him.

The laſt Expreſs brought the King more Hopes of General Monk's *coming in to the Royal Intereſt.*

Tho' a new Parliament did not ſeem the right Way.

This hath been written theſe two Days: And I meant not to have made any Addition; but the Expreſs is juſt now arriv'd with the great News, who likewiſe brings your Letter of the twenty firſt, who gives the King great Hope that *Monk* is better diſpoſed and reſolved, than he yet avows: However, the Buſineſs is in a good Way; and he will by Degrees be brought to it; if he had not rather others ſhould have the Glory of ſuch an Action than himſelf: But methinks, this calling another Parliament is the fartheſt Way about, and I believe not eaſy to be practiſed. I pray cauſe the Incloſed to be delivered to Mr. *Cholmeley*. God ſend us a good Meeting, and me Opportunities to ſerve you as, Sir,

Your moſt Affectionate Servant,

Received *March* 6. Hyde.

Wednesday *Feb.* 29.

A Committee for Religion and ſettling the Miniſtry.

Ordered, That it be referred to a Committee to conſider of ſettling of *Miniſters*, and of all Matters concerning *Religion* and the *Confeſſion* of *Faith*, and preſent their Opinions to the Parliament what is fit to be done therein. —— And to conſider of ſuch Miniſters as are in Livings upon *Sequeſtrations*, and of Miniſters ſequeſtred, and to examine the Buſineſs touching ſuch Miniſters in *Wales* as have been put out of their Livings, and ſtate Matter of Fact, and report it to the Parliament.

Publ. Intellig. by Order of Parliament, 4to.

Acts in favour of the City of London.

An Act for ſecuring the Re-payment of ſuch Sums of Money as ſhall be advanced by the Lord-Mayor, Aldermen, and Commons of the City of *London*, was read the firſt and ſecond Time, and committed.

An Act for ſettling the Militia of the City of *London* and Liberties thereof read and committed.

A Bill for ſettling the Militia of the ſeveral Counties was read and committed.

A Bill for declaring this preſent Parliament to be diſſolved, read the ſecond Time and committed.

The People begin to riſe for the King.

Adviſed from *Bury St. Edmund*'s, that a printed Proclamation had been ſet up in the Market-place in the Name of *Charles Stuart* of a dangerous Conſequence: And that at *Newmarket* the rude Multitude made Bonfires, and threatned to beat the Soldiers out of Town, and to declare for *Charles*; but more Forces coming to them, they quenched both their Bonfires and their Fury.

Publ. Intellig. by Order of Parliament, 4to.

Col. Overton *at* Hull *in a pannick Fear of the King's Return.*

He himſelf a fifth Monarchy Man.

Colonel *Overton* at *Hull* fell into his Fits of Mutiny and Diſtraction; who being a zealous Bigot of the Fifth Monarchy, and confident of the Strength of the Place had diſperſed ſeveral Copies of a ſeditious Letter among the Officers and Regiments in the *North* [that having received Intimation from private Hands, that the abandoned Intereſt of *Charles Stuart* doth ſeem ſo to ſhine in the Face of publick Tranſactions, that many Jealouſies and Diſſatisfactions were created amongſt their Brethren in the Army, who remained faithful to the *true Cauſe*; God had determined with Victory againſt all monarchical Intereſts. —Which publick Cauſe they were reſolved to aſſert and maintain, as the Fruits of their Blood,

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 249. Philips's Ch II. *p.* 713. *dated* 28. Feb 1659. *See the General's Anſwer,* ib. 714

Blood, the Nation's Treaſure, and the Prayers of the People of God, againſt any Deſign whatſoever which threatened the Ruin of their civil and religious Rights] one whereof was ſent up by the General, by Colonel *Fairfax* then Governour of *York*. General *Monk* was not ſo much concerned about the Danger of the Man, as the Quality of the Place he held, and therefore acquainted the Council of State with theſe Practices and Letters; who together with the General ſent down Colonel *Alured* and Major *Smith* with their Letters, commanding him upon the Receipt thereof, to attend them forthwith at *London*, and there to give them an Account of his Fears and Jealouſies. *Overton* found himſelf ſurpriſed much ſooner than he expected, ſo that he was enforced to ſubmit and deliver up the Garriſon; a Place of impregnable Defence and Strength — which the General committed to Colonel *Fairfax*.

Sent for up to London.

Some Books and Papers publiſhed within this Month of February, 1659.

Dr. Mayer's *Commentary.*

A Commentary upon the holy Writings of Job, David, and Solomon, that is theſe five, *Job*, *Pſalms*, *Proverbs*, *Eccleſiaſtes*, and the *Song of Songs*: Wherein the divers Tranſlations and Expoſitions of all the moſt famous Commentators, both ancient and modern, are propounded, examined, and cenſured: And the Texts from the Original much illuſtrated. By *John Mayer*, D. D.

London, *ſold by* Thomas Parkhurſt, 1659.

Privilege of Parliament.

A Copy of the Preſentment and Indictment found and exhibited by the Grand Jury of *Middleſex*, on the laſt Day of *Hilary* Term, 1659. againſt Colonel *Matthew Alured*, Colonel *John Okey*, and others, for aſſaulting and keeping Sir *Gilbert Gerard* and other Members by Force of Arms out of the Commons Houſe of Parliament, on *December* 27, 1659. By *William Prynne*, Eſq;

London, 1660. 4to.

Hiſtory of the Abdication of the Queen of Sweden.

The Hiſtory of the ſacred and royal Majeſty of *Chriſtina Alleſſandra*, Queen of *Sweden*, with the Reaſons of her quitting the Government of her Kingdom. As alſo a Relation of the ſeveral Entertainments given her by divers Princes in her Journey to *Rome*, with her magnificent Reception into that City.

Sold by John Martin *in* St. Paul's Church Yard.

Life of Oliver Cromwell.

The perfect Politician: Or a View of the Life and Actions of *O. Cromwell*, with his Character: And a Catalogue of Honours conferred by him on ſeveral Perſons.

London, *ſold by* Will. Roybould, 1660. 12o.

Funeral Sermon for Mr. Jacombe *by Mr.* Patrick.

Divine Arithmetick: Or the right Art of numbering our Days. Being a Sermon preached *June* 17, 1659. at the Funerals of Mr. *Samuel Jacombe*, B. D. Miniſter of the Goſpel at St. *Mary Woolnoth* in *Lombard-ſtreet*, and lately Fellow of Queen's College in *Cambridge*. By *Simon Patrick*, B. D. Miniſter of the Goſpel at *Batterſea* in *Surrey*.

Epiſt. Ded. To my worthy Friend Mr. *Thomas Jacomb*, Miniſter of the Goſpel at St. *Martin*'s *Ludgate*, dated *June* 28, 1659.

Another Epiſtle. To the right worſhipful *Thomas Viner*, Alderman of the City of *London*, and the reſt of the Inhabitants of *Mary Woolnoth*, *London*, dated *June* 23, 1659.

London, *for* Francis Tyton, 1659. 4to.

The Heart's Eaſe: Or a Remedy againſt all Troubles. To which is added, A conſolatory Diſcourſe againſt the Loſs of our Friends, and thoſe that are dear unto us. Both by *Simon Patrick*, B. D. Miniſter of God's Word at *Batterſea* in *Surrey*. —— The ſame Author hath alſo two other Books; the one upon the Sacrament of Baptiſm, the other on the Lord's-Supper.

Both ſold by Francis Tyton, *at the Three Daggers in* Fleetſtreet, 1660.

Funeral Sermon for Mrs. Corbet, *by Dr.* Henry Wilkinſon.

The Hope of Glory: Or Chriſt's In-dwelling in true Believers is an evident Demonſtration of their Hope and Glory. As it was ſet forth in a Sermon at *Haſely* in the County of *Oxford*, *March* 5, 1656. at the Funeral of that eminently religious Gentlewoman Mrs. *Margaret Corbet*, late Wife to the reverend and learned Dr. *Edward Corbet*, Paſtor of *Haſely*. By *Henry Wilkinſon*, D. D. Principal of *Magdalen-Hall*, *Oxon*. The ſecond Edition corrected.

Oxford, *by* A. Litchfield, 1660. 4to.

Sermons of Mr. Andrew Gray *of* Glaſgow.

The Myſtery of Faith opened in ſeveral Sermons: Wherein the Nature, Excellency, and Uſefulneſs of that noble Grace is much cleared, and the Practice thereof moſt powerfully preſſed. With three Sermons, two of the great Salvation, and one concerning Death. By that pious and painful Servant of Chriſt Mr. *Andrew Gray*, late Miniſter of the Goſpel in *Glaſgow*.

Sold by T. Johnſon, 1659.

Mr. Swinnock *of Regeneration.*

The Door of Salvation opened by the Key of Regeneration: Or a Treatiſe containing the Nature, Neceſſity, Marks, and Means of Regeneration; as alſo the Duty of the Regenerate. By *George Swinnocke*, A. M. and Paſtor of *Rickmerſworth* in *Hartfordſhire*.

Sold by Tho. Parkhurſt, 1659.

Alluſion to the King and his Brothers in Exile

The Flower of Fidelity: Relating exactly the various Adventures of three foreign Princes, intermixed with variety of Letters and pleaſant Sonnets. By *John Reynolds* of *Exon.* Merchant, Author of that excellent Hiſtory, entituled, *God's Revenge againſt Murther*.

Sold by Rob. Hall-home *at the Turk's-head in* Cornhill, 1660.

Application to the Regicides

ΑΝΘΡΩΠΟΚΤΟΝΟΥ ΤΑΡΩΣ: Or the bloody and deceitful Man's Fall. Wherein the Pourtraitures of Murderers and Hypocrites are lively repreſented, their fatal Fall is certainly foreſhewed, and their unfeigned Repentance is vehemently entreated by *J. B.*

Sold by Rob. Horne, 1660.

A bold Sermon for the King

A Receipt for the State-Palſie: Or a Direction for the ſettling the Government of the Nation. Delivered in a Sermon upon the *Proverbs*, Chap. xxv. *ver.* 5. *Take away the Wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſs.*

Sold by Henry Morſlock *at the Phœnix in* Paul's Church Yard, 1660

Againſt Ignorance.

Two Exhortations; the one to Catechizing, the other againſt Popery. By the Miniſters of *London* to their reſpective Congregations.

Sold by Sam. Gellibrand, *in* Paul's Church Yard, 1660. 4to.

Dr Gauden's *mournful State of the Church.*

Eccleſiæ Anglicanæ Suſpiria. The Tears, Sighs, Complaints, and Prayers of the Church of *England*: Setting forth her former Conſtitution, compared with her

By R. Royſton *Fol.* 1659.

her preſent Condition. Alſo the viſible Cauſes, and probable Cures of the Diſtempers. In four Books. By *John Gauden*, D. D. Preacher at the *Temple*.

Mr. Creed's *Defence of Dr.* Hammond.

Sold by R. Royſton, 1660. *See* June 1660.

The Refuter refuted: Or Dr. HAMMOND'S Ἐκτενέστερον defended againſt the impertinent Cavils of Mr. HENRY JEANES, Miniſter of God's Word at *Chedroy* in *Somerſetſhire*. By *William Creed*, B. D. ſome Time Fellow of St. *John*'s College, *Oxon.* and now Rector of *Eaſt Codford* in *Wiltſhire*.

Mr. Crofton *of proſpering Prophaneneſs.*

London, *ſold by* Tho. Parkhurſt, 1659.

Fælix Scelus: Querela Piorum: Auſcultatio Divina. Or proſpering Prophaneneſs provoking holy Conference, and God's Attention. In which you have the happy Eſtate of the Wicked, the holy Exerciſe of the Godly, the Hazard and Event of both. Now publiſhed to the Counſel and Confirmation of the Godly, and check of the falſe Surmiſes and Reports of the Wicked. By *Zach. Crofton*.

Mr. Prynne *againſt the Good Old Cauſe.*

Printed in the Year 1659. 4to. *p.* 18.

The Republicans and others ſpurious GOOD OLD CAUSE, briefly and truly anatomiz'd. To preſerve our native Country, Kingdom, legal Government, Church, Parliaments, Laws, Liberties, Privileges of Parliament, and Proteſtant Religion from Ruin, Scandal, and perpetual Infamy; to reform, reclaim all Jeſuit-ridden ſeduced Republicans, Officers, Soldiers, Sectaries, heretofore or now engaged in the Proſecution of this miſ-intituled *Good Old Cauſe* from any future Purſuit thereof, and engage them for ever to abominate it, as apparently tending to publick Ruin, their own temporal and eternal Condemnation, Infamy, our religious Reproach in preſent and ſucceeding Ages. By *William Prynne*, Eſq; a Bencher of *Lincolns-Inn*.

Mr. Durham's *Life of Dr.* Harris.

See Athen. Oxon. II. *Col.* 145. London, 1660. 8vo. *See* Athen. Oxon. *Vol.* II. *Col.* 580.

The Life and Death of that judicious Divine and accompliſhed Preacher *Robert Harris*, D. D. late Preſident of *Trinity* College in *Oxon*. Publiſhed at the earneſt Requeſt of many, for the Satisfaction of ſome, for the Silencing of others, and for the Imitation of all. By *W. D.* his dear Friend and Kinſman, [i. e. *William Durham*].

Mr. J. Milton *againſt Monarchy.*

Sold by John Bartlet, *&c.* *Sold by* Livewell Chapman *at the Crown in* Popes-head Alley.

Speculum Politiæ: Or *England*'s Mirrour. Being a Looking-glaſs for the Body Politick of this Nation. The ready and eaſy Way to eſtabliſh a free Commonwealth, and the Excellence thereof compared with the Inconveniencies and Dangers of re-admitting Kingſhip in this Nation. The Author *J. M.* [i. e. *John Milton*].

State of Ireland.

London. *ſold by* John Martin, *&c.* *See* Athen. Oxon. II. *Col.* 611.

Reflections upon ſome Perſons and Things in *Ireland*, by Letters to and from Dr. *Petty*, with Sir *Hierome Zancby*'s Speech in Parliament. By *William Petty*, M. D.

Againſt the Quakers. See their Madneſs in going naked and pretending to work Miracles, as confeſſed by George Fox *in his Journal*, &c. *See* Francis Bugg's *brief Hiſtory of Quakeriſm*, 8vo. *p.* 15, *&c.* 20, *&c.*

Printed at Oxon, 1660. 4to. *See* Athen. Oxon. *Vol.* II. *Col.* 180.

The *Quaker*'s Reply manifeſted to be Railing: Or a Purſuance of thoſe by the Light of the Scriptures, who through their dark Imaginations would evade the Truth. By *William Fiennes*, Viſcount *Say* and *Seale*. —— This was a Defence of his former Book, intituled, Folly and Madneſs made manifeſt: Or ſome Things written to ſhew, how contrary to the Word of God and Practice of the Saints in the Old and New Teſtament, the Doctrines and Practices of the *Quakers* are, *&c.*

The Quaker's Meſſage to the Powers in being.

Oxon. 1659. 4to.

This was writ in 1659. *by* Edward Burroughs, *and reprinted in* 1672. *by the Order and Approbation of* George Whitehead *and others.* *Bugg's* brief Hiſt. of Quakeriſm, *p.* 30.

A Meſſage to the preſent Rulers of *England*, whether Committee of Safety, Council of Officers, or others, delivered unto them by an Ambaſſadour from the only right Heir of the Government, whoſe Right alone it is to rule, and by ſpecial Authority from him that is ſent unto them.

To keep out the King would atone for the Murder of his royal Father.

To take away Tythes, *and put down the Men called Miniſters.*

My Maſter is a high and mighty and powerful Prince, and very honourable. Fear and Subjection belongs to him alone, *&c.* Though ſome of you preſent Rulers be looked upon as great Traitors and Tyrants (in cutting off the King's Head, and extirpating Epiſcopacy) the Lord doth not account as Men. Theſe Things muſt needs have come to paſs for the Furtherance of the Kingdom of Jeſus Chriſt, and if you were but faithful to what the Lord requires of you, what you have done to them in the *Murther* aforeſaid, ſhould not be reckoned *Account* againſt you, neither by God nor good Men. Let all forced Maintenance to Miniſters, as *Tythes*, be ſpeedily taken away, and let juſt Men, and righteous Men, and meek Men have the Power and Judgment committed to them to determine Things between Man and Man. Down with all that judge for Rewards, and away with all hireling Rulers that execute the Law for Money: And as for the Men called *Miniſters*, the Way of their ſetting up, ſending forth, and Maintenance are the greateſt Oppreſſion in the Nation, they are the woful Cauſe of the Nation's groaning, their Iniquities cry for Vengeance, for they are full, they are full, and God's eternal Vengeance is their next Reward from the eternal God, *&c.*

An Enthuſiaſtick Rant of Blaſphemy and wild Nonſenſe.

In my printed Copy is written this Note, —— Ex dono D. Joh. Wray, ſi donum vocari mereatur Liber flamma & odio digniſſimus.

London, *printed for the Author, and ſold by* William Leames, 1660, 4to. *p.* 120.

A Paradiſical Dialogue betwixt FAITH and REASON: Diſputing the high myſterious Secrets of Eternity; the like never extant in our Revelation. As touching God in Eternity, how he became Time in Fleſh, and how he dyed in the Grave, and aſcended to his Glory again. Alſo what the Angels are in Form and Nature; and how the Angel became a Devil, and that Devil Man: And that this World was prepared for the Devil, ſo this the Devil's Kingdom: And what the Soul is, with the Place of its Glory and Torment: With a brief Narration what a Commiſſion is, and how many Commiſſions there are; what the Difference of their Worſhip, and how that the Law was given to the Devil. With a brief Diſcourſe on the Catechiſm, the Lord's Prayer, and the Creeds. As alſo a divine Proſpect to the Elect of the Lord. Written by *Law. Claxton*, the only true Biſhop, and faithful Meſſenger of Chriſt Jeſus, Creator of Heaven and Earth.

Againſt the Right of Tythes, by John Canne *the Quaker.*

London, *printed for* Livewell Chapman, 1659. 4to. *p.* 32.

An Indictment againſt Tythes: Or Tythes no Wages for Goſpel Miniſters. Wherein is declared, 1. The Time when Tythes were firſt given in *England*.

2. By whom, and by whoſe Authority and Power Tythes were firſt given, and after continued in *England*. 4. Miniſters pretending a threefold Right to Tythes. 1. By Donation: 2. By the Laws of the Nation: and 3. By the Law of God, examined and confuted by *John Oſborn*, a Lover of the Truth as it is in Jeſus. To which are added certain Reaſons taken out of Dr. *Burgeſs* his Caſe, concerning the Buying of Biſhops Lands, which are as full and directly againſt Tythes, as to what he applied them. Likewiſe a Query to *William Prynne*. By *John Canne*. —— With Epiſtle to the Reader, concluding, whatſoever Encouragement is given to the Continuance of Tythes, yet this we know, that they who cry out loudeſt for them are (for the moſt Part) for a *ſingle Perſon*, or for the Intereſt of *Charles Stuart*, I ſay more a great deal for a *King*, than a free *Common-wealth*.

A concluding Argument againſt Tythes, that thoſe who were for them, were likewiſe for the King.

A ſober Defence of Tythes, and the Danger in aboliſhing of them.

A Caution againſt Sacrilege: Or ſundry Queries concerning Tythes. Wherein is held forth, 1. The Propriety and Title that Miniſters have to them. 2. The Miſchiefs that would enſue, if Tythes were brought into a common Treaſury, and Miniſters reduced to ſtipends. 3. The Danger of gratifying the Petitioners againſt Tythes, and all impoſed Maintenance. And, 4. Something of the Spirit and End of their Actings. Collected and compoſed by one that hath no Propriety in Tythes, and humbly tender'd to this preſent Parliament.

London, *for* Tho. Underhill, 1659. 4^to^.

Treatiſe of Mr. Will. Prynne *for Tythes.*

Ten conſiderable Queries concerning Tythes. The preſent Petitioners and Petitions for their total Abolition; as antichriſtian, jewiſh, burthenſome, oppreſſive to the godly conſcientious People of the Nation, excited and encouraged thereunto by diſguiſed Jeſuits, Popiſh Prieſts, Friers, and Romiſh Emiſſaries, to ſtarve, ſuppreſs, extirpate our Proteſtant Miniſters, Church, Religion, and bring them all to ſpeedy Confuſion. By *William Prynne*, Eſq; a Bencher of *Lincolns-Inn*.

London, *for* Edw. Thomas, 1659. 4^to^.

P. 6. If Tythes be once reduced into a new publick Treaſury, the Miniſters are like to have no other Share, nor better Account of them, than of the Tythes of *South-Wales* for ſome Years laſt paſt, or of the Deans and Chapters Impropriations for the Augmentation of incompetent Livings, ſwallowed up for the moſt Part by the Treaſurers and their Inſtruments, with little or no Advantage to the Publick, and leſs to the Miniſters.

A Letter to his Excellency the Lord General *Monk*, containing the inſtrumental Cauſes of the Ruin of Government and Common-wealths. By *John Maudit*.

London, 1659. 4^to^.

Dr. Creighton's *Hiſtory of the Council of* Florence.

Vera Hiſtoria Unionis non veræ inter Græcos & Latinos. Sive Concilii Florentini exactiſſima Narratio Græce ſcripta per Sylveſtrum Scuropulum, magnum Eccleſiarcham, atque unum e quinque Crucigeris & intimis Conſiliariis Patriarchæ Conſtantinopolitani, qui Concilio interfuit. Tranſtulit in Sermonem Latinum, Notaſque ad Calcem Libri adjecit ſereniſſimi, ſacratiſſimi, invictiſſimique Caroli Secundi, &c. Sacellanus Domeſticus ſeu Ordinarius Robertus Creyghton, S. Theol. Doctor. & S. Burianæ Decanus.

Haga Comitis MDCLX. *Fol. paginis* 351.

With Epiſt. Ded. to the King

Epiſtola inſcripta ſereniſſimæ & ſacratiſſimæ atque invictiſſimæ Majeſtati Caroli Secundi, &c.

Cum tam hujus Penſi ratione, quod tua Majeſtas ſereniſſima mihi demandavit, quam debitiſſimi officii & ſempiterni obſequii neceſſitate, impellar ad tuæ Majeſtatis genua procumbere, &c.

Account of the MS. Copy.

Sir Edward Hyde, *a great Maſter of Learning, and kind Patron of learned Men.*

Præfatio ad Lectorem. —— Id unum reſtat, ut qua bona fortuna Manuſcriptus Codex ad meas Manus pervenerit, verbo expediam. Nobiliſſimus atque eruditiſſimus Claudius Serrarius in ampliſſima Curia Parliamenti Pariſienſis Senator eum tranſcripſit e locupletiſſimo Theſauro Manuſcriptorum Codicum Chriſtianiſſimi Regis Galliarum, tradiditque clariſſimo Domino Isaaco Vossio doctiſſimi Gerardi Johannis Vossii doctiſſimo Filio, reſervandum inter χειμήλια, & opportunitate qualicunque oblata publicandum. Quod cum reſciviſſet illuſtriſſimus Dominus ſupremus Angliæ Cancellarius Dominus Edwardus Hyde Eques Auratus, literarum omnium antiquarum peritiſſimus, & omnium literatorum indulgentiſſimus Mecænas, ſummis nominibus & ſempiterno obſequio nuncupandus, impetrata mihi abſentiæ venia in aliquot Menſes a concionandi vicibus, quibus tenebar, ad Regis mei ſereniſſimi Majeſtatem obſtrictus, me Bruxellis miſit in Hollandiam, exploratum, ſi Manuſcripti Editionem Diligentiæ meæ vellet concedere clariſſimus Vossius. —— Annuit humaniſſimus Vir pro ſuo candore, &c.

Dr. Willis *of Fermentation and Fevers.*

Diatribæ Duæ Medico-Philoſophicæ, una de Fermentatione, altera de Febribus; acceſſit Diſſertatio Epiſtolica de Urinis. Editio ſecunda, ab Authore recognita, atque ab eodem multiplici Auctario locupletata. Studio Thomæ Willis, Medici Oxonienſis.

Apud Johannem Martin, 1659.

Dr. Sanderſon *of Conſcience.*

De Obligatione Conſcientiæ Prælectiones decem. Oxonii in Schola Theologica habitæ Anno Dom. MDCXLVII. a Roberto Sanderſono, S. Theologiæ ibidem Profeſſore Regio, & ab eodem ex Profeſſore nunc primum editæ.

Londini, Jac. Alleſtrey, 1659. 8^vo^.

Mr. Hool *of Grammar.*

Examinatio Grammaticæ Latinæ in uſum Scholarum adornatæ: Sive brevis ejuſdem Quæſtionibus & Reſponſionibus pro captu Puerorum Explicatio, a Carolo Hool, A. M. L. C. Oxon.

Londini, apud Johannem Clarke, 8^vo^. 1659.

Mr. Toland's *Account of a Book of the Pedigree of Gen.* Monk.

I have now before me (ſaith Mr. *Toland*) a Pamphlet printed in the very Year of this Tranſaction, 1659. for *W. Godbid*, in the Street called *Little-Britain*: It is intituled, The Pedigree and Descent of his Excellency General George Monk, ſetting forth how he is deſcended from King *Edward* III. by a Branch and Slip of the white Roſe, the Houſe of *York*, and likewiſe his Extraction

The Art of Reſtoring, London, 1714. 8^vo^. p. 38.

Extraction from *Richard* King of the *Romans*, *&c.* But this pompous Title (ſaith he) comes to no more in the End, than that *Monk* was deſcended from the ſecond Daughter of *Arthur Plantagenet*, who was himſelf no more than the natural Son of *Edward* IV. by his Concubine the Lady *Elizabeth Lucy*. As this Deſcent then gave the General no manner of Title in the World; ſo the Preface of the Pamphlet, and the concluding Words of the ſame have fully convinced me, that the Author intended no more than a Compliment to him by the Way, while his real Deſign was to prove the Title of the STUARTS, whom he perceived the other was going about to reſtore.

THURSDAY *Mar.* 1.

Committee for Religion.

Publick Intelligence, by Order of Parliament, 4to.

Ordered, That this Morning the Houſe do receive Reports from the Committee for Religion, and ſpend one Hour therein every Morning, and that Mr. *Speaker* do put the Houſe in mind thereof.

A Bill for Repeal of two Acts for Sequeſtrations was read a firſt and ſecond Time, and committed.

Care for the maimed Soldiers, Widows and Orphans.

Ordered, That it be referred to a Committee to conſider how and in what Manner the Widows, Orphans, and maimed Soldiers at *Ely* Houſe may be provided for and paid for the future, with the leaſt Prejudice and moſt Eaſe to the Nation; and how a weekly Revenue may be ſettled for their Maintenance; and how the maimed Soldiers may be diſpoſed of, ſo as the Nation may be eaſed of the Charge, and how they may be provided for a preaching Miniſter.

This Parliament to be diſſolved at or before the 15th *of* March.

Reſolved, That the Time of the Diſſolution of this Parliament be at or before the fifteenth Day of this inſtant *March*.

The Regicides and Poſſeſſors of Crown-Lands preſſed Monk *to take the Government on himſelf.*

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 262.

Gumble's *Life of Gen.* Monk, 8vo. *p.* 270.

Which he refuſed.

Though General *Monk* had refuſed the Gift of the Crown Lands, yet ſome of thoſe who had been concerned in the Murder of the late King, and others who had cut themſelves large Thongs out of the Royal Demeſns, had the Confidence to tamper with him about aſſuming the Government in his own Perſon: And amongſt the reſt Sir *Arthur Haſlerig* (to preclude the Reſtauration of the King) offered him one hundred thouſand Hands that ſhould ſubſcribe to his Title. —— But the General, who was immoveable in his ſecret Reſolution and Allegiance for reſtoring the King, abhorred the Thoughts of this Propoſal, and gave them ſo cloſe and poſitive an Anſwer, as he was reſolv'd ſhould put an End to all further Addreſſes of that Nature.

The Scotch *Miniſters depend on Gen.* Monk *for maintaining Preſbytery.*

Woodrow's *Introduction, Vol.* I. *p.* 8.

A Letter of Mr. *Douglas*, one of the chief Preſbyters in *Scotland*, to General *Monk* at *Weſtminſter*, dated *March* 1, 1660. —— Thanking him for his kind Reception of Mr. *Sharp*, and encouraging him to go on with the great Work he had among his Hands; commending their Preſbyterial Government, as a bleſſed Mean appointed of God for the Preſervation of Truth and Verity in the Kirk, and ſingularly uſeful to preſerve and preſs Obedience to Majeſtracy, *&c.*

Mr. Sharp *has great Intereſt in the General.*

Ib. p. 9.

A Letter of Mr. *Sharp* at *London*, of the ſame Date, *March* 1, to Mr. *Douglaſs* at *Edinburgh*, apologizing for his ſo ſeldom Writing, and ſignifying he is ſo much engaged in Buſineſs, that he is deprived of his Reſt; that People obſerving the great Countenance the Lord General gives him preſs him ſo, that he is forced to abandon his Chamber all the Day, and much of the Night: That he declines altogether meddling in the Buſineſs of particular Perſons; that tho' little is yet done to the Church and Nation, yet his being at *London* hath not been uſeleſs as to the publick Cauſe; that the Cavaliers point him out as the *Scotiſh* Preſbyter, who ſtickled to bring in the ſecluded Members, to undo all by the *Preſbyterian Empire*, *&c.* That the City Miniſters, (*i. e.* of *London*) have offered ſome *Deſires* to be made uſe of by ſome Members of the Houſe; a Copy of which he ſends, *&c.*

The Deſires of the Preſbyterian Miniſters in London, *preſented to the Rump Parliament in* Feb. 1659.

Deſires of the City Miniſters, February 1660.

It is humbly deſired,

Againſt Popery.

1. That there may be a ſpeedy Courſe taken againſt Jeſuits, Papiſts, Prieſts, and all Popiſh Emiſſaries.

For the better Obſervation of the Sabbath.

2. That an effectual Courſe alſo be taken for the better Sanctification of the Sabbath, and to prevent the Opening of Shops by *Quakers*, and all other Profanation of the Sabbath; and in order thereto a certain Act bearing Date *September* 27, 1651. intituled, *An Act for Relief of religious and peaceable People from the Rigour of former Acts of Parliament in Matters of Religion*, (whereby many have taken Encouragement to neglect the publick Ordinances) may be conſidered and repealed.

To prevent and puniſh the Diſturbances given to Miniſters in publick Worſhip.

3. That the Diſturbance of the Miniſters in the publick Worſhip of God may be prevented and puniſhed.

For a Court of Tryers.

4. That certain Miniſters may be appointed for the Approbation of all Miniſters, who ſhall be admitted into Livings, 'till the next Parliament take further Order.

For Doctrine and Diſcipline eſtabliſh'd by the late Aſſembly of Divines.

5. That they would be pleaſed to declare, that they ſtill own the Confeſſion of Faith, the Catechiſms, Directory, and Form of Church Government, preſented to them by the late Aſſembly of Divines, and approved of by ſeveral Ordinances of Parliament.

To ſecure the Intruders into ſequeſtred Livings.

6. That Care may be taken, that godly ordained Miniſters, who are in ſequeſtred Livings, may not be moleſted, through the Want of ſome Formalities in Law as to their Inſtitution.

And for another ſuch national Aſſembly of Divines

7. That they would pleaſe to conſider what may be done in order to the Calling of a national Aſſembly of Divines, to be choſen by the Miniſters of the reſpective Counties, with due Qualifications, that ſo by the Bleſſing of God upon this Ordinance, we may have Hope for the Healing of our ſinful and woful Diviſions.

Sir Tho. Widdrington's *Antiquities of* York

MS. Fol. p. 312.

ANALECTA EBORACENSIA: Or ſome Remains of the ancient City of YORK. Collected by a Citizen of YORK, *Martii* 2, 1660. By *T. W.* Tranſcribed out of his Book then given by him to the Lord *Fairfax*: With an Epiſtle dedicatory to the honourable Lord-Mayor of the City of *York*, and to the Aldermen, Sheriffs, Common-council, and Citizens of the ſame City.

FRIDAY *Mar.* 2.

For Tryal of Miniſters.

Publick Intelligence, by Order of Parliament, 4to.

A Bill for Approbation of Miniſters, before they be admitted to any publick Benefice, reported from the Committee for Religion, was read the firſt and ſecond Time, and committed with an Addition of ſeveral Members, and with Power to conſider of the Fees of the Regiſter, and to conſider of the Miniſters doing their Duty.

Confeſſion of Faith made in the Aſſembly of Divines to be now receiv'd as Orthodox.

The *Confeſſion of Faith* preſented from the Aſſembly of Divines by Dr. *Burgeſs* and others of the Aſſembly, *Friday September* 25, 1646. being read:

Reſolved, That this Houſe doth agree to this publick Confeſſion of Faith contained in all the Chapters, except the thirty and thirty one Chapters.

With ſome Exceptions.

Ordered, That the Committee bring in an Act, declaring and owning this to be the publick Confeſſion of Faith of the Church of *England*.

Ordered, That the thirtieth Chapter of *Church Cenſures*, and the one and thirtieth Chapter of *Synods* and *Councils* be referred back to the ſame Committee to conſider thereof, and to confer with ſuch Perſons thereupon as they ſhall think fit, and preſent their Opinion therein to the Parliament.

General Monk *and Colonel* Mountague *made Generals of the* Fleet.

Upon a Report from the Council of State that the Lord General *Monk* be commiſſionated one of the Generals of the Fleet for the next Summer's Expedition, and that Colonel *Edward Mountague* be one other of the Generals of the Fleet for the next Summer's Expedition, the Houſe agreed thereto.

Reſolved, That Commiſſions be accordingly granted to them: And that General *Edward Montague* do forthwith go to the Fleet.

Votes in favour of Denzil Hollis, *Eſq; Sir* Robert Pye *and Major* Harley.

Reſolved, That the Parliament doth agree with the Committee, that the ſeveral Orders made againſt *Denzil Hollis*, Eſq; touching his Impeachment, and the Excluſion of him out of the Parliament be diſcharged and obliterated. The like Order for expunging the Votes againſt Sir *Robert Pye* and Major *Harley*.

The London *Miniſters Exhortation to their People.*

London, *printed for* Sam. Gellibrand, 1660. 4to.

A ſeaſonable Exhortation of ſundry Miniſters in *London* to the People of their reſpective Congregations, upon Occaſion of the late ſad Confuſions, and the Lord's opening a Door of Hope at this Time.

—— Repreſenting I. The Fears of the Return of Popery. II. The diſtracted Eſtate of Religion amongſt us. III. Other Symptoms of God's Wrath hanging over our Heads.

Againſt Popery *which however odious was now ready to break in upon them.*

As to the firſt, we had verily Thought, that Popery had render'd itſelf juſtly odious by its own Abominations in Doctrine and Worſhip, as alſo by its bloody Tyranny lately revived in the Slaughters of *Ireland*, and ſince that of *Piedmont* and *Poland*; and that in theſe Days of Light and Knowledge, to imagine the Poſſibility of a Return of a ſecond Deluge of Antichriſtianiſm over the Proteſtant Churches, was a groundleſs Suppoſition and to *fear where no fear was*. But alas — it is grown into a near and apparent Probability, or a Miſchief at hand ready to break in upon us. —— We deſire you to conſider, I. The Union of Foreign Popiſh Powers. —— II. The vaſt Numbers of Popiſh Emiſſaries, Prieſts, and Jeſuits, that ſwarm amongſt us. —— III. The printing and vending ſo many Thouſands of Popiſh Books every Year in the Engliſh Tongue. —— IV. The whole Body almoſt of Popery publiſhed by Sectaries, eſpecially by *Quakers*. —— V. Jeſuitical Deſigns and Models of reducing *England* to *Rome*'s Obedience, exactly followed and promoted by many deluded Proteſtants. —— VI. The Toleration of Popery publickly pleaded for in Print, and by ſome of Power and Intereſt endeavoured. —— Subſcribed by *Edward Reynolds*, Miniſter of *Lawrence Jewry*, *Arthur Jackſon*, Miniſter of *Faiths* under *Pauls*, and thirty nine others.

The Dangers of it very imminent for many Reaſons.

SATURDAY *Mar.* 3.

Dr. Reynolds *and Dr.* Owen *contend for the Deanery of* Chriſt-Church, Oxon.

Publ. Intell. by Order of Parliament, 4to. No. 510.

Ordered, That it be referred to a Committee to ſend for Dr. *Reynolds* and Dr. *Owen*, and to examine the Buſineſs touching Dr. *Reynolds* and Dr. *Owen* touching the Deanery of *Chriſt-Church*, and that the Committee do ſtate Matter of Fact, and report it to the Parliament on *Thurſday* next.

The Scots *Lords releaſed from* Windſor *Caſtle, upon Condition of Fidelity to the Commonwealth.*

Ordered, That the Earl of *Crawford Lindſey*, the Earl of *Lauderdale*, the Lord *Sinclare*, now Priſoners in *Windſor* Caſtle, ſhall be diſcharged of their Impriſonment, upon giving Security to the Council, not to act any thing prejudicial to this Common-wealth.

Care of Sea Chaplains.

Reſolved, That General *Edward Montague* be and is hereby conſtituted and appointed one of the Commiſſioners of the Admiralty —— and that no Perſons go as Chaplains in any of the Ships but Miniſters, or ſuch as ſhall be approved of by the Generals at Sea, *&c.*

Twenty Sail of Men of War to put to Sea under General Mountague.

Publick Intelligence, by Order of Parliament, 4to. No. 610.

Whitehall, *March* 3. The Parliament having ordered General *Mountague* to go forthwith, and take Charge of the Navy. There are in the River about twenty Sail of gallant Men of War ready, which will ſuddenly put forth to Sea, and more are to follow, to have an Eye upon the Coaſt.

General Monk *invited and entertain'd by ſeveral Companies in* London.

As the City in general have manifeſted a very high Senſe of the Merits of his Excellency the Lord General *Monk*, ſo the Companies alſo of the City in a particular Manner. On *Thurſday* the Company of *Mercers* ſent to invite his Excellency and his Officers to dine with them on *Tueſday* next; which Invitation he was pleaſed to accept. The like Invitation came alſo this Week from the Company of Clothworkers, to dine at their Hall on *Thurſday* next, and he declared his Acceptance, being deſirous upon all Occaſions to manifeſt how great a Value he hath of the Citizens of that famous City, and of their Affections.

Debates upon reſtoring the Lords to ſit in Parliament.

Not yet to be done.

Philip's Ch. II. *at the End of* Baker's *Chron. Fol. p.* 715.

Many private Overtures were made to the General by ſome of the Peers that ſate in the Lord's Houſe a little before the Death of the late King, to be admitted to ſit; but he thought it inconvenient and hazardous, in regard the Army was already ſo jealous upon the Sitting of the *ſecluded Members*, that he had Difficulty enough to moderate them. Yet at the Requeſt of the Earl of he ſent Commiſſary *Clarges* to confer with him. The Earl told him, the Sitting of the Lords would be very advantageous to the Good of the Kingdom, and to the Soldiers in particular; for that they would join in an *Act* for the Confirmation of their Eſtates: And if it ſhould be thought convenient for the Good of the Kingdom to receive the *King*, he could not upon any Conditions with ſo much Safety be reſtored, as ſuch as ſhould be made by *Act of Parliament*. To this *Clarges* reply'd, that the General was very well ſatisfy'd, that the Parliament was diſſolved by the Death of the late King; and that the preſent Sitting of the Members was a Conſtitution rather taken up upon Neceſſity than Right, which was but to make Way for another Parliament; that one great Argument for the Admiſſion of the *ſecluded Members* was their Conſent to a quick Diſſolution; which could not be, if the *Lords* ſhould ſit: For they would then think themſelves inveſted in that Perpetuity which ſome fancy is of right in this Parliament ſtill. But that which was moſt convincing was, *that the Army was not yet in Temper for it.*

Becauſe among other Difficulties.

Better defer it to next Parliament.

The Army was not yet in Temper for it.

SUNDAY *Mar.* 4.

Wood's Athen. Oxon. *Vol.* II. *Col.* 678.

See June 21. 1661.

John Palmer Batchelor in Phyſick, who had been put in by the Powers in being in 1648. Warden of *All-Souls, Oxon*, died on this 4th of *March*; at which Time there being an eminent Foreſight of his Majeſty's Return, there was no Election made of a Succeſſor, only a Reſtitution of Dr. *Sheldon*, who inſtead of re-taking Poſſeſſion in Perſon (which he never did) was ſoon after made Dean of his Majeſty's Chapel Royal, and nominated to ſucceed Dr. *Juxon* in the See of *London*.

Bp. Barlow's *Letter to the Earl of* Angleſey, *in Bp.* Barlow's *Remains*, p. 192.

The firſt who publickly denied the Pope to be Antichriſt in *Oxon*, was my late Lord Archbiſhop *Sheldon*: The Doctor of the Chair, Dr. *Prideaux*, wondering at it ſaid, *Quid mi Fili, negas Papam eſſe Antichriſtum?* Dr. *Sheldon* anſwered, *Etiam nego.* Dr. *Prideaux* reply'd, *Profecto multum tibi debet Pontifex Romanus, & nullus dubito quin pileo Cardinalitio te donabit.*

Woodrow's *Introduction to the Hiſtory of* Scotland, *Vol.* I. *p.* 9.

A Letter of Mr. *Sharp*, Agent for the Preſbyterian Miniſters of *Scotland*, to the reverend Mr. *John Smith* at *Edinburgh*, dated *March* 4, wherein he tells him, That the Houſe have voted the *Confeſſion* of the Aſſembly to be the Doctrine of the Church of *England*, except the two Chapters about *Church Diſcipline* and *Cenſures*, which are remitted to a Committee, where 'tis thought they will ſleep 'till the Parliament ſit. They have appointed Dr. *Owen* to be before them on *Thurſday*, in order, as 'tis thought, to reſtore his Deanery to Dr. *Reynolds*. This Day the Houſe have releaſed our old *Scotch* Priſoners, who have given Security to the Council for their good Behaviour, and their Eſtates will ſoon be reſtored: That *Ireland* is ſecured, and all Quakers, Anabaptiſts, and Sectaries baniſhed: That ſome Judges are appointed for *Scotland*, but the Parliament will not meddle with them. He adds, he is in a Peck of Troubles to get the City Miniſters to ſet about their Buſineſs. That this Day a large Meeting named four of the faſteſt and honeſteſt to ſit on *Monday*, and he, Mr. *Sharp*, with them, and afterwards to meet when he ſees fit. He names five, whom he calls *warping Brethren, and no Friends to the Covenant Intereſt*, whom a Member of the Houſe of Commons hath undertaken for, but (ſays he) they muſt not be truſted. He adds, I tell what your Mind is as to the civil Buſineſs, and honeſt People here, who are but few, either in the City or Houſe, are of one Heart with you. The great Fear is, that the King will come in, and that with him moderate Epiſcopacy at the leaſt will take Place here. The good Party are doing what they can to keep the Covenant Intereſt on Foot, but I fear, there will be much ado to have it ſo. They dare not preſs the voting for Preſbyterian Government, leſt it bar them from being elected next Parliament. Our Friends in the City think it were not amiſs, that from the Nation of *Scotland* were publiſhed a *Declaration*; but I think it not yet ſeaſonable. It were good you have your Thoughts upon it in Time, and the Intent would be to guard againſt *Sectaries* upon the one Hand, and *Cavaliers* upon the other. For God's Sake, take Care that the People keep themſelves quiet, and wait 'till the Lord gives a fit Opportunity. Matters here are in a very ticklish diſcompoſed Condition. They ſay *Ireland* hath ſent for the *King*, but I do not believe it.

Terribly afraid of the King's coming in, and bringing moderate Epiſcopacy with him.

Againſt the Covenant Intereſt.

The Kirk in Danger of Sectaries and Cavaliers.

Afraid leſt Ireland *ſhould ſend for the King.*

MONDAY *Mar.* 5.

Publick Confeſſion of Faith to be printed and examined.

Publick Intelligence, by Order of Parliament, N°.610.

An Act declaring the publick Confeſſion of Faith of the Church of *England*, was read the firſt, ſecond, and third Time, and paſſed. Ordered, That it be forthwith printed and publiſhed.

Ordered, That it be referred to Dr. *Reynolds*, Mr. *Calamy*, and Mr. *Manton*, to examine the ſame at the Preſs, and alſo to examine the Scriptures for Proof of every Article, and inſert the ſame in the Margin of the Book.

Ordered,

Several Sheriffs turned out, and new ones to be approved by Parliament.

Ordered, That *John Blackmore* be diſcharged from being Sheriff of the County of *Devon.* —— That the Sheriff for the County of *Suſſex* be diſcharged. —— That *Edmund Warring* be diſcharged from being Sheriff of *Shropſhire.* ——That Mr. *Crowcher* be diſcharged from being Sheriff of *Hampſhire.* ——And that the Members of Parliament do bring in the Names of Sheriffs for the Approbation of Parliament.

Order for a Proclamation againſt Popery.

Ordered, That a Proclamation do iſſue forth for putting all the Laws and Statutes againſt Popiſh Recuſants, Prieſts, and Jeſuits in ſpeedy and effectual Execution, —— with the Sum of twenty Pounds to be given by every Sheriff to ſuch Perſon or Perſons as ſhall diſcover any Popiſh Prieſt or Jeſuit upon Conviction.

Solemn League and Covenant to be ſet up in Churches, and in the Parliament Houſe.

Ordered, That the Solemn League and Covenant be printed and publiſhed, and ſet up, and forthwith read in every Church, and alſo once every Year, according to former Order of Parliament, and that the ſaid Solemn League and Covenant be alſo ſet up in this Houſe.

A Reflection made upon it.

Dr. Skinner's Life of General Monk, 8vo, *p.* 253.

The Solemn League and Covenant (the Engine or Sacrament of ſo many Miſchiefs) hung upon the Wall of their Houſe, as the *Palladium* of the Place, where moſt of them preſent might read their own Names ſubſcribed to it; 'till a ſucceeding Parliament two Years after, went backward, and covered the Shame of their Predeceſſors, by a Vote of their Houſe, commanding it to be taken down, and diſſolved the Charm it had put upon the Nation, by burning the Witch.

TUESDAY *Mar.* 6.

Letter to Scotland *boaſting of the Honour done to the ſolemn* League *and* Covenant.

Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *Introduction, p.* 10.

A Letter of Mr. Sharp, *Agent for the* Kirk *of* Scotland *in* Weſtminſter, *to Mr.* Douglas, *a chief Preſbyterian Miniſter in* Edinburgh, *dated* March 6, 1660.

—— The Houſe Yeſterday in their Preface to the *Act* owning the *Confeſſion of Faith*, as drawn up by the Aſſembly of Divines, as the Doctrine of the *Church of England*, did mention the *Covenant* as one of the Grounds upon which they were induced to make ſuch an Ordinance. Whereupon the Motion was ſtated that the Solemn League and Covenant ſhould be revived; and an Order made for printing it, and ſetting it up in all the Churches of *England* and *Wales*, and the Doors of the Parliament Houſe: To which none in the Houſe offered to make any Contradiction. And this Day the League and Covenant on great Lombard Paper is to be ſold in all the Shops of *London.* This hath given a great Alarm to the Sectarian Party, who center in *Lambert*, who refuſing to give Security for keeping the Peace, was Yeſternight laid in the Tower, and they are proceeding againſt others of that Party. —— *Wariſtoun* hath been with me; his Drift is, that I may deal with the General, that he may have a perſonal Protection, Payment of his Debts, or enjoy his Places at leaſt, I have declined to meddle in it.

The Sectaries had an Eye to Lambert *committed to the Tower.*

Laird Wariſtoun *is tampering with General* Monk *for Protection and other Advantages.*

In the Poſtſcript to this Letter he tells Mr. *Douglas*, that Mr. *Calamy*, Mr. *Aſh*, and Mr. *Taylor*, are honeſt, and after his own Heart. They ſay, I am uſeful to them, ſure they put me to Toil enough in ſpeaking to Parliament Members; the General, and his Officers, honeſt Men, are at a Stand what to think or do. If this Parliament riſe, and another ſit, they conclude we can have no Security for Religion or Liberty: The following will bring in the King immediately. This cannot ſit longer, unleſs a Houſe of Lords be called, and this the Army will not give Way to. Moſt of the Members have no Inclination to ſit longer. This Claſhing of Parties is like to caſt all in Confuſion, and the *Cavaliers* and *Sectaries* are waiting their Opportunity. All that wiſh well to Religion apprehend, that if this Parliament do not continue to ſit, the King muſt come in without Terms, and therefore do judge it beſt to call him in Time. I never ſaw *England* in ſuch a Poſture. God knoweth how to interpoſe. The *Papiſt* and *Sectary* will join Iſſue expecting Toleration, and the honeſt Party are like to be ſwallowed up.

Still afraid that a new Parliament will bring in the King.

And that without Terms, to the ſwallowing up of the honeſt Party, *i. e. The Preſbyterians.*

Mr. *Douglas* in his Anſwer to Mr. *Sharp*, *March* 13, tells him, that he is refreſhed with the reviving the *League* and *Covenant*, &c.

Publick Intelligence, by Order of Parliament, 4to.

Reſolved, That *Matthew Heale*, Eſq; be Sheriff for the County of *Devon*, and *William Oakeley*, Eſq; for the County of *Salop.*

The Council of State committed Lambert *to the Tower, and the Houſe approve of it.*

The Petition of *John Lambert*, Major General, was read. Reſolved, That the Parliament doth approve of what the Council of State have done in committing of Colonel *John Lambert* to the *Tower.* —— That Sir *Arthur Haſlerig* do attend the Parliament to morrow Morning. —— That the Council of State be enjoined to take ſpecial Care of the Safety and Peace of the Nation, and to proceed vigorouſly in ſecuring ſuch Perſons, as they ſhall think dangerous to the Peace and Safety of the Nation.

Very jealous of the Peace and Safety of the Nation.

Mr. *Speaker* acquaints the Parliament, that divers Perſons with Store of Arms are apprehended, and at the Door.

Reſolved, That the Serjeant do detain the Perſons taken with Arms, until the Council of State do ſit, and that no body be permitted to ſpeak with them.

Earl of Bedford *made* Cuſtos Rotulorum.

Reſolved, That the Earl of *Bedford* be and is hereby conſtituted *Cuſtos Rotulorum* for *Bedfordſhire* in the Room of *John Okey.*

Lord Falkland *has his Goods reſtored to him.*

Ordered, That the Piſtols, Saddles, and other Goods that were taken from the Lord *Falkland*, in or ſince *Auguſt* laſt, be reſtored to him, and that he takes them where he finds them.

Many

Gumble's *Life of General* Monk; *p.* 271.

Many were the Meetings of diſcontented Perſons, who now repreſented to themſelves the Danger of this Change, and therefore by ſome Attempt reſolved to diſappoint the General's Purpoſes: And Major General *Lambert* being in the Tower they fix upon him as a Perſon whom they chuſe their Head; and hope that the Noiſe of the King's Return, whom now the People began impatiently to expect, would divide the Army, and make all the old Soldiers revolt from General *Monk*, and to that end they endeavour to obtain his Deliverance by Eſcape, which was furthered by ſome inferiour Officers of the Companies quartered in the Tower.

Dr. Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 31.

Swinton and *Oſborn* and others tacked about timely for *Quakers*, as that which was moſt likely to be the thriving Sect; the Principles of it being ſuch, that they put no Rules to the Conſcience, but only breathed the Air, and lived in the Region of *Enthuſiaſm*. It was a Trojan Horſe of all Hereſies, every Man might be of this comprehenſive Religion with a *Salvo* to his own, a *Jew* and a *Jeſuit* might ſtand with his Hat on his Head, for the *Light* within him, and all practical Villanies might have come in under this Shelter.

A Number of Quakers *in* Lambert's *Army*.

I told the General, that if Things did continue in this State much longer, it would be found that the *Quaker* would be as great a Goad in the Sides of our new Sects, as ever the old *Puritan* was to the Church of *England*. For about this Time [*Octob.* 1659.] came ſeveral *Quakers* from *England*, who were cunning Seminaries of this new Faith, and ſome of them came to our Head Quarters, and taught Doctrines not to be believ'd by Soldiers, of the Unlawfulneſs of ſuch a bloody Calling. —— Afterwards there was a Number of them in *Lambert*'s Army in *Newcaſtle*, as it was related to us: Where they bargained for, and ſold Horſes, to be paid, when ſuch or ſuch a *Steeple-Houſe* (in our Language a *Church*) was pulled down.

WEDNESDAY *Mar.* 7.

Court of Tryers *for Approbation of Miniſters, to fill all Churches with Preſbyterian Teachers.*

Publick Intelligence, by Order of Parliament, 4to.

The Houſe had under Conſideration the Bill for Approbation of Miniſters, and agreed upon ſeveral Amendments to be made thereunto, and likewiſe referred it to a Committee to bring in a Clauſe to be inſerted in the ſaid Bill, to authorize and impower the Approvers to delegate other Perſons to approve Miniſters in ſeveral Places of theſe Nations remote from *London*, for eaſe of the Charge and Trouble of Miniſters in making long Journeys, and in tedious Attendance to be approved, and other Clauſes upon the Debate of the Houſe.

The Complaints and Informations againſt Colonel *Rich* and Sir *Arthur Haſlerig*, were referred back to the Council of State, to examine and report to the Parliament.

Reſolved, That the Parliament do proceed only with Matters of Religion, the Militia, the Qualifications and the Writs.

Publick Advice given of the wandring State of Charles Stuart.

Ib. *Publick Intelligence*, 4to.

From *Dover* it hath been certified, That *Charles Stuart* having left *Bruſſels*, was about a Week paſt at *Calais*, but whither he went afterward is unknown. Reports are various, ſome ſaying that he went to ſome Part of *Germany*, others that he went to *Breda*, to be under the Protection of his Siſter the Princeſs of *Orange*, but nothing there is of Certainty.

THURSDAY *Mar.* 8.

Account given of General Mountague; *inclined to ſerve the King.*

Lord Clarendon's *Hiſt. Fol. Vol.* III. *p.* 572.

When Colonel *Edward Mountague*, who had lain privately in his own Houſe under a Cloud and Jealouſy of being inclined too much to the King, was called by the Parliament to be a joint Admiral of the Fleet with General *Monk*; he ſent privately over to the King for his Approbation, before he would accept the Charge, which being ſpeedily ſent to him, he came to *London*, and enter'd into that joint Command with the *General*; and immediately applied himſelf to put the Fleet into ſo good Order, that he might comfortably ſerve in it. No Man betook himſelf to his Majeſty's Service with more Generoſity than this Gentleman. —— There accompanied him at that Time *Edward Mountague*, the eldeſt Son of the Lord *Mountague* of *Boughton*, and his near Kinſman, with whom he had a particular Friendſhip. This Gentleman was not unknown to the King, and very well known to the Chancellour, to have good Affections and Reſolutions, and one who by the Correſpondence that was between them, he knew, had undertaken that unpleaſant Voyage [to the *Sound*] only to diſpoſe his Couſin to lay hold of the firſt Opportunity to ſerve his Majeſty. —— His reſuming the Command of the Fleet, together with the other good Symptoms in the State, raiſed his Majeſty's Hopes and Expectation higher than ever, if it had not been an unpleaſant Allay, that in ſo great an Alteration, and Application of many who had been eminently averſe from his Majeſty; of the *General*, who only could put an end to all his Doubts, there was *altum ſilentium*; no Perſons truſted by his Majeſty could approach him, nor was any Word known to fall from him that could encourage them to go to him, though they ſtill preſumed that he meant well.

Encouraged by his Kinſman Edward Mountague, *Son of the Lord* Mountague *of* Boughton.

General Monk *would not yet ſay a Word of his Intentions to reſtore his Majeſty.*

FRIDAY *Mar.* 9.

Chancellour Hyde *upon the View of Things working towards a Reſtoration, ſent over* Dr. George Morley, *with Letters from the King and himſelf to the leading Men.*

Some of the Delinquents in England *ſent over their Preſents and Offerings to the King, to purchaſe their Pardon and Peace.*

Bp. Burnet's *Hiſtory of his own Times*, *Fol. p.* 88.

Chancellour *Hyde* was all this while very buſy: He ſent over Dr. *Morley*, who talked much with the Preſbyterians of Moderation in general, but would enter into no Particulars: Only he took Care to let them know he was a *Calviniſt*; and they had the beſt Opinion of ſuch of the Church of *England* as were of that Perſuaſion. *Hyde* wrote in the King's Name to all the leading Men, and got the *King* to write a great many Letters in a very obliging Manner. Some that had been faulty ſent over conſiderable Preſents, with Aſſurances they would redeem all that was paſt with their Zeal for the Future. Theſe were all accepted ed of, their Money alſo was very welcome, for the King needed Money, when his Matters were on that Criſis, and he had ſo many Tools at Work. The Management of all this was ſo entirely the Chancellour's ſingle Performance, that there was ſcarce any other that had ſo much as a Share in it with him. He kept a Regiſter of all the King's Promiſes and of his own; and did all that lay in his Power afterwards to get them all to be performed. He was alſo all that while giving the King many wiſe and good Advices. But he did it too much with the Air of a Governour or of a Lawyer. Yet then the King was wholly in his Hands.

The Chancellour active and wiſe in his Services and Advices to the King.

General Monk *to keep all Things and People quiet, protects the* Quakers *in their peaceable Meetings.*

About this Time the Soldiers under General *Monk*'s Command were rude and troubleſome at Friends Meetings in many Places; whereof Complaint being made to him, he gave forth the following Order, which did ſomewhat reſtrain them.

Journal of George Fox, Vol. 8vo, p. 530.

St. James*'s the* 9th *of* March, 1659.

I do require all Officers and Soldiers to forbear to diſturb the peaceable Meetings of the *Quakers*, they doing nothing prejudicial to the Parliament and Common-wealth of *England*.

Dated at St. *James*'s the 9th of *March*, 1659. GEORGE MONCK.

SATURDAY *Mar.* 10.

News from *Bruſſels* in a Letter from a near Attendent on his Majeſty's Perſon, to a Perſon of Honour here, dated *March* 10, 1659. O. S.

London, 1660. 4to.

A raſcally Piece againſt the King to expoſe him to the Hatred of his People.

Mr. *A. Wood* has obſerved, there is no Name to this Letter (full of Raſcalities againſt King *Charles* II. and his Court) but the general Report was then, that it was written by *Marchimont Needham* (formerly Writer of the *Mercurius Britannicus* on the King's Side, beginning in *October* 1643. and carried on to the End of 1646. and then of the *Mercurius Politicus* on the Commonwealth Side, beginning from the 9th of *June* 1649. and carried on to the Middle of *April* 1660.) and convey'd to the Printer or Bookſeller, by that notorious Schiſmatick, and grand Zealot for the Good old Cauſe, *Praiſe God Barebone*: It was anſwered about a Week after in another Thing in 4to, intituled, *The late News or Meſſage from* Bruſſels *unmaſked*; but by whom it was written I know not.

Ath. Oxon. II. Col. 469.

The Engagement raſed out of the Journals.

Order of Parliament *March* 10. To expunge and eraſe out of the Journals of Parliament the ENGAGEMENT made in 1649. or promiſſory Oath to be true to the Common-wealth without a King or ſingle Perſon or Houſe of Lords.

The General for the Preſbyterian Miniſters. The Intereſt of the other Sectaries declining; and that of moderate Epiſcopacy riſing.

Woodrow's *Introduction to the Hiſtory of the Church of* Scotland, *p.* 6.

A Letter of Mr. *Sharp* the Preſbyterian Agent at *Weſtminſter* for the Kirk of *Scotland*, to Mr. *Douglas* at *Edinburgh*, dated *March* 10. wherein he tells him, That the General hath much countenanced Preſbyterian Miniſters, and ſtill profeſſeth to be for that Way: That the Sectarian Intereſt is on the wav'ring Hand, and moderate Epiſcopacy ſetting up its Head: That upon *Thurſday* our noble Priſoners were liberate upon Security to keep the Peace, and not to return to *Scotland*, without Leave of Council or Parliament: That they are highly eſteemed by the *Engliſh*. He wiſheth a Commiſſion were immediately ſent up from *Scotland* to *Crawford* and *Lauderdale*, to act in Capacity of Commiſſioners for the Kingdom of *Scotland*. The Parliament are this Night upon ſettling the Militia of the City and Nation, with this *Proviſo*, that all in it ſhall own the Cauſe of the Parliament againſt the late King to be juſt. He adds, that ſeveral Parliament Men and the Lord *Mancheſter* think he hath Privacy with the General, and ſend him (Mr. *Sharp*) to him on all Occaſions, and the General by him communicates his Mind to his Friends in the City, and he is employed in all that relates to Religion, ſo that he hath ſcarce any Time to write: That he had met with Reports once and again, that you Mr. *Douglas*, *Hutchinſon*, *Dickinſon*, *Wood*, and himſelf, ſhould have ſaid, *We could wiſh to be ſettled in a Commonwealth Way*, and were againſt the King's coming in on any Terms. Whereupon he went to the Earl of *Mancheſter*, Lord *Wharton*, and ſeveral Parliament Men, by whom it was buzzed by Colonel *Wetham* and *Gumble*, and flatly contradicted it as a Slander, declaring that nothing would ſatiſfy *Scotland* but the *King on Covenant Terms*, and that it was contrary to their Mind he ſhould be brought in on *Cavalier Terms*. That he finding many poſſeſſed with the Belief, that the King while in *Scotland* broke all Terms, and the Engagements he was under by Treaty, and was vicious and unclean, and a Scorner of Ordinances, and a Diſcountenancer of Miniſters, had detected thoſe great Lies and malicious Forgeries; and declared, he could not ſay the King broke to us, and that the honeſt Party were well ſatisfy'd with him, that by Covenant and Treaty, he engaged by all lawful and peaceable Ways to endeavour Uniformity in *Doctrine*, *Diſcipline*, &c. in the three Nations. The Difficulties (adds he) from the Army are overcome; the Militia is ſo ſettled, that General *Monk* hath the abſolute Power of the Army; and the Agitators and Army cannot now ſtop the Deſign on Foot. There is no ſatiſfying the People without the King; a Treaty with him will ſoon be ſet on Foot. The General and leading Men in the Houſe are now ſettled in a mutual Confidence. The great Thing now is, Whether this Houſe ſhall continue or diſſolve? If they continue, they loſe their Reputation, and will not be able to act for a Settlement; if they diſſolve, they fear the next Parliament will bring in the King, without Security to Religion and the publick Cauſe. But (adds he) I apprehend they muſt diſſolve themſelves, and ſet that on Foot

The Cauſe of the Parliament againſt the late King to be owned juſt.

The Scots *Preſbyterians ſuſpected to be for a* Commonwealth. *Upon which, Aſſurance is given by Mr* Sharp, *that they are for the King upon* Covenant Terms.

Not on Cavalier *Terms.*

The King in Scotland *did not break his Faith and Engagements with them.*

There is now no ſatisfying the People without the King.

The next Parliament will bring in the King, if this do not.

before the ſitting of the next Parliament, which will ſecure the honeſt Intereſt: However they are reſolved on that which will upon the Matter ſettle Preſbyterian Government.

TUESDAY *Mar.* 13.

The Parliament act as Preſbyterian.

Dr. Reynolds *in room of* Dr. Owen, *Dean of* Chriſt Church.

Woodrow's *Hiſtory of the Church of* Scotland, *Vol* I. *Introduction*, p. 12.

A Letter of Mr. *Sharp*, Miniſter and Agent for the Kirk of *Scotland* at *Weſtminſter*, to Mr. *Douglas*, one of the chief Preſbyters in *Edinburgh*, dated *March* 13, 1660. ——— The Parliament have appointed a Committee for Approbation and Ordination of Miniſters; and therein upon the Matter have approven the *Directory* and *Form* of *Church Government*. This Day Dr. *Owen* was outed of his Deanery of Chriſt Church, *Oxon.* and Dr. *Reynolds* put in his Room.

Yet the General had ſeen too much of that Spirit in Scotland.

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 259.

However he complyed much with the Preſbyterian Clergy; and would ſuffer none to preach before him but ſuch as Mr. Calamy *would pleaſe to ſend him.*

The ſhort Seſſion of the ſecluded Members had already made a very conſiderable Alteration in the late governing Intereſts, ſo that now the Preſbyterian Party began to come aloft. The General was not now to be taught the Temper and Principles of the *Preſbyterians*, having ſeen enough of their Way in thoſe Petulances between the Reſolutioner and Remonſtrator in *Scotland*, during his long Command among them; and therefore had taken a juſt Length how far to intruſt or imploy them. He very well knew their Power and Intereſt in the City of *London*, and that there were alſo very many Perſons among them, who out of Hatred to the late Tyrannies, and Affection to the King, did very paſſionately deſire his Reſtauration, as the beſt Remedy for ſaving their Country, and were therefore very likely to co-operate with him towards his own Ends. And obſerving how abſolutely this People were governed by their Clergy, he had received ſeveral Viſits from the Chief of them, and frequently heard ſome of them preach, eſpecially Mr. *Calamy* the Superintendant of them, with whom he ſo far comply'd, as to entertain only ſuch Chaplains to preach before him every *Sunday* in the Chapel at St. *James*'s, as Mr. *Calamy* ſhould pleaſe to ſend him, who was hourly contriving to poſſeſs the Ears of the General with the continual Air and Breath of Preſbyterianiſm, and to plant it in his Family, to the further Advantage and Reputation of the Party.

His Chaplain Mr Price *had contriv'd to introduce Dr.* Pearſon, *a known Royaliſt, to give him a Sermon; but the General would not ſuffer it.*

Dr Price's *Hiſtory of the Reſtauration*, 8vo. *p.* 121.

But his domeſtick Chaplain, Dr. *Price*, who knew nothing of this Intrigue, being deſirous to introduce ſome of the principal Clergy of the Church of *England* to the Favour and Eſtimation of the General, had one *Sunday* deſired Dr. *Pearſon* (afterwards Lord Biſhop of *Cheſter*) to preach before him, who was accordingly there preſent. In the Interim arrived two Miniſters ſent from the Head of their Order, to perform the Service, but in the bad Way by the Park Wall, their Coach happen'd to make ſo unlucky a Trip, that they all came together into the Dirt, ſo that neither of them were in any Condition for a Pulpit, 'till Dr. *Price* had ſet them to Rights again in his Chamber, intreating one of them to preach that *Sunday*, and the other on the next. The General being informed what Perſons were there ready to preach, would by no Means accept Dr. *Pearſon*, though he very well underſtood the Value of the Man, and was perſuaded to it by his domeſtick Confident Mr. *Morrice*, but accepted of the Preſbyterian Preachers. So careful he was even in this little Inſtance, not to diſoblige the Party, 'till he had fully done his Buſineſs with them.

The Principality of Orange *delivered up to the* French, *much to the Hurt of the Proteſtant Intereſt.*

Mercur.Polit. 4to. No. 614.

Adviſed from *Marſeilles*, *March* 23, 1660. That the Governour of *Orange* (from whence the Prince of *Orange* derives his Title) delivered up the Place Yeſterday to the King of *France*, having received two hundred thouſand Livres Reward, under the Pretence of Damages. How the Buſineſs will be reſented in *Holland* we cannot here imagine; but the Proteſtants in all theſe Parts are highly troubled at it, and good Reaſon they have, for it was their only Place of Refuge. ——— The Count of *Dona* the Governour is to hold the Place under the King, who intends to retain the Poſſeſſion, 'till the young Prince of *Orange* ſhall come to Age.

Returning to the old Conſtitution of King, Lords and Commons.

The Preſbyterian Miniſters convince General Monk, *that a Commonwealth is impracticable.*

And that there is a Neceſſity of a new Parliament.

Mr. *Sharp* in the aforementioned Letter to Mr. *Douglas*, dated this 13th of *March*, had told him, that the Houſe had further Ordered, That none ſuffer any more for the Sake of the *Engagement*, and voted it to be utterly void henceforth. That by the above-named Clauſe in the *Militia Act*, ordering all to declare the Parliament's Juſtice in their War againſt the King, they have guarded againſt the *Cavaliers*; and by their adding, that Magiſtracy and Miniſtry are Ordinances of God, they guard againſt *Sectaries* and *Levellers*. Laſt *Sunday* (ſays he) I went to Mr. *Calamy*'s Church, with our noble Priſoners, where Mr. *Calamy* and *Taylor* gave publick Thanks for their Liberation. ——— He adds, the Difficulties about ſitting or not ſitting if this Houſe continue: But ſit or not, they will declare for *King, Lords, and Commons.* ——— *Sunday* laſt the General ſent his Coach for Mr. *Calamy*, Mr. *Aſhe* and me, and we had a long Converſation with him in private, and convinced him a Common-wealth was impracticable, and to our Senſe beat him off that Sconce he hath hitherto maintained; and came from him as being ſatisfied of the Neceſſity of diſſolving this Houſe, and calling a new Parliament. We urged much upon him, that the Preſbyterian Intereſt he had eſpouſed, was much concerned in keeping up this Houſe, and ſettling the Government on Terms, but in regard he had ſo lately declared againſt the Houſe of Lords, and continuing of this Houſe, he could not do it ſo reputably. The ſecluded Members though they could out-vote the Rump, yet cannot ſo well proceed againſt the *Rumpers* in this as in another Parliament.

WEDNESDAY *Mar.* 14.

The Enemies of the King underſtood the Deſign laid for Reſtoration.

And to prevent it, they offered the General to make him the ſingle Perſon.

Philips or Clarges *Ch* II. *p.* 715. *at the end of* Baker's *Chron.* p. 715.

Upon abrogating the Engagement, *Scot*, *Haſlerig*, and ſome others were much alarm'd at this Proceeding, which they took to be an inevitable Prognoſtick of Introducing the King: And though they ſo much affected Power, as to endure no Rivals in it, they choſe rather to have the *General* take the Dominion of the three Kingdoms upon himſelf than to have the King reſtor'd. They conſulted privately with ſome of the Officers of the Army, whom they truſted moſt, and theſe approved ſo well of the Expedient, that the General was treated with about it in *Whitehall*, where *Haſlerig* told him, that many of his Friends were much troubled at the Parliament's Actions, —— which tended to the Reſtitution of the King and his own Overthrow. —— They found a *Common-wealth* Government not agreeable with the Diſpoſition of the People, and therefore ſince a *ſingle Perſon* was neceſſary, there could not be one fitter than he for that Office; to which they had very good Grounds to believe all the good People of the Nation would concur with them. The *General* told them, he himſelf was not well pleaſed at the late unneceſſary Vote of Parliament concerning the Engagement, but many of the moſt diſcreet Members had been with him, and ſatisfied him, that they had no Deſign in it, but to keep themſelves free againſt the next Parliament. —— As for the Government in his own Perſon, he ſaid, the Experience of *Cromwell*'s Fate gave him Reaſons to avoid the Rock on which that Family ſplit. They replied, that *Oliver Cromwell* uſurped the Dominion againſt the Suffrage of the Army, and the Conſent of all the good People, whereas he ſhould have it by their unanimous Conſent, and under what Name and Title he pleaſed to accept it. The General would by no Means hear more of theſe Temptations. —— A little before theſe Men went to the General, Commiſſary *Clarges* had been tampered with by them to the ſame Purpoſe. —— The *Council of State* ſitting at the Time of this private Conference, and within two Chambers of the Place where it was tranſacted; he ſent in to the Council to Sir *Anthony Aſhley Cooper*, and informed him of what he knew, and what he further ſuſpected: Upon which it was agreed, that as ſoon as the General ſhould depart from them, and come into the Council, he ſhould move, that all Clerks and Attendants that were not Counſellours, ſhould withdraw, and the Doors be lock'd, and then declare, that he had had Information of a dangerous Deſign in ſome ſeditious Perſons who were contriving to make Diſturbances in the Nation, and that they had proceeded ſo far, as to make ſome indecent Overtures to him, of which he deſired that the Council might receive a full Diſcovery, that thereupon they might apply themſelves to prevent the Conſequences of it.

But he cautiouſly refus'd it.

His Chaplain Dr. Price *reports, that he not only refuſed the Offer, but ſaid he would rather be torn in Pieces by wild Horſes, than be ſo treacherous to his Countrey's Freedom.* Hiſtory of the Reſtauration, *p.* 130.

The Council of State were informed of theſe Overtures made to General Monk.

And were extremely jealous of him.

But he did all that was poſſible to aſſure them of his Fidelity to the Commonwealth.

But the General being unwilling to expoſe thoſe Men to Ruin, (though they deſerved not his Favour) becauſe his Purpoſes were deſigned to be effected by the moſt peaceable Ways, told the Council, *That there was not ſo much Danger in Agitation as they apprehended; but that it was true, ſome had been with him to be reſolved in Scruples concerning the preſent Tranſactions in Parliament, but they went away from him well ſatisfied.*

When they could not prevail with the General to accept the Government in his own Perſon,

They ſtir up the Army to make a Declaration *for a Common-wealth.*

See Dr. Skinner's *Life of Gen.* Monk, *p.* 254.

Thus the Goodneſs of the General was abuſed: For theſe unreaſonable Men, when they ſaw they could not allure him to their Ends by the Temptation of Power, attempted to make a Mutiny in the Army; wherein they prevailed ſo far, as that the Officers had had one Meeting, and had appointed another. In their firſt they were ſo heated, that a *Declaration* was immediately prepared, and brought by ſome of them to the *General*, to oblige him with his Army to declare for a *Common-wealth*, and engage againſt all them that ſhould attempt the ſetting up of a *ſingle Perſon*, and that he ſhould ſend to the Parliament to joyn with them in this *Declaration*.

Commiſſary *Clarges* and Mr. *Clark* the General's Secretary were with him when *this* was brought to him, and obſerving great Trouble in his Countenance at the Reading of it, moved, that he would defer the Signing or giving any Opinion of it 'till the next Morning.

An Epiſtle of Dr. Edward Reynolds, *dedicating his Sermon,* The Wall and Glory of Jeruſalem, *to the right honourable* Thomas Alleyn, *Lord-Mayor of the City of* London, *the Court of Aldermen, and Common-council.*

Printed for Geo. Thompſon, 1660. 4to.

The ſad Doubts and Diviſions of the People well deſcribed by Dr. Reynolds.

—— We underſtand, that Stability and Sanctity, Healing and Holineſs, are two moſt eminent and ſignal Mercies of God unto a People, who have been long exerciſed with *Breach upon Breach*, and emptied from *Veſſel into Veſſel*. How ſad the Condition of theſe diſcompoſed and dilacerated Nations hath been, how doleful the Earthquakes and Concuſſions both in Church and State, how daring the Inſolencies and Attempts of Men of unſtable Minds, deſtitute of ſolid and ſteady Principles, acted by the various and quotidian Conduct of changeable and domeſtical Intereſts, have been againſt our *Jachim* and our *Boaz*, Authority in our Parliaments and Miniſtry in our Churches, hath been ſo well known both at Home and Abroad, as to render theſe Nations a Shame to themſelves, and a *Ludibrium* to the World. What the great Works are which the Lord by the wonderful Series and Viciſſitudes of Providence is doing in the Midſt of us, the Hearts of his Servants hanging in Suſpence between Hope and Fear, do tremulouſly depend upon, and labour to underſtand. When we conſider the Maturity of our mighty *Sins*, we have great Reaſon to fear his Wrath; and when we obſerve the Progreſs of his *wonderful Works*, we have ſome comfortable Encouragement to hope for the Renewal of his *Mercy*, and the rather, becauſe he hath ſtirred up your Hearts in this great City to return unto him the Glory due unto his Name, for his Goodneſs to theſe Nations in reſtoring the *Parliament*; and unto yourſelves in reſtoring your *Council*, and healing the *Wound* inflicted on the *Honour* of this great City. That the Lord will be graciouſly pleaſed to crown and conſummate the Mercies which he hath begun, in guiding the Hearts of the People to chuſe for this next Parliament, Men of Eminency for Piety and Prudence, who may come with healing Spirits, and make it their Buſineſs to *repair our Breaches*, and be *the Reſtorers of Paths to dwell in*, who may lay to Heart the Intereſt of Chriſt and his Church, and promote Purity of Doctrine and Worſhip, due Adminiſtration of holy Ordinances, and whatever may conduce to the Power of Godlineſs —— ſhall be the hearty Prayer of

Your moſt humble
March 14, 1659. *And faithful Servant in the Lord*,
EDWARD REYNOLDS.

THURSDAY *Mar.* 15.

This Gentleman Col. Okey, *was a better Soldier than Orator; beſide that his Life lay at Stake, having ſate as Judge upon the King's. He was a known Stickler for the Commonwealth Party, and but lately as much a General as* Monk *himſelf, neither did he want either a Courage to act, or poſſibly a Part of the Army to follow him.* Dr. *Price*'s Hiſtory of the Reſtauration, *p.* 128.

I happen'd to be preſent at the Debate, which Clarges *managed with much Reſolution and Dexterity of Words*, ibid. *p.* 129.

Philips *or* Clarges *of* King Ch. II. *Fol. p.* 716.

See Dr. Skinner's *Life of Gen.* Monk, 8vo. *p.* 256.

This next Morning a great Concourſe of Officers met at St. *James*'s. And Colonel *Okey* [the Chandler of *Billingſgate*] opened the Council with a long Speech of the *Fears they were in of an Inundation of Evils breaking in upon them, to invade their Civil and Religious Liberties; and that if great Care was not uſed to prevent it,* Charles Stuart *would be introduced: And that the beſt Expedient that could be thought of, was to ſend immediately to the Parliament, to oblige them to declare and engage for a* free State *and* Commonwealth, *without a* King *or* Houſe of Lords: *And if they refuſed to do it, to take ſuch a Remedy as God ſhould put into their Hearts to ſave the Nation from Deſtruction.*

Commiſſary *Clarges* anſwered, *That he ſaw no Cauſe for thoſe Fears that were inſinuated, and that if they ſent to the Parliament in ſuch a Manner, they would find no pleaſing Return from them; for if theſe Men would have been terrified by the Army, there would not have been fourteen of them impeached at one Time of Treaſon, and two hundred ſecluded at another, and the firſt Thing they would probably do upon the Receipt of ſuch a Meſſage, would be to diſſolve themſelves, and then there would be no Government, but inſtead of the* ſingle Perſon *they were ſo much afraid of, they muſt neceſſarily have Recourſe to* Richard Cromwell, *and expoſe themſelves to his Revenge, for the Indignities they had lately with ſo much Scorn put upon him and his Family.*

And as for the General (applying himſelf to him) *he ſaid he knew he would not aſſume the Government, having heard him profeſs, (on Occaſion of theſe Alterations) he would rather be drawn in Pieces with wild Horſes than be ſo treacherous to the Nation.*

The General pacifies them with the Expectance of a new Parliament.

The General concluded, and told them, *the Time of this* Parliament's *ending was ſo near, they could not do the Ills ſome of them (he hoped) cauſeleſly feared; and that from the next Parliament he doubted not they would receive better Satiſfaction than they had in this, ſince it was provided in the* ACT *for their aſſembling, that none ſhould be elected that had been againſt the Parliament ſince* 1641. Withal, he confirmed what Commiſſary *Clarges* had ſaid, *that if by this violent Proceeding they ſhould make the Parliament haſtily diſſolve themſelves, and leave the Nation in Confuſion, they muſt not expect he would take upon him the Government, which he had rather loſe his Life than accept.*

And abſolutely declares againſt taking the Government upon himſelf.

After this, there was little moved by any of the Officers, only one ſaid, *That nothing could be hoped from Qualifications for a new* Parliament; *for they themſelves being to be Judges of them, it might ſo happen, that the major Part might be of ſuch as were not themſelves qualified.*

The General knew this to be an unanſwerable Argument, (and it was for this Reaſon he preſſed for a new *Parliament* on any Terms) but was unwilling to hear more Diſcourſe of this kind, and therefore told them, *nothing was more injurious to Diſcipline, than their meeting in military Councils to interpoſe in civil Things.* And from that Time he forbad them to aſſemble again; and within a few Days after, that is to ſay on the ſeventeenth of *March*, the Parliament by Act diſſolved itſelf.

Letter of Mr. Douglas *at* Edinburgh *to Mr.* Sharp *in* London.

Againſt moderate Epiſcopacy, *that would end in* Epiſcopal Tyranny.

Woodrow's *Introduction to the Hiſtory of the Church of* Scotland, *p.* 11.

An Anſwer of Mr. *Douglas* to Mr. *Sharp*'s Letter of *March* 10. dated *March* 15. 1660. ſignifying his Satiſfaction, that the General ſupports Preſbyterian Government and Miniſters, (adding) it is beſt that Preſbyterian Government be ſettled ſimply, for we know by Experience that moderate Epiſcopacy (what can it be other than Biſhops with Cautions) is the next Step to Epiſcopal Tyranny, which will appear very ſoon above board if that Ground once be laid. You know the old Saying, *Perpetua Dictatura via ad Imperium.* Our conſtant Moderators was a Step to *Biſhops*, and they once entred ſoon broke all Caveats. —— He ſays, the Report of their being for a Commonwealth is a mere Forgery: That they profeſſed any ſettled Government better than Anarchy, and ſubmitted to Providence in their preſent Condition. That it may be they were miſtaken for ſome of their Brethren *the Proteſtors*, to whom, ſays he, the King's Return is matter of Terror, becauſe of their Miſcarriages to him. You know (adds he) that the Judgment of honeſt Men here is for admitting the King upon no other Terms but *Covenant-Terms*, wherein Religion, the Liberties of the Nation, and his juſt Greatneſs are beſt ſecured.

The Proteſtors are againſt any Admiſſion of the King.

And the other Preſbyterians for admitting him upon no other Terms but Covenant-Terms.

Confirmation of Miniſters in their Poſſeſſion of Benefices.

Publ. Intellig. by Order of Parliament, 4to. No.612.

The Bill for Confirmation of Miniſters ſettled in any Parſonage, Vicarage, or Hoſpital within this Commonwealth, was this Day read the firſt and ſecond Time and committed unto a Committee, who were ordered preſently to withdraw, with Power to conſider how to continue the Powers touching the granting Augmentations of Miniſters, and to bring in the Names of Perſons to be Truſtees, and to take the Bill touching *Wales* formerly committed into Conſideration.

A Preſent of twenty thouſand Pounds to the General.

Reſolved, That the Sum of twenty thouſand Pounds be and is hereby conferred on his Excellency General *George Monk*, and that the ſame be charged upon the Receipts of the publick Exchequer —— and that Mr. *Prynne* and Mr. *Scowen* do bring in a Bill accordingly.

For Payment of the publick Debts.

An Act for the Payment of Debts due to the Publick was paſſed, and ordered to be printed and publiſhed.

To raiſe Money on Delinquents and Popiſh Recuſants.

A Bill for countenancing the Receivers and impowering them to get in the Rents and Revenues of *Delinquents* and *Popiſh Recuſants* Eſtates, was this Day read the firſt and ſecond Time and ſo paſſed.

Order for the Diſcharge of Colonel John Lambert.

Reſolved, That Power be and is hereby given to the Council of State, to diſcharge Colonel *John Lambert* from his Impriſonment upon his Parole or Security as they ſhall ſee Cauſe.

And of Biſhop Wren.

Reſolved, That Dr. *Wren* be diſcharged of his Impriſonment, and that the Lieutenant of the Tower be and is hereby required to diſcharge him accordingly.

A Letter of the Reverend Mr. Sharp *at* Weſtminſter, *to Mr.* Douglas *Miniſter at* Edinburgh, *dated* March 15. 1660.

Woodrow's *Hiſtory of the Church of* Scotland, *Introduction, p.* 13. *Fol.*

The Parliament have done all in favour of Preſbyterian Government.

Monk *will not be induced to ſet up for himſelf.*

The Cavalier Spirit will overturn all.

The Provincial of the Jeſuits is come over from Spain *with* 100,000 l. *to treat with* Lambert *and* Vane.

—— Yeſterday the Houſe paſſed the Bill for Approbation of Miniſters — They have confirmed all Ordinances in favour of Preſbyterian Government. —— The Commonwealth Party are now for any thing but the King's coming in, they would ſet up *Monk*, but he will not be induced to it. The Cavalier Spirit breaks out very high, and is like to overturn all. We ſcarce ſee how a War can be avoided. The General is confident to carry his Point. The Popiſh Party are at Work, and the Jeſuit Provincial *Bradſhaw*, who came over from *Spain* to *Lambert* and *Vane*, with above a hundred thouſand Pounds Sterling is ſtill here, and very buſy, &c.

Friday *Mar.* 16.

Publ. Intellig. by Order of Parliament, 4to.

Ordered, That the Patent concerning *Sion-College*, now in the Hands of the Clerk of the Parliament be delivered unto Mr. *Manton*.

General Monk *has* 20,000 l. *and is made Steward of* Hampton-Court *and Houſe-Keeper.*

A Bill for conferring of twenty thouſand Pounds on Captain General *George Monk* for his eminent Services was read the firſt, ſecond and third Time and paſſed.

Ordered, That his Excellency the Lord General *Monk* be and is hereby conſtituted Steward of the Honors and Manors of *Hampton-Court*, and Keeper of the Houſe and Park there.

Act for Diſſolution of the Parliament.

Reſolved, That the Act for Diſſolution of this Parliament be read the firſt Buſineſs this Afternoon, nothing to intervene.

Act for ſettling Miniſters and Payment of Tithes.

Amendments to the Bill for ſettling Incumbents in ſequeſtred Livings being twice read, were agreed upon, and the Bill paſſed with this Title, *An Act for Miniſters and Payment of Tithes.* Ordered to be forthwith printed and publiſhed.

Mr. Blague *reſtored to his Living of* Barnſtaple.

Ordered, That Mr. *Martin Blague* be and is hereby reſtored to his Living at *Barnſtaple* in the County of *Devon* —— and be put in Poſſeſſion accordingly.

The General puts the Parliament in mind of their Diſſolution.

A Letter from General *George Monk* from St. *James's*, 16. *March* 1659. was read. Ordered, that three Gentlemen be appointed to go unto the General to give him Satisfaction, and report their Proceeding herein to the Parliament.

Bill for advancing Religion and Learning in Wales.

A Bill for taking the Accompts and redreſſing of Grievances, concerning the Tithes and Church Livings in *Wales*, and for Advancement of Religion and Learning there, was read the third Time and paſſed.

Poſt Meridiem.

Several of the ſecluded Members were offering to break the Articles of their Admiſſion, and not to yield to the Calling of another Parliament. Mr. Pryn *ſpake it openly, that if the King muſt come in, it was ſafeſt for them that he ſhould come in by their Votes who had made the War againſt his Father. Whereupon* Pryn *was ſent for and admoniſhed to be quiet; and it was the Buſineſs of Mr.* Morrice *to keep this expiring Seſſion of Parliament ſteddy and clear from intermeddling with the Change of the Government, in which Caſe he did excellent Service, punctually obſerving the Directions of the General.* Dr. Price's Hiſt. of the Reſtauration, *p.* 131.

A Bill engroſſed for diſſolving of the Parliament begun and holden at *Weſtminſter* the third of *November* 1640. and for the calling and holding a Parliament at *Weſtminſter* on the five and twentieth Day of *April* 1660. was read the third Time. —— Provided always and be it declared, that the ſingle Actings of this Houſe inforced by the preſſing Neceſſities of the preſent Times, are not intended in the leaſt to infringe, much leſs take away, that ancient native Right which the Houſe of Peers (conſiſting of the Lords who did engage in the Cauſe of the Parliament againſt the Forces raiſed in the Name of the late King, and ſo continued until 1648.) had and have, to be a Part of the Parliament of *England*.

Reſolved, That the Day for the Diſſolution of the Parliament be from this 16th Day of *March* 1659. And the ſaid Bill ſo amended being put to the Queſtion paſſed.

Reſolved, that this Day three Weeks, being *Friday* the ſixth of *April* 1660. be ſet apart for a Day of publick Faſting and Humiliation, to be ſolemnized throughout the Nations, to ſeek the Lord for his Bleſſing upon the Parliament to be called; that the Lord will make them Healers of our Breaches, and Inſtruments to reſolve and ſettle Peace and Government in theſe Nations, upon Foundations of Truth and Righteouſneſs.

The Incapacity of Members to be elected.

Before they broke up they voted to juſtify themſelves. I. That the General ſhall give no Commiſſion to any Officer to ſerve in the Army, who ſhall not declare in theſe Words. *I A. B. do acknowledge and declare, that the War undertaken by both Houſes of Parliament in their defenſive Part, againſt the Forces raiſed in the Name of the late King was juſt and lawful; and that he believeth Magiſtracy and Miniſtry*

Miniſtry are the Ordinances of God. II. That all and every Perſon and Perſons who have adviſed, aided or any ways aſſiſted, or abetted the Rebellion of *Ireland*; and all thoſe who do profeſs the *Popiſh Religion*: And all and every Perſon and Perſons who have adviſed or voluntarily aided, abetted or aſſiſted in any War againſt the Parliament ſince the firſt Day of *January* 1641, and his and their Sons, unleſs he or they have ſince manifeſted their good Affections to this Parliament ſhall be incapable to be elected to ſerve as Members in the next Parliament.

The Parliament diſſolved.

And thus having reſolved to make their End agreeable to their Beginning, on the long deſir'd 17th [16th] of *March*, this unhappy and fatal Parliament, having been twice excluded, and twice diſmember'd, was at laſt diſſolv'd by their own Act, after they had continued thro' various Interruptions for almoſt twenty Years in the Practice of ſuch publick Miſchief and Confuſions, as will ever be remembred with Horror.

Dr. Skinner's *Life of General* Monk, 8vo, *p.* 263.

SATURDAY *Mar.* 17.

After the Parliament had diſſolv'd themſelves. The next News is of the King at Bruſſels.

Yeſternight the Parliament declaring the Diſſolution of their Aſſembly, departed about ſeven a Clock at Night. By ſeveral Letters out of *Flanders*, it is certified that *Charles Stuart* is ſtill at *Bruſſels*.

Mercur. Publ. 4to. No. 612.

The Inſcription under the Pedeſtal of the late King, blotted out by a bold Plaiſterer.

On *Thurſday* Evening came a Man (ſuppos'd to be a Plaiſterer) with his Boy and a Ladder, by which he went up to the Statue of Queen *Elizabeth*, and after he had wiped it, he removed to the Pedeſtal where the Statue of the late King formerly ſtood, and there blotting out the Inſcription [*Exit Tyrannus Regum ultimus*] he preſently came down; whereupon ſome of the People gathered together, and made a Bonfire.

Intrigues of the French Ambaſſador directed by Cardinal Mazarine.

Monſieur *de Bourdeaux* the *French* Ambaſſador now Reſident in *London*, was very deſirous to intereſs Cardinal *Mazarine* in this great Revolution of Government, and having had Acquaintance with *Clarges*, expected by him to diſcover all the General's Deſigns, and in order thereunto ſent his Secretary to him, *to deſire him to move the General to have Licence to give him a Viſit, and to confer about ſome Overtures he had to make to him.*

Philips *or* Clarges *firſt thirteen Years of* Ch. II. *Fol. p.* 717.

His Diſcourſe with Clarges.

Clarges upon this Intimation went to the Ambaſſador, who carried him into his Cloſet, and they two being alone, he told him, “That it was viſible to all, that the General had ſome great Deſign in Projection, and that moſt wiſe Men believ'd it was, either to advance himſelf to the Monarchy of theſe Nations, or introduce the King; and that in either of theſe he had the Advantage of being more ſerviceable to him than any other. For if he ſhould uſe any *Engliſhman* in ſo important an Intrigue, if he ſhould not have Succeſs, that would be brought in Evidence againſt him to his Deſtruction: Whereas if he as a Stranger, and a publick Miniſter could not be queſtioned. He further ſaid, what he propoſed, was not only in reference to himſelf, but to Cardinal *Mazarine*, who would be glad to have the Honour of his Friendſhip; aſſiſt him faithfully in all his Purpoſes. He ſaid moreover, that he could not undertake to determine, whether it was not beſt for him to dignify his Family with the Empire of theſe Kingdoms, or to reſtore the King to them; they were both Actions of much Glory; and if the latter were as eaſy, the Honour of it would be as great: But that he might be confident of the Cardinal, he did aſſure him, that *Oliver Cromwell* kept ſo ſtrict a League with him, that he did not aſſume the Government without his Privity, and was directed ſtep by ſtep by him in the Progreſs of that Action: And therefore if he reſolved on that Courſe, he ſhould not only have the Cardinal's Friendſhip and Counſel in the Attempt, but a ſafe Retreat and honourable Support in *France*, if he failed in it. Or if he would admit the King, and put the Manner of it into the Cardinal's Hands, whatever he would deſire for himſelf of Security, or Honour from the Crown, he would undertake to obtain, and in ſuch a Manner, that it ſhould rather ſeem by the Cardinal's Advice, than his particular Inclination; and the King would gladly receive it, and *France* ſhould be the Place to which (if he agreed) the King ſhould preſently retreat, where he ſhould have a Train provided proportionable to his Greatneſs, that his People here might with greater Reverence, apply themſelves to him; and by this Way (he ſaid) the General might not only oblige the King of *England*, but the King his Maſter alſo, by making him a Mediator and Inſtrument in his Reſtauration.

That Oliver Cromwell *aſſum'd the Government by the Privity and Direction of the Cardinal.*

And if Monk *would attempt the like, he ſhould have the Cardinal's Friendſhip and Counſel in it.*

Otherwiſe if he would bring in the King, the Cardinal would undertake the Management of it.

And the King ſhould retreat into France, *for his Security of coming to the Crown of* England.

The Anſwer of Clarges *to the French Ambaſſador.*

To this *Clarges* anſwered, “That the Matter was too deep for him to be involved in, in regard (as he himſelf had acknowledged) of the Danger of having ſuch a Secret known to any ſecond Perſon a Native of *England*.

“But nevertheleſs, to ſatisfy him, he aſſured him, That the General did not intend to take upon him the Government, but ſubmit all to the Determination of the next Parliament. He then reply'd, That a Parliament in *England* was a kind of tumultuary Council, ſo various in their Debates, that no certain Meaſure could be taken from them, and therefore for not taking this Courſe which he adviſed, he might be hurried by their froward Proceedings to ſome ſudden Enterpriſe, neither ſafe for himſelf nor good for the People, and that with him in any Misfortune, all his Relations would be ruin'd.

The General wanted the French *Tongue.*

“To this Conference, *Clarges* put an End, by telling him, he would take a ſudden Occaſion to ſound the General's Inclinations; and though he would not directly tell him what had paſſed betwixt them, he ſhould nevertheleſs gueſs, whether it might be fit for him to impart it to him; the only Difficulty that remained, was the General's Want of the *French* Tongue; which the Ambaſſadour ſaid, was not neceſſary, for that he had *Engliſh* enough to be

“ underſtood, and to underſtand all that ſhould be ſaid to him; and thus they “ parted.

The General abſolutely refuſed to have any Commerce with the French Ambaſſador, or his Maſter the Cardinal.

Clarges told all that paſſed to Mr. *Morrice*, and to the General himſelf, who abſolutely refuſed to have any Commerce with the Ambaſſadour or the Cardinal; nevertheleſs, that he might not appear uncivil, he was contented to receive his Viſit, but on Condition, *That he ſhould not propoſe any thing to him in reference to the publick Affairs of Government.*

This was ſignified to the Ambaſſadour, and he came that Evening to compliment the General, making great Profeſſions of his Services to him, on all Occaſions, without deſcending to Particulars.

Upon this Conference was grounded an improbable Story,

Of Monk's *agreeing with the* French *Ambaſſador to take the Government upon himſelf;*

And that he was diverted from it by Sir Anthony Aſhley Cowper.

Memoirs of the Earl of Shaftſbury *in* Mr. Lock's *Poſthumous Works,* 8vo.

Monk after the Death of *Oliver Cromwell*, and the Removal of *Richard*, marching with the Army he had with him into *England*, gave fair Promiſes all along in his Way to *London* to the Rump who were then ſitting, who had ſent Commiſſioners to him that accompanied him. When he was come to Town, tho' he had promiſed fair to the Rump and Common-wealth Party on the one Hand, and gave Hopes to the Royaliſts on the other, yet at laſt agreed with the *French Ambaſſadour* to take the Government on himſelf, by whom he had Promiſe from *Mazarine* of Aſſiſtance from *France* to ſupport him in this Undertaking. This Bargain was ſtruck up between them late at Night, but not ſo ſecretly, but that his Wife who had poſted herſelf conveniently behind the Hangings, where ſhe could hear all that paſſed, finding what was reſolved, ſent her Brother *Clarges* away immediately, with Notice of it to Sir *Anthony Aſhley Cowper*. She was zealous for the Reſtauration of the King, and had therefore promiſed Sir *A.* to watch her Huſband, and inform him from Time to Time how Matters went. Upon this Notice Sir *A.* cauſed the *Council of State*, whereof he was one, to be ſummoned; and when they were met, he deſired the Clerks might withdraw, he having Matter of great Importance to communicate to them. The Doors of the Council Chamber being lock'd, and the Keys laid upon the Table, he began to charge *Monk*, not in a direct and open Accuſation, but in obſcure Intimations and doubtful Expreſſions, giving ground of Suſpicion, that he was playing falſe with them, and not doing as he promiſed. This he did ſo ſkilfully and intelligibly, that he perceived he was diſcovered, and therefore in his Anſwer to him fumbled and ſeemed out of Order; ſo that the reſt of the Council perceived there was ſomething in it, though they knew not what the Matter was. And the General at laſt averring, that *what had been ſuggeſted was upon groundleſs Suſpicions, and that he was true to his Principles, and ſtood firm to what he had profeſſed to them, and had no ſecret Deſigns that ought to diſturb them, and that he was ready to give them all manner of Satisfaction.* Sir *Anthony* cloſed with him, and made a further Uſe of what he ſaid than he intended. For he meant no more, than ſo far as to get away from them, upon this Aſſurance which he gave them. But Sir *Anthony* told him, that *if he was ſincere in what he ſaid, he might preſently remove all Scruples; he ſhould preſently take away their Commiſſions from ſuch and ſuch Officers in the Army, and give them to thoſe whom he named, and that preſently before he went out of the Room.* *Monk* was in himſelf no quick Man, he was guilty, alone, among a Company of Men who he knew not what they would do with him; for they all ſtruck in with Sir *Anthony*, and plainly perceived that *Monk* had deſigned ſome foul Play. In theſe Straits, being thus cloſe preſſed, and knowing not how elſe to extricate himſelf, he conſented to what was propoſed, and ſo immediately, before he ſtirred, a great Part of the Commiſſions of his Officers were changed, and Sir *Edward Harley* among the reſt, who was a Member of the Council, and there preſent, was made Governour of *Dunkirk*, in the Room of Sir *William Lockhart*, and was ſent away immediately to take Poſſeſſion of it. By which Means the Army ceaſed to be at *Monk*'s Devotion, and was put into Hands that would not ſerve him in the Deſign he had undertaken. The *French* Ambaſſadour who had the Night before ſent away an Expreſs to *Mazarine*, poſitively to aſſure him, that *Things went as he had deſir'd, and that* Monk *was fix'd by him in his Reſolution to take upon himſelf the Government*; was not a little aſtoniſhed the next Day to find Things taking another Turn. And indeed this ſo much diſgraced him in the *French* Court, that he was preſently called Home, and ſoon after broke his Heart. This was that which gave the great Turn to the Reſtoration of King *Charles*, whereof Sir *Anthony* had laid the Plan in his Head a long Time before.

See Mr. Echard's *Hiſtory of* England, *Vol* II. *p.* 886. *who introduces the Story with this Preface to it. But that which ſeem'd his greateſt Temptation was, the Overtures of Monſieur* Bourdeaux, *the French Ambaſſador, who promis'd him from his Maſter* Mazarine, *the powerful Aſſiſtance of* France *to ſupport him, if he would take the Government upon himſelf, ſo ſteadily averſe was the Cardinal to the Reſtoration of a Perſon he had ſo much injured and ſlighted. Some ſay he bravely reſiſted the Propoſal, but Mr.* Lock *expreſſly tells us, that he at laſt did agree with the French Ambaſſador to aſſume the Government to himſelf.*—*This ſingular Account is left wholly to the Reader.*

Beſides that Reform of the Officers could not be owing to that Stratagem of Sir A. A. Cowper, *but was the Effect of an expreſs Engagement to be true to the General and a Council of State till the enſuing Parliament, and the Refuſers were not turn'd out as the General's Creatures, nor others admitted as a ſtricter Guard upon him: But they who were caſhier'd were his Enemies, and they who were taken in, were his greater Friends and Confidents.*

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 264.

Becauſe no Means was thought effectual enough to bind and ſecure the Obedience of an Army that had been ſo long accuſtomed to Miſrule and Violence, it was contrived by the General, and ſome of his more ſecret Council, that all Officers in the ſeveral Armies ſhould preſently ſign an Engagement, declaring their entire Submiſſion to all the Commands of his Excellency the Lord General, and to the Orders of the preſent Council of State, and that they would yield all Obedience to the Reſolutions and Councils of the ſucceeding Parliament. This Engagement was readily ſubſcribed by all the Officers of General *Monk*'s Army, and by moſt alſo of the others; and they who refuſed were preſently removed from their Commands, which gave the General the fair Opportunity which he had ſo long deſired, for introducing ſeveral Perſons of Honour and Quality into Commands in the Army, in the Place of thoſe he could no longer truſt.

See the Form of Engagement in Philip's Ch. II. *Fol. p.* 719.

Gumble's *Life of* Monk, 8vo. *p.* 273.

The new Officers were Perſons of great Eſtate, Courage, and Fidelity; as the Lord *Falconbridge*, General *Montague*, Colonel *Roſciter*, Colonel *Sheffield*, and many others, all brave and loyal Perſons.

March 1659-60.

Mr. Sharp's *Account of the Dissolution of the Parliament.*

The Sectaries grow desperate against the King's coming in.

Woodrow's Introduction to the History of the Church of Scotland, p. 13.

A Letter dated this 17th of *March* from Mr. *Sharp* in *London*, to Mr. *John Smith* at *Edinburgh*, wherein he tells him, That Yesterday the Parliament did dissolve themselves, after they had issued Writs for another Parliament to meet the 25th of *April.* He desires now to be at Home, yet declines coming to be Minister at *Edinburgh.* He says, some sudden Rupture of the Sectarian Party is feared, and those who are against the King's Coming in seem desperate.

Monday *Mar.* 19.

The Common Council of London, *petition that the Council of State and the General would remove into the City.*

Which they decline as being safe enough.

Mercur. Publ. 4to. No. 612.

A Petition from the Common-council of the City of *London*, presented to the Council of State, taking Notice that the late Parliament having brought these Nations into some Prospect of the desired Settlement by a free Parliament, and left this honourable Council with the Lord General to carry on the Government in the interval.—They humbly pray that it would please their Honours to remove their Residence and Sitting into the City; and to use their Interest with the Lord General, so as to prevail with his Excellency to accompany their Honours in Person and Council, during this Interval of Parliament. —— To which the Council of State answered, That they did return the City hearty Thanks for their Affections, and that they did not at present apprehend any such Danger as to remove their Sitting, but if they should hereafter, they would willingly accept the City's Invitation.

The Drapers Company invite the Council of State to Dinner.

An Invitation being given to the Council by Persons appointed thereunto in the Name of the Company of *Drapers*, to dine this Day sennight at *Drapers-Hall*, the Council was pleased to declare their Acceptance of the Invitation.

Lord Clarendon's *Character of Mr.* Will. Morrice.

Lord Clarendon's *History Vol.* III. *Fol. p.* 573.

He came up before he was chosen.

There was at this Time in much Conversation and Trust with the General, a Gentleman of *Devonshire* of a fair Estate and Reputation, one Mr. *William Morrice*, a Person of a retired Life, which he spent in Study, being learned and of good Parts; and he had been always looked upon as a Man far from any Malice towards the King if he had not good Affections for him; which they who knew him best, believ'd him to have in a good Measure. This Gentleman was allied to the General, and entirely trusted by him in the Management of his Estate in that Country; where by the Death of his elder Brother without Heirs Male, he inherited a fair Fortune. And *Morrice* being chosen to serve in the next ensuing Parliament, had made haste to *London*, the better to observe how Things were like to go. With him the General consulted freely touching all his Perplexities and Observations, "how he found most Men of Quality and Interest inclined to call "in the King, but upon such Conditions, as must be very ungrateful, if possible to be receiv'd"; and the *London* Ministers talked already so loudly of them, that the Covenant being new printed, and by Order fixed up in all Churches, they in their Sermons discoursed of the several Obligations in it, that without exposing themselves to the Danger of naming the King (which yet they did not long forbear) every Body understood, they thought it necessary the People should return to their Allegiance.

Character of Sir John Greenvill.

See Dr. Price's *History of the Restauration,* 8vo. *p.* 133.

There was then in the Town a Gentleman well known to be a Servant of eminent Trust to the King, Sir *John Greenvill*, who from the Time of the Surrender of *Silly* had enjoy'd his Estate, and sometimes his Liberty, though under the Jealousy of a disaffected Person, often restrained. He had been privy to the sending to the General into *Scotland* the Clergy man his Brother; and was conversant with those who were most trusted by his Majesty, and at this Time were taken Notice of to have all Intimacy with Mr. *Mordaunt*, who most immediately corresponded with *Brussels.* This Gentleman was of a Family to which the General was allied, and he had been obliged to his Father Sir *Bevil Greenvill*, who lost his Life at the Battle of *Landsdown* for the King, and by his Will had recommended his much impair'd Fortune and his Wife and Children, to the Care and Counsel of his Neighbour and Friend Mr. *Morrice*, who had executed the Trust with the utmost Fidelity and Friendship.

The General now fix'd in his Resolution of restoring the King, admits of a Conversation with Sir John Greenvill.

And sends him over to the King without a Letter.

Only he was to take Minutes of what he had said to him.

The first private Conference between the Gen and Sir J. Greenvill *is said to be at nine in the Evening of the next Day after the Dissolution of the Parliam.* Philips's Ch. II. *p.* 717.

See Account given by Sir Tho. Clarges *in* Philips's *Hist. of* Ch. II *p* 717.

And by Dr. Skinner *in his Life of General* Monk, 8vo, *p* 267.

And by Mr. Gumble *in his Life of General* Monk, 8vo, *p.* 267.

The General was content, that Sir *John Greenvill* should be trusted in this great Affair, and that Mr. *Morrice* should bring him secretly to him in a private Lodging he had in St. *James's*. When he came to him, after he had solemnly conjur'd him to Secrecy, upon the Peril of his Life, he told him, "he meant to "send him to the King; with whom he presumed he had Credit enough to be be-"lieved, without any Testimony; for he was resolved not to write to the King, "nor to give him any Thing in writing; but wished him to confer with Mr. *Mor-*"*rice*, and to take short Memorials in his own Hand of those Particulars he "should offer to him in Discourse; which when he had done, he would himself "confer with him again at an Hour he should appoint". And so he retired hastily out of the Room, as if he were jealous that other Men would wonder at his Absence.

Mr. Morrice's *Advice to Sir* John Greenvill *how to manage the Affair.*

That which Mr. *Morrice* communicated to *Greenvill* was, to advise that the King should write a Letter to the General, in which after kind and gracious Expressions, he should desire him to deliver the inclosed Letter and Declaration to the Parliament; the particular Heads and Materials for which Letter and Declaration, *Morrice* discoursed to him; the end of which was to satisfy all Interests, and to comply with every Man's Humour, and indeed to suffer every Man to enjoy what he would.

Sir J. Greenvill's *second Access to the General, and final Instructions by Word of Mouth only.*

After Sir *John Greenvill* had enough discoursed of all Particulars with him, and taken such short Memorials for his Memory as he thought necessary; within a Day or two he was brought with the same Wariness, and in another Place, to the

Inſiſting chiefly on the King's Remove out of the Spaniſh *Dominions.*

To Breda.

The beginning of April *muſt be* S. N. *for he arriv'd at* Oſtend 23. March, *and was ſo ſecret that Lord* Mordaunt *who went over with him to his Majeſty knew nothing of it.* Philips, *p.* 718.

the General; to whom he read the ſhort Notes he had taken, to which little was added; and the General ſaid, " that if the King writ to that purpoſe, when he " brought the Letter to him, he would keep it in his Hands, till he found a fit " Time to deliver it, or ſhould think of another Way to ſerve his Majeſty". Only he added another Particular, as an Advice abſolutely neceſſary for the King to conſent to, which was his Majeſty's preſent Remove out of *Flanders*. He undertook to know, That the *Spaniard* had no purpoſe to do any thing for him, and that all his Friends were jealous, that it would not be in his Power to remove from thence, if he deferr'd it till they diſcovered that he was like to have no need of them. And therefore he deſired, that his Majeſty would make haſte to *Breda*, and that for the publick Satisfaction, and that it might be evident he had left *Flanders*, whatſoever he ſhould ſend in Writing ſhould bear Date as from *Breda*; and he enjoyn'd Sir *John Greenvill* not to return, till he had himſelf ſeen the King out of the Dominions of *Flanders*. Thus inſtructed he left him, who taking Mr. *Mordaunt* with him for the Companion of his Journey, ſet out for *Flanders* about the beginning of *April* 1660. and in few Days arriv'd ſafely at *Bruſſels*.

London, *printed by* R. N. 1660. 4^to^.

A Plant of Paradiſe; being a Sermon preached at St. *Martins in the Fields*, at the Funeral of *John Goodband Holt*, the young Son, only Child and hopeful Heir of THOMAS HOLT of *Griſleburſt* in the County of *Lancaſter*, Eſq; *Mar*. 19. 1659. By *R. Moſſom*, Miniſter of St. *Pet. P. W. London*.

Epiſt. Ded. To the much honoured *Thomas Holt*, Eſq; and Mrs. *Anne Holt*, the mournful Parents of the deceaſed Heir.——

Text, Ezek. xvii. 22. latter Part. ——— *I will crop off from the Top of his young Twiggs a tender one*, &c.

The great Buſineſs of Dr. Morley *in* England, *was to confute the common Report that the King was a* Papiſt, *and would bring back* Popery *with him.*

Bp. of Winton's *Letter to the Dutcheſs of* York. *Printed with his other Treatiſes*, 1682. 4^to^.

The King's Enemies gave out, that the King by living ſo long abroad in Popiſh Countries was ſo corrupted in his Religion, that if he were ſuffered to return, he would bring home Popery along with him. So that with this groundleſs Fear I found many very *conſiderable* and very much *intereſted* Perſons to be poſſeſs'd when I was ſent into *England*, about two Months before the King's Return; moſt of which Time I ſpent in undeceiving all I met with, eſpecially the Heads and Leaders of the *Preſbyterian* and *Independent* Parties (who ſeem'd to be moſt afraid of ſuch a Change) by aſſuring them that thoſe *Miſreports* they had heard of the King and his Brothers, were nothing elſe but the malicious Inventions of thoſe, that were either in *Fact* or in *Conſent* the Murderers of their *Father*, and conſequently irreconcilable and implacable Enemies unto his *Children*. For (ſaid I) to my certain Knowledge, who was almoſt always an Eye-witneſs of their Actions, the King and both his *Brothers* did not only by their *Profeſſion*, but by their *Practice* declare and teſtify themſelves to be true Sons of the *Church of England* (even in the Midſt of its Enemies) by coming *daily* to our *Prayers*, and *weekly* to our *Sermons*, and *frequently* to our *Communions*. Which I do not now [1682.] repeat by way of *boaſting* of what I did; for though it was all I *could* do, yet perhaps it was leſs, I am ſure it was no more than I am *bound* to do.

TUESDAY *Mar*. 20.

Dr. Skinner's *Life of General* Monk, 8^vo^. *p.* 274.

The next Evening Sir *John Greenvill* attended the General in Mr. *Morrice*'s Chamber, where his Excellency deſir'd him to take his Inſtructions in writing, the Heads whereof were:

Theſe Inſtructions in Writing ſeem penn'd by Mr. Morrice.

To grant a general Pardon.

To aſſent to a Toleration and Liberty of Conſcience.

To retire from the Spaniſh Dominions to Holland.

After theſe Inſtructions the General burnt the Paper.

And took all other Care of profound Secrecy.

That ſince by the long Civil War and Change of Government, the Minds of the Soldiers in general, and a great Part of the People would be alarm'd with the Apprehenſion of his Majeſty's Return, it was his humble Advice, that he would be graciouſly pleaſed to proclaim his free and general Pardon to all his Subjects, except to ſuch as the Parliament ſhould eſteem incapable of it. That he would prepare the Minds of the Army, by declaring his Readineſs to conſent to ſuch Acts, as ſhould ſecure the publick Sales and Diſpoſitions of Lands, and the Payment alſo of their Arrears. And becauſe nothing was more likely to run the People into Frenzies, than the Fear of Reſtraint in their ſeveral Religions, he did further beſeech his Majeſty to declare his Aſſent for a *Toleration* and *Liberty of Conſcience* to all his Subjects, who ſhould ſo employ it as not to give any Diſturbance to the Civil Government. He was alſo inſtructed to deſire his Majeſty to retire from the Dominions of the King of *Spain*, into ſome convenient Place belonging to the States of the United Provinces, where with more Freedom and Security to his Perſon, he might treat further with his Parliament and People. And laſtly, he was ſtrictly cautioned not to give his Majeſty any Interruption by offering Propoſals to him for the Reward of his Service. The General then deſir'd him to peruſe his Inſtructions carefully, and to fix them throughly in his Memory, and then receiving the Paper from his Hand, threw it into the Fire before them, and intreated him to keep theſe Particulars in his Thoughts as he travelled, and by no Means to commit them again to writing, till he was firſt arriv'd in *Flanders*, nor to acquaint any Perſon with his Buſineſs except his Majeſty only. They then privately took Leave of each other; and the ſame Night Sir *John Greenvill* ſpeeding ſecretly through the City, began his Journey towards *Dover*, where the next Day he ſeaſonably found the Lord *Mordaunt*, who was then going over to the King, and had hir'd a Veſſel to himſelf, in which he was very joyful to accommodate his old Acquaintance Sir *John Greenvill*, and engage together in the King's Service; but in all their Voyage to *Oſtend*, they knew nothing of one another's Buſineſs.

A more particular Account of this Conference given by Dr. Price *Chaplain to General* Monk.

Dr. Price *ſeems to have taken this Account from the Mouth of Sir* John Greenvill, *to whom he dedicated his Hiſtory when Earl of Bath, and would ſay nothing of him without his Approbation.*

Hiſtory of the King's Reſtauration, 8vo. *p.* 133.

Monk *was very ſhy of entring into any Converſation with his Couſin* Greenvill, *becauſe a known* Cavalier.

Yet Monk *employ'd* Morrice *to know the Buſineſs of* Greenvill.

But he would impart it to none but to the General *himſelf.*

Sir *John Greenvill* had before made his Applications to the General —— and would often ſpin out his Viſits to an extraordinary Length, in Expectation of the Rooms being clear'd by the breaking up of the Company; yet ſo ſoon as ever it was, and a Convenience offer'd of unfolding part of his Errand, the General (well knowing the Reaſon of *Greenvill*'s long Attendance) would immediately riſe from his Chair, and ſay *Good Night Couſin*, 'tis late; or otherwiſe excuſe himſelf by pretending Buſineſs. —— At laſt he bethought himſelf of making his Application to Mr. *Morrice*, by his Mediation to obtain the Favour of a little private Diſcourſe with the General. *Morrice* acquainted the General with it, but he refuſed to have any ſecret Converſe with him, in regard that being a known *Cavalier*, Notice would be taken of it, ſhould he be admitted to any ſuch Privacy as he deſired. Yet he ordered *Morrice* to wait upon his *Couſin*, to try if he could learn of what Quality his Buſineſs was; and to make his Report accordingly; giving him leave to aſſure him in his Name, that he was authorized to receive his Meſſage (of what Secrecy ſoever it might be) and he promis'd to return the *General*'s Anſwer to it. This *Morrice* earneſtly preſſed *Greenvill* to do, but he refuſed the Propoſal, and would not give him the leaſt Intimation of his Buſineſs; only telling him that it concerned none but the *General* himſelf; and yet him ſo very much, that without all further Delay he muſt neceſſarily impart it to him; and in caſe he ſtill obſtinately perſiſted to deny him a private Hearing, he was reſolved to ſpeak to him wherever he ſhould meet him next. Upon *Morrice*'s reporting of this to the *General*, he was inwardly pleaſed at it; ſo the next Night was appointed for diſcloſing this Secret.

The private Conference between General Monk *and Sir* John Greenvill.

Greenvill came to *Morrice*'s Chamber at St. *James*'s; whither the *General* upon *Morrice*'s Intimation ſoon after came likewiſe. Sir *John Greenvill* and the General being now alone (and *Morrice* Door-keeper to the Conference) he addreſs'd himſelf to the General in this purport of Words: (they are his own) That "he
" was infinitely obliged to his Excellency, for giving him this Opportunity of
" diſcharging himſelf of a Truſt of great Importance both to himſelf and the
" whole Kingdom, that had been long depoſited in his Hands; and that whatſo-
" ever became of him, he thought himſelf very happy to have this good Occaſion
" of performing his Duty in obeying the Commands of the King his Maſter".
At the ſame Inſtant, he preſented the General with a Letter from his Majeſty, and produced another directed to himſelf, as alſo the Commiſſion which he had from his Majeſty to treat with him.

Greenvill *delivers him a Letter from the King, which the General ſeem'd very much afraid to receive.*

The General ſtept back; and (holding the Paper in his Hand) with a frowning Countenance demanded of him how he durſt to ſpeak to him in ſuch a Matter, without conſidering the Danger he was to run into? But Sir *John*'s Anſwer was, that he had long ſince duly conſidered this Matter, with all the Danger that might attend it; which was not ſufficient yet, to deter him from the Performance of his Duty in this Particular, any more than in all others, which he had chearfully undergone at his Majeſty's Command, but that he was the more encouraged to undertake this, in regard his Excellency could not but remember the Meſſage he received in *Scotland* by his Brother. Whereupon, the *General* without any other Reply, approached him with a pleaſing Aſpect; and embraceing him in his Arms, ſaid, " *Dear Couſin*, I thank you with all my Heart for the
" Prudence, Fidelity, Care and Conſtancy you have ſhewed in this great Affair;
" and I am much pleaſed alſo at your reſolute Secrecy in it; for could I have un-
" derſtood that you had reveal'd it to any Body living, ſince you firſt truſted my
" Brother with it; *I would never have treated with you*; which now I ſhall moſt
" willingly; and with you the rather, becauſe you are one of my neareſt Kinſ-
" men, and of a Family to which I owe many Obligations. *So the General read the King's Letters, and the Commiſſion, for which he ſaid*, " I hope the King will
" forgive what is paſt, both in my Words and Actions, according to the Con-
" tents of his gracious Letter; for my Heart was ever faithful to him, but I was
" never in a Condition to do him Service till this preſent; and you ſhall aſſure
" his Majeſty, that I am not only ready to obey his Commands, but to ſacri-
" fice my Life and Fortune in his Service. To witneſs this, I call this ho-
" neſt Man from the Door". So he called Mr. *Morrice* to him, who by this Time could not but underſtand the Deſign of *Greenvill*'s coming to the *General*. *Morrice* likewiſe chearfully embraced the Propoſal, and was Aſſiſtant in it. Sir *John* now intreated the *General* to ſend ſome Confident of his own to the King, which the General willingly yielded to; but told him the Confident muſt be himſelf, for he would ſend no *Letters* as yet, for fear of the worſt, and without them the King had no Reaſon to give Credit to a Meſſenger from him: tho' his Majeſty might well believe his own, whom he had employed to him. Wherefore at the next Conference Inſtructions were prepar'd which *Greenvill* wrote out; and after he had diligently peruſed them and fix'd them in his Memory, as he was deſired, the *General* threw the Paper into the Fire, with charge not to commit his *Inſtructions* again to Paper till he came to *Bruſſels* (where the King then was) and there to communicate them to none but his Majeſty.

The General well pleas'd with a Letter and Commiſſion from the King, opens his Heart to Greenvill.

And ſends back Greenvill, *with Aſſurance of his Duty to his Majeſty.*

Inſtructions were given him in writing, but then the Paper was burnt for keeping the Secret.

WEDNESDAY *Mar.* 21.
Afraid of the King's Intereſt in Ireland.

By ſeveral Letters out of *Ireland* it is certified, that there is a Convention ſitting at *Dublin*, the Lord *Brogbill*, Sir *Charles Coot*, and other principal Perſons being

Mercur. Polit. *publiſh'd by Order of Parliament,* 4to. No. 612.

being among them. —— But that they have not (as hath been rumoured) declared any thing for *Charles Stuart*, but inſiſt upon ſeveral Particulars relating to their Intereſt as Members of that Nation.

And have a jealous Eye upon the Royal Family in Flanders.

Ibid. N°. 613.

Adviſed from *Flanders*, That the Princeſs of *Orange* having been highly careſſed with her Brothers at *Bruſſels*, was departed thence to *Antwerp*, being conducted thither by her Brothers, in order to her Return into *Holland*. —— The *Dutch* Poſt not being arriv'd in Time, we have no Account concerning *Charles Stuart*, but the former Letters related him ſtill reſident in the City of *Bruſſels*.

The Preſbyterians who were in the King's Intereſt, would bring him in upon the Terms of his Father's Conceſſions in the Iſle of Wight.

The General at firſt Propoſal declar'd for a Commonwealth; *but at laſt agrees to ſuch a conditional Reſtoring the* King.

Dr. Price's Hiſtory of the Reſtauration, 8vo. p. 141.

Some Men of great Quality and great Guilt, were very earneſt with the General, that the King, if he muſt be brought in by the next Parliament, ſhould be admitted to his Throne upon no other than the Conceſſions of the Iſle of *Wight*, to which *Charles* I. had yielded when he was a Priſoner in *Cariſbrook* Caſtle 1648. —— The General at firſt moving, expreſſed a Reſolution of his profeſſed Obſtinacy to adhere to a *Commonwealth*; though at laſt (in regard the Propoſers, ſome of them, were Men of *Honour*, and all of *Eminency*) he ſeemed to be conquered into a Concurrence; but ſo as to hint this to be the utmoſt Line, that he could or would advance to in favour of the King. This Stiffneſs endeared him the more to the Propoſers, as encreaſing their Hopes that he would not deceive them.

But ſoon after the General's Danger was freely repreſented to him, ſhould he be yielding to ſuch Propoſals, anticipate the next Parliament; becauſe in Probability it would bring a freſh War upon the Nation, *&c.*

And the Propoſers ſignify his Conſent to ſuch Terms.

The Propoſers rejoyced that they had ſo far prevailed with the *General*; and ſent an *Expreſs* of their own to the *King* at *Bruſſels*, repreſenting to him the great Service they had done his Majeſty in prevailing with *Monk* (notwithſtanding his being ſo obſtinate a Commonwealth's Man) not to oppoſe his Majeſty's Return upon his Father's Conceſſions in the Iſle of *Wight* and not otherwiſe; and that although theſe were hard Terms, and aſſented unto by his Father in his *Neceſſity*, yet they beſought his Majeſty, that he would not now think hard of them, leſt his Refuſal might exclude him from the Crown.

And beſeech the King *to comply with them.*

THURSDAY *Mar.* 22.

The Parliament afraid of the Army, and of the Agitators in it.

Printed in the publick Intelligence of Mar. 22. 4to.

By the Council of State. A Proclamation.

The Council of State being intruſted, in this Interval of Parliament, with Preſervation of the publick Peace, and being well informed, that ſome Perſons from miſtaken Apprehenſions of the Temper of the Army, do ſecretly attempt the debauching and alienating the Affections of ſome in the Army from that Obedience and Duty which they owe, and (as upon good Grounds is hoped and believed) bear to the preſent Authority eſtabliſh'd by Parliament, and to their ſuperior Officers in the Army; have therefore thought fit, hereby to declare and make known their great Diſlike of ſuch Proceedings, as tending and aiming at the Diſturbance of the Peace of this Commonwealth, and engaging it into new Diſtractions and Blood (now that ſuch a Door of Hope is opened of Deliverance and Settlement) and do hereby Charge and Require all and every Perſon and Perſons, of what Sort or Degree ſoever, to forbear at their uttermoſt Perils, all Applications of what kind ſoever to any the Officers or Soldiers of the Armies of this Commonwealth by way of Agitating or otherwiſe, with Deſign or Endeavour by Word or Act, to beget Diſſatisfactions in any ſuch Officer or Soldier, towards the preſent Government, or to withdraw them from their Obedience to their Superiors, or to make Combinations or Factions in the Army, to the Diſturbance thereof, or endangering the Peace of the Nation, *&c.*

A Remonſtrance of the Republican Party againſt the General and his Officers for their having deſerted the good old Cauſe, and their now returning to Egypt *and the old Bondage.*

Printed at London *in the Year* 1660. 4to. *p.* 29.

Plain Engliſh. To his Excellency the Lord General **Monk** and the Officers of his Army: Or a Word in Seaſon not only to them, but to all impartial Engliſhmen. To which is added, a Declaration of Parliament in the Year 1647. ſetting forth the Grounds and Reaſons why they reſolved to make no further Addreſs or Application to the King.

To think of Reſtoring the King was putting a Knife to the Throats of the Republicans, &c.

My Lord and Gentlemen,

It is written *the Prudent ſhall keep ſilence in an evil Time*, and 'tis like we alſo might hold our Peace, but that we fear a Knife is at the very Throat, not only of our and your Liberties, but of our Perſons too. In this Condition we hope it will be no Offence, if we cry out to you for help; you that through God's Goodneſs have helped us ſo often, and ſtrenuouſly maintained the ſame Cauſe with us againſt the Return of that Family which pretends to the Government of theſe Nations. It is the publick Intereſt and yours that we hitherto fought for, and for which we now plead; therefore we inſiſt upon it with the greater Confidence before you, becauſe we are all equally concerned in the Good or Ill of your Tranſactions. We cannot yet be perſwaded, though our Fears and Jealouſies are ſtrong, and the Grounds of them many, that you can ſo lull aſleep your Conſciences, or forget the publick Intereſt and your own, as to be returning back with the Multitude to *Egypt*, or that you ſhould with them be hankering after the *Leeks* and *Onions* of our old Bondage. Though it were poſſible you ſhould forget, yet certainly God will not, all the Injuries and Oppreſſions done by that Family to his Church and People in theſe and other Nations. Though the Inſcription *Exit Tyrannus*, which was fixed over the Place where the Statue of the late King formerly ſtood at the *Exchange*, hath been blotted out by the Rabble, yet it is written with the Pen of a Diamond in the Hearts of many Thouſands, *&c.* Dated *March* 22. 1659.

Exit Tyrannus Regum ultimus, *tho' blotted out at the Exchange, is writ with a Diamond in the Hearts of many Thouſands.*

It

March 1659-60.

The Spaniards *had no Apprehenſion that Things in* England *could work for the King's Intereſt.*

Lord Clarendon's *Hiſtory, Vol.* III. *Fol. p.* 575.

It was no unpleaſant Proſpect to the King, nor of ſmall Advantage to him, that the *Spaniard* look'd upon all theſe Revolutions in *England*, as the Effects of the ſeveral Animoſities and Emulations of the different Factions among themſelves; a Contention only between the *Preſbyterian Republicans* on one Side, and the *Independent* and *Levelling Party* on the other, for Superiority, and who ſhould ſteer the Government of the State, without the leaſt Reference to the King's Intereſt, which they thought would in no Degree be advanced which Side ſoever prevailed. And therefore Don *Alonzo* by his *Iriſh* Agents (who made him believe any thing) continued firm to the *Levellers*, who if they got the better of their Enemies, he was aſſured, would make a good *Peace* with *Spain*, which above all Things they deſired: And if they were oppreſſed, he made as little doubt they would unite themſelves to the King, upon ſuch Conditions as he ſhould arbitrate between them. And in this Confidence he embraced all the Ways he could to correſpond with them, receiving ſuch Agents with all poſſible Secrecy who repaired to him at *Bruſſels*; and when Inſtruments of moſt Credit and Importance would not adventure thither, he was contented to ſend ſome Perſon, who was entruſted by him into *Zealand* to confer and treat with them. And in this kind of Negotiation, which was very expenſive, they cared not what Money they diſburſed, whilſt they neglected the King, and ſuffer'd him to be without that ſmall Supply which they had aſſign'd to him.

And therefore neglected his Majeſty at Bruſſels.

And began to withdraw the ſmall Subſiſtence aſſign'd to him.

The Court of Madrid *had the ſame Notion of the King's deſperate Condition.*

In this Temper were the *Spaniſh* Miniſters, when Mr. *Mordaunt* and Sir *John Greenvill* came to *Bruſſels*. And *Don Alonzo* had ſo fully poſſeſſed the Court at *Madrid* with the ſame Spirit, that when the Chancellor in his Letters to Sir *Harry Bennet*, his Majeſty's Reſident there, intimated the Hopes they had of a Revolution in *England* to the Advantage of the King, he anſwered plainly, that he durſt not communicate any of thoſe Letters to the Miniſters there, who would laugh at him for abuſing them, ſince they look'd upon all thoſe Hopes of the King as imaginary and without Foundation of Senſe, and upon his Condition as moſt deplorable and abſolutely deſperate.

The Portugal *Ambaſſador was applying for* Engliſh *Troops to aſſiſt againſt* Spain.

Echard's *Hiſtory, Vol.* II. *p.* 889.

In the mean Time the General had Application made to him from the *Portugal* Ambaſſador *Don Franciſco de Melo*, who came over into *England* upon this following Occaſion. Upon the Concluſion of the late *Pyrenean* Treaty, the *French* the more to blind the Eyes of the *Spaniard*, and to excite the *Portugueſe* to ſeek out new Helps, had pretended to deſert the Intereſt of the latter, and to leave them to the Mercy of the former; which occaſioned this Miniſter diligently to apply to the Powers then uppermoſt in *England*, for a certain Number of Troops to be ſent to the Aſſiſtance of his Maſter, which at length concluded in a Treaty with the *Council of State*, now lying in the Paper Office. But when *Monk*'s Power became ſo conſpicuous, he made his chief Overtures to him; and being accompanied with Father *Ruſſel*, a Prieſt of the *Engliſh* College at *Liſbon*, who ſerv'd him as an Interpreter, he at the firſt Time ſpoke only thus much to him: "That he would not preſume to enquire if his Excellency had any good Inclinations for the King's Return; but this he would advertiſe him as an Intelligence of great Moment to *England*, *that the* Spaniards *had reſolved, if his Majeſty ſhould be called home to detain him at* Bruſſels, *till he had engaged for the Reſtoration of* Dunkirk, *if not* Jamaica." The General made no Anſwer; but when the Ambaſſador found that he was heard, and that there were ſome good Effects of his Intelligence, he ſoon proceeded to other Matters with the General, and to make Offer of the *Infanta* of *Portugal* to the King, as a Match the moſt Advantageous of any in the World to *England*; "Since beſides the greateſt Portion in Money that ever Queen had, that Princeſs was to bring with her *Tangier*, which as the Ambaſſador ſaid, would make the *Engliſh* Maſters of the Trade in the *Mediterranean* and *Bombaia*, which would give them the like Advantage in the *Eaſt-Indies*, and would likewiſe ſerve to humble the Power of *Spain*;" which the General, according to the Notions he had imbibed in his younger Days thought to be the greateſt Advantage of all. Therefore taking all theſe Things in their full Extent; but eſpecially conſidering that nothing was at preſent deſired but Forces, and that thereby the moſt mutinous of thoſe Regiments bred up by *Cromwell* might be ſent away, and the Peace of the Kingdom ſecured, the General clos'd intirely with what was offered; and Mr. *Morrice* was eminently concern'd in the Treaty, which was immediately and effectually offer'd by the General to the King at his Return into *England*. So ſoon was this Match provided, and ſo contrary to the common Accounts of it; and what is ſtill remarkable, by a particular Article of the Treaty, it was ſtipulated for the Benefit of *Portugal*, that *Dunkirk* ſhould never be parted withal to the *Spaniard*, which laid the Foundation for the Sale of it afterwards to the *French*. Of all which we have unqueſtionable Proof from good Manuſcripts, and other ſufficient Evidences.

And the Council of State had agreed in a Treaty to that Effect.

The Ambaſſador applies to General Monk.

And tells him of the Spaniſh *Deſign to ſtop the King at* Bruſſels.

And ſo brings about a Motion for a Match of the King of England *with the Infanta of* Portugal, *upon very advantageous Terms.*

This was communicated by Monk *to the King after his Return, and took effect.*

FRIDAY *Mar.* 23.

Letter of Monſ. Gaches *to Mr.* Baxter,

To recommend the reſtoring of Monarchy in England.

Collect. of Letters, 1660.

Reprinted in Phenix, 8vo. *Vol.* I. *p.* 559.

Raimond Gaches, *Paſtor of the Reformed Church of* Paris, *to the moſt famous Man and moſt upright Paſtor* Richard Baxter, *wiſheth all Health.*

Though I am neither by Face nor Fame known unto you, (moſt Worthy Sir, and moſt Reverend Brother in Chriſt) yet I addreſs myſelf to you with Confidence, becauſe I know you very well, and am fully aſſured of your Piety. I have read again and again, not without Admiration, thoſe learned Volumes (little indeed, if we reſpect the Bulk, but exceeding precious, and throughly dy'd with the deepeſt Tinctures of Chriſtianity) wherewith you have bleſt your own Country, and with which *France* hath not been altogether unacquainted. ———

As the only Way of ſettling the Peace and Safety of Great-Britain,

We ought, Reverend Sir, to lay together our Studies, and all our Counſels, to eſtabliſh firmly the Safety of *Britain*. I ſuppoſe its Condition will be perpetually tottering, until the Government return into one Man's Hand. As the Cuſtoms of Nations and their Diſpoſitions are various, ſo are their Manners of governing Publick Affairs, they are not of the ſame Mind. One People chuſes a Popular Government, and neither is, nor can be accuſtom'd to be ruled by one Man, another People being taken with the Splendor of Nobility, and hating the Madneſs of the Commonalty, prefers Monarchy.

Which had ſo long flouriſh'd under Kings.

Your Country of *England* hath been a Lover of Kings for almoſt innumerable Ages; neither do I know any Monarchy in the World more ancient: The ſame Sun ſhines upon the preſent *Engliſhmen:* The Aſpects of the Stars, the Quality of the Soil, have the ſame Influence upon their Affections now as formerly. Who then can hope that either a Democracy or Ariſtocracy will eaſily prevail in that Country, wherein Monarchy hath taken ſuch deep rooting? But *England*, may ſome Man ſay, hath already changed the Form of Government, and that (as it ſeem'd) with common Conſent: Who then can deny, but that may be commodiouſly done, which hath been done commodiouſly. I have a double Anſwer hereto.

The ſad Conſequences of changing the old Monarchical Government.

Firſt, I will in like manner query, Whether that Change prov'd very happy for *England?* Truly, if Taxes and Impoſts be to be counted, they are not only doubled, but increas'd beyond almoſt all Meaſure. If the State of Religion be to be conſider'd, what a common Sewer of Hereſies is there? Who ever heard of *Ranters*, *Quakers*, &c. under the King?

It was forc'd to be reſtor'd in the Name of a Protector, a ſingle Perſon.

Secondly, Suppoſe *Britain* hath been happy ſince the Change, yet it was under the Government of *One*; What matters the Name? This one was a *Protector*, not a *King*, I grant; but he was *one*, and ſuch a one as was neither unſkilful in the Art of ruling, nor behav'd himſelf inferiour to a King in diſſolving Parliaments. And from his Death, or the leaſt from the caſting out his Son, *England* never was quiet; Changes were continual: Whom yeſterday we reverenc'd, to day we loath'd: Whom we ſwore Fealty to but now, him ſoon after we damn with Curſes.

And after his Death and the caſting out his Son, no Quiet.

No Peace or Settlement without the King.

Shall not that noble Queen of Iſlands always be ſo toſſed upon the Waves? And ſhall no *Halcyon* fly thither, which may calm your Seas? Truly I fear, you will never have Peace aſcertained either againſt Tumults at Home, or the Attempts of Enemies Abroad, till he, who is the Grandſon of ſo many Kings, at length be reſtor'd to his Grandfather's Throne. He hath every way, by Right of Inheritance, the Title of King of *Great Britain*, though he yet poſſeſſes not the Thing deſign'd by the Title.

Suſpicions and Rumours had paſs'd about a Year before of the King changing his Religion; which Report was then denied and confuted by Dr. George Morley *in a Latin Epiſtle, dated* June 7. 1659. *and printed for a Teſtimony of the King's Stedfaſtneſs in the Proteſtant Religion in* 1663.

I know what Odium hath been caſt upon him: Some, whether really or in pretenſion, are diſsatisfied in his Conſtancy to the true Religion, and alledge, that it concerns the Church very much, that he who is to rule others, ſhould excel them in Godlineſs. I will not anſwer (what truly may be ſaid) that it belongs not to us to enquire into the Prince's Religion: Be he what he will, (if his Power be otherwiſe lawful, and the Right of reigning belongeth to him) Obedience in Civil Matters muſt be perform'd to the King, and other Matters muſt be committed to the Divine Providence. Let the Biſhop of *Rome* luſt to juſtle Kings out of their Throne, unleſs they order Affairs of Religion according to his Beck, we may not be ſo proud. We give unto God the Things that are God's, and to *Cæſar* the Things that are *Cæſar*'s.

The King had join'd in the Proteſtant Aſſemblies at Roan *and* Rochel, *tho' not at* Paris.

Offended with the Preſbyterians, who muſt wipe off the Scandal they had given in their Behaviour to the Father, *by readily offering to reſtore the* Son.

But I paſs over all this: For (which is the thing chiefly to be conſider'd) this Prince being born and duly educated in the true Religion, never departed from the publick Profeſſion of it; no, not even in thoſe Places, in which he was like to ſuffer Loſs thereby; neither did he diſdain to be preſent at our Religious Aſſembly at *Roan* and *Rochel*. Moreover, he hath the Eſtimation of Godly Practice among thoſe that are about him. I confeſs he never graced our Church with his Preſence, while he was ſeated at *Paris*, which truly grieved us: But becauſe the Caſe of thoſe call'd *Preſbyterians* ſeem'd to concerns us who are *Preſbyterians*; and becauſe the King's Death was aſcribed to the *Preſbyterians*, he could not but be ſtrange to us, until the Event of Things certified him, that his Reſtauration was principally hinder'd not by our Brethren, but by the *Anabaptiſts* for the moſt part, or at leaſt the *Independents*, whom alſo he certainly underſtood to have before promoted his Father's ſad Death. I wiſh the Odium of that Fact, wherewith our Churches have been ſo long loaded, might now at length be removed from us, and our *Engliſh* Brethren: Which I know not how it can ever be, unleſs Matters may be ſo compoſed, as the Son may bear his Father's Sceptre, not violently wreſted out of the *Preſbyterians* Hands, but friendly and freely proffered.

Go on, reverend Sir, prevent the Calamities of imminent War. Do you, and the Brethren like you embrace peaceable Counſels, and give the like to your Country-men. Divine Providence will favour and bleſs your Endeavours, and will uſe you as ſacred Inſtruments for reſtoring Happineſs to your Country.

But enough, and too much of this, for you may wonder that I ſpeak ſo familiarly to you; but I mentioned in the Beginning what Cauſe moved me thereto, *viz.* relying on your Piety and Charity, which will take all in good Part. Further, God bleſs your Studies, your Labours, your Church, and all your, nay, our *England*,

England the *Flower and Glory of the Reformation.*

England, which is the Flower and Glory of all the Kingdoms wherein God is truly worſhipped.

Paris, April 2, 1660.

A Letter of Monſ. Drelincourt, *to the ſame Purpoſe of vindicating the King from being a ſuſpected Papiſt.*

A Letter of Monſieur Drelincourt, *Miniſter of the Church of* Paris, à Monſieur Monſieur Stroupe, M. D. S. E. à Londres.

Sir, my honoured Brother,

The glorious Work of reſtoring the King,

By the Hands of the Preſbyterians.

Nothing hath happened more ſtrange in our Days, than the Revolutions of *England*, *Scotland*, and *Ireland*. After the tragical Death of the late King, Hopes were given, that a *Common-wealth* might be eſtabliſhed, that ſhould become the Wonder and Admiration of the whole World. But the ſeveral Changes that have happen'd ſince from Time to Time, and the Confuſions that are to be feared cauſe many to believe, that God will reduce Affairs to their firſt State, and ſet the three Crowns united upon the Head of one Monarch. That which in this doth moſt rejoice and comfort us is, that it ſeems for the doing of this glorious Work, God will uſe the Service of thoſe, with whom we have more ſtrict Communion in Doctrine and Diſcipline. For we underſtand, that ſuch as are call'd *Preſbyterians*, are now poſſeſſed of the greateſt Power, and ſit at the Helm of State. That illuſtrious Aſſembly, which would have preſerved to the King his Life and Royalty, was without doubt very far from deſigning to rob his Children of that Right, which is convey'd to them by a continual Succeſſion in their Royal Family for many Ages.

Nothing would more obſtruct, than an Opinion of the King's turning Roman Catholick.

A Report is here, that the Thing which might hinder this King from being recalled to the Inheritance of his Fathers, is the Opinion conceived by ſome, of his being turned to the Roman Catholick Profeſſion; and the Fear that in Time he might ruin the Religion now flouriſhing in theſe three Kingdoms. But, Sir, you know that we have ever deteſted the Doctrine of Popes and their Inſtruments, who teach, that all Princes, called by them Hereticks, are incapable of the Succeſſion of Crowns, and if in Poſſeſſion, to be turned out.

No ground for it.

Only an uncharitable Jealouſy.

So Henry IV. *was call'd a Heretick.*

And Charles I. *a Papiſt.*

And more than this, I ſee not any Ground there is for calling this Prince a *Roman Catholick*, he making no Profeſſion of it; but on the contrary hath rejected all the Advantages and all the Aids offered to him upon that Condition. Charity is not jealous, and if it forbid us to ſuſpect on ſlight Grounds private Perſons, how can it approve Jealouſies upon Perſons ſo ſacred! Experience hath taught us, how little Reaſon hath in the End appear'd for the like, and even the greateſt Apprehenſions of that kind, our Hiſtory doth furniſh us with a convincing Example. The League never pretended other Cauſe for their Rebellion againſt King *Henry* IV. but for his being an Heretick, and a Maintainer of Hereticks: And thence was inferr'd, that he was no Ways affected to the *Roman*, and a Favourer of our Religion. In the mean Time we never had a more potent Enemy, and to all Mens Knowledge he liv'd and dy'd in the Communion of *Rome*, and therein ſhewed as much Zeal as any of his Predeceſſors. But not to paſs your Seas, you have in the Midſt of you an Inſtance above all Contradiction: For, what Jealouſies have not been raiſed againſt the Religion of the late King of *Great-Britain*, and yet at the Hour when there was no Place for diſſembling, as being void of Fears and Hopes from Man, he made his Zeal to the true Religion appear; and even that Sweetneſs and that admirable Patience with which he ſuffered Death by the Hands of his own Subjects, hath made it very viſible, that the Spirit of God reigned in his Heart.

King Charles II. *had not appear'd in the Proteſtant Church at* Charenton.

The Writer had paid no Viſit to the King, or the Duke of York; *but to the Duke of* Glouceſter *only, who had expreſs'd a great Zeal for the Proteſtant Religion,*

Upon a Charge from his Father, and by Order of the King his Brother.

True it is, that from myſelf I am not able to relate any thing touching the Religion of this Prince, becauſe for Reaſons of State, we had not the Honour of his Preſence in our Aſſemblies of *Charenton*, the only Place where in a formal Body we are able to witneſs the Reſpect we bear to ſtranger Princes in communion with us. And as to myſelf, I am not conſiderable enough to have made a Viſit to ſo great a Prince, which was alſo the Reaſon why I had not the Honour to ſee the Duke of *York*. But two Years ſince, being informed how the Duke of *Glouceſter* had manifeſted his Ability to confound the falſe Doctors that had undertaken to ſeduce him, and that he had Courage and Generoſity enough to reſiſt thoſe who would have placed him in the College of the *Jeſuits*; I thought, conſidering how very young he was, that I might have the Honour to give him a Viſit, without apprehending any Diſadvantage: And I performed it freely, becauſe I knew that not only he would accept it, but did alſo deſire it. I cannot expreſs how much I was ſatisfy'd with that young Prince. For beſides the obliging Manner wherewith he received me, he gave me ſeveral Proofs of his Zeal and Piety. I remember that among other Diſcourſes, he told me, how the late King his Father, a little before his Death had charged him with three Things: Never to change his Religion; to obey his elder Brother, who was to be his King, as he would have obey'd himſelf, if God had ſpared his Life; and to continue obedient to the Queen his Mother in all but what related to Religion. To which he added, that in perſevering in his Religion, he did not only do his Duty towards God, and preſerve the Peace of his own Conſcience, but alſo perform the laſt Will of the King his Father, and follow the Order of the King his Brother, who had ſent for him to deliver him from future Temptations. This Diſcourſe, which he delivered with a very good Grace, confirms me in the Belief I had of the late King's Religion, and made me ſee what I ought in Charity to believe of the King his Son.

But

The great Prejudice againſt the King was owing to the Rigidneſs of ſome of the Engliſh, *who would not communicate with the* French *Proteſtants.*

But other Engliſhmen had readily come to their Churches, and among them the King's own Chaplain Dr. Coſin, [*thought in* England *to be one of the* higheſt Churchmen.]

The Preſbyterians ſhould now wipe off the Aſperſion of no Biſhop, no King.

But over and above, there are in his Family among his Domeſticks ſome Gentlemen of our Religion, and my old Friends, who at ſeveral Times have given me Aſſurances of the Piety of this Prince, and the Stability in the Profeſſion he makes. The Truth is, ſome *Engliſhmen* have unadviſedly done him great Wrong; for upon falſe Prejudices they have forbore Communion with us, and ſo have raiſed Jealouſies, as if their King and all his Court were inclined to Popery. But the more Diſcreet behave themſelves otherwiſe; for knowing that the Belief of our Church and that of the Church of *England* is the ſame, they willingly came to our Churches; and even Dr. *Coſin*, the King of *Great-Britain*'s Chaplain, hath joined with us with great Devotion.

To return to my Diſcourſe, God intruſts at this Day your *Preſbyterians*, the Gentlemen now in Power, with the Honour and Reputation of our Churches: For if without the Intervening of any foreign Power, they recal this Prince, and ſeat him on his Throne, they acquire to themſelves and to their Poſterity an immortal Glory, and ſtop their Mouths for ever, who charge us falſly as Enemies of Royalty, and make appear, that the Maxim of *No Biſhop, no King*, is injuriouſly imputed to us.

For my Part, I confeſs, that as I have deplor'd with bitter Tears that bloody Death of the late King; ſo ſhall it be to me an exceeding Joy, to behold the Re-eſtabliſhment of the King his Son, if performed with Circumſtances not leſſening the Splendour of Royal Majeſty, and which may be to the Glory of God, and the Good and Quiet of the three Kingdoms. 'Tis for this I offer up my Prayers to God, and for you ——

Your moſt humble
And moſt Affectionate
Brother and Servant,

Paris, April 3,
1660.

Drelincourt, *Miniſter of the Church of* Paris.

A Letter of Monſieur Daille *to the ſame Effect.*

Collect. of Letters, 1660. Phenix, 8vo. Vol. I. p. 557.

A Letter of Monſieur Daille *at* Paris, *to* Monſieur le Roy *in* London.

SIR,

Rejoicing at the general Inclination of the Engliſh *People to recal their King.*

To the Honour of the Proteſtant Religion.

The Death of the late King to be caſt upon the Sectaries.

—— I cannot but rejoice with you for the happy News which is convey'd to us from the Place where you are, whereby we are informed, that the univerſal Deſire of the People ſeems with a common Voice to recal their natural and lawful King. Now beſides that Generoſity and Equity oblige us to wiſh, that this Prince may return unto his own Kingdom and Inheritance, of which he hath been unjuſtly deprived; we ought alſo to deſire it for the Honour of our Religion, which ſhould be more dear to us than any other Intereſt. For when our Adverſaries formerly would charge the Blame of the Death of the late King of *England* on our Religion, you know we could very well guard ourſelves from that Reproach, by caſting it entirely upon the *Sectaries*, who indeed were alone guilty of that horrible Crime. But at preſent we do not ſtand upon the ſame Terms, ſince there is ſuch a Change of Affairs, the *Sectarians* having now loſt their Credit, or at leaſt being fallen from that ſovereign Power which they had graſp'd; and on the contrary, the Preſbyterian Party which is ours, now governing in *England*: So that if they let ſlip this fair Opportunity, which God ſeems to open to them, for the Re-eſtabliſhment of the King of *Great-Britain* in his Dominions, and to re-advance him to the Throne of his Anceſtors, it is moſt apparent, there will be no further ground to excuſe themſelves upon the Sectaries, nor to waſh our holy Religion from that Spot, from which by the Grace of God it hath always been preſerved pure and clean to this preſent.

The ſooner to be credited, if the Preſbyterians will now take the Opportunity of calling back the King.

Not to believe the evil Rumours of the King's Change of Religion.

His Chaplains good Proteſtants.

I well know there have been diſperſed evil Rumours concerning the Religion of this Prince: And I doubt not, but there are ſome Perſons at *London*, as well as here at *Paris*, who endeavour to perſuade the World, that he hath forſaken our Communion to embrace that of *Rome*. But who can believe a Thing that is ſo contrary to all Probability? There is nothing of this appears to us. On the contrary, we well know, that although this Prince hath been conſtrained by the Circumſtances of his preſent Condition, to reſide ſometimes in Places where the Exerciſe of our Religion is not permitted, yet he hath always had his Chaplains near to him, who are nothing leſs than Papiſts, and who have every where regularly in his Preſence prayed and performed the other Parts of Divine Service.

The King had taken great Care to prevent the Deſigns of perverting the Duke of Glouceſter.

Moreover, all *Paris* and all the World have known the Anger and the juſt Indignation which he expreſs'd, when he underſtood the Endeavours that had been uſed (though ineffectively) for the Apoſtacy of the Duke of *Glouceſter*. And if this young Prince rendred his Piety and Conſtancy admirable, by that firm Reſiſtance which he oppoſed in ſo tender an Age, to ſuch a violent and dangerous Perſecution: So alſo in that he retired to the King his Brother, and there ſought for a Sanctuary to his Religion, it is a very certain Argument, that the King had not quitted that Religion. For if this had been true, the Duke of *Glouceſter* had found him an Enemy inſtead of a Protector, and muſt have ſuffer'd the Loſs of his Conſcience, where he had ſought its Security, and where he really found it.

Anſwer to the Objection of the King's not coming to the Proteſtant Worſhip in France

It is objected againſt this, that during the whole Space of Time which the King of *Great-Britain* paſs'd in the Court of *France*, he never came to our religious Aſſemblies, and that amongſt others, he never came to *Charenton* on the Days of our Worſhip. But although this may at firſt View appear ſtrange to thoſe

who

Not indeed at Paris, but yet he has come at Caen and in other Towns.

who know not the Reaſon of it; nevertheleſs, as we are better inform'd of this than any one, we can teſtifie that Religion was not the Cauſe of it, and that he abſtain'd from coming upon politick and prudential Conſiderations, which may be peculiar to our Church. And the Proof of this appears, in that when the King of *England* hath been out of *Paris*, he hath willingly gone to Sermon in the Churches of our Brethren; as for Inſtance, in *Caen* and ſome other Towns: And in *Holland* alſo he hath ſeveral Times heard the Sermons of the famous *Monſieur More*, who at preſent is our Colleague.

The Report of his being a Papiſt is a Calumny, and an Artifice to prevent his Reſtoration.

Thus, Sir, it is more clear than the Day, that whatſoever hath been reported 'till this Time of the Change of his Religion, is a meer Calumny, ſcatter'd by the Artifice of his Enemies, for to vilify him in the Judgment of his Subjects, and to alienate their Affections and Good-will from him, and finally, to render fruitleſs the juſt Prayers which they make at preſent for his happy Return into *England*.

Concluding with Prayers for his Majeſty's Reſtoration.

God grant their Accompliſhment by his Almighty Juſtice; and as it is he who hath inſpir'd theſe good Deſigns into the Hearts of his People, and who ſeems to diſpoſe all Things for the effecting them, may it pleaſe him to bleſs what remains of this Work, and to ſucceed it for his Glory, and the Honour of his Anointed, but eſpecially for the Edification of his Church. For this I pray to him with all my Soul, and recommend you particularly to his Grace, being, Sir,

Paris April 7,
1660.

Your moſt humble Servant,
DAILLE.

Dr. Morley's *Letter to purge the King from the Imputation of Popery.*

It was again printed at London, 1683. 4to. *under this more diſtinguiſhing Title.* Epiſtola ad virum Clariſſimum D. Cornelium Triglandium unum ex Paſtoribus Hagienſibus & Principi Auriaco a ſtudiis, conſcripta a Viro Reverendo D. Georgio Morley, S. T. P. cum Bredæ in exilio ageret. In qua agitur de Sereniſſimi Regis Caroli II. erga Reformatam Religionem affectu. Item de afflicto qualis tunc erat, Regni Britannici Statu.

Londini apud Tim. Garthwait, 1663. 4to. *p.* 18.

Epiſtola Apologetica & Parænetica ad Theologum quendam Belgam ſcripta, dat. ex Collegio Auriaco Bredano, Junii 7, An. 1659.

—— *Bene autem de Rege noſtro merentur, qui illum talem, qualis revera eſt, nempe bonum & pium, & orthodoxum Principem eſſe exiſtimant; melius, qui quod ipſi ſentiunt prædicando, & aliis etiam idem ſentiendi Authores ſunt; optime vero & de Rege & de Eccleſia & de univerſa gente noſtra merentur illi, qui famam & exiſtimationem innocentiſſimi & afflictiſſimi Principis contra ſiniſtros & falſos de illo in re Religionis rumores (a quibuſdam ex noſtris, qui Regem aut non norunt, aut odio habent, de induſtria ſparſos, a nonnullis vero ex veſtris nimium patulis Auribus, creduliſque animis exceptos) ſartam tectam tuentur, vel ſaltem tueri conantur. Quod te inprimis (pro illa qua apud tuos merito vales gratia) & jam feciſſe audivit, & porro (quoties occaſio dabitur) facturum eſſe Rex non dubitat.* —— *Quibus quæſo indiciis, quibus argumentis apud æquos rerum æſtimatores probari poteſt, Regem noſtrum a paterna & avita, id eſt, ab optime Reformata Religione ad Romanam deſciviſſe? aut ulla ex parte animi ſui ſententiam mutaſſe?* &c.

GEORGIUS MORLEY.

The R. R. Writer gave this Account of his Letter long after in 1683. *and ſeem'd then to be of the ſame Opinion, that the King had not chang'd his Religion for Popery.*

Biſhop Morley's *Preface to his ſeveral Treatiſes,* 1682. 4to.

The Letter to *Triglandius*, the Prince of *Orange*'s Tutour, I writ upon Occaſion of a falſe and malicious Report of our King's being a *Papiſt*; which Report had its Birth and Growth from the King's own ſchiſmatical and rebellious Subjects living in *Holland*, and in others of the States Dominions, who being themſelves diſaffected to the King and his Cauſe, did do what they could to make the People of thoſe Provinces where they lived, as ill-affected to the King and his Cauſe, as they were themſelves. What Operation this Letter had upon the People of thoſe Countries I know not, but it was printed at the *Hague* without my Privity and without my Name to it.

Appendix to the Engliſh Life of Dr Joh. Barwick, No. xxviii. *p.* 508.

A Letter of Mr. Chancellour Hyde *to* John Barwick, *dated from* Bruſſels, 2. Apr. 1660. *N. S.*

Sir,

The King ſatisfy'd with the Service of Col. Clobery.

Tho' Jealouſies had been ſuggeſted both of him and of Redman.

They began to have ſome Hopes even of Monk *himſelf.*

In mine of *Saturday* laſt to Mr. *Wright*, I deſir'd him to excuſe me to you, for not acknowledging yours of the 10th both to the King and myſelf, which I had then newly received; as I had your former of the 2d of laſt Month. The King is abundantly ſatisfy'd with the Account you give of your Friend; and hath heard nothing that ſhould perſuade him, that *Monk* hath withdrawn any of his Confidence from him; but it is very true, one Letter from a reaſonable good Hand, (which doth not ſuſpect that we know any thing of him) mentions him as a great Stickler with the Officers to promote that Remonſtrance, which the General quaſh'd; and I find many others, eſpecially about *Cheſter*, who believe *Redman* to be an Anabaptiſt, and that Brigade to be even ready to proteſt and engage againſt the preſent Government, but nothing of thoſe Diſcourſes make any Impreſſion here; but his Majeſty promiſes himſelf great Effects of both their Services. And truly (if we may believe what ſome ſober Men of the City ſay of *Monk* himſelf, and ſome Expreſſions of his to them) we may reaſonably believe, that he is not only without any Malice or Sharpneſs towards the *King*, but even with very good Purpoſes to his Service; of which I hope we ſhall ſhortly ſee the Effects. ——

Great Correſpondence with the King.

And Application for his Royal Pardon.

I have not been able to compute, that any Letters of mine to you have miſcarry'd; and there muſt be ſome great Miſtake, if that Letter, in which my Lord of *Derby*'s was incloſ'd, hath not been deliver'd to you. —— However I ſend you another of the ſame from the King to my Lord, which I hope will have better Fortune. —— Concerning the Pardon, it ſhall be diſpatch'd here upon an Hour's Warning, if the Party will cauſe it to be drawn there to his Satisfaction (there being no Body here that can do it) and if he will get it ingroſs'd, one Draught for the Record, and the other for the Great Seal. And then it ſhall be done with ſo much Secrecy, that the King's Secretary *Nicholas* and myſelf ſhall only know of it. —— And when this is done, the Party may be very confident, that the King intends him other Rewards than a Pardon: And in the mean Time he may aſſure himſelf, for the Quiet of his own Mind, that the King doth as heartily pardon him, as he deſires Pardon himſelf in Heaven.

The Editor of the Engliſh Life of Dr Barwick, 8vo *p.* 512. *ſeems to conjecture well that this was not improbably Ge neral* Monk's *Pardon. See his Life by* Skinner, *p.* 299.

George Morley, D. D. *who died Biſhop of* Wincheſter.

I hope Dr. *Morley* is by this Time with you, and will join with you in the Buſineſs of the Church, of which I can ſay no more, but that I hope God Almighty will not put it in their Power, who care ſo little for it, to ſuffer it to expire. The King is very well pleaſed with the Account Mr. *Cholmeley* hath given him, and is very confident of his Unkle: But when any thing is to be done in *Yorkſhire*, the King deſires that Mr. *Cholmeley* would be there upon the Place, in order to bring the King's Friends into the Conjunction; and thoſe of inferiour Condition may, I ſuppoſe, appear at the Beginning; though the reſt of the greater Quality may forbear, 'till the Seaſon ſhall be judg'd ripe. My Lord *Langdale* is not in this Country, but retir'd to a Monaſtery in *Germany*, to live with the more Frugality. I ſhall write to him, how much his Country-men deſire him.

Sir Marmaduke Langdale *of* Holme *in* Spalding-Moor, *in the Eaſt Riding of* Yorkſhire, *a zealous Papiſt and Cavalier, was for his eminent Services to* K Ch. I. *and Sufferings for* Ch. II. *by Letters Patent bearing Date at* Bruges, Feb. 4 *Reg.* 10. *advanced to the Degree and Dignity of a Baron of this Realm, by the Title of Lord* Langdale *of* Holme, *to deſcend to his Heirs Male. He died at* Holme, Aug 5 1661 *and was buried at* Sancton *near adjacent. Note of the Editor of Dr.* Barwick's *Life in Engliſh*, p. 93.

I pray remember my Service to our Friend Mr. *Spellman*, and give him Aſſurance of all the Offices I can perform towards him; and I do not doubt, but to be able to ſerve him, at leaſt to ſuch a Degree as he propoſeth.

Clem. Spellman, *Eſq; made Baron of the* Exchequer, 9. Mar. 15 Car. II.

The Preſbyterians and their Humours and Appetites muſt be now ſo well known, that I hope no Arts or Artifices are omitted to diſpoſe them, for their own Sakes as much as is poſſible, to repair the Ruins they have made; and then the worſt of them will be ſo contradicted and controuled by the beſt, that the Schiſm will appear. There are ſome of them, who have been eminent enough, when they were againſt us; who now either really are, or are willing to appear converted as well to a Piety towards the Church, as a Loyalty towards the King. I am, Sir,

Your moſt affectionate Servant,

HYDE.

SATURDAY *Mar.* 24.

Dr. Reynolds *ſettled in the Deanery of* Chriſt-Church, Oxon.

From *Oxford* it is certified, that Dr. *Reynolds* hath according to the Order of Parliament, been received into the Deanery of *Chriſt-Church*, with many Teſtimonies of Reſpect from the Members of that Society.

Seaſonable and healing Inſtructions humbly tender'd to the Freeholders, Citizens, and Burgeſſes of England *and* Wales, *elected and to be elected for the next Parliament*, April 25, 1660. By *William Prynne*, Barriſter at Law.

Printed at London, 1660. 4to.

The firſt Elections were made in favour of the King's Friends for a leading Example to other Places.

Publick Intelligence, by Order of Parliament, 4to.

Out of *Kent* it is certified, that at *Canterbury* they have already made their Election, and choſen Sir *Anthony Ager*, and *Heneage Finch*, Eſq; of the *Temple*, a Perſon whoſe Learning in the Law and Eloquence at the Bar, is not ſufficiently to be commended. —— Soon after for the City of *London*, Mr. Recorder *Wild*, Major General *Brown*, Alderman *Robinſon*, and Alderman *Vincent*. —— And for *Weſtminſter*, Mr. *Gerard*, and Dr. *Thomas Clarges*.

The Council of State put the People in mind by a Proclamation, that they muſt not elect Perſons not qualified, i. e. *no Royaliſts.*

Printed by the Printer's to the Council.

By the Council of State: A Proclamation, in Purſuance of the Act for diſſolving the laſt Parliament, and for holding another on the 25th of *April* next, in which Act it is expreſsly declared, that all who engaged in the *Iriſh* Rebellion, and all Papiſts, and all who were in the War againſt the Parliament ſince 1641. or their Sons, unleſs they have ſince manifeſted their good Affection ſhall be incapable to be elected; the Council being given to underſtand, that Endeavours are uſed to promote the Elections of Perſons not qualified according to the Act: Therefore they enjoin and ſtrictly require all Perſons concerned to take Notice of the ſaid Act, and of the Qualifications thereby preſcribed —— for the Neglect whereof they ſhall be called to a ſtrict Account, *&c.*

Mr. Sharp's *Letter to Mr.* Douglas, *declining his Invitation to* Edinburgh, *and undertaking for the Liberty of* Scotland.

Woodrow's Introduction, p. 14.

A Letter from Mr. Sharp *the Scots Agent at* Weſtminſter, *to Mr.* Douglas *at* Edinburgh, *dated* March 24. 1660.

He again declines his being called to be Miniſter of *Edinburgh*, and preſſeth for another to be pitched upon. —— That *Lauderdale* and he had been dealing to ſtop the *Engliſh* Judges from coming down till the Parliament meet: That the *Engliſh* are willing *Scotland* to be as free a Nation as they are, but the General is for keeping us in Subjection, 'till he ſee how Matters go in the Parliament, *&c.*

SUNDAY *Mar.* 25.

A Loyal Sermon, for which Monk *committed the bold Preacher to* Newgate.

Printed at London, 1660. 4to. Wood Athen. Oxon. II. 249.

The Fear of God and the King preſſed; in a Sermon at *Mercer's* Chapel, on *Sunday March* 25, 1660. By *Matthew Griffith*, D. D.

In which Sermon ſhewing himſelf too zealous for the Royal Cauſe, before General *Monk* durſt own it, he was to pleaſe and blind the fanatical Party, impriſon'd in *Newgate*, but ſoon after releaſed.

There was an Anſwer made to this by *John Milton*, entitled, *Brief Notes upon a late Sermon, entitled* THE FEAR OF GOD, *&c.* Whereupon came out a little Thing called *No blind Guides, &c.* addreſſed to the Author in two Sheets in *Roger L'Eſtrange his Apology. London* 1660 4to.

A ſecond Edition of the Sermon.

There was ſoon a ſecond Edition of this Sermon, called *The Fear of God and the King*, to which he added *A brief hiſtorical Account of the Cauſes of our unhappy Diſtractions, and the only Way to heal them. London* 1660 8vo.

And another old Sermon of the ſame Preacher reprinted.

The Preacher born and beneſic'd in London.

See *a pathetical Perſuaſion to pray for publick Peace. Propounded in a Sermon preached in the Cathedral Church of St.* Paul, Octob. 2. 1642. By *Matthew Griffith* Rector of St. *Mary Magdalens* near *Old-Fiſh-Street*, *London*. —— With an Epiſt. Ded. to the Right Worſhipful the Citizens of *London*. —— This Sermon prepared for you, and preached to you, and that by one of you; for I received my Life at firſt (as being born) and my Livelihood ever ſince (as being beneficed) among you. —— I gladly grant that many of you are zealouſly affected, and it were well if ſome of you were not a little infected by certain Creatures of your own ſetting up (I mean Lay-Levites if I may ſo call them) who ſtretch your Purſes, and ſtraiten your Conſciences againſt the Doctrine and Diſcipline eſtabliſhed by Law among us, by ſowing the Seeds of *Schiſm* in the Church, and Sedition in the Common-wealth, under Pretence of I know not what extraordinary Illumination, and Revelations which thoſe Dreamers dream of, *&c.*

Part of a Letter from Chancellour Hyde *to Dr.* Barwick, *dated* Breda Apr. 16. 1660.

It was yet unſeaſonable to preach up the King;

Complaints of the Offence given by ſuch Preachers.

And eſpecially by Dr. Griffith, *who has highly offended General* Monk.

The King has been preſs'd to ſend an Order to reſtrain ſuch forward Zeal.

But is content they ſhould be taught to wait for a full Seaſon.

Append. ad Vitam Johannis Barwici, 8vo. Nº xxxii. *Engliſh Life*, Nº. xxix. *p* 515.

—— I am heartily glad that Dr. *Morley* is with you; whom you will find a very worthy and diſcreet Perſon, and fit to keep you Company in allaying the too much Heat and Diſtemper which ſome of our Friends are in this unſeaſonable Conjuncture very much accuſed of; inſomuch as this very laſt Poſt hath brought over three or four Complaints to the King, of the very unſkilful Paſſion and Diſtemper of ſome of our Divines in their late Sermons; with which they ſay, that both the General and the Council of State are highly offended; as truly they have Reaſon to be, if as they report, there have been ſuch Menaces and Threats againſt thoſe who have hitherto had the Power of doing hurt; and are not yet ſo much depriv'd of it, that they ought to be undervalued. One Dr. *Griffith* is mention'd for having preach'd a Sermon of that kind, and ſince printed and dedicated to the General, who they ſay is extremely offended at it. Other Perſons are likewiſe named as guilty of the ſame Indiſcretions, who are ſo well known to me, that I do not believe it: And the King is very earneſtly deſir'd to ſend ſome ſuch Order and Reprehenſion, under his own Hand, to reſtrain thoſe who profeſs Devotion to his Service from ſuch Exceſſes. But it is not eaſy to do it in that Way that is preſcrib'd; nor are we willing to believe the Information is exact in all Particulars. However the King is really troubled at it; and (being extremely apprehenſive of Inconvenience and Miſchief to the Church and himſelf from Offences of that kind) hath commanded me to deſire, not only you and Dr. *Morley*, to uſe your Credit and Authority with ſuch Men, and to let them know from his Majeſty the Senſe he hath of it; but if you find occaſion, that you do ſpeak to the Biſhops of *Ely* and *Saliſbury*, to interpoſe their Authority, to conjure thoſe Men to make a better Judgment of the Seaſon, and not to awaken thoſe Jealouſies and Apprehenſions, which all Men ſhould endeavour to extinguiſh. And truly I hope, if Faults of this kind are not committed, that both the Church and the Kingdom will be better dealt with, than is imagin'd: And I am confident thoſe good Men will be more troubled, that the Church ſhould undergo a new Suffering by their Indiſcretion, than for all that they have ſuffer'd hitherto themſelves. I ſhould not have enlarg'd ſo much upon this Particular without Command; and I ſhould not have receiv'd that Command, if his Majeſty had not receiv'd very particular Information and Complaint in the Point. And I am ſure this Advertiſement cannot be ill taken, though in Truth there ſhould have been no Grounds for the other.

Biſhop Wren *and Biſhop* Duppa.

Monday *Mar.* 26.

The King's Reception of Sir John Greenvill *was by himſelf thus told to Dr.* Price. *It ſo fell out, that the Service and Meſſage of the* Propoſers *to bring in the King upon the Articles of the Iſle of* Wight, *were poſtponed; for Sir* John Greenvill *was got before them to the King, to whom he had related* Monk's *Acceptance of his Service.* —— *Inſomuch as the King upon the Receipt of the Letter from theſe Propoſers, (which he ſhewed to Sir* John Greenvill) *merrily told him, little do they in* England *think, that General* Monk *and I are upon ſo good Terms, for I myſelf could hardly have believ'd it till your Arrival; which hath brought me ſuch happy News, and with ſo great Secrecy too, from the General of my Reſtauration* without Conditions, *even beyond our Expectation here, or the Belief of all our Friends in* England, *excepting yourſelf, who was alone employed in it.*

Philips's Ch. II. *Fol. p.* 718.

Sir *John Greenvill* at *Bruſſels* retired to a private Houſe, to which his Majeſty (upon Intimation) very ſecretly repair'd, and with great Satisfaction receiv'd the Intelligence he brought. But becauſe he could not proſecute the General's Deſire (as to his Removal, without Advice for the Manner of executing it) he conſulted the Marquis of *Ormond*, the Lord Chancellor and Mr. Secretary *Nicholas*, being Perſons in whom, from juſt Reaſon and Experience, he had moſt entire Confidence, by whoſe Aſſiſtance the Matter was ſo order'd, that in two or three Days, he took his Journey to *Breda*.

Lord Clarendon's *Hiſt. Fol. Vol.* III. *p.* 575.

When Sir *John Greenvill* had at large inform'd his Majeſty of the Affairs of *England*, of the manner of the General's Conference with him, and the good Affection of Mr. *Morrice*, and had communicated the Inſtructions and Advices he had receiv'd; as his Majeſty was very glad that the General had thus far diſcover'd himſelf, and that he had open'd a Door for Correſpondence, ſo he was not without great Perplexity upon many Particulars which were recommended to be done; ſome of which he believ'd to be impoſſible and unpracticable, as the leaving every Body in the State they were in, and confirming their Poſſeſſion in all the Lands which they held in *England*, *Scotland*, or *Ireland*, by Purchaſe or Donation, whether of Lands belonging to the Crown and Church, or ſuch who for adhering to his Father and himſelf, were declar'd Delinquents, and had their Lands confiſcated and diſpoſed of as their Enemies had thought fit. Then the complying with all Humours in Religion, and the granting a general Liberty of Conſcience, was a Violation of all the Laws in Force, and could not be apprehended to conſiſt with the Peace of the Kingdom. No Man was more diſpoſed to a general Act of *Indemnity* and *Oblivion* than his Majeſty was, which he knew in ſo long and univerſal a Guilt, was abſolutely neceſſary. But he thought it neither conſiſtent with his Honour nor his Conſcience, that thoſe who had ſate as Judges, and condemn'd his Father to be murther'd, ſhould be comprehended in that Act of Parliament: Yet it was adviſed, “ that there might be no Exception, or that above four might not be excepted ;” becauſe it was alledg'd, that ſome of them had facilitated the General's March by falling from *Lambert*, and others had barefaced advanced the King's Service very much.

After great Deliberation upon all the Particulars, and weighing the Importance of complying with the General's Advice in all Things which his Conſcience and Honour would permit, his Majeſty directed ſuch Letters and Declarations to be prepared, as ſhould be in a good Degree ſuitable to the Wiſhes and Counſel of the General, and yet make the Tranſaction of thoſe Things which he did not like, the Effect of the Power of the Parliament, rather than of his Majeſty's Approbation. And the Confidence he had upon the general Election of honeſt and prudent Men, and in ſome particular Perſons, who he heard were already choſen, diſpoſed him to make a general Reference of all Things which he could not reſerve to himſelf, to the Wiſdom of the Parliament, upon Preſumption, that they would not exact more from him than he was willing to conſent to; ſince he well knew, that whatever Title they aſſumed, or he gave them, they muſt have another kind of Parliament to confirm all that was done by them; without which they could not be ſafe and contented, nor his Majeſty obliged.

Dr. Price *upon good Authority tells us, that in this Privy Council of King, Chancellor* Hyde, *Marquis of* Ormond, *and Secretary* Nicholas, *in the Preſence of* Greenvill; Monk's *Commiſſion was ſign'd to be Captain General of all his Majeſty's Land Forces in the three Kingdoms: And publick Diſpatches according to Inſtructions given, were framed and ſigned here.*

TUESDAY *Mar.* 27.

A Letter of the Princeſs of Turenne, *to facilitate the Return of King* Ch. II.

Of which there was great Hope and earneſt Deſire.

A Letter from the Princeſs of Turenne, *to a noble Lady her Couſin-German, Madam* de Caſtelnaut *at* London, *dated* Tueſday April 6. N. S. 1660.

Reprinted in the Phœnix, *Vol.* II. *p.* 554.

——— I long much for the Satisfaction to ſee you again in this Country, you have already ſeen many Revolutions in that where you are; and whatever my Longing be for your Return, I do avow it, that I wiſh with all my Heart, you may yet ſee there that Change, which the preſent Condition of Affairs gives us Reaſon to hope very ſhortly, and which all good Men deſire with an extreme Paſſion, that is, the King's Return to his former Luſtre and Authority. I have ever wiſh'd with great Paſſion the Re-eſtabliſhment of that Prince for divers Reaſons, both for the Deſire which I think every one ought to have, that Things be done according to Juſtice, and for the Horror of the Crime committed upon the Perſon of the King his Father, which hath ſince drawn down ſuch terrible Judgments on thoſe Nations, and ſo fearful Confuſions in thoſe Churches which God had gathered there, and which he had made flouriſh with ſo much Luſtre and Purity, that one cannot forbear to weep over their Ruin, as bitterly as *Ezra*, *Nehemiah* and *Daniel* did over that of *Jeruſalem*, until it may pleaſe the Lord to hear us and ſettle them. I profeſs I cannot believe that that Sin can be expiated, nor the Interdict be removed from among them, but by the Re-eſtabliſhment of their lawful and ſovereign Lord, and by the rendring to him that Power which he receiv'd from God, and which for ſo long a Time hath been uſurped from him.

To atone for the Murder of his Royal Father.

The ſame who commands to give *God* the Things that are *God's*, commands us alſo to render to *Cæſar* the Things that are *Cæſar*'s: So that I believe that he who would content himſelf with one of theſe two Duties, and ſo ſeparate the Things which God hath join'd, ſhould ſatisfy neither; and that ſo lame a Service ſhould be leſs acceptable among the Chriſtians, tban a lame Offering was among the *Jews*.

The Preſbyterians have now an Advantage of wiping off the Stain of their Sovereign's Blood, by reſtoring his Son and lawful Succeſſor.

Theſe Conſiderations make me wiſh with great Paſſion, that God would inſpire thoſe Nations to do their Duty; but I do avow it, that I double my Prayers and my Zeal, when I hear that the preſent Governors are no more thoſe Sectaries, but Men of our Profeſſion: They have had the Misfortune to be ſlander'd by the Adverſaries, as acceſſary to the Death of their Sovereign, and that infamous Accuſation ſeems to have blackned all their Brethren. Bleſſed be the God of Mercy, who preſents to them ſo fair an Occaſion to clear themſelves, and to wipe off that Reproach from ſo holy a Profeſſion as ours is, which we have ever boaſted to have this Advantage above all others, in that it did teach us better than any other, the Duty which we owe to Sovereigns, and did not permit that Men ſhould under any Pretext whatſoever, be diſpenſed with from that Oath of Fidelity which they have taken. I have ſo great an Impatience to hear that they have there ſo re-eſtabliſh'd it by ſo juſt and ſo lovely an Action, that I cannot tell you with how much Affection I beg'd it of God on the Faſt-Day which we kept at *Charenton* laſt *Eaſter-Week*: And how earneſtly I do beg it every Day. And I believe there be few Lovers of the Peace of *Jeruſalem*, who make not the ſame Prayer. And I ſee that all thoſe of our Profeſſion in this Kingdom are more earneſt in this than ever, whether it be that God inſpires this Motion, to pray more earneſtly at a Time when he will do his Work (as he is often pleas'd to make the Prayers of his Children meet with the Decrees of his Providence) or whether they have taken more Notice of late of the Effects of the Piety of the King of *England*, which makes them intereſt themſelves more ſenſibly in his Concerns.

This Princeſs was exceedingly ſatisfied in ſome late Converſation with the King.

Who had heard their Sermons at Rochel *and* Roan.

For my own Part I profeſs it, that I was exceedingly ſatisfied, when I had the Honour to pay my Reſpects to him the laſt Time he paſs'd thro' this Country, having heard him ſpeak with ſo great Teſtimonies of Piety, that I was extremely edify'd. He was alſo pleas'd to give this Mark of his Communion with our Churches, as to go to Sermon at *Rochel* and at *Roan* in his Paſſage, and if he had ſtaid here, we had had the Honour to ſee him at *Charenton*.

Is conſtantly at Morning and Evening Prayers in his Family.

There can nothing be added to the Regularity which this Prince keeps in attending daily upon thoſe Exerciſes of Piety, which are kept up Morning and

Evening in his Family. In a word, I bleſs God, in that the Marks of God's Election are ſeen in him. And I hope God will uſe his Service for re-eſtabliſhing what we have before ſeen with ſo much Pleaſure in his Dominions; and that his Subjects will have Cauſe to bleſs the Lord for putting it into their Hearts, to render to their King his Crown, and that as fair as ever he had it, without ſpoiling or defacing it in ſetting it on his Head. I pray God with all my Heart, that he may give them his Grace, and I do lay it to Heart, that I take the Liberty to write you a long Letter upon it, which looks like a little Volume. But it is, my dear Couſin, becauſe I believe, that as you are on the Place, it is a Point of Duty to contribute always what one can to infuſe theſe Thoughts into ſuch as have them not, and that every one ought to be ambitious to bring their little Stone toward that excellent Work. And as I deſire very much, that thoſe in whom I have any Intereſt may employ themſelves towards what is excellent, I ſhall be very glad that my Lady, your Siſter in Law, and you, might contribute ſomewhat to this. Oblige me by aſſuring her of my moſt humble Service, and by believing me altogether

And the Marks of God's Election are ſeen in him.

And therefore his Subjects ſhould ſet the Crown upon his Head without ſpoiling or defacing it, i. e. *without diſhonourable Conditions.*

Yours ——

The King was well pleas'd with Gen. Monk's *Advice for his Remove out of* Flanders, *being weary of it.*

And tho' not inclinable to go to Holland, *it would be worſe to go to* France.

Lord Clarendon's *Hiſtory Vol.* III. *Fol.* p. 576.

The Advice for his Majeſty's Remove out of *Flanders* preſently, was not ungrateful; for he had Reaſons abundant to be weary of it; yet he was without any great Inclination to *Holland*; where he had been as unkindly uſed, as it was poſſible for any Gentleman to be. But beſides the Authority which the General's Advice deſerved to have, the Truth is, his Majeſty could remove no whither elſe. *France* was equally excepted againſt, and equally diſagreeable to the King; and the Way thither muſt be through all the *Spaniſh* Dominions. *Dunkirk* was a Place in many reſpects deſirable, becauſe it was in Poſſeſſion of the *Engliſh*, from whence he might embark for *England* upon the ſhorteſt Warning. And upon the firſt Alterations in *England*, after the Peace between the two Crowns, the King had ſent to *Lockhart* the Governour and General of the *Engliſh* there, by a Perſon of Honour and well reſpected by him, to invite him to his Service by the Proſpect he had of the Revolutions like to enſue, (which probably could not but be advantageous to the King) and by the Uncertainty of *Lockhart*'s own Condition upon any ſuch Alterations. The Arguments were urged unto him with Clearneſs and Force enough, and all neceſſary Offers made to perſuade him to declare for the King, and to receive his Majeſty into that Garriſon; which might be facilitated by his Majeſty's Troops, if he did not think his own Soldiers enough at his Devotion: Yet he could not be prevailed with, urging the Truſt he had received, and the Indecency of breaking it; tho' he confeſſed, there was ſuch a Jealouſy of him in the Council of State, for his Relation and Alliance to *Cromwell*, that he expected every Day to be removed from that Command, as ſhortly after he was. Whether this Refuſal proceeded from the Punctuality of his Nature (for he was a Man of Parts, and of Honour) or from the Jealouſy of the Garriſon, that they would not be diſpoſed by him, (for though he was exceedingly beloved and obeyed by them, yet they were all *Engliſh* Men, and he had none of his own Nation, which was the *Scotiſh*, but in his own Family) certain it is, that at the ſame Time he refuſed to treat with the King, he refuſed to accept the great Offers made to him by the Cardinal, who had a high Eſteem of him, and offered to make him Marſhal of *France*, with great Appointments of Penſions and other Emoluments, if he would deliver *Dunkirk* and *Mardyke* into the Hands of *France*; all which Overtures he rejected: So that his Majeſty had no Place to reſort to, preferable to *Breda*.

He would rather chuſe Dunkirk, *and had ſent to* Lockhart *the Governor for Reception there;*

But he could not be perſuaded to receive his Majeſty into that Engliſh *Garriſon.*

Tho' he was a Man of Parts and Honour.

And refus'd the great Offers of Cardinal Mazarine, *if he would deliver up* Dunkirk *and* Mardyke *into the Hands of the* French.

Dr. Martin's *Letter to Mr.* Watſon.

Dr. E. Martin's *Letters publiſh'd in* 1662. 8vo.

A Letter of the reverend Dr. *Edward Martin* to the reverend Mr. *Richard Watſon*, dated from *Paris*, *April* 5, N. S. 1660. aſſerting our Proteſtant Religion to have been in the pureſt State in the Time of King *Edward* VI. renouncing Communion with thoſe he calls *Genevalizing Proteſtants*, and declaring his Zeal and Anger againſt confounding the Church of *England* with the *Charenton* Temple, *&c.*

Letter of Mr. Sharp *at* Weſtminſter *to Mr.* Douglas *at* Edinburgh, *deſiring to be recall'd; the Elections of Parliament Men being moſtly of the* Royal Party, *which created Fear and Trouble to the* ſober Party, *&c.* i. e. *To the Preſbyterians.*

Woodrow's *Introduction, p.* 15.

A Letter from the reverend Mr. *Sharp*, Agent for the Kirk of *Scotland* at *Weſtminſter*, to Mr. *Douglas* at *Edinburgh*, dated *March* 27, deſiring to be recalled, and ſignifying, that the Elections are moſtly of the Royal Party, which cauſeth Fear of Mind among the ſober Party: That *Wariſtoun* that Day took Journey for *Scotland*. He excuſeth the General's Letter to them, as having ſome Expreſſions in it not ſo favourable put in by *Gumble*, who is at the Bottom for Epiſcopacy. He tells Mr. *Douglas*, that the Printing of his Sermon at King *Charles*'s Coronation, at *London*, hath offended the epiſcopal Party, which doth not much matter. That the *Declaration* at *Dumfermling* bearing the King's Acknowledgment of the Blood ſhed by his Father's Houſe, is what he knows not how to excuſe. That *Lauderdale* and he endeavour to vindicate *Scotland*'s treating with the King upon the Terms of the *Covenant*, from the Neceſſity *England* now find themſelves in, of treating with the King upon Terms, before his Return. He adds, ſome of the epiſcopal Party have ſent Meſſages to me twice or thrice, to give them a Meeting, which I have refuſed; and upon this I am reported both here and at *Bruſſels*, to be a *Scotiſh* rigid Preſbyterian, making it my Work to have it ſettled here, *&c.*

The Univerſity *of* Oxford *had a Deſign to elect General* Monk *for one of their Burgeſſes;*

But he being engaged to ſerve for his own Country recommends Mr. Lenthall, *the late Speaker, not approved by the Scholars, who choſe* Thomas Clayton, *M. D. and* John Mills, *LL. D.*

Extracts from the Regiſters of the Univerſity of Oxford.

A Letter of General Monk, *directed for the honourable the Vice-Chancellour, the Heads of the ſeveral Colleges, and the reſt of the Regents of the Univerſity of* Oxford.

Honourable Gentlemen,

Underſtanding by ſome of your Members that you have an Intention to chuſe me as a Burgeſs for the enſuing Parliament; I do thankfully acknowledge your Kindneſs therein, but having already engaged myſelf to ſerve for my own Country, I ſhall deſire you to omit me, and out of my real Reſpects to you offer my honourable Friend *William Lenthall*, the late Speaker of Parliament, now Maſter of the Rolls, a worthy Patriot to his Country, and known Friend to Learning and the Univerſity, and of no leſs Abilities in all reſpects to ſerve you; in whoſe Election you will conjoin our Intereſts for the Promotion of the Univerſities, and conſequently be the better ſerved, and as perfectly oblige me, as if you had made Choice of

See April 5, 1660.

St. *James's March* 27, 1660.

Your very humble Servant,
George Monck.

P. S. I have herewith ſent one of my Captains of Horſe, a Gentleman of Eſtate, to attend the Buſineſs.

A Letter of Dr. Edward Martin *to Mr.* Richard Watſon *at* Caen, *dated from* Paris, April 5, 1660. N. S.

Dr. Martin's *Letter to Mr.* Watſon, *alluding to his own Sufferings and Hardſhips.*

Dr. Martin's *Letters*, 12^mo. p. 50.

—— I thank you for your great Care and Pains to inform yourſelf and me of the Choice and Condition of your ſeveral Lodgings at *Caen*. —— I can anſwer but for one, who having been habituated theſe eighteen Years to nothing but Priſons, Ships, Wandrings, and Solitude, hath always been very well ſatiſfied with one Meal a Day, and at Night a Cruſt of Bread, and a Cup of any Drink. That I moſt deſire every where is *Cyder*, or in defect of that, Water, for I drank no Wine for thirteen Years together before I came out of *England*. — I had been with you before this Time, and would ſet forth yet every Day, but that I have laid out moſt of my poor Stock.

You have given me very ſufficient Information, as touching the preſent State of that moſt noble Earl —— to whom I do heartily wiſh a Chaplain every Way anſwerable to his honourable Worth. —— The ſureſt Rule I know for the Diſcovery of the genuine Works of the Fathers is *Reading* and *Obſervation*. —— For King *Edward* the Sixth's Time, I wiſh you and I might aſſure ourſelves ever to ſee a Church of *England* again ſo catholick and devout both in Faith and Worſhip. —— Conſider the neceſſary Infirmities that accompany ſeventy nine Years, and that ſince my Lord *Hall* and *Ele. Dunc.* left us I have not ſo much as one —— to eaſe my Mind or open myſelf to ——

Edw. Martin.

Wednesday *Mar.* 28.

Perſons began now to purge themſelves from the Guilt and Odium of ſitting Judges on the King.

The Purgation of Alderman John Fowk,

Mercur. Polit. *publiſhed by Order*, N°. 614. 4^to.

Whereas Mention hath been made in ſeveral printed Books, that John Fowk Alderman was one of thoſe Perſons that did actually ſit as Judges upon the Tryal of his Majeſty, with the Council and Attendants of the Court; and was in the Number of the Judges at the King's Sentence of Death: Theſe are to give Notice to all Men, that the ſame is moſt falſe and ſcandalous, as will many Ways appear, and in particular by the Certificate of *Henry Scobel*, Clerk of the Parliament, in theſe Words following:

In a Book ordered by the Parliament to be kept among the Records of the Parliament, read in the Houſe the 11^th of *December*, 1650. and intituled, *A Journal of the Proceedings of the High Court of Juſtice, erected by Act of the Commons of* England, intituled, *An Act of the Commons of* England *aſſembled in Parliament for erecting an High Court of Juſtice for the Trying and Judging of* Charles Stuart *King of* England; in which Book are ſet down the Names of the Commiſſioners appearing every Day in Court, having diligently ſearched the ſame, the Name of *John Fowk* Alderman of *London* is not therein mentioned, as being preſent with the Commiſſioners at any Meeting upon the ſaid Tryal either publick or private.

March 28, 1660. Henry Scobel, *Clerk of the Parliament.*

And of Thomas Atkin *Alderman.*

Whereas Mention hath been made in ſeveral printed Books and Papers, that *Thomas Atkin* Alderman of *London* was one of thoſe Perſons that did actually ſit as Judges upon the Tryal of the late King *Charles*, and did ſeal the Warrant for his Execution; the Book of Parliament dated the 11^th Day of *December*, 1650. and intituled *A Journal of the Proceedings of the High Court of Juſtice, &c.* (in which Book is ſet down the Names of the Commiſſioners appearing every Day in Court) being diligently ſearched, the Name of the ſaid *Thomas Atkin* is not therein mentioned, as being preſent with the Commiſſioners at any Meeting upon the ſaid Tryal, either publick or private: The ſaid *Thomas Atkin* never ſaw the ſaid King ſince his going from *Whitehall* in the Beginning of the late Wars; and though he was ſummoned to be preſent at the ſaid Tryal, yet he never did nor would appear. It is therefore deſired, that (for his Vindication from that falſe and ſcandalous Aſperſion) this ſhould be publiſhed, that all Perſons might know the Truth.

Adviſed

Thursday *Mar.* 29.

The publick Papers ſuggeſt the Danger of Reſtoring the King, for fear Dunkirk *ſhould be thereupon reſtored to* Spain.

Mercur. Polit. N°. 614.

Adviſed from *Antwerp*. All is quiet in theſe Parts; only we hear, that at *Bruſſels* they are buſy about the Recruiting of the Companies; ſome thouſands of *Spaniards* of Foot, and ſome thouſands of Horſe the King intends to keep in Pay; ſo it is hoped here, that if *England* will fetch home the King of *Scots*, then *Dunkirk* ſhall be reſtored.

Mercur. Polit. N°. 615.

Adviſed from *Bruſſels*, *April* 7, N. S. Here is no other Talk now, but of the Affairs of *England*; the King of *Scots* and his Followers being in great Hopes that they ſhall ſhortly return for *England*, upon which Score the People here are very forward to ſupply them with Money and Credit. His Retinue increaſeth, and his Country-men in theſe Parts begin to flock about him, in Expectation of ſome great Matter for themſelves.

The Elections were favourable to the King's Friends.

For *Yorkſhire*, Lord *Fairfax* and Mr. *Dawney*.
For *Wiltſhire*, Sir *Anthony Aſhley Cooper* and Mr. *Barnley*.
For *Cheſhire*, Sir *George Booth* and Mr. *Manwaring*.
For *Notinghamſhire*, Lord *Haughton* and *William Pierrepoint*, Eſq;
For *Bedfordſhire*, Lord *Bruce* and Mr. *Serjeant Brown*.
For *Cambrigdeſhire*, Mr. *Wendy* and Mr. *Thornton*, *&c.*

Friday *Mar.* 30.

Praiſe God Barebone *a very turbulent Fellow, bound to Peace and good Behaviour.*

So likewiſe Mr. Thomas Scot.

Mercur. Polit, 4^to^.

Mr. *Praiſe God Barebone* attended the Council of State, and being required to anſwer to ſome Matters objected againſt him, was upon his ſigning an *Engagement*, not to act any thing in Oppoſition to the preſent Power, or to the Diſturbance thereof, diſcharged from further Attendance.

Mr. *Thomas Scot* ſubſcribed an *Engagement* not to act any thing in Oppoſition to the preſent Power, or to the Diſturbance thereof in anywiſe.

By the Council of State: A Proclamation, againſt *Livewell Chapman*, Stationer of *London*, for his printing and diſperſing divers Books againſt the preſent Government, requiring him to appear before the Council on *Monday* next the ſecond of *April*.

Saturday *Mar.* 31.

Letter of Mr. Douglas *at* Edinburgh, *admiring the Hand of God in reviving the* Solemn League *and* Covenant.

And the King muſt be reſtored upon no other Terms but thoſe of the Covenant.

Woodrow's *Hiſtory of the Ch. of* Scotland. *Fol. Vol I. Introduct. p.* xv.

A Letter of Mr. Douglas, *a rigid Preſbyter in* Scotland, *to the reverend Mr.* Sharp, *Agent for the Kirk at* Weſtminſter, *dated* Edinburgh March 31, 1660.

—— That he cannot but admire God's Hand in moving the late Parliament to revive the *Solemn League and Covenant*, which is the only Baſis of ſettling theſe diſtracted Nations —— is for putting a Reſtraint upon Malignants, the prelatick Party, the Fanaticks, and thoſe who are looſe and profane. — He is much offended that there is one *Hardie* who hath preached before the General in the *Babyloniſh* Faſhion, and vehemently cry'd up the *Engliſh* Hierarchy, and the reſt of the *Romiſh* Relicts, that remained in *England* after the firſt Reformation, which (he ſays) is made uſe of here to the General's Diſadvantage, *&c.* with a Poſtſcript declaring, that if the King come not in upon the Terms of the League and Covenant, his coming in will be diſadvantageous to Religion and the Liberty of the three Nations. Therefore I exhort *Crawford*, *Lauderdale* and yourſelf, to deal with all Earneſtneſs, that the *League* and *Covenant* be ſettled, as the only Baſis of the Security and Happineſs of theſe Nations.

A Letter of Mr. Sharp *to Mr.* Douglas *Miniſter at* Edinburgh, *dated* March 31, 1660.

The Engliſh *are inclined to keep* Scotland *in Subjection; but the King will make it again a diſtinct Kingdom.*

—— That there is no Fear of any Diſturbance from the Army; and as the General declared at firſt, ſo he hath laid Things effectually, that the military Power ſhall not maintain a ſeparate Intereſt from the civil; that all People he is among are *Engliſh* Men, and incline to keep *Scotland* under, and either incorporate or make us diſtinct, as they ſhall find moſt ſerviceable to their Intereſt: That he is of Opinion, the King both in point of Honour and Intereſt will reſtore us, and make us a diſtinct Kingdom. No Man queſtions now the King's being called in: That the real Preſbyterians in the City have deſired a Meeting with the Earl of *Lauderdale* and Mr. *Sharp* on *Monday*, to concert Matters againſt Sectaries and Cavaliers, which they deſign to keep.

Books and Papers Publiſhed in March 1659-60.

A Treatiſe againſt the Engagement *to keep out the* King.

By Mr. John Vicars, *a zealous Preſbyterian lately deceaſed.*

London, *Printed by* J. Mabb, *for* Edward Thomas, 1660. 4^to^. *p.* 16.

Dagon demoliſhed: Or twenty admirable Examples of God's ſevere Juſtice and Diſpleaſure againſt the **Subscribers** of the late **Engagement** againſt our lawful Sovereign King **Charles** the Second and the whole Houſe of Peers in theſe Words, *I do declare and promiſe that I will be true and faithful to the Common-wealth of* England, *as it is now eſtabliſhed, without a King or Houſe of Lords.* Alſo againſt ſome of the Judges of the late King in the High Court of Injuſtice. Publiſhed to reclaim ſuch fanatick Perſons, who have been too forward to promote this wicked deſtructive **Engagement**, and ſtill deſign it; which hath wounded the Conſciences of ſo many godly Chriſtians in this Kingdom. By that late worthy Patriot of his Country Mr. **John Vicars**.

Epiſtle of the Stationer to ſatisfie the Reader, that the enſuing Narrative came into his Hands caſually from a Chriſtian Friend of Mr. *John Vicars* lately deceaſed, *&c.*

To which are added two Queries.

1. Whether thoſe Perſons that are living that took upon themſelves the Name, Stile, and Title of *the Parliament*, beheaded their lawful Proteſtant King, baniſhed his Poſterity, overturning our ancient Government, endeavouring to ſet up an *Utopian* Commonwealth; whether theſe Perſons may not juſtly fear they may fall down quick into Hell, or fall into the ſame exemplary Terrours, Judgments, and Self-Executions with others, if they repent not for their Abominations?

2. Whether theſe Men that ſet aſide and repeal'd the Oaths of Allegiance and Supremacy, and alſo the Solemn League and Covenant —— to ſet up a new *Engagement* —— are fit Perſons to be Truſtees for the Nation in this Time of imminent Danger, now the Nation groans under ſo many Oppreſſionss and Dangers?

A Tract againſt the Lawfulneſs of Swearing, by one of the Sect called Quakers;

By which it appears, that the various and inconſiſtent Oaths which had been lately impos'd under every different Form of Government, was one great Reaſon why Quakers refuſed to ſwear at all.

The Caſe of SWEARING (at all) diſcuſſed, with ſeveral Objections anſwered, the primitive Practices therein aſſerted, out of ſeveral ancient Authors. Together with ſeveral Precedents out of the Book of Martyrs. The Inconveniencies that follow the preſent Practice of Swearing, which might eaſily be prevented by a Law to puniſh falſe-witneſs-bearing and lying as well as other Evils. As alſo a Word to all People that are zealous for the Commands of Chriſt recorded in the Scripture. By a Friend to Truth and Righteouſneſs, *John Crook*.

London, *Printed for* Rob. Wilſon, 1660. 4to. *p.* 28.

(Concluding). From henceforth let no Man think it ſtrange, that any denies to ſwear at all, but rather wonder, that the God of this World ſhould ſo long have blinded the Minds of them that believe not in the Light of the Son of God, leſt by the Shining of the Light in their Hearts, they ſhould come to the Knowledge of the Glory of God in the Face of Chriſt, and by him ſhould be taught to ſpeak Truth without Swearing, and ſo he become the Head over all Things to the Church, who is God over all bleſſed for evermore. *Amen.*

Mr. Clark's *Martyrology.*

A general Martyrology, containing a Collection of all the greateſt Perſecutions which have befallen the Church of Chriſt, from the Creation to our preſent Times, both in *England* and all other Nations. Whereunto are added the Lives of twenty two Divines. Corrected and enlarged with the Perſecutions of *Piedmont* and *Poland*. By *Samuel Clark*, Paſtor of *Bennet Fink*.

Sold by John Rothwell *and* Tho. Underhill, 1660.

The Ghoſt of Dr. John Hewyt *crying his Blood lately ſhed.*

Beheaded Dr. JOHN HEWYIT's Ghoſt, pleading, yea crying for exemplary Juſtice againſt the arbitrary unexampled Injuſtice of his late Judges and Executioners in the New High Commiſſion or Court of Juſtice ſitting in *Weſtminſter-Hall*: Containing his legal Plea, Demurrer, and Exceptions to their illegal Juriſdiction and Proceedings, and bloody Sentence againſt him; drawn up by Council, and left behind him ready engroſſed: The Subſtance whereof he pleaded before them by Word of Mouth, and would have tendred them in Writing in due Form of Law, had he not diſcerned their peremptory Reſolution to reject and over-rule, before they heard them read.

London, 1659. 4to.

Mr. Sheppard *on the Parable of the ten Virgins.*

The Parable of the ten Virgins opened and apply'd, from *Matth.* xxv. 1. wherein the Difference between the ſincere Chriſtian and the moſt refined Hypocrite; the Nature and Characters of ſaving and common Grace; the Danger and Diſeaſes incident to flouriſhing Churches or Chriſtians, and other ſpiritual Truths of great Importance diſcovered, and practically improved. By *Thomas Sheppard*, late worthy Paſtor of the Church of Chriſt at *Cambridge* in *New England*.

Sold by John Rothwell, 1660.

Mr. Ayleſbury *of God's Decrees.*

Diatribæ de Æterno Divini Beneplaciti circa Creaturas Intellectuales Decreto, ubi Patrum Conſulta, Scholaſticorum ſcita, & Modernorum Placita, ad Sacræ Scripturæ Amuſſim, & Orthodoxæ Eccleſiæ Tribunal deferuntur, Pars Prima, quæ eſt de ipſa ante ſæcula præfinitione ſeu Propoſito Divino. Authore Thoma Ayleſbury, Preſbytero Anglo SS. Theol. Baccalaureo.

Apud Joh. Baker ad inſigne Pavonis in Pauli Cæmiterio. 1660.

Memorial of the Swediſh *Envoy.*

A Memorial of Sir *Peter Julius Coget*, Envoy extraordinary from his R. Majeſty of *Sweden*, *&c.* Given to the illuſtrious and potent Lords, the Lords States of *Holland* and *Weſt-Frieſland*. Together with a Propoſition exhibited in Writing to the ſame Lords States at the *Hague*, the 17th of *March*, *An.* 1659.

Printed in the Mercurius Politicus, *publiſhed by Order*, No. 613.

Dr. Gauden's *Remonſtrance to* Oliver Cromwell.

A Petitionary Remonſtrance preſented to O. P. (*Oliver* Protector). By *John Gauden*, D. D. a Son, Servant, and Supplicant for the Church of *England*: In behalf of many thouſands his diſtreſſed Brethren (Miniſters of the Goſpel, and other good Scholars) who were deprived of all publick Employment.

Sold by Andrew Crook, *at the Green Dragon in* Paul's *Church Yard*, 1659.

Printed Votes of Parliament.

The Votes of the Houſe: Or the daily Proceedings in Parliament, ſince the coming in of the ſecluded Members the 21ſt of *February* until the Diſſolution of the Parliament, *March* 15, 1659.

Printed Letters of General Monk.

Several Letters from the Lord General MONK, Commander in Chief of the Forces in *Scotland*, and one of the Commiſſioners by Act of Parliament for the Government of this Commonwealth, *viz.* to Mr. Speaker *Lenthall*, to the Lord *Fleetwood*, to the Lord *Lambert*, *&c.*

Printed by John Redmayne, 1660. 4to.

Printed Anno 1659. 4to.

A Letter for the King's Reſtoration.

A Friendly Letter of Advice to the Soldiers from a *quondam* Member of the Army, [to perſuade them to reſtore King *Charles* II. giving a great Character of the Virtue and Goodneſs of that Prince.]

Printed, 1659. 4to.

A merry Dialogue to the ſame Purpoſe.

Temporis Filia Veritas. A merry Device, called, The troubleſome Travel of TIME, and the dangerous Delivery of her Daughter TRUTH. Interlocutors, *Bennion* the Button-Maker, and *Balthaſar* the Barber.

London, *Printed in the Year* 1660. 4to.

Preface. This is none of the Novelties of theſe Times, but is a little Dialogue which in the Year 1589. was preſented to Queen *Elizabeth* of bleſſed

Memory —— [tending to prove, that *Time* has diſcovered this Truth, no Peace and Happineſs but under the King and Church].

Mr. Prynne *againſt the late Juncto of Traytors and Rebels at* Weſtminſter.

Sold by Edward Thomas, 1660. 4to.

Conſcientious, ſerious, theological, and legal Queries propounded to the twice-diſſipated, ſelf-created, anti-parliamentary *Weſtminſter* Juncto, and its Members: To convince them of, humble them for, convert them from, their tranſcendant Treaſons, Rebellions, Perjuries, Violences, oppreſſive illegal Taxes, Exciſes, Militia's, Impoſts, deſtructive Councils, Proceedings againſt their lawful, proteſtant, hereditary Kings, the old diſſolved Parliament, the whole Houſe of Lords, the Majority of their old, ſecured, ſecluded, impriſoned Members; the Counties, Cities, Boroughs, Freemen, Commons, Church, Clergy of *England*, their proteſtant Brethren, Allies: Contrary to all their Oaths, Proteſtations, Vows, Leagues, Covenants, Allegiance, Remonſtrances, Declarations, Ordinances, Promiſes, Obligations to them; the fundamental Laws, Liberties of the Land, and Principles of the true proteſtant Religion: And to perſuade them now at laſt to hearken to and embrace ſuch Counſels as tend to publick Unity, Safety, Peace, Settlement, and their own Salvation. By *William Prynne*, Eſq; a Bencher of *Lincolns-Inn*. The Second Edition corrected and enlarged.

A Liſt of the late and preſent Members.

Ib. p. 45.

An exact Alphabetical Liſt of the old and new ſecluded Members of the Commons Houſe in the Long Parliament, *May* 7, 1659. when the diſſolved Juncto began their new Seſſion. As alſo an Alphabetical Liſt of all Members of the late diſſolved Juncto or Rump.

Hiſtory of Civil War and Settlement after it.

London, *printed for* John Starkey, 1660.

The late War Parallel'd: Or a brief Relation of the five Years Civil Wars of Henry the Third King of *England*, with the Event and Iſſue of that unnatural War, and by what Courſe the Kingdom was then ſettled again; extracted out of the moſt authentick Hiſtorians and Records. By *Edward Chamberlain*, Gentleman, in the Time of the late Civil Wars in *England*.

The Declaration of Sir Geo. Booth *reprinted.*

There was reprinted in a large Sheet, the Letter or Declaration of Sir *George Booth*, before his Riſing in *Cheſhire*, dated from *Cheſter*, *Aug.* 2, 1659. — concluding] Let the Nation freely chuſe their Repreſentatives, and they as freely ſit and vote without Awe or Force of Soldiery; and whatever in ſuch an Aſſembly is determined, ſhall be by us freely and chearfully ſubmitted unto. — We were born for our Country: Our Religion and Laws are in Danger, and we will not be unconcerned. But we are faithful and peaceable in the Land; and if they in Authority will decline Hoſtility, and agree of a Means to admit the old Members of both Houſes, or to call a new free Parliament, let him be (and he only is truly) a Traytor that reſolves not his Judgment and Obedience to their Determination. I am, Sir,

Your Humble Servant,

George Booth.

The Royal Buckler, &c. to make way for the King.

Printed in 1660. 8vo.

Scutum Regale, *the Royal Buckler:* Or Vox Legis. *A Lecture to Traytors;* who moſt wickedly murdered *Charles* I. and contrary to all Law and Reaſon baniſhed *Charles* II. third Monarch of *Great-Britain*, *&c. Salus Populi, Salus Regis.*

Epiſtle to the Reader. —— No Kingdom in the World was ſo happy both for Peace and Plenty, Law and Religion, and all other good Things, as our Kingdom of *England* was, whilſt due Obedience was lawfully paid to our Sovereign Lord. But now no Nation under the Sun is more miſerable, and it will ſo continue until King *Charles* II. be reſtored to his Crown. —— Repentance for the Murder of *Charles* the Martyr, and the Reſtauration of *Charles* II. is the only Balm to cure *England*'s Diſtractions, *&c.*

Mr. Prynne *againſt the Perjury of the late Time-ſerving Saints.*

London, *printed for* Edward Thomas, 1659. 4to. *p.* 45.

Concordia Discors: *Or the diſſonant Harmony of ſacred publick Oaths, Proteſtations, Leagues, Covenants, Engagements,* lately taken by many time-ſerving Saints, Officers, without Scruple of Conſcience, making a very unpleaſant Conſort in the Ears of our moſt faithful Oath-performing, Covenant-keeping God, and all loyal conſcientious Subjects, ſufficient to create a doleful Hell and tormenting Horror in the awakened Conſciences of all thoſe who have taken and violated them too, ſucceſſively, without any Fear of God, Men, Devils, or Hell. By *William Prynne*, Eſq; a Bencher of *Lincolns-Inn*.

P. 43. Will not the Blood of our beheaded King, the Diſinheriting of his Heir and Succeſſor, the Abjuration of Kingſhip itſelf, and the Houſe of Lords, the Subverſion of all the Rights, Freedoms, Privileges of Parliament by thoſe in late and preſent Power, againſt all the promiſed Oaths, Proteſtations, Solemn League and Covenant ſworn by them in the Name and Preſence of God —— cry aloud to God and Chriſt for avenging Juſtice from Heaven againſt the perjurious Infringers of them? —— No doubt it will in God's due Time, if not ſpeedily, really and deeply bewailed and repented of by a plenary Satisfaction and Restitution.

Mr. Duport*'s* Homer, *with large Notes.*

Cantabrigiæ excudebat Joh. Field, 1660. 4to. *p.* 291.

Homeri *Poetarum omnium Seculorum facile Principis* Gnomologia *duplici Paralleliſmo illuſtrata.* Uno ex locis S. Scripturæ quibus Gnomæ Homericæ aut prope affines, aut non prorſus abſimiles: Altero ex Gentium Scriptoribus, ubi Citationes, Parodiæ, Alluſiones, & denique Loci Paralleli: Inſertis hinc inde Obſervationibus Ethico-Politicis in Sententias, & ad Voces inſigniores Notis Criticis. Cum triplici Indice *Sententiarum*, *Locorum S. Scripturæ*, *Vocabulorum.* Quibus Mantiſſæ loco acceſſit Appendix continens Syllogen Teſtimoniorum de Homero ex variis Autoribus qua Antiquis qua Neotericis collectam. Per Jacobum Duportum Cantabrigienſem, Græcæ Linguæ nuper Profeſſorem Regium.

Dedicated to his Pupils Edward Cecil, John Knatchbull, Henry Puckering, *and* Francis Willoughby.

Epiſt. Ded. Nobiliſſimo Doctiſſimoque Virûm-Juvenum Quaternioni, Edwardo Cecilio Illuſtriſſ. Comitis Sariſburienſis Filio, Johanni Knatchbullo Equitis Baronetti Filio natu maximo, Henrico Puckeringo alias Newtono, Equitis Baronetti Filio unico, Franciſco Willughbeio, Equitis Aurati Filio itidem Unigenito, Pupillis nuper ſuis longe chariſſimis, nunc vero Amicis plurimum Honorandis.

Vid. Tres Libri Solomonis, ſcilicet Proverbia, Eccleſiaſtes, Cantica, Græco carmine donati per Jacobum Duportum Cantabrigienſem G. L. P. Cantabr. ex officina Rogeri Danielis 1646. 12°.

Iterum ecce ad vos redit (Nobiliſſimi Juvenes) Homerus veſter, quem non ita pridem in Academia vos quatuor ſimul & una mecum legiſtis —— me amare pergite nuper quidem Tutorem indigniſſimum, nunc vero Amicum veſtrum & humillimum in Chriſto Servum

Dabam e Coll. Trin. Cantabr. Dec. 2, 1659. **Jac. Duportum.**

Præfatio. —— Quin & lubentius me huc adductum fateor ſuaſu & hortatu Cl. noſtri Buſbeii Scholæ Monaſterienſis Rectoris & Moderatoris digniſſimi, ſub cujus diſciplina atque præſidio tam diu floruit, diuque adhuc precor floreat celebre illud bonæ literaturæ gymnaſium, alma Nutrix Weſtmonaſterium, quæ me olim parvulum in ſuo ſinu fovit, & ex cujus uberibus tenerum lac ſuxi, primaque Græcarum Literarum rudimenta hauſi, cui adeo meam quantulamcunque iſtius Linguæ peritiam, ſi qua ſit, quæ ſentio quam ſit exigua, acceptum referre debeo, *&c.*

Monday *Apr.* 2.

Various Applications and Addreſſes made to Gen. Monk.

Chiefly not to admit the King, but upon the Conceſſions *made by his Father in the Iſle of* Wight.

Dr. Thomas Skinner*'s Life of Gen.* Monk, 8vo. *p.* 282.

General *Monk* was perpetually beſet with many and different Addreſſes. Among the reſt, Application was made to him by ſome Members of the late Parliament; who perſuaded him, that if the next Seſſion ſhould reſolve upon reſtoring the ancient Government and bring home the King; yet his Return ſhould not be ſafely admitted, but upon the ſame Articles which twelve Years before had been offer'd to his Father in his laſt and greateſt Extremity in the Iſle of *Wight*, and would have made him no better than *Magni Nominis Umbra.* By which Conceſſions the Militia of the Kingdom, with the Diſpoſal of all Places of Truſt, and all Officers, muſt have continued in the Hands of the Parliament; and the Preſbyterian Government be eſtabliſhed at leaſt for three Years, with the fair Probabilities of a longer Leaſe; and his moſt faithful Servants be dealt with as Delinquents. So that upon theſe Terms, the Parliament would not have been leſs Maſters than before, nor his Majeſty a much greater Prince than in his preſent Exile.

To which the General demurred, but would not ſeem to refuſe.

The General having before ſent away Sir *John Greenvill* privately to his Majeſty with Aſſurance of his Allegiance, and Reſolutions for his Service, without the mention of any Limitation, was ſomewhat concern'd how to make good Work with theſe Gentlemen. Nor were they ordinary People, but ſome of them Perſons of Quality, and all of them Men of Parts and Eminency among the Parties where they ſway'd. So that the General thought it moſt ſafe at preſent to entertain them with ſome Appearance of his Conſent; and having (as they thought) thus faſten'd the Trick upon him, their next Contrivance was to perfect this Juggle with the King. To that Purpoſe a Letter was ſent to him, relating their *earneſt Deſires and Endeavours for his Return*; *and that to that End they had held ſeveral Treaties with General* Monk, *who could not be prevailed with to conſent to his Reſtauration, otherwiſe than upon his Father's Conceſſions in the Iſle of* Wight; *beſeeching his Majeſty to accept thereof, rather than, by his further Refuſal, to hazard a total Excluſion from his Crown and Kingdom.* This Letter was deliver'd to his Majeſty whilſt Sir *John Greenvill* was attending upon him, to whom it was alſo ſhewn. But, upon farther deliberating among themſelves, the Artifice was quickly diſcovered; ſo that his Majeſty pleaſantly reply'd: *I perceive theſe People do not know that I and General* Monk *ſtand upon much better Terms, which he has ſo generouſly propoſed to me, and Sir* John Greenvill *has ſo induſtriouſly tranſacted, and faithfully rendered me the Account of.* And theſe Perſons when they came afterwards to find, that the General had, by Sir *John Greenvil*, enter'd into ſecret Correſpondencies with the King, though they had the Diſcretion to conceal their Diſcontent, yet were ever afterwards ſecret and implacable Enemies to him.

And therefore they took that Plan for granted.

And ſent the Propoſal in a Letter to the King:

Who underſtood the Artifice, *and depended upon better Terms from General* Monk.

Tuesday *April* 3.

No Reſolution had been taken about the Lords ſitting in Parliament.

However the King ſends his Letters to Lords, Commons, Fleet, and City of London.

When the Summons were ſent out to call the Parliament, there was no Mention or Thought of a Houſe of Peers; nor had the General intimated any ſuch Thing to Sir *John Greenvill*, nor did Sir *John* himſelf or Mr. *Mordaunt*, conceive that any of the Lords had a Purpoſe to meet at firſt, but that all muſt depend upon the Commons. However, the King thought not fit to paſs them by, but to have a Letter prepared as well for them, as for the Houſe of Commons; and likewiſe another to the Fleet; and another to the Lord-Mayor, Aldermen, and Common-council of the City of *London*; who by adhering to the General, were like to add very much to his Authority.

Dr. Price *ſays* Greenvill *was ſent back to the General about the beginning of* April, *and brought with him (beſides the Commiſſion to* Monk) *his Majeſty's Seal and Signet, by which*

When all theſe Things were prepared, and peruſed, and approved by the King, which he reſolved to ſend by Sir *John Greenvill* to the General (*Greenvill*'s and *Mordaunt*'s being in *Bruſſels* being unknown; they, attending his Majeſty only in the Night at the Chancellour's Lodging, concealing themſelves from being taken Notice of by any) his Majeſty viſited the Marquis of *Carracena*, and told him, *which the General was empower'd to make a Secretary of State, which he conferred upon Mr.* Morrice *by the Advice of Sir* John Greenvill. *And beſides his publick Letters he brought a private one to the General from his Majeſty, written with his Majeſty's own Hand, to which the General return'd an Anſwer by Mr.* Bernard Greenvill, *Brother to Sir* John.

him, That he intended the next Day to go to *Antwerp*, and from thence to *Breda* to ſpend two or three Days with his Siſter the Princeſs of *Orange*, to whom the Dukes of *York* and *Gloceſter* were already gone, to acquaint her with the King's Purpoſe, and his Majeſty likewiſe, in Confidence inform'd him, that there were ſome Perſons come from *England*, who would not venture to come to *Bruſſels*, from whom he expected ſome Propoſitions and Informations, which might prove beneficial to him; which obliged him to make that Journey to confer with them.

The Marquis ſeem'd to think that of little Moment, and ſaid, "That *Don* "*Alonzo* expected every Day to receive Aſſurance, that the Levellers would u-"nite themſelves to the King's Intereſt, upon more moderate Conditions than "they had hitherto made; but deſired his Majeſty, That the Duke of *York* "might haſten his Journey into *Spain*, to receive the Command that was there "reſerv'd for him; and the King deſired him, that the Forces he had promi-"ſed for his Service might be ready againſt his Return to be embarked "upon the firſt Appearance of a hopeful Occaſion." So they parted; and his Majeſty went the next Day to *Antwerp*, with that ſmall Retinue he us'd to travel with.

The King's Departure from Bruſſels *in great Secrecy and Haſte.*

Upon Advice that the Governor intended him a Guard to keep him within the Bounds of the Spaniſh *Dominions.*

This Notice obliged the King to make his Eſcape in good Time.

His Departure was ſome Hours earlier than the Marquis imagin'd; and the Reaſon of it was this: In that Night, one Mr. *William Galloway*, an *Iriſh* young Man, Page at that Time to *Don Alonzo de Cardinas*, came to the Lord Chancellor's Lodgings, and finding his Secretary in his own Room, told him, "he "muſt needs ſpeak preſently with his Lord; for he had ſomething to impart to "him that concern'd the King's Life." The Chancellor, though at that Time in Bed, order'd him to be admitted; and the poor Man trembling told him, "That his Lord *Don Alonzo* and the Marquis of *Carracena* had been long toge-"ther that Evening; and that himſelf had over heard them ſaying ſomething of "ſending a Guard to attend the King: That about an Hour after, they parted; "and the Marquis ſent a Paper to *Don Alonzo*; who, when he went to Bed, laid "it on his Table: That himſelf, who lay in his Maſter's Ante-Chamber, look'd "into the Paper, when his Maſter was in Bed; and ſeeing what it was, had "brought it to the Chancellor: It imported an Order to an Officer to attend the King with a Party of Horſe, for a Guard wherever he went (a Reſpect that never had been paid him before) but not to ſuffer him, on any Terms, to go out of the Town. Aſſoon as the Chancellor had read the Order, he ſent his Secretary with it to the King; who was in Bed likewiſe, and his Majeſty having read it, the Secretary return'd it to *Galloway*, who went home, and laid it in its Place upon his Maſter's Table. The King commanded the Chancellor's Secretary to call up his Majeſty's Equerry, Sir *William Armorer*; and to him his Majeſty gave his Orders, charging him with Secrecy, that he would be gone at three of the Clock that Morning: and accordingly he went, attended by the Marquis of *Ormond*, Sir *William Armorer*, and two or three Servants more. Between eight and nine that Morning, an Officer did come and inquire for the King; but it happen'd, by this ſeaſonable Diſcovery, that his Majeſty had made his Eſcape ſome Hours before, to the no ſmall Mortification, no doubt, of the *Spaniſh* Governor.

When his Majeſty came into the States Dominions, he ſent away the ſeveral Diſpatches for England *as dated from* Breda.

Aſſoon as his Majeſty came into the States Dominions, which was about the Midway between *Antwerp* and *Breda*, he delivered to Sir *John Greenvill* (who attended there *incognito*, that he might warrantably aver to the General, that he had ſeen his Majeſty out of *Flanders*) all thoſe Diſpatches, which were prepared, and dated, as from *Breda*, upon the ſame Day in which he receiv'd them and where his Majeſty was to be that Night. The Copies of all were likewiſe delivered to him, that the General, upon Peruſal thereof, might without opening the Originals chuſe whether he would deliver them, if any Thing was contain'd therein which he diſliked; and his Majeſty referr'd it to him to proceed any other Way, if upon any Alterations which ſhould happen, he thought fit to vary from his former Advice.

Sir John Greenvill *obtains a Promiſe for Mr.* Morrice *to be Secretary of State.*

Sir *John Greenvill*, before his Departure told the King, "that though he had "no Order to propoſe it directly to his Majeſty; yet he could aſſure him, it "would be the moſt grateful and obliging Thing his Majeſty could do towards "the General, if he would give him leave to aſſure him, that aſſoon as he came "into *England*, he would beſtow the Office of one of the Secretaries of State "upon Mr. *Morrice*; who was as well qualified for it, as any Man who had not "been verſed in the Knowledge of Foreign Affairs." One of thoſe Places was then void by the Earl of *Briſtol*'s becoming Roman Catholick, and thereupon reſigning the Signet; and his Majeſty was very glad to lay that Obligation upon the General, and to gratify a Perſon who had ſo much Credit with him, and had already given ſuch Manifeſtation of his good Affection to his Majeſty, and directed him to give that Aſſurance to the General. With theſe Diſpatches Sir *John Greenvill*, and Mr. *Mordaunt* who privately expected his Return at *Antwerp*, made what haſte they could towards *England*; and the King went that Night to *Breda*. The Letters which the King writ to the General, and to the Houſe of Commons, and the other Letters, with the Declaration, are here inſerted in the Terms they were ſent.

Copies of the Letters prepared by Chancellor Hyde, *and ſent by Sir* John Greenvill.

To the General, to the Council of State, and Army.

To our truſty and well-beloved General Monk, to be by him communicated to the Preſident, and Council of State, and to the Officers of the Armies under his Command.

Charles Rex,

Truſty and well-beloved, we greet you well: It cannot be believed, but that we have been, are, and ever muſt be, as ſollicitous as we can, by all Endeavours to improve the Affections of our good Subjects at Home, and to procure the Aſſiſtance of our Friends and Allies abroad, for the Recovery of that Right, which by the Laws of God and Man, is unqueſtionable; and of which we have been ſo long diſpoſſeſſed by ſuch Force, and with thoſe Circumſtances, as we do not deſire to aggravate by any ſharp Expreſſions; but rather wiſh, that the Memory of what is paſt, may be buried to the World. That we have more endeavoured to prepare and to improve the Affections of our Subjects at home for our Reſtauration, than to procure Aſſiſtance from abroad to invade either of our Kingdoms, is as manifeſt to the World. And we cannot give a better Evidence that we are ſtill of the ſame Mind, than in this Conjuncture, when common Reaſon muſt ſatisfy all Men, that we cannot be without Aſſiſtance from abroad, we chuſe rather to ſend to you, who have it in your Power to prevent that Ruin and Deſolation which a War would bring upon the Nation, and to make the whole Kingdom owe the Peace, Happineſs, Security, and Glory it ſhall enjoy, to your Virtue; and to acknowledge that the Armies have comply'd with their Obligations, for which they were firſt raiſed, for the Preſervation of the Proteſtant Religion, the Honour and Dignity of the King, the Privileges of Parliament, the Liberty and Property of the Subject, and the fundamental Laws of the Land; and that you have vindicated that Truſt, which others moſt perfidiouſly abuſed and betrayed. How much we deſire and reſolve to contribute to thoſe good Ends, will appear to you by our incloſed Declaration, which we deſire you to cauſe to be publiſhed for the Information and Satisfaction of all good Subjects, who do not deſire a farther Effuſion of precious Chriſtian Blood, but to have their Peace and Security founded upon that which can only ſupport it, an Unity of Affections amongſt ourſelves, an equal Adminiſtration of Juſtice to Men, reſtoring Parliaments to a full Capacity of providing for all that is amiſs, and the Laws of the Land to their due Veneration.

You have been yourſelves Witneſſes of ſo many Revolutions, and have had ſo much Experience, how far any Power and Authority that is only aſſumed by Paſſion and Appetite, and not ſupported by Juſtice, is from providing for the Happineſs and Peace of the People, or from receiving any Obedience from them (without which no Government can provide for them) that you may very reaſonably believe, that God hath not been ſo well pleaſed with the Attempts that have been made, ſince he hath uſually increaſed the Confuſion, by giving all the Succeſs that hath been deſired, and brought that to paſs without Effect, which the Deſigners have propoſed as the beſt Means to ſettle and compoſe the Nation: And therefore we cannot but hope and believe that you will concur with us in the Remedy we have apply'd; which to humane Underſtanding, is only proper for the Ills we all groan under; and that you will make yourſelves the bleſſed Inſtruments to bring this Bleſſing of Peace and Reconciliation upon King and People; it being the uſual Method in which divine Providence delighteth itſelf, to uſe and ſanctify thoſe very Means, which ill Men deſign for the Satisfaction of private and particular Ends and Ambition, and other wicked Purpoſes, to wholeſome and publick Ends, and to eſtabliſh that good which is moſt contrary to the Deſigners; which is the greateſt Manifeſtation of God's peculiar Kindneſs to a Nation that can be given in this World. How far we reſolve to preſerve your Intereſts and reward your Services, we refer to our Declaration; and we hope God will inſpire you to perform your Duty to us, and to your native Country; whoſe Happineſs cannot be ſeparated from each other.

We have entruſted our well-beloved Servant Sir *John Greenvill*, one of the Gentlemen of our Bed-chamber, to deliver this unto you, and to give us an Account of your Reception of it, and to deſire you, in our Name, that it may be publiſhed. And ſo we bid you farewell.

Given at our Court at *Breda*. the $\frac{4}{14}$th of *April*, 1660. in the Twelfth Year of our Reign.

To the Speaker of the Houſe of Commons.

To our truſty and well-beloved, the Speaker of the Houſe of Commons.

Charles, *R.*

Truſty and well-beloved, we greet you well: In theſe great and inſupportable Afflictions and Calamities, under which the poor Nation hath been ſo long exerciſed, and by which it is ſo near exhauſted, we cannot think of a more natural and proper Remedy than to reſort to thoſe for Counſel and Advice, who have ſeen and obſerved the firſt Beginning of our Miſeries, the Progreſs from bad to worſe, and the Miſtakes and Miſunderſtandings which have been produced, and contributed to Inconveniencies which were not intended; and after ſo many Revolutions, and the Obſervation of what hath attended them, are now truſted by our good Subjects to repair the Breaches which are made, and to provide

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vide proper Remedies for thoſe Evils, and for the laſting Peace, Happineſs, and Security of the Kingdom.

We do aſſure you upon our Royal Word, that none of our Predeceſſors have had a greater Eſteem of Parliaments than we have in our Judgment, as well as from our Obligation; we do believe them to be ſo vital a Part of the Conſtitution of the Kingdom, and ſo neceſſary for the Government of it, that we well know neither Prince nor People can be in any tolerable Degree happy without them; and therefore you may be confident, that we ſhall always look upon their Counſels, as the beſt we can receive; and ſhall be as tender of their Privileges, and as careful to preſerve, and protect them, as of that which is moſt near to our ſelf, and moſt neceſſary for our own Preſervation.

And as this our Opinion of Parliaments, that their Authority is moſt neceſſary for the Government of the Kingdom; ſo we are moſt confident, that you believe, and find, that the Preſervation of the King's Authority is as neceſſary for the Preſervation of Parliaments; and that it is not the Name, but the right Conſtitution of them, which can prepare and apply proper Remedies for thoſe Evils which are grievous to the People, and which can thereby eſtabliſh their Peace and Security. And therefore we have not the leaſt doubt, but that you will be as tender in, and as jealous of, any thing that may infringe our Honour or impair our Authority, as of your own Liberty and Property; which is beſt preſerved by preſerving the other.

How far we have truſted you in this great Affair, and how much it is in your Power to reſtore the Nation to all that it hath loſt, and to redeem it from any Infamy it hath undergone, and to make the King and People as happy as they ought to be; you will find by our incloſed Declaration; a Copy of which we have likewiſe ſent to the Houſe of Peers: And you will eaſily believe, that we would not voluntarily and of our ſelf, have repoſed ſo great a Truſt in you, but upon an entire Confidence that you will not abuſe it, and that you will proceed in ſuch a Manner, and with ſuch due Conſideration of us who have truſted you, that we ſhall not be aſhamed of declining other Aſſiſtance (which we have Aſſurance of) and repairing to you for more natural and proper Remedies for the Evils we would be freed from; nor ſorry, that we have bound up our own Intereſts ſo entirely with that of our Subjects, as that we refer it to the ſame Perſons to take Care of us, who are truſted to provide for them. We look upon you as wiſe and diſpaſſionate Men, and good Patriots, who will raiſe up thoſe Banks and Fences which have been caſt down, and who will moſt reaſonably hope, that the ſame Proſperity will again ſpring from thoſe Roots, from which it hath heretofore and always grown; nor can we apprehend that you will propoſe any thing to us, or expect any thing from us, but what we are as ready to give, as you to receive.

This Aſſurance *of* other Aſſiſtance *which the King had* declined, *muſt relate to the Aids promiſed by* France *and* Spain *in the late Treaty at* Fuenterabia, *where the King was preſent, and obtain'd ſecret Articles in favour of recovering his Crown by force of Invaſion; the Conſequence whereof muſt have been very fatal to our Liberties and Religion.*

If you deſire the Advancement and Propagation of the Proteſtant Religion, we have, by our conſtant Profeſſion, and Practice of it, given ſufficient Teſtimony to the World, that neither the unkindneſs of thoſe of the ſame Faith towards us, nor the Civilities and Obligations from thoſe of a contrary Profeſſion (of both which we have had an abundant Evidence) could in the leaſt Degree ſtartle us, or make us ſwerve from it; and nothing can be propoſed to manifeſt our Zeal and Affection for it, to which we will not readily conſent. And we hope, in due Time, our ſelf to propoſe ſomewhat to you for the Propagation of it, that will ſatisfy the World, that we have always made it both our Care and our Study, and have enough obſerved what is moſt like to bring Diſadvantage to it.

If you deſire Security for thoſe who, in theſe calamitous Times, either wilfully or weakly have tranſgreſſed thoſe Bounds which were preſcribed, and have invaded each others Rights, we have left to you to provide for their Security and Indemnity, and in ſuch a Way, as you ſhall think juſt and reaſonable; and by a juſt Computation of what Men have done, and ſuffered, as near as is poſſible, to take Care that all Men be ſatisfied; which is the ſureſt Way to ſuppreſs and extirpate all ſuch Uncharitableneſs and Animoſity, as might hereafter ſhake and threaten that Peace, which for the preſent might ſeem eſtabliſhed. If there be a crying Sin, for which the Nation may be involved in the Infamy that attends it, we cannot doubt but that you will be as ſollicitous to redeem it, and vindicate the Nation from that Guilt and Infamy, as we can be.

If you deſire that Reverence and Obedience may be paid to the fundamental Laws of the Land, and that Juſtice may be equally and impartially adminiſtred to all Men, it is that which we deſire to be ſworn to our ſelf, and that all Perſons in Power and Authority ſhould be ſo too.

In a Word, there is nothing that you can propoſe that may make the Kingdom happy, which we will not contend with you to compaſs; and upon this Confidence and Aſſurance, we have thought fit to ſend you this Declaration, that you may, as much as is poſſible, at this Diſtance, ſee our Heart; which when God ſhall bring us nearer together (as we hope he will do ſhortly) will appear to you very agreeable to what we have profeſſed; and, we hope, that we have made that right Chriſtian Uſe of our Affliction, and that the Obſervation and Experience we have had in other Countries, have been ſuch, as that we, and, we hope, all our Subjects, ſhall be the better for what we have ſeen and ſuffered.

We ſhall add no more, but our Prayers to Almighty God, that he will ſo bleſs your Counſels, and direct your Endeavours, that his Glory and Worſhip may be provided for; and the Peace, Honour, and Happineſs of the Nation, may be eſtabliſhed upon thoſe Foundations which can beſt ſupport it. And ſo we bid you farewell.

Given at our Court at *Breda*, this $\frac{4}{14}$th Day of *April*, 1660. in the Twelfth Year of our Reign.

His Majeſty's Declaration.

CHARLES, *Rex.*

The King's Declaration to all his loving Subjects.

Charles, by the Grace of God, King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, *&c.* To all our loving Subjects of what Degree or Quality ſoever, greeting. If the general Diſtraction and Confuſion, which is ſpread over the whole Kingdom, doth not awaken all Men to a deſire and longing, that thoſe Wounds which have ſo many Years together been kept bleeding, may be bound up, all we can ſay will be to no Purpoſe. However after this long Silence, we have thought it our Duty to declare, how much we deſire to contribute thereunto: And that as we can never give over the Hope in good Time, to obtain the Poſſeſſion of that Right, which God and Nature hath made our due; ſo we do make it our daily Suit to the Divine Providence, that he will in compaſſion to us, and our Subjects, after ſo long Miſery and Sufferings, remit, and put us into a quiet and peaceable Poſſeſſion of that our Right, with as little Blood and Damage to our People as is poſſible; nor do we deſire more to enjoy what is ours, than that all our Subjects may enjoy what by Law is theirs, by a full and entire Adminiſtration of Juſtice throughout the Land, and by extending our Mercy where it is wanted and deſerv'd.

And to the End that Fear of Puniſhment may not engage any conſcious to themſelves of what is paſt, to a Perſeverance in Guilt for the future, by oppoſing the Quiet and Happineſs of their Country, in the Reſtoration both of King, and Peers, and People, to their juſt, ancient, and fundamental Rights; we do by theſe Preſents declare that we do grant a free and general Pardon, which we are ready upon demand, to paſs under our Great Seal of *England*, to all our Subjects of what Degree or Quality ſoever, who within forty Days after the publiſhing hereof, ſhall lay hold upon this our Grace and Favour, and ſhall by any publick Act declare their doing ſo, and that they return to the Loyalty and Obedience of good Subjects; excepting only ſuch Perſons as ſhall hereafter be excepted by Parliament. Thoſe only excepted, let all our Subjects, how faulty ſoever, rely upon the Word of a King, ſolemnly given by this preſent Declaration, that no Crime whatſoever committed againſt us or our Royal Father before the Publication of this, ſhall ever riſe in Judgment or be brought into queſtion, againſt any of them, to the leaſt Indamagement of them either in their Lives, Liberties, or Eſtates or (as far forth as lies in our Power) ſo much as to the Prejudice of their Reputations, by any Reproach or Terms of Diſtinction from the reſt of our beſt Subjects: We deſiring, and ordaining, that henceforward all Notes of Diſcord, Separation, and Difference of Parties, be utterly aboliſhed among all our Subjects; whom we invite and conjure to a perfect Union among themſelves under our Protection, for the Reſettlement of our juſt Rights and theirs in a free Parliament, by which upon the Word of a King we will be adviſed.

And becauſe the Paſſion and Uncharitableneſs of the Times, have produced ſeveral Opinions in Religion, by which Men are engaged in Parties and Animoſities againſt each other, which when they ſhall hereafter unite in a Freedom of Converſation, will be compoſed, or better underſtood; we do declare a Liberty to tender Conſciences; and that no Man ſhall be diſquieted, or called in queſtion for Differences of Opinion in Matters of Religion, which do not diſturb the Peace of the Kingdom; and that we ſhall be ready to conſent to ſuch an Act of Parliament as, upon mature Deliberation ſhall be offer'd to us, for the full granting that Indulgence.

And becauſe in the continued Diſtractions of ſo many Years, and ſo many great Revolutions, many Grants and Purchaſes of Eſtates have been made to and by many Officers, Soldiers and others, who are now poſſeſs'd of the ſame, and who may be liable to Actions at Law upon ſeveral Titles; we are likewiſe willing that all ſuch Differences, and all Things relating to ſuch Grants, Sales and Purchaſes ſhall be determin'd in Parliament, which can beſt provide for the juſt Satiſfaction of all Men who are concern'd.

And we do farther declare, that we will be ready to conſent to any Act or Acts of Parliament to the Purpoſes aforeſaid, and for the full Satiſfaction of all Arrears due to the Officers and Soldiers of the Army under the Command of General *Monk*; and that they ſhall be receiv'd into our Service upon as good Pay, and Conditions, as they now enjoy.

Given under our Sign Manual, and Privy Signet, at our Court at *Breda*, the $\frac{4}{14}$th Day of *April* 1660. in the Twelfth Year of our Reign.

His Majeſty's Letter to the Houſe of Lords.

CHARLES, *Rex.*

The King's Letter to the Houſe of Lords.

Right Truſty and Right well-beloved Couſins, and Right Truſty and well-beloved Couſins, and Truſty and Right well-beloved, we greet you well. We cannot have a better Reaſon to promiſe our ſelf an end of our common Sufferings and Calamities; and that our own juſt Power and Authority will, with God's Bleſſing, be reſtored to us, than that you are again acknowledged to have that Authority and Juriſdiction which hath always belonged to you by your Birth, and the Fundamental Laws of the Land: And we have thought it very fit and ſafe for us to call to you for your Help, in the compoſing the confounding Diſtempers and Diſtractions of the Kingdom; in which your Sufferings are next to thoſe we have undergone our ſelf; and therefore you cannot but be the moſt proper Counſellors for removing thoſe Miſchiefs, and for preventing the like for the future. How great a Truſt we repoſe in you, for the procuring and eſtabliſhing a bleſſed Peace and Security for the Kingdom, will appear to you by our incloſed Declaration; which Truſt, we are moſt confident you will diſcharge with that Juſtice and Wiſdom that becomes you, and muſt always be expected from you; and that upon your Experience how one Violation ſucceeds another, when the known Relations and Rules of Juſtice are once tranſgreſſed, you will be as jealous for the Rights of the Crown, and for the Honour of the King, as for your ſelves: And then you cannot but diſcharge the Truſt with good Succeſs, and provide for, and eſtabliſh the Peace, Happineſs and Honour of King, Lords, and Commons, upon that Foundation which can only ſupport it; and we ſhall be all happy in each other: And as the whole Kingdom will bleſs God for you all, ſo we ſhall hold our ſelf obliged in an eſpecial Manner, to thank you in particular, according to the Affection you ſhall expreſs towards us. We need the leſs enlarge to you upon this Subject, becauſe we have likewiſe writ to the Houſe of Commons; which we ſuppoſe they will communicate to you. And we pray God to bleſs your joint Endeavours for the Good of us all. And ſo we bid you very heartily farewell.

Given at our Court at *Breda*, this $\frac{4}{14}$th Day of *April* 1660, in the Twelfth Year of our Reign.

To our Truſty and Well-beloved General Monk, *and General* Mountague, *Generals at Sea, to be communicated to the Fleet.*

The King's Letters to the two Generals at Sea, to be communicated to the Fleet.

Charles, *Rex.*

Truſty and Well-beloved, we greet you well. It is no ſmall Comfort to us, after ſo long and great Troubles and Miſeries, which the whole Nation hath groaned under; and after ſo great Revolutions, which have ſtill encreaſed thoſe Miſeries, to hear that the Fleet and Ships, which are the Walls of the Kingdom, are put under the Command of two Perſons ſo well diſpoſed to, and concern'd in the Peace and Happineſs of the Kingdom as we believe you to be; and that the Officers and Seamen under your Command, are more inclin'd to return to their Duty to us, and put a Period to theſe Diſtempers and Diſtractions, which have ſo impoveriſh'd and diſhonour'd the Nation, than to widen the Breach, and to raiſe their Fortunes by Rapine and Violence; which gives us great Encouragement and Hope, that God Almighty will heal the Wounds by the ſame Plaiſter that made the Fleſh raw, that he will proceed in the ſame Method in pouring his Bleſſings upon us, which he was pleaſed to uſe, when he began to afflict us; and that the Manifeſtation of the good Affection of the Fleet and Seamen towards us, and the Peace of the Nation, may be the Prologue to that Peace, which was firſt interrupted by the Miſtake and Miſunderſtanding of their Predeceſſors; which would be ſuch a Bleſſing upon us all, that we ſhould not be leſs delighted with the Manner, than the Matter of it.

In this Hope and Confidence, we have ſent the incloſed Declaration to you; by which you may diſcern, how much we are willing to contribute towards the obtaining the general and publick Peace: In which as no Man can be more, or ſo much, concern'd, ſo no Man can be more ſollicitous for it. And we do earneſtly deſire you, that you will cauſe the ſaid Declaration to be publiſhed to all the Officers and Seamen of the Fleet; to the end, that they may plainly diſcern, how much we have put it into their Power to provide for the Peace and Happineſs of the Nation, who have been always underſtood by them to be the beſt and moſt proper Counſellors for thoſe good Ends: And you are likewiſe farther to declare to them, that we have the ſame gracious Purpoſe towards them which we have expreſſed towards the Army at Land; and will be as ready to provide for the Payment of all Arrears due to them, and for rewarding them according to their ſeveral Merits, as we have expreſſed to the other; and we will always take ſo particular a Care of them and their Condition, as ſhall manifeſt our Kindneſs towards them. And ſo depending upon God's Bleſſing for infuſing thoſe good Reſolutions into your, and their Hearts, which are beſt for us all; we bid you farewell.

Given at our Court at *Breda*, this $\frac{4}{14}$th Day of *April* 1660. in the Twelfth Year of our Reign.

To our truſty and well-beloved the Lord-Mayor, Aldermen, and Common-Council of our City of London.

The King's Letters to the City of London.

Charles, *R.*

Truſty and well-beloved, we greet you well: In theſe great Revolutions of late, happen'd in that our Kingdom, to the Wonder and Amazement of all the World, there is none that we have look'd upon with more Comfort, than the ſo frequent and publick Manifeſtations of their Affections to us in the City of *London*, which hath exceedingly raiſed our Spirits, and which, no doubt, hath proceeded from the Spirit of God, and his extraordinary Mercy to the Nation; which hath been encouraged by you, and your good Example, to aſſert that Government under which it hath, ſo many hundred Years, enjoy'd as great Felicity as any Nation in *Europe*; and to diſcountenance the Imaginations of thoſe who would ſubject our Subjects to a Government they have not yet deviſed, and to ſatisfy the Pride and Ambition of a few ill Men, would introduce the moſt arbitrary and tyrannical Power that was ever yet heard of. How long we have all ſuffer'd under thoſe and the like Devices, all the World takes Notice, to the no ſmall Reproach of the *Engliſh* Nation; which we hope is now providing for its own Security and Redemption, and will be no longer bewitched by thoſe Inventions.

How deſirous we are to contribute to the obtaining the Peace and Happineſs of our Subjects without Effuſion of Blood; and how far we are from deſiring to recover what belongs to us by a War, if it can be otherwiſe done, will appear to you by the incloſed Declaration; which together with this our Letter, we have entruſted our right truſty and well-beloved Couſin, the Lord Viſcount *Mordaunt*, and our truſty and well-beloved Servant, Sir *John Greenvill*, Kt. one of the Gentlemen of our Bed-chamber, to deliver to you; to the End, that you and all the reſt of our good Subjects of that our City of *London* (to whom we deſire it ſhould be publiſhed) may know, how far we are from the Deſire of Revenge, or that the Peace, Happineſs, and Security of the Kingdom, ſhould be raiſed upon any other Foundation than the Affections and Hearts of our Subjects, and their own Conſents.

We have not the leaſt doubt of your juſt Senſe of theſe our Condeſcenſions, or of your Zeal to advance and promote the ſame good End, by diſpoſing all Men to meet us with the ſame Affection and Tenderneſs, in reſtoring the fundamental Laws to that Reverence that is due to them, and upon the Preſervation whereof all our Happineſs depends. And you will have no Reaſon to doubt of enjoying your full Share in that Happineſs, and of the improving it by our particular Affection to you. It is very natural for all Men to do all the Good they can for their native Country, and to advance the Honour of it; and as we have that full Affection for the Kingdom in general, ſo we would not be thought to be without ſome extraordinary Kindneſs for our native City in that particular; which we ſhall manifeſt on all Occaſions, not only by renewing their Charter, and confirming all thoſe Privileges which they have received from our Predeceſſors but by adding and granting any new Favours, which may advance the Trade, Wealth, and Honour of that our native City; for which we will be ſo ſollicitous, that we doubt not but that it will, in due Time, receive ſome Benefit and Advantage in all thoſe reſpects, even from our own Obſervation and Experience abroad. And we are moſt confident, we ſhall never be diſappointed in our Expectation of all poſſible Service from your Affections: And ſo we bid you farewell.

Given at our Court at *Breda*, the 14th Day of *April*, 1660. in the Twelfth Year of our Reign.

THURSDAY *Apr.* 5.
The Scots *Preſbyterians adhere to their Reſolution of bringing in the King upon* Covenant Terms *if poſſible.*

A Letter of the reverend Mr. *Sharp*, Agent for the Kirk of *Scotland*, to Mr. *Douglas* a chief Preſbyter in *Edinburgh*, dated *April* 5, 1660. telling him, That according to Appointment, they had had a Meeting with ten Preſbyterian Miniſters whom they could truſt, where *Lauderdale*, they, and he had agreed upon the Neceſſity of bringing in the King upon *Covenant Terms.* There are (ſays he) Endeavours for an Accommodation between the moderate Epiſcopalian Party and the Preſbyterians. But at our Meeting *Lauderdale* and I obtained of thoſe Miniſters, that they ſhould not give a Meeting to the Epiſcopal Men, 'till they firſt met among themſelves, and reſolved on the Terms they would ſtick to. —— The King is acquainted with all Proceedings here, and wants not Information of the Carriage and Affection of *Scotland.* The Parliament will addreſs him, ſome ſay in hard, others upon honourable Terms. I ſee not full ground of Hope, that Covenant Terms will be rigidly ſtuck to.

Woodrow's *Introduction to the Hiſtory of the Church of* Scotland, *p.* 17.

Another Letter from the ſame Hand to the ſaid Mr. *Douglas* at *Edinburgh*, dated *April* 7, 1660. —— The Lord having opened a fair Door of Hope, we may look for a Settlement upon the Grounds of the Covenant, and thereby a Foundation laid for Security againſt the prelatick and fanatick Aſſaults. But I am dubious if this ſhould be the Reſult of the Agitations now on foot. The Story of *Hardie*'s preaching before the General in the Babyloniſh Habit is a meer Forgery. We intend to publiſh ſome Letters from the *French* Proteſtant Miniſters vindicating the King from Popery, and giving him a large Character. The Sectaries will not be able to do any thing to prevent the King's coming in. Our honeſt Preſbyterian Brethren are cordially for him. I have been dealing with ſome of them to ſend ſome Teſtimony of their Affection for him, and Yeſternight five of them promiſed to ſend a thouſand Pieces of Gold to him. The Epiſcopal Party are making Applications to the Preſbyterians for an Accommodation, but the Preſbyterians reſolve to ſtick to their Principles. I ſaw a Letter this Day under the King's Hand, exhorting his Friends to Moderation, and Endeavours for compoſing Differences amongſt his good People.

Introduction to the Hiſtory of the Church of Scotland, *ib.*

To vindicate the King from the Imputation of Popery; the Preſbyterians agree to publiſh the Letters of ſome foreign Proteſtants written in Vindication of his Majeſty's good Affection for the Proteſtant Religion,

And ſend Preſents of Gold, &c.

The Preſbyterians refuſe all Accommodation with the Epiſcopal Men.

The King writes for Moderation.

Letter of Monſieur Gaches, *Miniſter at* Paris.

A Letter of *Monſieur Raimond Gaches*, Paſtor of the Reformed Church at *Paris*, to the moſt famous Man and upright Paſtor Mr. *Richard Baxter*, aſſuring him, that King *Charles* II. being born and duly educated in the true Religion

Collection of Letters printed at London *for* Joſh. Kirton, 1660. 4to.

on, had never departed from the publick Profeſſion of it, dated *Paris*, *April* 2, 1660.

See March 25. 1659-60.

Of Monſieur Drelincourt.

See the Letter at large, p. 93.

A Letter of *Monſieur Drelincourt*, Miniſter of the Church Reformed in *France*, to *Monſieur Stroupe* in *London*, to ſatisfy him of the King of *England*'s Stedfaſtneſs in the Proteſtant Religion; and highly commending the Piety and Conſtancy of the Duke of *Glouceſter*, dated from *Paris*, *April* 3, 1660.

Of Monſieur de l'Angle.

A Letter written by *Monſieur de l'Angle*, Miniſter of the Reformed Church at *Roven in Normandy*, to a Friend of his in *London*, more fully evidencing the King's Stedfaſtneſs in the Proteſtant Religion; and acknowledging that he writes this upon an happy View of the King's Re-eſtabliſhment on his Throne, and fearing that to have the King thought a Papiſt might hinder that good Event: And therefore he is willing to take away that Obſtacle by arguing *firſt*, that the Reſtauration of the King of *England* ought not to depend on his Religion; and then clearing all Suſpicion of him, by giving an Account of his Majeſty's Behaviour at his firſt coming into *France* after his Defeat at *Worceſter*, when he had a *ſanctified Heart*, and *ſpake the very Language of* Canaan; yet proteſting before God that he had never any Converſe with that Prince, never ſaw or ſpake to him. He proceeds to reckon up *four* Cauſes of Suſpicion, and clears up the *firſt* of them, &c.

Of the Princeſs of Turenne.

A Letter from the Princeſs of *Turenne* to a noble Lady her Couſin German Madam *de Caſtlenant* at *London*, to convince her of the Piety of King *Charles*, and his conſtant Adherence to the Profeſſion and Exerciſe of the Proteſtant Religion, dated *Tueſday April* 6, 1660.

Of Monſieur Daille.

See March 23. 1659-60. *p.* 94.

A Letter of *Monſieur Daille* to *Monſieur le Roy*, confuting the Suggeſtions of thoſe who endeavour to perſuade the World, that King *Charles* had forſaken our Communion to embrace that of the Church of *Rome*, dated *Paris*, *April* 7, 1660.

The Anſwer of Biſhop Bramhall *to a Diſcourſe of* Militiere *attempting to pervert his Majeſty.*

Printed at the Hague, 1654 12°.

The Victory of Truth for the Peace of the Church, to the King of *Great-Britain*, to invite him to embrace the Roman-Catholick Faith by *Monſieur De la Militiere*, Counſellour in ordinary to the King of *France*: With an Anſwer thereto, written by the right reverend *John Bramhall*, D. D. and Lord Biſhop of *London-derry*. Corrected according to his Lordſhip's own Directions in his *Vindication of the Church of* England.

Dr. Morley's *Latin Apology for the King's Stedfaſtneſs in the Reformed Faith and Communion.*

Tracts of Biſhop Morley, 1683. 4to.

Epiſtola Apologetica ad Virum clariſſimum D. Cornelium Triglandium unum ex Paſtoribus Hagienſibus & Principi Auriaco a Studiis conſcripta. In qua agitur de Sereniſſimi Regis Caroli ſecundi erga Reformatam Religionem Affectu. Autore Georgio Morleio, dat. Breda Die Junii 7, 1659.

Reflections of Mr. Wood *upon that Letter.*

A. Wood Athen. Oxon. *Vol.* II. *Col.* 585.

Mr. *Wood* ſays of this Epiſtle, that the Author of it (as writing to a Proteſtant, who was a Favourer of his Maſter's Intereſt, and with whom he had before held ſome Correſpondence by Letters) fully clears King *Charles* II. from all the leaſt Ground of Suſpicion of his inclining to Popery, throughout his whole Time of Exile, contrary to what ſome *Engliſh* Men had reported either through Ignorance or Hatred; and which was by an eaſy Credulity too ſpeedily entertained by ſome Foreigners. After this, he vehemently preſſeth the *Dutch* (as deſiring that this his Epiſtle might be communicated to other *Dutchmen* of the like Perſuaſion with the Perſon to whom it was immediately directed) with ſtrong Reaſons drawn from the ſeveral perſuaſive Heads vigorouſly to imploy their ſpeedy and utmoſt Endeavours to reſtore his Majeſty to his lawful Throne and juſt Rights.

General Monk's *Letter to the Univerſity of* Oxford.

Regiſter of the Un. of Oxon.

A Letter of General Monk, *directed*, *For the reverend and honourable the Vice-chancellour and the Body of the Convocation in the Univerſity of* Oxford.

Honourable Gentlemen,

Recommending the late Speaker Lenthall *to be elected for one of their Burgeſſes,*

As the moſt worthy Perſon.

The General himſelf having declined their Offer of chuſing him.

But they would not chuſe Lenthall, *as well knowing his paſt Services in Oppoſition to the Church and Crown.*

How ſtrongly ſoever the General recommended him, and inſiſted on the Choice of him.

Though I am confident I need not refreſh my former Deſires for your Election of the *Maſter of the Rolls*, for one of the Univerſity's Burgeſſes in the enſuing Parliament; yet underſtanding the ſevere Oppoſition againſt him, I muſt needs take Leave to tell you, that I had never deſir'd that Favour, either for myſelf or any other, had I not apprehended you as ready to grant it, as I was free and chearful to aſk it; and I have Reaſon yet to believe that I could not ſo much miſtake thoſe worthy Perſons that gave me a Tender herein, as to imagine a greater Favour to myſelf, than they, or you intended me. Gentlemen, it is really the Deſire of my Heart to be an Inſtrument in the Hand of God to do good in my beſt Services, both to yourſelves and to the whole Nation; and had I known any Perſon more able and ready to aſſiſt in that great Work, I had certainly with the ſame Freedom propos'd him; but you muſt give me Leave to ſay, it was not Favour but Choice, and that in order to the beſt Ends; that fix'd and determin'd my Thoughts upon that worthy Perſon; and therefore notwithſtanding his Modeſty and Self-denial herein to me, I take the Freedom ſtill to inſiſt upon my firſt Deſires ſent unto you by Captain *Warcupp*, your Condeſcenſion whereto will oblige him to continue his Regards to you, and the whole Church, and much gratify,

Gentlemen,
Your very humble Servant,
George Monk.

London, St. James's
April 5, 1660.

April 1660.

Mr. Lenthal's *Letter to the University of* Oxford.

To recommend himſelf as commended by General Monk *to be elected their Burgeſs in Parliament.*

For the reverend and honourable the Vice-Chancellour and the Body of the Convocation in the Univerſity of Oxford.

Reverend and honourable Sirs,

It hath been the Pleaſure of his Excellency the Lord General, to recommend me to your Univerſity, to be elected a Burgeſs in this next Parliament for you; it being a Place which himſelf had the Offer of the Honour to be choſen in: And for Reaſons to himſelf, with the Approbation and Deſires of the now moſt eminent Perſons, and as he believes, moſt for your Service, hath preſented me to your Conſiderations for it in his own Room. That I have been ſerviceable to you, I know the Aſſurance of it myſelf, and muſt expect the Teſtimony of it from many amongſt you; and that there was no Inconvenience beſel you, I can (I thank God) give myſelf the Comfort of it; and I can alſo ſay, you have enjoy'd the Benefit of my Endeavours. I know not what Oppoſition may be made me; if from Perſons, they muſt be very active that can outſtrip me in your Service; if from Suggeſtions, they will upon due Conſideration appear improbable to you; and which I muſt wholly diſown, becauſe I know my own Heart, and upon what Principles I have always gone. I ſhall leave this upon your Thoughts, and ſhall hope to find your Choice conferr'd upon me, it being the greateſt Honour which I do court, and which will enable me to continue the Reſpects and Service I have ever paid the Univerſity, and perhaps put a Power in my Hands in this Juncture of Affairs, to render myſelf not leſs uſeful in the Settlement of this Nation, than active for your Advancement, which being what I have ever propoſed to myſelf (when effected) I ſhall eſteem the happieſt Action in the Life of,

Reverend and honourable Sirs,
Your moſt humble
and faithful Servant,
WILL. LENTHALL.

Rolls, April
6, 1660.

He would have deſiſted but that the General will not ſuffer him ſo to do.

The Oppoſition made againſt me, whereof I have been advertiſed, had eaſily perſuaded me to deſiſt, but that my Lord General ſince the writing hereof hath obliged me to perſiſt herein.

WILL. LENTHALL.

FRIDAY *Apr.* 6.

A Letter from Chancellour Hyde *to Mr.* John Barwick, *dated* Breda April 16, N. S. 1660.

Appendix to the Engliſh Life of Dr. Joh. Barwick, N°. 26.

S I R,

The King comes to Breda; *and the Chancellor following his Majeſty, begins to rejoice in the good Proſpect of Affairs; and in the good Opinion of General* Monk.

Colonel Clobery.

Suppoſed to be Colonel Clobery *and Colonel* Redman.

The King and his Court at Breda *conceal their knowledge of ſeveral Things and Perſons.*

Emulations and Prejudices among the King's Friends.

When honeſt Mr. *Wright* left us, I had ſo much upon my Hands to diſpatch, that I obliged him to make my Excuſe to you for not writing, which he promiſed me to do very confidently; and next to not writing at all, the Diſpatch I ſhall now ſend you, in the Acknowledgment both of yours of the 23d and the 30th will need a new Excuſe; for the Truth is, I am now almoſt in as much haſte as I was when he left me. The King came hither but on *Wedneſday*, and I but the laſt Night: So that having but two or three Hours to make uſe of a ſafe Meſſenger, I can hardly find the Letters I am to anſwer. The Proſpect of your Affairs looks very well towards us, and I am perſuaded that *Monk* will in the End appear to have proceeded like a ſober Man, and aſſure yourſelf, your Friend cannot be without a very good Acknowledgment, for contributing much towards that Temper; and whatever Jealouſies there be among themſelves, between the civil and the martial Counſellours; I do not find there is any of the laſt Claſſis, by whom *Monk* is like to be adviſed, or who are like to do him ſo much Service in the Army as your two Friends are: And therefore I pray continue your Interpoſition with them, with all the Encouragements that can be deſir'd from the King, of which they may be moſt confident. And here I muſt not omit to tell you, that ſome Perſons of unqueſtionable Affections, and of great Quality, have ſent lately to the King, to make Propoſitions to him of engaging Colonel *Clobery*, as a Perſon moſt able to do him Service with the General: They not imagining, that we have any Knowledge or Communication with him: Nor do we pretend it; but ſeem to decline to write ſuch Letters as they deſire, out of an Apprehenſion, that he is of the Republican Party, and not to be wrought upon. This we think very neceſſary you ſhould know, and it may be he himſelf; leſt it ſhould be intimated to him, that there is an ill Opinion of him here; which ſometimes falls out by the Weakneſs of our Friends; when to avoid ſome unſeaſonable Overtures, or a more unſeaſonable Diſcovery, we ſeem to have Prejudice towards thoſe, in whom we have moſt confided. Lord *Mordaunt* tells me of a Miſtake you incurr'd, in delivering a wrong Letter to Colonel *Redman*, but I ſuppoſe you have ſince rectify'd it; otherwiſe I would have ſent you a Duplicate of it; as I did of that to my Lord of *Derby*, which I hope came ſafe to your Hands.

I am heartily glad that Dr. *Morley* is with you, &c.

SATURDAY *Apr.* 7.

A printed Relation of the King's Reception in Holland.

A Relation in Form of Journal of the Voyage and Reſidence which the Excellent and moſt Mighty Prince CHARLES *the Second, King of* Great-Britain, &c. *hath made in* Holland *from the* 25th *of* May *to the* 2d *of* June *N. S.* 1660. *Rendred into Engliſh out of the Original French. By Sir* William Lower, *Knight. Publiſhed with Privilege of the Eſtates of* Holland *and* West-Frieſland.

Hague, *printed by* Adrian Ulack, Anno 1660.

The Printer to the Reader. If ever was a Relation whoſe Truth might be indubitable, it is queſtionleſs this which I give you at preſent. It was compoſed on the publick Acts drawn from the Regiſters of the Eſtate, and expoſed to the Eyes of thoſe who were Eye-witneſſes of the Things whereof it treateth, and made the Speeches which are inſerted there, and which are ſo faithfully related, that except one only, there is none which was not pronounced in the ſame Manner as you ſee them here written, *&c.*

The King's Reception at Breda.

The 14th of *April*, the King arriv'd at *Breda*, and was the ſame Day complemented by Mr. *Snel* old Burgomaſter in the Name of the Magiſtrates, who would likewiſe oblige the Town to make a ſolemn Entrance for his Majeſty, but the Princeſs Royal hindred it for moſt conſiderable Reaſons.

ibid. p. 5.

Lord Mordaunt *with the good News of the Parliament reſtoring the King.*

The 17th of *April*, the Lord *Mordaunt* arrived there with full Aſſurances of the good Will of the new Parliament for the Re-eſtabliſhment of the King, as ſoon as it ſhould meet on the Day appointed.

ibid p. 4.

The ſeveral Princes wait on the King.

Among others the Duke of Brunſwick-Lunenburg *reſiding at* Hanover, *came to attend his Majeſty.*

The Prince of *Orange* his Nephew was at *Breda* the 16th of *April*. Prince *Frederick* of *Naſſau*, Brother to Prince *Maurice* arrived there the 2d of *May* with the Princeſs his Wife from his Government of *Bergen op Zoom*. And the Duke of *Brunſwick-Lunenburgh*, who reſides at *Hanover*, came there four Days after, the Viſit of this Prince who is no leſs conſiderable through the excellent Qualities which he poſſeſſeth, then through the Extent of his Dominions, was ſo agreeable to his Majeſty, that he could not forbear to teſtify it unto him on all Occaſions, and in a moſt obliging manner; inſomuch that he would voluntarily ſup with his Highneſs, accompanied with the Dukes his Brothers, and live with him in a Confidence which might make him to hope for a very particular good Will for the future.

ibid. p. 4.
Mercur Polit. *publiſhed by Order*, 4to. No. 605.

The French King takes away the Principality of Orange, *on Pretence of reſtoring it, when the Minor Prince ſhall come of Age.*

Adviſed from the *Hague*, that the News is brought hither, how that the King of *France* hath made himſelf Maſter of *Orange*, which Place the preceding Princes have poſſeſs'd ſo long, and is taken now from this innocent Prince in his Minority, upon Pretence of reſtoring it when he ſhall be of Age. Which cauſeth great Diſcontent among the People here, and great Grumblings there are againſt thoſe that have been the Cauſe of it. For though it be pretended that his Majeſty of *France* took Poſſeſſion of the ſaid Place for the Prince of *Orange*, till he come to the Age of twenty Years, yet it is feared theſe Intentions will not anſwer our Expectation.

MONDAY *Apr.* 9.

It was hard to keep the Peace at this critical Juncture.

The beſt Expedient for it was to form an Engagement *for the Army to acquieſce in the Counſels of the approaching Parliament, and in the mean Time to obey* Orders *of the General and Council of State.*

The Proclamation for preventing Cabals and Tumults in the Army, did not ſufficiently prevent the ill Humours amongſt the Soldiers, which made Commiſſary *Clarges* conſult privately with the General, about ſome other more effectual Courſe; he propos'd to frame an *Engagement* for all to ſubſcribe, to acquieſce in whatever the next Parliament ſhould do, and to diſplace all that ſhould refuſe. His Lordſhip liked very well of this Propoſition, but thought it very hard to be executed: Nevertheleſs he encourag'd him to go on; and that Night he alone fram'd it, and immediately adviſ'd with Colonel *Howard*, Sir *Anthony Aſhley Cowper*, Mr. *Anneſley*, and Colonel *Knight* (who all of them with one Conſent approv'd it, being all Perſons of great Credit with the General) about the putting it in Execution. Colonel *Knight* undertook by the next Day at Noon to get it ſigned by all the Officers of his own Regiment, and the General's Regiment of Horſe, and the Life-Guard; and Colonel *Howard* did the like for his Regiment which lay about *Croydon*, &c.

Philips Ch. II. *at the end of* Baker, *Fol. p.* 718.

The Form of the Armies Engagement.

Engagement of the Army by way of Addreſs and Declaration.

We the Officers of the Army, under your Excellency's Command, whoſe Names are hereunto written, being truly ſenſible of the merciful and wonderful Providence of Almighty God, in bringing us after ſo many Revolutions and Changes into an hopeful Way of Settlement; and perceiving to our great Grief, that there are too many, who ſeeking more their own private Intereſt than the publick Good, are endeavouring to reduce us again to our old Neceſſities and Confuſions; and that they have proceeded ſo far, as to cauſe Jealouſies in the Council of State, in whom the ſupreme Power and Truſt now till the Meeting of the Parliament is reſiding, do hold it our Duties, for the preventing of all ſuch Jealouſies for the future, and for the ſtrengthening of your Excellency's Hands in the carrying on of this good Work, in which it hath pleaſed God to make you ſo highly inſtrumental, humbly to make this ADDRESS unto your Excellency, in the Name of ourſelves and all the Soldiers under our Command, and to DECLARE that we ſhall, according to our Duties, carry and behave ourſelves, as Officers of an Army inſtructed by your Example and Diſcipline, to obey, and not to diſpute, the Orders of our Superiors; and ſhall freely and readily obſerve ſuch Commands, as we ſhall receive from your Excellency or the Council of State, or the Parliament when aſſembled: And in particular we ſhall according to the late *Proclamation* of the Council of State of the 17th of *March*, decline any Meeting or Meetings for the contriving or carrying on of any *Declaration* or *Subſcriptions* concerning Affairs of *State* or *Government*, thereby avoiding thoſe Miſchiefs, which made many lately in Arms ſo juſtly diſtaſtful to the People, by making themſelves a divided Intereſt from the reſt of them. And we are the more willing to make this *Addreſs* at this Time to evince to all the World the Integrity of our Obedience, becauſe of the great Expectation of the next Parliament, from whom we hope for a happy Settlement to all the Nations: And that they may have no ill Apprehenſions of us, we are reſolv'd as it becomes us in Duty, to ſubmit to whatſoever the *Lord* ſhall bring forth from their Conſultations, knowing that *Parliaments* only can ſecure us in our *Religious* and *Civil Rights*. And forasmuch as many Repreſentations heretofore made to Perſons in eminent Authority have been too frequently contriv'd in the Name of the *Army*, which were done rather in Formality (as we perceive by the Event) than otherwiſe: We do ſolemnly deſire that this may be recorded as a Teſtimony and Witneſs againſt us, if ever we ſhall be guilty of any ſuch Backſlidings.

This Engagement preſented as an Addreſs to the General.

This Engagement being ſigned by Lieutenant Colonel *Morgan*, Colonel *Hubbletborn*, Colonel *Clobery*, Colonel *Lydcot*, Colonel *Read* and the reſt of the Officers of ten Regiments of Horſe and Foot, was preſented to the General by Colonel *Howard* attended with forty Officers at St. *James*'s the 9th Day of *April*, and was with much Satisfaction and Content received by him.

Tuesday *April* 10.

Sir John Greenvill*'s Return to* London, *with the King's own* Letter *and* Commiſſion *to the General.*

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 284.

Sir *John Greenvill* after four Days ſtay at Court, had taken Leave of his Majeſty, and return'd for *England*. At his Arrival, he privately attended the General at St. *James*'s, and deliver'd to him his Majeſty's Letter written with his own Hand, together with his Commiſſion of General over all the Armies of *England*, *Scotland* and *Ireland*. The General peruſ'd the Letter, and kept it with him; but for the preſent he would not truſt his own Cabinet with the *Commiſſion*; which was therefore deliver'd back to Sir *John Greenvill*, who ſecur'd it in a private Place in the Floor of his Bed-Chamber, where he had us'd to lay up Letters and Commiſſions from the King; where alſo this lay till after the King's Return, and was then deliver'd to the General.

Several Points agreed upon between them.

And for thoſe other Letters, it was here reſolv'd, that Sir *John Greenvill* ſhould keep them privately till the opening of the Parliament, and then deliver them according to his Inſtructions. The General alſo here deliberated with Sir *John Greenvill* about the Diſpoſal of his Majeſty's Seal and Signet; where it was agreed that in regard Mr. *Morrice* was the only Perſon that had been privy to this ſecret Affair, and had ſo faithfully aſſiſted therein, they would recommend him to the Truſt. Which ſo ſoon as the King returned, was accordingly done by the General. When at the ſame time his Excellency was offer'd ten thouſand Pounds to procure the Place for another.

The General ſtill upon the Reſerve and acting with great Privacy.

And now for the preſent all Interviews between the General and Sir *John Greenvill* were but ſeldom, and always private.

In the Elections for Parliament, the Preſbyterians puſh'd for their Friends; but the Royal Intereſt prevail'd in the Minds of the People.

All this while the People were every where very buſy in chuſing the Members for the approaching Parliament; but with ſo little regard to thoſe Qualifications appointed by the former Aſſembly, that no Man ever took notice of them. The *Preſbyterians* were very induſtrious for the introducing again Men of their own Party; but were ſucceſsfully prevented by the Royal Intereſt, which at this Time began to appear, yet with great Moderation and Temper. And the People (from the Memory of their paſt Miſeries) were generally ſo averſe to that Sort of Men, that few of them found their way into this approaching Parliament.

Correſpondence between the King and Duke of York *and Admiral* Mountague.

MSS. *Collections of* Edw. *Earl of* Sandwich, *Fol.*

Admiral *Mountague* in his Journal, *Tueſday April* 10. made this Entry. Mr. *Edward Pickering* who came with me out of the River went aſhore bound for *London*: And the Honourable *Edward Mountague*, Eſq; came on board the *Naſeby* about Noon, and went off again in the Evening to the King in *Flanders*.—— On *Wedneſday April* 18. in the Morning, the honourable *Edward Mountague*, Eſq; came on board the *Naſeby*, returning from *Flanders* with Letters to me from the King and Duke.

Wednesday *Apr.* 11.

Colonel Lambert *eſcapes from the Tower, abſconds in the City, and there holds Conſultation with the Fanaticks.*

Philip's Ch. II. *Append. to* Baker's *Chron. Fol. p.* 720.

Many factious People were enraged to deſign againſt the Government, inſomuch that on the Evening of that Day, wherein Colonel *Howard* preſented the abovemention'd Addreſs to the General, Colonel *Lambert* having made an Eſcape out of the Tower, was conceal'd by ſome of that Party, that had been lately engaged againſt General *Monk*, and ſome others of Fanatick Principles. Theſe held a Council in *London*, but were not ſo private in their Conſultations, but the General had from Time to Time intimation of much of their Proceedings.

The Council being informed of the Eſcape of Colonel *John Lambert* (after what manner is uncertain) immediately put forth the Proclamation following.

A Proclamation for apprehending of Lambert.

Mercur. Polit. *publiſhed by Order*, 4to. No. 615.

By the Council of State. A Proclamation.

Whereas Colonel *John Lambert* was in order to the publick Safety, and for Reaſons of high Concernment to the Peace of the Nation, committed Priſoner to the Tower of *London*, and there continued under Reſtraint by Order of the late Parliament. And whereas the Council of State is informed, that the ſaid Colonel *John Lambert* hath broke Priſon, and made his Eſcape out of the Tower: The Council do hereby charge and require the ſaid Colonel *John Lambert* at his uttermoſt Peril to render himſelf to the Council at *Whitehall* within twenty four Hours after the publiſhing of this Proclamation. And they do ſtrictly prohibit all and every Perſon and Perſons from harbouring, ſheltering, or in any kind concealing of the ſaid Colonel *John Lambert*, upon ſuch Pains and Penalties as the ſaid Colonel *John Lambert* is himſelf lyable to, for the High Crimes whereof he ſtands guilty.

With the Reward of 100l.

And the Council do hereby declare, that whoſoever ſhall diſcover and bring unto them the ſaid Colonel *John Lambert* ſhall have one hundred Pounds given him as a Gratuity and Reward for ſuch his Service. And all Officers Civil and Military are hereby required to give their beſt Aſſiſtance to any Perſon that ſhall make Diſcovery of the ſaid Colonel *John Lambert* for the ſecuring

curing and bringing of him in ſafe Cuſtody to the Council. This *Wedneſday April* 11. 1660.

Thursday *April* 12.

Woodrow's Hiſtory of the Church of Scotland, *Introduction. p.* 18.

A Letter of the Reverend Mr. James Sharp *Agent for the Kirk of* Scotland *in* Weſtminſter, *to his chief Correſpondent Mr.* Douglas *Miniſter in* Edinburgh, *dated* Apr. 12. 1660.

The Presbyterians will ſpeak with the Epiſcopal Party only one by one.

Mr. Sharp *with Dr.* Morley.

Great Fear of bringing in the King without Terms.

The Church to be ſettled by a Synod of Members called from all the Reformed Churches.

Moſt of the Parliament ſide were intent upon making Terms with the King.

But the General would have no Treaty but in the next Parliament.

—— That his Work is not leſſened by the Intervals of Parliaments. That the General had left it on Mr. *Calamy* and him, to name ſuch as ſhould preach before him; that the Fanaticks will eſſay their worſt on *Lambert*'s Eſcape, but the General is on his Guard. It was reſolved, that in this Juncture we may ſpeak only one by one with any of the Epiſcopal Party; and I having told them, that ſome Motions had been made to me of ſpeaking with them, they prayed me not to decline it. To morrow I have promiſed to meet with Dr. *Morley* who came from the King: The King is at *Breda:* The Parliament will at its firſt ſitting (as 'tis expected) call him in. Some ſay the Sectarian Party have made Application to him to bring him in without Terms. The *Dutch* have offered to prepare Lodgings, and defray his Charges, during the Treaty. The *French* Ambaſſador preſſes his going to *France*, but he refuſes, &c. [and in another Letter of the ſame to the ſame, the Day following *Apr.* 13.] the Inſolencies of the Cavaliers are ſo great; that the ſober Part of that Name emit Declarations againſt them. There is ſome Talk, that for the more reputable ſettling of the Church of *England*, a Synod will be called from all the Reformed Churches, &c. All that were upon the Parliament's Side, are gone into the calling in of the King, and they are now only intent upon Terms. The General will admit of no other way of Treaty but by a Parliament. The Council fearing that the Parliament will bring him in without ſufficient Security to ſuch who acted in the War againſt his Father, are now upon framing Propoſitions to propoſe to the Parliament: This is kept ſecret, but I am promiſed a Copy when they are agreed unto. I continue in my Opinion, that *Scotland* ſhould make no Applications till the King come in, &c.

An Antidote againſt immoderate Sorrow for the Death of our Friends taken from an aſſured Hope of our Reſurrection to Life and Glory. Delivered in a Sermon preached at *North-Wraxall* in *Wiltſhire*, the 12th of *April* 1660. at the Funeral of Sir *William Button*, Baronet. By *Francis Bayly*. *London*, ſold by *Richard Thrale*, 1660. 4to.

Append. to Life of Dr. John Barwick, 8vo. *p.* 253.

A Letter from Mr. Chancellour Hyde *to Dr.* John Barwick *in* London, *dated from* Breda, Apr. 22. 1660. *N. S.*

Letter of Chancellour Hyde *to Mr.* Barwick.

SIR,

My laſt to you was of the 16th under Cover to Mr. *Wright*, when I had many of yours upon my Hands undecypher'd; ſo that I am now to account to you for yours of the 16th and 19th paſt to the King and to myſelf, and another of the 26th to myſelf.

Colonel Clobery.

Colonel Venables *made Governour of* Cheſter.

The King's Friend, tho' ſuſpected for an Independent.

The King is very glad, that there is ſo good an Underſtanding between *Monk* and your Friend; and he hopes all will proceed hereafter without any Rubs; and that the Army will be reduc'd to a good Temper, both by putting out ill Men, and by bringing in good. I am very glad that Colonel *Venables* is Governour of *Cheſter*; of whoſe Affections the King hath not the leaſt doubt: Yet I have thought to aſk you a Queſtion concerning him long, whether he be of the Independent Party in point of Religion? Which I have heard confidently averred by ſome, who have great Kindneſs for him, and Aſſurance of his Affection to the King; and together with that a great Opinion of his Parts and Underſtanding, which methink ſhould hardly conſiſt with the other.

Dr. John Earle *had been Tutour, and was now Chaplain and Clerk of the Cloſet to the King. He died Biſhop of* Sarum 17. Nov. 1665.

By Mr. Hawles *probably is meant* Anthony Hawles *of* Queen's-College, Oxon, *Chaplain to his Majeſty abroad, and after his Return* S. T. P. *Canon of* Windſor, *Prebendary and Archdeacon of* Sarum, *Rector firſt of* Knowle, *and then of* Biſhopſtown *Com'* Wilts. *He died* 6. Januar. 1663.

Mr. *Wright* ſpoke to me of thoſe Sums to be return'd to Dr. *Earle* and Mr. *Hawles*, which I was not able to do; but I think Lord *Mordaunt* undertook to do it at *Antwerp*; but I would know whether it be done or no. I am perſuaded, I did ſend that Acquittance you mention; however you ſhall be ſure to receive another very quickly. You do not ſend me Word, in whoſe Hands *Shrewſbury* is put; I wiſh it were in Sir *Thomas Middleton*'s.

He was made a Baron of the Exchequer 9. March, 15 Car. II.

He had a good Collection of his Father Sir Henry Spelman's *Papers.*

Colonel Redman *had been ſuſpected for a Republican.*

The King knows not what to ſay more of the Buſineſs of the Church, and preſumes that my Lord of *Ely*, and the Biſhop of *Saliſbury* will be able to make a Judgment, how Things are like to ſucceed, and proceed accordingly. I pray remember me very kindly to *Clem. Spelman*, and tell him, that I have Authority from the King to aſſure him, that he ſhall find himſelf in his Care, and he will quickly find the Effects of it. I did mention the firſt Place to the King, but have not as yet mention'd this laſt, which is nam'd by you; nor do I think it equal either in Profit or Reputation to the other. Beſides if I am not deceiv'd, there was ſome Grant made of it to Sir *Edward Warder*'s Son at *Oxford*, it having been an Office for ſome Deſcents in that Family. However I am very glad he hath ſuch a Collection of the Papers, which I ſhall be very glad to receive from him when we meet; and will rather defer it till then, than put him to the Trouble of ſuch a Journey in this Conjuncture, when his Preſence there may be of more uſe: And truly I hope it will not be long before we meet. —— As to Colonel *Redman*. —— I find there have been more Miſtakes concerning him, than concerning Colonel *Clobery*, and that he hath been generally taken to be fixed to the Republick Party; and it may be he hath been the more able to do Service that way.

Great Application had been made for alienating or leaſing out the Church Lands.

Wherein the King had not engag'd himſelf; but intends as good a Bargain as he can for the Church.

Since I writ thus far, I have received yours of the 6th of this Month, upon which I have neither Time, nor in Truth Occaſion to enlarge much, only I will not omit to tell you, (upon what you ſaid in your former of the 30th and in this) that you may be moſt confident, the King will be moſt tender in parting with the Revenues of the Church: And I cannot imagine that longer Leaſes can be preſſed for, than three Lives, reſerving the old Rent: And I cannot chuſe but hope and believe, that how untoward Accounts ſoever ſome of the *Preſbyterians* make, there will be a better Bargain made for the *Church*, than is yet imagin'd.

The King deſirous that the Epiſcopal Clergy ſhould converſe with the Preſbyterians; and bring them to a Temper if poſſible.

Eſpecially with thoſe of Reputation, paſſing by the Divines of Pride and Paſſion.

And ſtopping the Indiſcretions of Dr. Griffith *and other warm Epiſcopal Preachers; whoſe great Forwardneſs would do hurt.*

Since Dr. *Morley* hath not yet his Cypher by him, I muſt deſire you to tell him, and to make uſe of the Advertiſement yourſelf, that the King very well approves and deſires, that he and you, and other diſcreet Men of the Clergy ſhould enter into Converſation, and have frequent Conferences with thoſe of the *Preſbyterian* Party; that if it be poſſible, you may reduce them to ſuch a Temper, as is conſiſtent with the good of the Church: And it may be, it would be no ill Expedient to promote that Temper, to aſſure them of preſent good Preferments in the Church. But in my own Opinion, you ſhould rather endeavour to win over thoſe, who being recover'd, will have both Reputation and Deſire to merit from the Church, than be over ſollicitous to comply with the Pride and Paſſion of thoſe, who propoſe extravagant Things; as what can be ſaid to the Divine, who is not only ſo well ſatiſfied with his Rebellion, but would require other Men to renounce their Innocence, and juſtify him; which I am confident no Parliament will ever do. You find by my laſt how ſenſible the King is of thoſe Indiſcretions of Dr. *Griffith*, and other Clergy-men; and of the great Diſſervice it doth him; which I perceive by yours, is as much as we heard before. I ſhall not need to deſire you to apply all poſſible Remedies to it; and if the Lord *Fairfax* were there (as I hope he will be ſhortly) thoſe Gentlemen will find, that he doth in no degree think himſelf beholden to them. I ſhall add no more, but that I am very heartily, Sir,

Elected one of the Knights for the County of York.

Your moſt Affectionate Servant,

HYDE.

P. S. The incloſed from the King to Colonel *Redman* is not the Duplicate, but an Enlargement of what he writ formerly, taking Notice of the Miſcarriage and Miſtake of the former.

FRIDAY *April* 13.

Colonel Lambert *leaves the City, and appoints a Rendezvous in* Warwickſhire.

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Dr. Martin's *Letter to Mr.* Watſon.

A Letter of Dr. Edward Martin, *an Exile in* France, *to his Friend Mr.* Richard Watſon *in* England, *dated* Paris April 24, 1660. N. S. *complaining of the Political Drift of the Preſbyterians in* London, *who are now promoting the Return of his Majeſty for their own Advantage,* &c.

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Monk.

—— Dr. *Duncon* hath been ſo violently and dangerouſly afflicted with Fits of the Strangury of late at *Leghorn,* that his Phyſicians there have adviſed him not to adventure himſelf by any Means by Land, but to take Shipping immediately for *England:* And it is ſuppoſed he is by this Time arrived there. I ſhall not *cum bono Deo* be long from him, where I now begin to hope, I may meet with you, if but a Quarter of the News ſent us from *Flanders* be true. From thence we hear, that when the preſent Power of *England* came to be in the Hands of * * * * and the City, they in *Flanders* expected a Treaty with all imaginable Preſſures upon the *Church* and *Crown,* by ſhameful Acts for the Juſtification of their *Rebellion,* for their intended *Reformation,* and for their *Covenant,* &c. But the City (being more paſſive than active in all their *Preſbyterian* Villanies) think it not ſafe to venture their Lives and Goods in the ſame Bottom with ſuch Malefactors; and therefore will have their Sovereign *Free,* and as becomes his Majeſty, unſhackled either in *Honour* or *Conſcience.* So that it is conſtantly believed there, that his Majeſty will very ſhortly go for *England.* He is already at *Breda* with his Council and Court: Meſſengers from *England* in Numbers have lately been with him, and ſome of *Quality* and *Intereſt:* And every Wind and Tide, there is imagined and expected to bring a great Fleet for his Sacred Majeſty with his own *Colours.* If this hold any thing certain, I hope we ſhall have in *England* a general *Reſurrection* of all in the Graves of *Captivity* and *Exile,* tho' not a general Judgment for every one to receive according to his Works.——

EDW. MARTIN.

MONDAY *April* 16.

A vile Pamphlet againſt the King, intitled, A Letter from *Bruſſels,* &c.

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See March 10. 1659.

Anſwer'd by Mr. Evelyn.

Suppos'd to be writ by Marchimont Needham *a Hackney Scribler.*

Born at Burford *in* Oxfordſhire, *bred in* All Souls *Coll. and* St Mary's Hall, Oxon, *Uſher in Merchant Taylor's School; then of* Gray's Inn; *then a Student of* Phyſick.

Wood's Athen Oxon. *Vol* II. *Col.* 467.

The general Report was that this *Letter of News from Bruſſels* was written by *Marchimont Needham,* a Perſon endowed with quick natural Parts, was a good humanitian Poet and boon Droll: And had he been conſtant to his Cavaliering Principle, he would have been beloved by and admired of all; but being mercenary, and valuing Money and ſordid Intereſt, rather than Conſcience, Friendſhip, or Love to his Prince, was much hated by the Royal Party to the laſt. —— He was the Writer of the *Mercurius Politicus,* compriſing the Sum of foreign Intelligence, with the Affairs now on Foot in the three Nations of *England, Scotland,* and *Ireland,* for Information of the People. Publiſhed by Order, *&c.* They began from the 9th of *June* 1649. and were conſtantly carry'd on till about the Middle of this Month of *April* 1660. where the Author was prohibited by Order of the Council of State. — This moſt ſeditious, mutable, and railing Author died ſuddenly in the Houſe of one *Kidder,* in *Devereux Court* near *Temple Bar,* in 1678. and was buried on the 29th of *November,* at the upper End of the Body of the Church of St. *Clements Danes,* near the Entrance into the Chancel.

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The Rebellion of Lambert *made General* Monk *more reſolute and zealous for the King.*

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About this Time his Excellency ſent for Sir *John Greenvill,* and upon private Conference with him, told him, it was not certain what might be the Iſſue of this Inſurrection, if *Lambert* was not preſently reduced, and the Army ſhould revolt from him: But that he would publiſh his Commiſſion from the King, and by it would raiſe all the Royal Party of the three Nations into Arms, rather than ſuffer theſe furious and hair-brain'd Sectaries to domineer within the Kingdom; deſiring him to be always in Readineſs for receiving further Orders from him, which ſhould be communicated by him to ſuch Perſons about the Town, as he knew were moſt faſt and devoted to his Majeſty's Service.

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Nor would the General defer an Anſwer to his Majeſty's Letter brought by Sir *John Greenvill,* till the Concluſion of *Lambert*'s Inſurrection; but before ever he knew what would be the Effect of this Man's Miſchief, or whether he might be able to make good his Word, he reſolv'd to write back to his Majeſty; and

Great Application had been made for alienating or leaſing out the Church Lands. Wherein the King had not engag'd himſelf; but intends as good a Bargain as he can for the Church.

Since I writ thus far, I have received yours of the 6th of this Month, upon which I have neither Time, nor in Truth Occaſion to enlarge much, only I will not omit to tell you, (upon what you ſaid in your former of the 30th and in this) that you may be moſt confident, the King will be moſt tender in parting with the Revenues of the Church: And I cannot imagine that longer Leaſes can be preſſed for, than three Lives, reſerving the old Rent; And I cannot chuſe but hope and believe, that how untoward Arguments ſoever ſome of the *Preſbyterians* make, there will be a better Bargain made for the Church, than is yet imagin'd.

The King deſirous that the Epiſcopal Clergy ſhould converſe with the Preſbyterians; and bring them to a Temper if poſſible.

Eſpecially with thoſe of Reputation, paſſing by the Divines of Pride and Paſſion.

And ſtopping the Indiſcretions of Dr. Griffith *and other warm Epiſcopal Preachers; whoſe great Forwardneſs would do hurt.*

Since Dr. *Morley* hath not yet his Cypher by him, I muſt deſire you to tell him, and to make uſe of the Advertiſement yourſelf, that the King very well approves and deſires, that he and you, and other diſcreet Men of the Clergy ſhould enter into Converſation, and have frequent Conferences with thoſe of the *Preſbyterian* Party; that if it be poſſible, you may reduce them to ſuch a Temper, as is conſiſtent with the good of the Church: And it may be, it would be no ill Expedient to promote that Temper, to aſſure them of preſent good Preferments in the Church. But in my own Opinion, you ſhould rather endeavour to win over thoſe, who being recover'd, will have both Reputation and Deſire to merit from the Church, than be over ſollicitous to comply with the Pride and Paſſion of thoſe, who propoſe extravagant Things; as what can be ſaid to the Divine, who is not only ſo well ſatisfied with his Rebellion, but would require other Men to renounce their Innocence, and juſtify him; which I am confident no Parliament will ever do. You find by my laſt how ſenſible the King is of thoſe Indiſcretions of Dr. *Griffith*, and other Clergy-men; and of the great Diſſervice it doth him; which I perceive by yours, is as much as we heard before. I ſhall not need to deſire you to apply all poſſible Remedies to it; and if the Lord *Fairfax* were there (as I hope he will be ſhortly) thoſe Gentlemen will find, that he doth in no degree think himſelf beholden to them. I ſhall add no more, but that I am very heartily, Sir,

Elected one of the Knights for the County of York.

Your moſt Affectionate Servant,

HYDE.

P. S. The incloſed from the King to Colonel *Redman* is not the Duplicate, but an Enlargement of what he writ formerly, taking Notice of the Miſcarriage and Miſtake of the former.

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This Proſpect of the King's Return made his Enemies apply to him: And even ſome of the Judges of his Royal Father excus'd themſelves, and offer'd any Expiation.

Lord Clarendon's Hiſtory, Vol. III. p. 595.

From the Time that the King came to *Breda*, very few Days paſſed without ſome Expreſs from *London*, upon the Obſervations of his Friends, and the Applications made to them by many who had been very active againſt the King, and were now as ſollicitous his Majeſty ſhould know, that they wholly dedicated themſelves to his Service. Even before the General had declar'd himſelf, or the Parliament was aſſembled, ſome who had ſate Judges upon his Father, ſent many Excuſes, that they were forced to it, and offer'd to perform ſignal Services, if they might obtain their Pardon. But his Majeſty would admit no Addreſs from them, nor hearken to any Propoſitions made on their Behalf.

Wednesday *Apr.* 18.

General Monk *ſends Colonel* Ingoldſby *after* Lambert *about* Northampton.

Philips's Ch. II. Fol. p. 720.

On *Wedneſday* the 18th of *April*, the General upon Advice from Colonel *Streater* of *Lambert*'s hovering in the North Parts, and of the want of Horſe in his Quarters; ſent for Colonel *Ingoldſby* to him, and told him he muſt be at *Northhampton* with his Regiment on the *Saturday* following; and that he ſhould receive Orders to take any of Colonel *Roſciter*'s Troops to his Aſſiſtance, which quartered in thoſe Parts. He alſo told him, that Colonel *Streater*, a Perſon whom he could truſt, was with ſome of his Companies at *Northampton*, whom he would find ready to join with him. The Colonel told him, that *his Regiment was diſperſed in* Norfolk *and* Suffolk, *but he would do his Endeavours to get them together.* And he was ſo diligent herein, that by the *Friday* following he got his Regiment to *Cambridge*, and on *Saturday* in the Evening to *Northampton*.

The General alſo ſent Colonel *Howard* with his Regiment and ſome other ſelect Troops towards *Worceſterſhire* and *Warwickſhire*, to hinder any Defection of the Troops in thoſe Parts, and to have an Eye towards Coventry, which *Lambert* had deſigned to garriſon; and indeed he had done it, had not the Care of the General prevented it, by ordering three Companies of Colonel *Streater*'s Regiment to quarter in that City.

Major *George Anneſley*, Son to the Lord *Mount Norris*, of C. C. C. *Oxon.* 1647. and *A. M.* 1652. was unhappily drowned, taken up, and buried *April* 18, 1660.

Thursday *Apr.* 19.

A Letter of the reverend Mr. James Sharp, *Agent for the Kirk of* Scotland *attending at* Weſtminſter, *to his chief Correſpondent Mr.* Douglas *at* Edinburgh, *dated April* 19, 1660.

Mr. Sharp *to Mr.* Douglas *reports* Lambert's *Deſign for bringing in the King without Conditions.*

So would the Cavalier *Party.*

But the Parliament will be for Terms.

Woodrow's Hiſtory of the Church of Scotland, Vol. I. Introduction, p. 18.

——— The Plot of the Fanaticks appears to be broke. A Meſſenger from *Lambert* going to the King is taken, who was to aſſure the King, if he will truſt to the Army *Lambert* could make, they would bring him in without any Conditions. *Lambert* is ſculking no body knows where. Moſt of the Army have yielded to bring in the King upon Terms. If the Cavalier Party do not drive him on precipitant Meaſures, the Parliament will bring him in upon Terms honourable to himſelf and ſafe to the Nations. —— Moſt of the Members of Parliament are thought to be for Moderation. I find they incline not to put him upon juſtifying the late War. The Buſineſs of Religion will be altogether waved in the Treaty, and referred to be ſettled in a Synod. —— [In another Letter before the End of *April*, the ſame Writer tells the ſame Friend] I fear the Intereſt of the Solemn League and Covenant ſhall be neglected; and I ſmell that moderate Epiſcopacy is the faireſt Accommodation which moderate Men who wiſh well to Religion expect.

Much afraid of the Intereſt of the Solemn League and Covenant.

Friday *Apr.* 20.

Admiral Mountague *engages for the King.*

Lord Clarendon's Hiſtory, Vol. III. p. 596.

While the Fleet was preparing, Admiral *Mountague* ſent his Couſin *Edward Mountague* to the King, to let him know, that as ſoon as it ſhould be ready (which he hoped might be within ſo many Days) he would be himſelf on board, and then would be ready to receive and obey his Majeſty's Orders: This was before the Parliament aſſembled. He ſent Word what Officers he was confident of, and of whom he was not aſſured, and who he concluded would not concur with him, and who muſt be reduced by Force. He deſired to know whether the King had any Aſſurance of the General, who however he wiſh'd might know nothing of his Reſolutions. And it was no ſmall Inconvenience to his Majeſty, that he was reſtrained from communicating to either, the Confidence he had in the other. But the mutual Jealouſies between them, and indeed of all Men, would not permit that Liberty to his Majeſty.

Before he knew of General Monk's *Engagement.*

Which ſhews a Combination of Minds and Diſpoſitions to reſtore the King.

Even the Spaniſh *Miniſters begin now to think the King's Cauſe leſs deſperate than they had before imagin'd.*

The frequent Reſort of Perſons to *Bruſſels*, before they knew of the King's being gone to *Breda*, and their Communication of the good News they brought to his Majeſty's Servants, and the other *Engliſh* who remain'd there, and who publiſh'd what they wiſh'd has come to paſs, as well as what they heard, made the *Spaniſh* Miniſters begin to think, that the King's Affairs were not altogether ſo hopeleſs as they imagin'd them to be, and that there was more in the King's Remove to *Breda* than at firſt appeared. They had every Day expected to hear that the States had ſent to forbid his Majeſty to remain in their Dominions, as they had done when his Preſence had been leſs notorious. But when they could hear of no ſuch Thing, but of greater Reſort thither to the King, and that he had ſtay'd longer there than he had ſeem'd to intend to do. The Marquis of *Carracena* ſent a Perſon of prime Quality to *Breda*, to invite his Majeſty to re-

And therefore the Marquis of Carracena *invites the King to return from* Breda *to* Bruſſels.

That the King well knew the Meaning of this Invitation and declin'd it.

Which made the Marquis expoſtulate the Matter with ſome Indignation.

But all to no purpoſe but that of creating the more Excuſes.

Upon which the Marquis was the more angry with Don Alonzo.

turn to *Bruſſels*, the rather becauſe he had received ſome very hopeful Propoſitions from *England*, to which he was not willing to make any Anſwer, without receiving his Majeſty's Approbation and Command." The King ſent him Word, "That he was obliged with Reference to his Buſineſs in *England* to ſtay where he was; and that he was not without Hope that his Affairs might ſucceed ſo well, that he ſhould not be neceſſitated to return to *Bruſſels* at all." Which Anſwer the Marquis no ſooner received, than he return'd the ſame Meſſenger with a kind of Expoſtulation; "For the Indignity that would be offer'd to his Catholick Majeſty, if he ſhould leave his Dominions in ſuch a Manner; and therefore beſought him either to return himſelf thither, or that the Duke of *York* and the Duke of *Glouceſter*, or at leaſt one of them might come to *Bruſſels*, that the World might not believe, that his Majeſty was offended with the Catholick King, who had treated him ſo well." When he found that he was to receive no Satisfaction in either of thoſe Particulars, though the King and both the Dukes made their Excuſes with all poſſible Acknowledgment of the Favours they had received from his Catholick Majeſty, and of the Civilities ſhew'd to them by the Marquis himſelf, he reveng'd himſelf upon Don *Alonzo* with a Million of Reproaches "for his Stupidity and Ignorance in the Affairs of *England*, and of every Thing relating thereunto, after having reſided ſixteen Years Ambaſſador in that Kingdom."

Better Intelligence given to Cardinal Mazarine.

Who by the Earl of St. Albans *invites the King to* Paris, *or at leaſt to* Calais *with great Craft and Importunity;*

As the only Place of making Peace with the Parliament, and being there enabled to withſtand their inſolent Demands.

Cardinal *Mazarine* had better Intelligence from the *French* Ambaſſador in *London*, who gave him diligent Accounts of every Day's Alteration, and of the general Imagination that *Monk* had other Intentions than he yet diſcover'd. And when he heard that the King was removed from *Bruſſels* to *Breda*, he preſently perſuaded the Queen Mother of *England* to ſend the Lord *Jermyn* (whom the King had lately upon his Mother's Deſire created Earl of St. *Albans*) to invite the King to come into *France*, and to make that Treaty, which probably would be between the enſuing Parliament and his Majeſty in that Kingdom; which might prove of great Uſe and Advantage to her Majeſty's Intereſt and Honour, in which the Power of the Cardinal might be of great Importance in diverting or allaying any inſolent Demands which might be made. And the Cardinal himſelf made the ſame Invitation by that Lord, with Profeſſions of wonderful Kindneſs; and that the moſt Chriſtian King was infinitely deſirous to perform all thoſe Offices and Reſpects to his Majeſty which he had always deſired, but was never able to accompliſh till now; with this Addition, that if his Majeſty found that the Expedition of his Affairs would not permit him to come to *Paris*, Order and Preparations ſhould be made for his Reception at *Calais*, or any other Place he would appoint; where the Queen his Mother would attend him; with all other Expreſſions of the higheſt Eſteem; which the Cunning of that great Miniſter was plentifully ſupplied with.

But the King was as much afraid of going to France *as of ſtaying in* Flanders.

And reflected on the ill Uſage he had met with in thoſe Countries.

The Earl of St. *Albans* found the King in too good a Poſture of Hope and Expectation, to ſuffer himſelf to be much importuned upon the Inſtances he brought; and was content to return with the King's Acknowledgments and Excuſe, that he could not decently paſs through *Flanders*, after he had refuſed to return to *Bruſſels*, and without going through thoſe Provinces, he could not well make a Journey into *France*. In the mean Time it was no ſmall Pleaſure to his Majeſty, to find himſelf ſo ſolemnly invited by the Miniſters of theſe two great Kings, to enter into their Dominions, out of one of which he had been rejected with ſo many Diſobligations and Indignities; and with ſo much Caution and Apprehenſion had been ſuffer'd to paſs through the other, that he might not reſide a Day there, or ſpend more Time than was abſolutely neceſſary for his Journey.

SATURDAY *Apr.* 21.

Account of the defeating and taking Lambert.

Philips's Ch. II. *p.* 720.

On this *Eaſter-Eve* Colonel *Ingoldſby* joyned with Colonel *Streater* at *Northampton*; where he was at that Time, and had been ſome Days before. The Earl of *Exeter* with ſeveral Loyal Gentlemen of that County, to the Number of near one hundred Horſe, with much Reſolution offer'd to aſſiſt Colonel *Streater*. Likewiſe the Trained Bands of that Town were in Arms at the ſame Time, in order to the ſecuring thereof, in caſe of a Neceſſity of Colonel *Streater*'s attending *Lambert*'s Motion; the Colonel purpoſing that Night if need had been, to have mounted four hundred Foot of his Regiment, with the Horſes that came into the Town that Day (againſt the Fair on the *Monday* following) and to have beaten up *Lambert*'s Quarters.

SUNDAY *Apr.* 22.

In the Fields of Daventry *in* Northamptonſhire.

Philips's *Continuat. of Hiſt. of* Great-Brit. *at end of* Baker, *Fol. p.* 721.

On *Eaſter-Day* early, Intelligence was brought to Colonel *Ingoldſby* and Colonel *Streater*, that *Lambert* was at *Daventry*, upon which they marched towards him: When they came to *Daventry*, they heard *Lambert* was march'd two Miles from thence, and therefore haſtned to meet him. Which they did in a plain Field, where a little Brook parted them. *Lambert* had with him (beſides the Troops of Horſe before mention'd, theſe Perſons, Colonel *Okey*, Colonel *Axtel*, Colonel *Cobbet*, Lieutenant Colonel *Young*, Major *Creed*, Captain *Timothy Clare*, Captain *Gregory*, Captain *Spinage*, beſides divers private Soldiers that were Anabaptiſts.——

When the two Bodies came near, juſt as Col. *Ingoldſby* was going to charge, Col. *Streater* commanded ſix Files of Muſqueteers to advance; one File gave Fire, and hurt one or two of *Lambert*'s Horſe, his Drums beat, and in good Order he advanc'd, having given ſtrict Command, that his Muſketeers ſhould not Fire, till they

Where his Soldiers would not fight, and whole Troops deserted him.

So that Lambert *was taken Prisoner: Tho' he and his Friends used great Importunity to suffer him to escape.*

Son of Sir Arthur Haslerigg.

they came as near as push of Pike. But *Lambert*'s Men held the Noses of their Pistols towards the Ground, and *Nelthorp*'s Troop came off to *Ingoldsby*. *Haslerigg*'s Troop having deserted him before: For Colonel *Ingoldsby* sending Captain *Elsmore* before him with a Party, as he march'd to find *Lambert*, met Captain *Haslerigg* and took him Prisoner, but releas'd him upon his Parole, to send his whole Troop over to joyn with *Ingoldsby*; which he faithfully performed, sending it to them by his Quarter Master, but he retir'd himself. Colonel *Ingoldsby* told *Lambert*, *he was his Prisoner*. Whereupon *Creed* and the rest earnestly intreated him to do what he pleas'd with them, but permit *Lambert* to escape, acquainting him that *his Life would be of no Advantage to him*; which *Ingoldsby* absolutely refused, telling them, that *he would not be treacherous to those that had commanded him by such an ungenerous Act*. *Lambert* then turn'd about his Horse, and attempted to escape; but *Ingoldsby* pursued him so close, that he came quickly up to him, and vow'd to pistol him, if he did not immediately yield. *Lambert* in great Depression of Spirit twice pray'd him to let him escape, but when he saw he could not prevail, submitted, as all the rest did, except *Okey*, *Axtel*, and *Cleer* who escaped.

Mr. Echard *says that* Lambert *cried out*, Pray my Lord, let me escape, what Good will my Life or Imprisonment do you?

Monday *Apr.* 23.

Sir Anthony Ashley Cowper's *Correspondence with Admiral* Mountague.

A Letter from Sir Anthony Ashley Cooper, *directed for General* Mountague, *dated* Monday *Morning*, *indorsed* April 23, 1660.

With his Account given of the Defeat of Lambert.

Mountague's *Advice from the Fleet had been, that Vice Admiral* Lawson *and the whole Navy had receiv'd him with great Respect and Satisfaction; and were resolv'd to submit to the Determination of the next Parliament.*

Orig. Letter, MS. among the Papers of the Earl of Sandwich.

My Lord,

Your Lordship's Letter brings that Account of the Fleet, and so satisfactory as might be expected from it, since put under the Conduct of such a General. —— This Morning the certain News of Colonel *Lambert* his being taken came to the Council. There appear'd with him six Troops of Horse in *Daventry Fields* in *Northamptonshire*, Colonel *Okey*, *Axtel*, *Creed*, Sir *Arthur Haslerigg*'s Son, and others. But when Colonel *Ingoldsby* came up, the kind Men without shewing much Courage rendred themselves. Thus God has blasted the Wicked in their Reputations and bloody Designs; and I hope will bless us with a happy Settlement, which is the Prayers of,

My Lord,
Your most faithful
and humble Servant,
Anthony Ashley Cooper.

Tuesday *Apr.* 24.

The City Militia draw up in Hyde-Park.

Under Colonels well affected to the King's Interest.

Philips's Continuat. of Hist. at end of Baker, *Fol*, *p.* 721.

This *Tuesday* after the Defeat of *Lambert*, all the Militia of the City of *London* drew into *Hyde Park*; six Trained-Band Regiments, besides several Regiments of Auxiliaries. The Red commanded by Colonel *Bateman*, Alderman; the White by Colonel *Wale*, Alderman; the Green by Colonel *John Robinson*, Alderman; the Blew by Colonel *William Vincent*; the Yellow by Colonel *William Bromfield*; and the Orange by Colonel *Thomas Bloodworth*; all Men of Courage and good Affections to the Peace and Felicity of their native Country; they made up in all twelve thousand Men. The General, the Lord-Mayor, Alderman, and a great Concourse of Noblemen and Gentlemen were present at the Appearance. And this Evening Colonel *Lambert*, Colonel *Cobbet*, and Major *Creed* were brought Prisoners to the Council of State, and committed to the Tower. And the next Day, the rest of the Prisoners were brought by Captain *Parry* to the General, and by him committed to the Marshal General.

Lambert *and his Assistants committed to Prison.*

General Monk *was now at Liberty to prepare for the approaching Parliament.*

But many of his Officers were for his preventing the Parliament, and doing the Work himself.

Which he wisely declin'd, and still appeal'd to the ensuing Parliament.

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 295.

And now *Lambert* being again laid fast in the Tower, and his Party wholly defeated, to the utter Ruin and Frustration of that Interest, the General had no more to do but to discharge a great Part of his Care into the Bosom of the approaching *Parliament*. But before their Meeting, he was interrupted with an importunate and unseasonable Address from some of his own Officers, who observing how all Things concenter'd towards the King's Restauration were very earnest with his Excellency to anticipate the Counsels of the Parliament, and assume the Glory and Advantage of the Action to himself and his Army. —— But the General calmly declin'd the Proposal, telling them, *They had before declared their Resolution to keep the Military Power in Obedience to the Civil*; *and that lately they had engaged themselves, by their Subscriptions, to submit to the Resolutions of this approaching Parliament, both which Obligations would be treacherously frustrated by such an Attempt.*

A Declaration of the Nobility and Gentry that adhered to the late King in and about the City of London.

A Declaration of the Royalists.

Acknowledging the Scene of Providence.

And commending General Monk *for the opening of it.*

Professing themselves to be not implacable, as they have been represented to be.

After the Miseries of a civil War, and the many and fruitless Attempts towards Settlement upon several Interests, and imaginary Forms of Government. It having pleased Almighty God, by unexpected and wonderful Means to give these Nations a probable Hope of being restored to those Laws and Privileges, which have been transmitted to them from their Ancestors; we do declare, that we think ourselves obliged next to Divine Providence, to attribute this gracious Work to his Excellency the Lord General *Monk*, who as he had the Courage to assert the publick Liberty, and the Prudence to carry it on against so many Difficulties; has also had the Happiness, to lead us thus far through the Wilderness of Confusion, without passing the Red Sea of Blood; and because the Enemies of the publick Peace have endeavoured to represent those of the King's Party, as

Men implacable, and ſuch as would ſacrifice the common Good to their own private Paſſions; we do ſincerely profeſs, that we do reflect upon our paſt Sufferings from the Hands of God, and therefore do not cheriſh any violent Thoughts or Inclinations, to have been any way Inſtrumental in them. And if the Indiſcretion of any ſpirited Perſons, tranſports them to Expreſſions contrary to this our Senſe, we utterly diſclaim them. And deſire, that the Imputation may extend no further, than the Folly of the Offendors. And we further declare, that we intend by our quiet and peaceable Behaviour, to teſtify our Submiſſion to the preſent Power, as it now reſides in the Council of State, in Expectation of the future Parliament, upon whoſe Wiſdom and Determinations, we truſt God will give ſuch a Bleſſing, as may produce a perfect Settlement both in Church and State.

And promiſing a quiet and peaceable Behaviour; with a full Submiſſion to the approaching Parliament.

And as his Excellency hath not choſen the ſandy Foundations of Self-Government, but the firm Rock of National Intereſt, whereon to frame a Settlement; It is our Hope and Prayer, that when the Building comes to be raiſed, it may not like *Rome* have the Beginning in the Blood of Brethren, nor like *Babel*, be interrupted by the Confuſion of Tongues: But that we may all ſpeak in one Language, and be of one Name; that all mention of Parties and Factions, and all Rancour and Animoſities may be thrown in, and buried like Rubbiſh under the Foundation.

Declaring againſt Blood and Confuſion; and deſiring no mention of Parties and Factions.

Subſcribed by

The Subſcribers Names, Nobility, Gentry, and Clergy.

The Marquis of *Dorcheſter.*
The Earl of *Northampton.*
The Earl of *Devonſhire.*
The Earl of *Berkſhire.*
The Earl of *Dover.*
The Earl of *Peterborough.*
The Earl of *Norwich.*
The Earl of *Cork.*
The Earl of *Carbery.*
The Earl of *Deſmond.*
The Viſcount *Ogle.*
The Viſcount *Grandiſon.*
The Viſcount *Lumley.*
The Viſcount *Brunker.*
The Lord *Bellaſis.*
The Lord *Loughborough.*
The Lord *Lexington.*
The Lord *Brereton.*
The Lord *Lucas.*
The Biſhop of *Kerry.*
Sir *William Compton.*
Sir *Francis Vane.*
Sir *Thomas Reſtwich*, Bart.
Sir *Orlando Bridgman.*
Sir *Edward Pye.*
Sir *Lewis Kirk.*
Sir *Thomas Smith.*
Sir *Robert Stapleton.*
Sir *William Coney.*
Sir *Nicholas Criſpe.*
Sir *Hugh Cartwright.*
Sir *Sutton Coney.*
Sir *Henry Chichley.*
Sir *William Morton.*
Sir *Edward Savage.*

Sir *Thomas Armſtrong.*
Sir *John Stephens.*
Sir *Humphrey Bennet.*
Sir *William Howard.*
Sir *Henry Wroth.*
Sir *William Dacres.*
Sir *Robert Malevory.*
Sir *Jervaſe Clifton*, Knt. and Bart.
Sir *William Thorold*, Bart.
Sir *Thomas Gorbet*, Bart.
Sir *Thomas Littleton*, Bart.
Sir *Arthur Gorge.*
Sir *Anthony Jackſon.*
Sir *Robert Butler.*
George Morley, D. D.
Thomas Warmſtry, D. D.
Philip King, D. D.
Jeremiah Taylor, D. D.
Thomas Howard, Eſq;
John Ruſſel.
William Aſhburnham.
Edward Villars.
Edward Penruddock.
George Penruddock.
William Legge.
Thomas Lower.
Herbert Price.
Thomas Panton.
Robert Ruthen.
Colonel *Fretſwell.*
John Jeffries.
Adrian Scroop.
William Burgh.
John Maynard.
Edward Roſcaracke.

Mr. Douglas *to Mr.* Sharp.

Anſwer of Mr. Douglas *from* Edinburgh, *dated* April 24. *to a Letter of Mr.* Sharp *to him dated* April 19.

Woodrow's *Introduction*, p. 19.

Would have the late War if not juſtified, yet not condemn'd as unlawful.

—— As to what Mr. *Sharp* had writ, that the King was not to be urged to juſtifie the War made againſt his Father, Mr. *Douglas* ſaid, they would do well, when they do not put him to a direct juſtifying of it, to provide againſt his quarrelling the Lawfulneſs of it. That he conceives that War will come under an *Act of Oblivion*; and that it does not appear convenient to touch much upon the Lawfulneſs of defenſive War; and ſince it is paſſed, it ought not to be meddled in: And that whatever hath been in the Proſecution, and Cloſe of it, Evil, yet it was undertaken upon neceſſary Grounds, for our civil and religious Intereſts. He wiſhes, that inſtead of a Synod of foreign Divines, the Bottom of all were to be the Aſſembly at *Weſtminſter*, their Procedure, and there is little Need of the Help of Foreigners in that Matter.

Since it was undertaken upon neceſſary Grounds.

He is againſt a Synod of Foreign Divines; and would Things ſettled upon the Bottom of the late Aſſembly at Weſtminſter.

Wednesday *Apr.* 25.

Dr. Reynold's *prudent Sermon at the opening of the Parliament.*

Text an Alluſion to the Riſing Sun.

The Author and Subject of Healing in the Church. Set forth in a Sermon preached before the Right Honourable the Parliament of England, *at St.* Margaret's *Church in* Weſtminſter, *on* Wedneſday April 25. 1660. *being the firſt Day of their Aſſembly.*

London, 4to, 1660.

Mal. iv. 2, 3. *But unto you that fear my Name, ſhall the Sun of Righteouſneſs ariſe with healing in his Wings. And ye ſhall go forth and grow up as Calves of the Stall. And ye ſhall tread down the wicked.*

The Uſe and Application of the Sermon to the Members of Parliament.

I ſhall now proceed very briefly unto ſuch an Application of the Words, as may come cloſer and be more ſeaſonable and ſuitable to this honourable Society.

This Convention to be a College of Phyſicians to heal the Church and three Nations, wounded and half dead.

Parliaments aſſaulted.

Princes bleeding and baniſh'd.

Peers ſecluded.

Commons caſt out.

Miniſtry ſacrific'd.

And all manner of Impiety and Miſchief.

Set forth in proper lively Colours.

That this great Council and College of Phyſicians hath a dangerouſly ſick Patient to look after, three Nations, and the Church of God in them, like the Man between *Jeruſalem* and *Jericho* wounded and half dead, we have had theſe many Years the beſt, or rather worſt Aſſurance that may be, by feeling the Sickneſs; ſo that there need be no farther Proof of it. We have ſeen and felt with Sorrow and Amazement, the Honour of the Parliaments of *England* ſhamefully aſſaulted, Princes bleeding out their Souls, *ſojourning in* Meſech *and in the Tents of* Kedar; Psal. cxx. 5. Peers and Patriots ſecluded from their honourable and rightful Truſt; the great Council of the Nation ſequidimidiated; a learned and faithful Miniſtry reproached, ready to be ſacrificed, brought to the Brow of the Precipice; Ordinances decried, Errors and Hereſies cumulated; the publick Worſhip of God interrupted, the Aſſemblies of his People on his own Day, profanely affronted by Mechanicks, working their ordinary Works in our *Churches* and *Pulpits:* We have ſeen and felt our Laws and Foundations threatned, our Ships broken, our Trade obſtructed, our Merchants diſcouraged, our Religion crumbled, our Church Congregations ſhamed and defiled with the impure and obſcene Intruſion of naked Perſons, cloathed with nothing but Dung and Impudence. We have heard of Families raiſed upon the Ruins of others, and of Families ruined by perjurious Criminations. Indeed we have ſeen and heard of more Evils and Confuſions, than the Hour of a Sermon, or the Length of an Hiſtory can well enumerate. If Sins, if Sorrows, if Shame, if Fear, if Dangers, if Frenzies, if Quakings, if Convulſions, if Breach upon Breach, if Change upon Change, if divided Minds, if disjoynted Hearts, if inconſiſtent Intereſts, if incoherent Deſigns, if Viciſſitudes of Government as mutable as the Courſes of the Moon, if Altar againſt Altar, Doctrine againſt Doctrine, Worſhip againſt Worſhip, *Poſt by Poſt, Threſhold by Threſhold* be Symptoms of a ſick Body, certainly this great College of Phyſicians hath a very ſick Patient to look after.

The Miſcarriages of the Presbyterians themſelves.

Nay which is much to be bewailed, even they who fear the Name of the Lord on every Hand, on every Perſuaſion, if they will impartially review their own Ways, will find that by their mutual Jealouſies, Breaches, Diſaffections, Diſtances, Animoſities, Affectations of Preheminence and Domination, purſuance of Intereſts, preſerving of Stations and new raiſed Eſtates; and many other the like Miſcarriages have contributed a great Share to the Sickneſſes and Sorrows of the common Body, and cauſed the Name of God and the Honour of Religion to be evil ſpoken of.

They alone can be Healers of the deſperate Diſeaſe of the Nation.

Your proper Work, Right Honourable Patriots, is to be *Healers*, (ſo Rulers Jerem. xiv. 19. are called *Iſai.* iii. 7.) *Healers* to theſe three Nations. *We have looked long for Peace and there came no Good; and for the Time of Healing and behold Trouble.* If the Lord Job xxix. 15, 16, 25. have reſerved you for ſuch a Time, for ſuch a Work as this, to be *Eyes to the Blind, Feet to the Lame, Fathers to the Poor, as one that comforteth the Mourners,* as *Job* ſpeaks, the Ear that hears you ſhall bleſs you, the Eye that ſees you ſhall bear witneſs to you: *It ſhall be written for the Generation to come, and the People which ſhall be created ſhall praiſe the Lord for you.* The Lord ſhall make you the Deut. xxviii. 13. Head and not the Tail, you ſhall be Above only and not Beneath. It is a Enterpriſe, the Cure difficult, the Diſeaſe complicate, great Skill and Wiſdom, great Love and Caution, great Patience and Tenderneſs is required unto it. There may be Danger of Miſcarriage by claſhing of Councils, by Partiality of Intereſts, by miſ-judging of Caſes, by the Acrimony of Purgatives, by the Height of Cordials, by inequality and diſproportionate Applications, by minding the Parts aſunder, as divided from the whole.

This to be done by Unity and mutual Agreement.

O come with none but healing Reſolutions, with none but cloſing and uniting Affections. Let one Heart, one Soul, one End, one Spirit, animate your whole Body. If this precious Ointment of Unity and Peace be firſt upon you, it will fall down to the Skirts of the Nation. The Patients will not fall out, if the Phyſicians be agreed.

To ſave a dying People.

Think with yourſelves, that you hear the Life and Being, the ancient Honour and Renown of theſe Nations, call aloud unto you for Healing. *England* ſometimes a Terror to her proudeſt Enemies, a Balance to all the Intereſts of Chriſtendom, now a Supplicant to her own Children to keep her alive.

To keep up the Proteſtant Intereſt in Europe.

Think that you hear the concurrent Cry of the Proteſtant Churches, which are greatly concerned in our Weal or Woe (the Proteſtant Religion being the Intereſt of *England*, as the Duke of *Roan* hath gravely obſerved) calling upon you to heal us, that they may be whole.

And to ſerve all degrees of Men among us.

Think that you hear the Importunities of all the People of the Land, and all Orders therein, call unto you for Healing. Princes and Peers long dethroned and eclipſed in their Honour and Spendor. Citizens long decayed in their Trade and Commerce. Countrymen long exhauſted with heavy Expences upon narrow Eſtates. Miniſters long diſcouraged by ſwarms of dangerous and corrupt Opinions; by that abundance of Atheiſm, Scepticiſm, Neutrality, Indifferency, Profaneneſs, Contempt of Ordinances, which the Looſeneſs of theſe Times, like an opened Sluice, or a Breach in a Bank, hath let in as a Deluge upon the Church of God amongſt us.

Think

And all Posterity.

Think that you hear your own Families, your Wives, your Children, *Et natos natorum, & qui naſcuntur ab illis*, the Generations yet unborn, calling unto you to lay up Healing for them, and like the Man of *Macedonia* to the Apoſtle ſaying, *Come and help us.*

Pointing at the King, as the Fountain of Heat and Light.

And if you will give me leave to tell you where, you muſt begin at this *Sun of Righteouſneſs*. You muſt be Wings, Beams, Angels, Emanations from him, if you will bring help and healing to his People.

The Sun to paſs thro' the Land.

And as this muſt be your firſt Care to begin at the *Sun of Righteouſneſs*, and to imitate him; ſo you muſt be careful of the *two Wings*, which are the *Vehicula* of Healing; be ſure that the *Wings* of the Sun of Righteouſneſs do carry him into all Places of the Land, *&c.*

Unto you that fear my Name ſhall the Sun of Righteouſneſs ariſe with Healing in his Wings, and theſe Wings ſhall carry your Names and Memories with Splendor and Renown unto all ſucceeding Ages. For they that honour him the Lord will honour.

1 Sam. ii. 30.

Speakers of the two Houſes.

The Lord *Mancheſter* choſen Speaker of the Houſe of Peers: Sir *Harbottle Grimſton* of the Commons.

Prayers by one of the Presbyterian Divines.

And a Faſt-Day appointed.

Journal of the Houſe of Lords.

In the Houſe of Lords, ten only preſent, Lord *Mancheſter*, Earls *Northumberland*, *Lincoln*, *Suffolk*, *Denbigh*; Viſcount *Say* and *Seale*; Lords *Wharton*, *Hunſdon*, *Grey* of *Wark*, *Maynard*. Prayers by Mr. *Aſhe*. Ordered that *Monday* next be appointed to be kept by this Houſe as a Day of Faſting and Humiliation, for the ſeeking a Bleſſing from God by Prayer upon the Meeting of both Houſes of Parliament in order to a Settlement of this Nation. And that Dr. *Reynolds* and Mr. *Hardy* be appointed to preach before the Lords on the ſaid Faſt-Day.

A Meſſage of the Lords to General Monk.

A Meſſage from the Lords to the Lord General *Monk*, acknowledging his Lordſhip's Valour and Prudence in managing the great Affairs intruſted to him, and returning their Acknowledgments for the Care and Reſpect he had expreſſed to the Peers in reſtoring them to their ancient and undoubted Rights; and hoping that God will bleſs him in the Uſe of all Means, for the procuring a ſafe and well grounded Peace, according to the ancient and fundamental Government of this Nation; wherein they ſhall employ their Counſels and utmoſt Endeavours in Concurrence with him.

In the Houſe of Commons. Order for concurring with the Houſe of Lords, that *Monday* next be ſet apart for a Day of Faſting and Humiliation, to ſeek the Lord for a Bleſſing on theſe diſtracted Nations.

Three Sermons to be preach'd to the Commons on the Faſt-Day.

Reſolved by the Commons, that Mr. *Calamy* de deſired to preach and aſſiſt in carrying on the Work of Faſting and Humiliation before this Houſe at *Margaret's Weſtminſter*. That Dr. *Gauden* be deſired to preach and aſſiſt on that Day. And that Mr. *Baxter* be deſired to preach and aſſiſt on the ſame Day.

Lord Clarendon's *Obſervations upon the opening of this Seſſion.*

Lord Clarendon's *Hiſtory, Fol. Vol.* III. *p.* 590.

The General was return'd a Member to ſerve as Knight of the Shire for the County of *Devon*. Sir *Harbottle Grimſton* Speaker had been a Member of the Long Parliament, and continued rather than concurred with them, till after the Treaty of the Iſle of *Wight*, where he was one of the Commiſſioners ſent to treat with that King, and behav'd himſelf ſo well, that his Majeſty was well ſatisfied with him; and after his return from thence, he preſſed the Acceptance of the King's Conceſſions; and was thereupon in the Number of thoſe who were by Force excluded the Houſe. His Election to be Speaker at this Time was contriv'd by thoſe who meant well to the King; and he ſubmitted to it out of a Hope and Confidence that the Deſigns it was laid for would ſucceed. They began chiefly with bitter Invectives againſt the Memory of *Cromwell*, as an odious and perjur'd Tyrant, with Execrations upon the unchriſtian Murther of the late King. And in theſe generals they ſpent the firſt Days of ſitting; no Man having the Courage how loyal ſo ever their Wiſhes were, to mention his Majeſty, till they could make a Diſcovery of what Mind the General was of; who could only protect ſuch a Propoſition from being penal to the Perſon who made it, by the former Ordinances of the Rump Parliament.

Acknowledgment of the Commons to General Monk.

Philips's *Continuat. of the Hiſt. of* Great-Britain, *Fol. p.* 723.

The Commons gave all due Acknowledgments to General *Monk* for his eminent Services and great Wiſdom in ſubduing his Enemies without Blood, magnifying the Mercies of God, that made him ſo inſtrumental to keep up theſe Nations from ſinking, when no Way appear'd whence Deliverance ſhould ariſe.

Death of Dr. Hammond.
Born at Chertſey *in* Surrey, 18. Aug. 1605.
Youngeſt Son of Dr. John Hammond *Phyſician to Prince* Henry;
Bred at Eaton *School*; *Sent to* Magdalen *College*, Oxon.
Demis and Fellow of that Houſe;
Entred into Holy Orders in 1629.
Preferred by the Earl of Leiceſter *to the Rectory of* Penſhurſt *in* Aug. 1633.
In 1639. *he proceeded* D. D.
Member of Convocation in 1640. *and afterwards named to be of the Aſſembly of Divines.*
Perſecuted and forc'd to retire in July 1643.

Athen. Oxon *Vol.* II. *Col.* 162.

The reverend Dr. *Henry Hammond*, a moſt famous and celebrated Author, after he had ſpent his Life in great Retiredneſs, Lucubration, and Devotion, ſurrendred up his moſt pious Soul to God in the Houſe of Sir *John Packington* on the 25th of *April* 1660. aged 55 Years. Whereupon his Body was upon the Morrow in the Evening buried in the Chancel of *Hampton* Church near to *Weſtwood*, with the whole Office and uſual Rites of the Church of *England*, not at that Time reſtored or practiſed by publick Command. Over his Grave was ſoon after a comely Monument erected, with an Inſcription thereupon compoſed by Dr. *Humphrey Henchman* afterwards Biſhop of *London*, a Copy of which you may ſee in *Hiſt. & Antiq. Univer. Oxon.* l. 2. p. 203. But a larger than that was made by the affectionate Pen of Mr. *Thomas Pierce*, afterwards Preſident of *Magdalen* College in *Oxford*, a Copy of which you may ſee in the Beginning of the firſt Volume of Dr. *Hammond*'s Works publiſhed by *W. Fulman*.

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 177.

The See of *Worceſter* was deſigned for Dr. *Hammond*, who died a little before the Reſtoration, which was an unſpeakable Loſs to the Church. For as he was a Man of great Learning, and of moſt eminent Merit, he having been the Perſon that during the bad Times had maintained the Cauſe of the Church in

Aſſiſted on the King's Part at the Treaties in Uxbridge *and the Iſle of* Wight.
Made Canon of Chr. Ch *and publick Orator of the University of* Oxford.
Ejected by the Parl. Viſiters.
Seiz'd by a ſharp fit of the Stone, Apr. 4. 1660.
Died on the firſt Day of the Parliaments Meeting Apr. 25.
His Life writ by Dr. Fell.

a very ſingular Manner. So he was a very moderate Man in his Temper, tho' with a high Principle, and probably he would have fallen into healing Counſels. He was alſo much ſet on reforming Abuſes, and for raiſing in the Clergy a due Senſe of the Obligations they lay under.

The Life of the moſt learned, reverend and pious Dr. HENRY HAMMOND, *who died* April 25. 1660. *in the Houſe of Sir* John Packington *at* Weſtwood *in the County of* Worceſter, *and was buried in the Chancel of* Hampton *Church. Written by* JOHN FELL, *D. D. Dean of* Chriſt Church *in* Oxford.

Printed at London for John Martin, 1660. 8vo. *and reprinted with ſome Additionals, prefix'd to the Works of Dr.* Hammond, *Fol. Vol.* I.

THURSDAY *Apr.* 26.
Order for the Lords to come to their Houſe before Prayers under pecuniary Mulcts.
A Day of Thankſgiving appointed.
Journal of the Houſe of Lords.

In the Houſe of Peers. Prayers by Mr. *Hodges.*

Ordered that the ancient Orders of this Houſe be revived, for the Lords to pay coming after Prayers, *viz.* Every Earl two Shillings, and every Baron one.

A Meſſage brought from the Commons that they have Reſolved, that this Day fortnight be ſet apart for a Day of Thankſgiving to the Lord, for raiſing up his Excellency the Lord General and other eminent Perſons, who have been inſtrumental in delivering this Nation from Thraldom —— To which the Lords gave their Concurrence.

Report of General Monk's *Anſwer to the Meſſage of the Lords.*

The Earl of *Mancheſter* reported, that his Lordſhip and the reſt of the Lords Committees delivered to General *Monk* what this Houſe had directed yeſterday, and the General expreſs'd himſelf to this Effect, that he took it for a great Honour and Civility from the Houſe of Peers, and ſaid he would be ready to carry on all Things as tend to the Safety and Settlement of this Nation; and deſired that their Lordſhips would look forward and not backward in tranſacting of Affairs.

The States General ſend their Deputies.
And thoſe of Holland *invite the King to the* Hague.
Lord Clarendon's *Hiſtory, Fol. Vol.* III. *p.* 598.

The King had not been many Days in *Breda*, before the States General ſent Deputies of their own Body to congratulate his Majeſty's Arrival in their Dominions, and to acknowledge the great Honour he had vouchſafed to them. And ſhortly after other Deputies came from the States of *Holland*, beſeeching his Majeſty, that he would grace that Province with his royal Preſence at the *Hague*, where Preparations ſhould be made for his Reception, in ſuch a Manner, as would teſtify the great Joy of their Hearts for the Bleſſings which Divine Providence was pouring upon his Head. His Majeſty accepting their Invitation, they return'd in order to make his Journey thither, and his Entertainment there, equal to their Profeſſions.

Breda *full of Engliſh crowding with Preſents and Proteſtations of Loyalty.*
And the Town itſelf very civil and obſequious to his Majeſty.

In the mean Time, *Breda* ſwarm'd with *Engliſh*, a Multitude repairing thither from all other Places, as well as *London*, with Preſents and Proteſtations, how much they had longed and prayed for this bleſſed Change, and magnifying their Sufferings under the late Tyrannical Government; when ſome of them had been zealous Inſtruments and Promoters of it. The Magiſtrates of the Town took all imaginable Care to expreſs their Devotion to the King, by uſing all Civilities towards, and providing for the Accommodation of the Multitude of his Subjects, who reſorted thither to expreſs their Duty to him. So that no Man would have imagin'd by the Treatment he now receiv'd, that he had been ſo lately forbid to come into that Place; which indeed had not proceeded from the Diſaffection of the Inhabitants of that good Town, who had always Paſſion for his Proſperity, and even then publickly deteſted the Rudeneſs of their Superiours, whom they were bound to obey.

A Letter of Mr. Douglas *from* Edinburgh, *to Mr.* Sharp *at* Weſtminſter, *dated* April 26. 1660.

Mr. Douglas *to Mr* Sharp, *would have the General permit him to go to the King and give him better Information.*
Neglect of the ſolemn League and Covenant, will be ſtill a Judgment upon theſe Nations.
And moderate Epiſcopacy *will be two Steps towards the* higheſt Prelacy.
Woodrow's *Introduction, p.* 20.

—— That he hopes the Nation will not ſuffer by the Commiſſioners coming up againſt all Advice. He fears the King hath but ſlender Information of the Carriage of the honeſt Party in *Scotland*, and their Diſpoſition: That he wiſheth the General would admit him (Mr. *Sharp*) to go over and give the King Information, concerning his and our Carriage. He wiſhes the King may know who were and are his real Friends. —— If the Solemn League and Covenant be neglected, it ſeems to me that the Judgment on theſe Nations is not at an End. The greateſt Security for theſe Nations were to come in upon that Bottom. If it ſhall be neglected, I fear it ſhall give too great Advantage to our *Ranters* here, who are crying it down. If *moderate Epiſcopacy* ſhall be the Reſult of all the Preſbyterians Endeavours, it will be a ſad Buſineſs, for *moderate Epiſcopacy* is two Steps of the Ladder, to climb up to the *higheſt Prelacy*, &c.

FRIDAY *April* 27.
Mr. Hodges *their Chaplain to preach before the Lords.*
A Conference of Lords and Commons to heal the Kingdom.
Journal of the Houſe of Lords.

In the Houſe of Peers. Prayers by Mr. *Hodges*.

Ordered that Mr. *Hodges* be and is hereby appointed to preach before the Lords on the Thankſgiving Day, in the Abbey Church.

Ordered, that a Conference be had with the Commons to conſider of ſome Way and Means to be found out to make up the Breaches and Diſtractions of this Kingdom. And this Conference to be on *Tueſday* next.

SATURDAY *April* 28.
Woodrow's *Introduction, p.* 20.

Mr. *Sharp* in a Letter to Mr. *Douglas* at *Edinburgh*, dated *April* 28. ſignifies to him, That the Deſign of cloſing with the King now appeareth above Board. Yeſterday the young Lords came to the Houſe, who with thoſe of the Year 1648. made up thirty ſix. There will, 'tis thought, be no Notice taken of Qualifications in the Houſe of Commons. Both Houſes are adjourned till *Tueſday*, when a Meſſage will come from the King.

MONDAY *April* 30.

In the Houſe of Lords. Prayers by Dr. *Reynolds.*

Ordered, that the Lords of this Houſe do receive the Sacrament in the Abbey Church at *Weſtminſter*, and as concerning the Time, it is referred to the Committee of Privileges, *&c.*

The Faſt begins in the Houſe of Lords with a Collection for the Poor.

The Lords before they went to the Faſt Sermons, made a Collection for the Poor, which is to be diſtributed as the Houſe hereafter ſhall appoint.

The Means and Method of Healing in the Church. Set forth in a Sermon preached before the Right Honourable the Houſe of Peers in Weſtminſter-Abbey, April 30. 1660. *being a Day of ſolemn Humiliation to ſeek God for his Bleſſing on the Counſels of the Parliament.* By Edward Reynolds, *D. D.*

London, 1660, 4to.

2 Chron. vii. 13, 14. *If I ſhut up Heaven, that there be no Rain, or if I command the Locuſts to devour the Land, or if I ſend Peſtilence among my People: If my People which are called by my Name, ſhall humble themſelves, and pray, and ſeek my Face, and turn from their wicked Ways: Then will I hear from Heaven, and will forgive their Sin, and will heal their Land.*

The late diſmal Eſtate of the Nation.

The great Difficulty of healing and ſettling a broken and divided Land.

——The great Sins, the ſad Diviſions, the disjoynted Affections, the contrary Intereſts, the doleful Errors and Diſtempers in the Church, the miſerable Fluctuations and Diſcompoſures which have been in the State, the horrid Violations of Order and Juſtice, the woeful Stains which have been upon the Land by the *irregular and prodigious Effuſion of the Blood of Princes*, Peers, and Prophets; the Affronts and Diſſipations which have been put upon *Parliaments*; the Contempts which have been poured out upon Miniſters, and Attempts againſt their Maintenance; the great Difficulties which lie before the noble Houſes at this Time, in their Endeavours of healing and ſettling the Land, and putting the broken Bones and diſlocated Joynts into due Order again; the allaying of Animoſities, the moderating of Extremities, the reconciling of Differences, the ſatisfying of Intereſts, the preſervation of pure Religion, and the great Concernments of Chriſt and his People; the reſtoring of collapſed Honour to the Nations, and of juſt Rights to all Orders therein (which have been ſo many Years obſtructed) the reviving of Trade, the eaſing of Preſſures, the reducing of theſe woefully toſſed and naufragated Kingdoms unto Calmneſs and Serenity again, do call aloud for theſe Duties in the Text, that ſo the Lord may be pleaſed to hear, forgive, and heal us himſelf; and ſhine upon the Counſels, and bleſs the whole Undertakings of his Servants, that they may be Inſtruments of Healing us likewiſe.

Uſe and Application.

To remember from whence they are fallen.

[*Concluding*] In as much as even the Sins of ſuch may provoke the Lord, your Zeal to God, and Love to the Nation ſhould appear, in awakening them and all others to *remember from whence they are fallen*, many of them through Pride, Wantonneſs, Intereſts, and carnal Deſigns, from wholſome Truths, from holy Ordinances, from the Love of a faithful Miniſtry, from Brotherly Love, from Chriſtian Communion to many Errors and vain Janglings, to Contempt of Magiſtracy, to affronting Authority, to violating publick Order and Peace, to ſuch an Exceſs of Licentiouſneſs under the Pretence of Freedom, that Religion was ſcarce ever more endangered under the Streights of Perſecution, than under the Laſciviouſneſs and Wantonneſs of an abuſed Liberty. Though therefore there ought to be all Tenderneſs to preſerve to God's People the Liberty wherewith the Lord hath made them free, God forbid any Reſtraint or Abridgment ſhould be upon that; yet ſince the ſame Lord hath commanded that we muſt not uſe our *Liberty as a Cloak of Maliciousneſs*; it is neceſſary that great Prudence be uſed to prevent the Exorbitances of wanton Minds, who make Uſe of Liberty to the Diſhonour and Aſſaulting of publick Authority, to the kindling of Flames, animating the diſcontented People into Inſurrections, enervating the Peace and Concord of the People of the Land, by disjointing them in that which is the main Bond of Unity the Truths of Religion; wherein when they were once univerſally broken, who ſees not how wide a Door is opened for *Rome* or *Munſter*, not only to enter in, but to be welcomed amongſt us.

For Liberty, againſt a general Toleration.

For Charity and Unity.

The Way therefore unto Healing is to endeavour to bring us all home to be God's People, and as his People to be compacted within ourſelves, to lay aſide all dividing, diſtinguiſhing, invidious Titles; and with fraternal Affections to coaleſce, as far as may be in Judgment, however throughly in Affection; and ſo to keep our differing Opinions to ourſelves, as that the Conſciences of our Brethren may not be grieved, nor the Peace of the Church of Chriſt endangered thereby.

And Prayers to the God of Peace.

I conclude with beſeeching you, that ſince the Lord hath taken it as one of his Titles to be called *the Lord that healeth us*, Exod. xv. 26. that without him the Builder worketh, the Watchman keepeth, the Stateſman counſelleth, the Phyſician healeth all in vain, you would ever by Prayer and Attendance unto God for Counſel, ſo *ſeek his Face* and Guidance in this weighty Work, that when it is finiſhed, and the head Stone of our Settlement laid, we may ſay, *It was the Lord's Doing, and marvellous in our Eyes*, and may with Shoutings cry, *Grace, Grace unto it.*

Dr. Gauden's *Sermon.*

God's great Demonſtration and Demands of Juſtice, Mercy, and Humility. A Sermon Preached on Micah vi. 8. *before the honourable Houſe of Commons, at their ſolemn*

London, 1660. 4to.

ſolemn Faſt upon their firſt Sitting the thirtieth of April, 1660. *By* John Gauden, *D.D.*

Mr. Baxter's *Account of his Sermon on this Day before the Commons.*

Life of Mr. Baxter, *Fol. Part* II. *p.* 217.

When I was in *London*, the new Parliament being called, they preſently appointed a Day of Faſting and Prayer for by themſelves: The Houſe of Commons choſe Mr. *Calamy*, Dr. *Gauden*, and myſelf to preach and pray with them at St. *Margaret's Weſtminſter*. In that Sermon I uttered ſome Paſſages that were after Matter of ſome Diſcourſe: Speaking of our Differences and the Ways to heal them, I told them, that whether we ſhould be loyal to our King, was none of our Differences; in that we are all agreed; it being not poſſible that a Man ſhould be true to the Proteſtants Principles and not be loyal; as it was impoſſible to be true to the Papiſts Principles and to be loyal: And for the Concord now wiſh'd in Matters of Church Government, I told them it was eaſy for moderate Men to come to a fair Agreement, and that the late reverend Primate of *Ireland* and myſelf had agreed in half an Hour. I remember not the very Words, but you may read them in the Sermon which was printed by Order of the Houſe of Commons.

As ſoon as this printed Sermon came abroad, the Papiſts were enraged againſt me; and one nameleſs Gentleman wrote a Pamphlet to challenge me to make good my Charge: And others ſent me Letters with their Names (real or counterfeit) containing the ſame Challenge; but never told me where they dwelt, nor how I might convey an Anſwer to them; whereas the heedleſs Challengers might have ſeen that I fully performed what I undertook, and anſwered their Challenge before they ſent it in the Sermon itſelf, where I cited Can. 3. of the General Council of the *Laterane* under Pope *Innocent* III. which I have done in other Places again and again to provoke them to make ſome Anſwer to it; but never could procure it of them. But to gratifie theſe Gentlemen, I began to write a fuller Proof of what I there affirmed; but I was adviſed not to publiſh it, conſidering the Power and Malice of the Papiſts, and how greatly (though they called for it) they would be enraged by it, and in likelihood quickly work my Ruin.

Books and Papers publiſhed within the Month of April, 1660.

Printed in the Mercur. Polit. N°. 615.

A Liſt of the Officers for the Militia in the ſeveral Counties following, approved of by the Council of State the fifth of *April*, 1660. and Commiſſions ordered to be iſſued forth accordingly.

Sold by Rich. Royſton, 4to.

A Continuation of the grand Conſpiracy by the inſolent Uſurper, and the regal Intruder, deſcribed in two Sermons. By *J. A.*

London, 1660, 4to.

The humble Petition and Addreſs of the Seamen and Watermen in and about the City of *London*, to the Lord Mayor, Aldermen, and Commons of the City of *London* in Common-council aſſembled, for a Free and Legal Parliament, *&c.* [By *William Prynne.*]

London, 1660. 4to.

Seaſonable and healing Inſtructions, humbly tendred to the Freeholders, Citizens, and Burgeſſes of *England* and *Wales*, to be ſeriouſly commended by them to their reſpective Knights, Citizens, and Burgeſſes elected and to be elected for the next Parliament, *April* 25, 1660.

Abhorrence of the Court of Juſtice and Murder of the King.

Printed in Mercurius Publicus, 4to. N°. 19.

A Declaration of the General Convention of *Ireland*, expreſſing their Deteſtation of the unjuſt Proceedings againſt the late King, in a pretended High Court of Juſtice in *England*. ——— The fouleſt Murder and higheſt Aſſaſſination that ſacred or profane Story hath recorded. —— And we heartily beg of God he would ſilence the Cry of that innocent Blood, and not further puniſh theſe Nations for the ſame, by continuing them in Confuſions and Unſettlements, but in the Riches of his Mercy reſtore them to Peace, upon the ſure Foundations of Truth and Righteouſneſs.

Character of King Charles *the Martyr.*

London, *for* Richard Royſton, 1660. 8vo.

The faithful but yet imperfect Character of a glorious King, KING CHARLES I. his Country's and Religion's MARTYR; with his lively Pourtraicture prefixed. —— concluding, Let us ſo far follow the Example of his Charity, as not to ſtir up any further *Odium* now againſt his Enemies, but in them againſt their Sins; praying that by a clear Proſpect of them, they may be frighted into a godly Sorrow for them, and by confeſſing excuſe their Errors. Otherwiſe (like earthen Pitchers carried upon the imperious Waves of a full Sea of Fortune) we ſhall ſee them claſhing and breaking one another, if we (as an apprehended and common Enemy) keep them not united.

His Works or Remains.

London, *for* Richard Royſton, 1660. 4to.

RERIQUIÆ SACRÆ CAROLINÆ; the Works of that Great MONARCH and Glorious MARTYR KING CHARLES the Firſt, both Civil and Sacred. With a ſhort View of the Life and Reign of that moſt Bleſſed Prince, from his Birth to his Burial. With many Additions.

Comenius *in the Name of the Churches of* Bohemia.

Printed at London, 1660. 4to.

An Exhortation of the Churches of *Bohemia* to the Church of *England*: Wherein is ſet forth the Good of Unity, Order, Diſcipline, and Obedience in Churches. Written in *Latin*, and dedicated to the moſt Excellent *Charles* II. in *Holland* at his Returning into *England*. Tranſlated into *Engliſh*. By *J. Amos Comenius*, the only ſurviving Biſhop of the Remains of thoſe Churches.

Archbiſhop Uſher's *Chronology.*

Oxoniæ Excudebat W. Hall, 1660. *Fol.*

JACOBI USSERII Armachani Chronologia Sacra. Seu Annorum & Παιδοποιείας Patriarcharum & Παροικίας Iſraelitarum, in Ægypto: Annorum etiam Judicum. Regum Judæ & Iſraelis Αποδείξις Chronologica. Opus poſthumum huc uſque ἀνέκδοτον. Editionem accurante Thoma Barlow Coll. Reg. Præpoſito & B. B. P. cum Epiſtola Ded. Ampliſſimo & Amiciſſimo Domino D. Timotheo

Tyrrell Equiti Aurato & (quod majus eſt) Magni Armachani Genero digniſſimo. Dabam Oxoniæ e Bibl. XII. Cal. Maii. MDCLX. ——

Tui Nominiſque Uſſeriani Amantiſſimus,

THO. BARLOVIUS.

London *Printed on St.* George's *Day*, 1660. 4to.

Dr. Wilde's *Poem* Iter Boreale.

Iter Boreale. Attempting ſomething upon the ſucceſsful and matchleſs March of the Lord General GEORGE MONK from *Scotland* to *London* the laſt Winter, *Veni, vidi, vici.* By a Rural Pen. [Dr. *Wilde*, Rector of *Aynho* in *Northamptonſhire*, who dyed at *Oundle* in 1679.]

Ending.] *And when the aged Corps ſhall yield to Fate,*
God ſave that Soul that ſav'd our Church and State;
There thou ſhalt have a glorious Crown I know,
Who crown'ſt our King and Kingdoms here below.
But who ſhall find a Pen fit for thy Glory?
Or make Poſterity believe thy Story?

Vive St. George.

Dr. Wilkinſon's *Latin Sermons.*

Conciones Duæ apud Oxon. nuper Habitæ Anno 1659. Cui adjecta eſt Concio de Brevitate opportuni temporis Oxon. habita ad Baccalaureos in Art. die 7. Martii 1659. Autore Henrico Wilkinſono, S. T. P.

He ſoon after publiſh'd two Decads of Sermons lately preached to the Univerſity in St. *Mary*'s Church in *Oxon.*

London *for* Hen. Brome, 1660. *and* 1661. 4to. *p.* 12.

Two Murders of Henry IV. *of* France, *and* Charles I. *of* England.

Two horrid Murthers, one committed upon the Perſon of HENRY the Fourth of *France*; the other upon his Son-in-law CHARLES the Firſt of *England.* Of the various and laſting Tortures endured by the Murtherers of the one; and of the eaſie ſhort Puniſhments undergone by the Murtherers of the other; though for the Atrocity of the Fact, they were not inferiour to the firſt, but conſidering all Circumſtances and Complication of Treaſons went beyond him. By *James Parry* of *Praton*, Eſq;

Againſt Murderers and Traytors.

Shimei's Curſes on King *David* lighting on himſelf. Or Experimental Obſervations of God's ſevere and juſt Judgments upon Murtherers and Traytours. Being comparative Meditations on the Sufferings of King *David* and his late ſacred Majeſty. By *R. H.* Eſquire.

Murder of Colonel Euſebius Andrews.

A true Relation of the Proceedings, Examination, Tryal, and horrid Murder of Colonel *Euſebius Andrews.* By *John Bradſhaw*, Preſident of the pretended High Court of Juſtice, and others of the ſame Commiſſion. Publiſhed by *Francis Buckley*, Gentleman, who was Aſſiſtant to Mr. *Andrewe* in the Time of his Impriſonment, and an Eye Witneſs to all the ſaid bloody and execrable Proceedings.

Beginning.] On *Monday March* 24, 1649. Colonel *Andrewe* was taken Priſoner at *Graveſend* by Major *Parker*; —— the next Day he was convented before the Lord Preſident *Bradſhaw*, Sir *Henry Mildmay*, Kt, and *Thomas Scot*, Eſq, —— His Will and laſt Teſtament, dated 14. *Aug.* 1650. —— His laſt Speech on the Scaffold upon *Tower-Hill*, *Aug.* 22. 1650, *&c.*

London *for* Daniel Rakeman, 1660, 4to.

Hiſtory of the King's Tryal and Execution.

ENGLAND'S BLACK TRIBUNAL. Set forth in the Trial of KING CHARLES the Firſt, at a pretended Court of Juſtice at *Weſtminſter* in *January* 1648. exactly ſetting the whole Proceeding and Speeches, from the firſt to the laſt Day, that he was murdered at *Whitehall-Gate.* Together with the dying Speeches, and the Manner of putting to Death of ſuch Nobility, Clergy and Gentry as ſuffered from 1641. to 1658. for their Loyalty to the King and their Countrey.

London, *for* John Playford, 1660, 8vo.

Songs and Ballads on the Rump.

RUMP'S Looking-Glaſs: Or a Collection of ſuch Pieces of Drollery as was prepared by ſeveral Wits to purge the RUMP.

London, *ſold by* H. Marſh, 4to. 1660.

The RUMP: Or a Collection of ſuch Songs and Ballads as were made upon them who would be a PARLIAMENT, and were but the *Rump* of an Houſe of Commons, five Times diſſolved. Collected by *J. B.* Eſq;

London, 1660. 8vo.

Mr. John Smith's *Diſcourſes, very acute and elegant, and ſuch as rais'd new Thoughts and a ſublimer Style in the Members of the Univerſity.*

And even Biſhop Burnet *did acknowledge a great Benefit in the reading of them.*

SELECT DISCOURSES. By Mr. *John Smith*, late Fellow of *Queen*'s College in *Cambridge*; With his Funeral Sermon by Mr. *Simon Patrick*: And a Preface by Dr. *John Worthington*; dated from *Cambridge December* 22, 1659. wherein he ſays, That when he preached in leſſer Country Auditories (particularly at *Achurch* near *Oundle* in *Northamptonſhire*, the Place of his Nativity) as it was his Care to preach upon Arguments of moſt practical Concernment, ſo it was alſo his Deſire and Endeavour to accommodate his Expreſſions to ordinary vulgar Capacities. —— He was the Son of one *John Smith*, a ſmall Farmer in that Pariſh, and uſed to come yearly to *Achurch* to viſit his poor Relations, where his Name I think doth ſtill remain.

London, 4to. 1660.

Arguments for Monarchy.

Monarchy aſſerted to be the beſt and moſt ancient and legal Form of Government, in a Conference at *Whitehall* between *Oliver* late Lord Protector, and a Committee of Parliament. [Who adviſ'd him to take the Title of King] By a Lover of his King and Countrey.

Oxford, *for* Will. Hall, 1659.

Funeral Sermon for Mrs. Anne Micklethwait.

DORCAS REVIVED the ſecond Time. Or a Sermon preached at the Funerals of Mrs. *Anne Micklethwait*, the one and twentieth of *March* 1658. By Jos. HUNTER, Maſter of Arts and Miniſter of *Ouſburne.*

London, *for* Tho. Firby, 1660. 4to.

Ep. Ded. *To the right worſhipful and my honoured Friends* John Micklethwait, *Eſq*; *Joſeph Micklethwait*, Gent. the Lady *Anna Dickenſon* and Mrs. *Dorothy Stillington*

lington the ſurviving Iſſue of [illegible] King [illegible] deceaſed.

Mr. Prynne of the Subjects being made Aſſes and Slaves to the Long Parliament.

Printed at London in the Year 1659. 4°.

Mola Asinaria. Or the unreaſonable and inſupportable Burden now preſſed upon the Shoulders of this groaning Nation, by the headleſs Head, and unruly Rulers, that uſurp upon the Liberties and Privileges of the oppreſſed People. Held forth in a Remonſtrance to all thoſe that have yet ſound and impartial Ears to hear, and daily weighed in the Scales of Equity and Juſtice. By *William Prynne*, Bencher of *Lincoln's-Inn*. Wherein is demonſtrated what Slavery the Nation muſt ſubject itſelf to by allowing the Lawfulneſs and uſurped Authority of the pretended Long Parliament, now unlawfully and violently held at *Weſtminſter*.

The Rump an unlawful and violent Power.

A Common-wealth a new fangled Government made up of the worſt Compounds in the World.

[*Concluding.*] I aſk now of every free-born Subject, that hath not raiſed himſelf an Intereſt by Villany, or an Eſtate by Robbery, or incurred a Guilt to the Gallows for having his Hand in Blood, if he had not better venture Life and Fortunes to reduce the *true and lawful Heir* into a peaceful Poſſeſſion of his *Right*, than to authorize by his Conſent a new fangled Government compacted of Treaſon, Uſurpation, Tyranny, Theft and Murder.

Tuesday *May* 1.

The great Art and Caution in communicating the King's Letters.

Philips's *Continuat. of Hiſt. of* Great-Brit. *Fol. p.* 723.

Sir *John Greenvill* had attended the General on the 27th of *April*, and preſented to him a Letter from his Majeſty, to be communicated to the Officers of the Army, and the Council of State, with a Commiſſion from his Majeſty to conſtitute him *Captain General of all the Armies of* England, Scotland *and* Ireland, informing him likewiſe, that he had Letters from his Majeſty to both Houſes of Parliament, the City, and the Navy. His Excellency received the Commiſſion with all Humility and Reſpect, but in regard the Parliament was adjourn'd for three Days, adviſed him the next Day to deliver that Letter which was to be by him imparted to the Council of State, to the Council at their next ſitting, which he accordingly did; but they would not preſume to open it without the Parliaments Directions, and took Caution of Sir *John Greenvill* to attend the Houſe at their next ſitting. At which time, by the General's Advice, he went without acquainting them, to the Houſe of Lords, to inform them he had a Letter from the King, who being acquainted that Sir *John Greenvill* attended at the Door with a Letter from his Majeſty, the Earl of *Mancheſter* went down to the Clerk and receiv'd it; the Letter had a Declaration incloſed in it, which were both read in the Houſe.

The Preachers thank'd, and deſir'd to print their Sermons.

Journal of the Houſe of Lords.

Die Martis, Maii 1. 1660. Prayers by Mr. *Hodges.* Order'd, that this Houſe do give Dr. *Reynolds* and Mr. *Hardy* Thanks for their Pains in preaching yeſterday before the Lords at the Faſt, and that they be deſired to print and publiſh their Sermons.

The King's Letter to the Lords read, and ordered to be publiſhed.

The King's Letter delivered to the Lords by Sir *John Greenvill*, with a Declaration incloſed, Given at *Breda*, 14 *April* 1660 in the twelfth Year of our Reign was Read, and Ordered to be Printed and Publiſhed with this Title. *His Majeſty's Gracious Letter and Declaration ſent to the Houſe of Peers by Sir* John Greenvill, *Knight.*

Then Sir *John Greenvill* was called in, and the Speaker by Direction of the Houſe, gave him Thanks in the Name of the Houſe for his Care in bringing this Gracious Meſſage from the King.

Conference and Agreement of the two Houſes in declaring and fixing the Government in King, Lords *and* Commons.

A Conference of the two Houſes, wherein it is agreed to own and declare, that according to the ancient and fundamental Laws of this Kingdom, the Government is and ought to be by King, Lords and Commons; and expreſſing a deep Senſe of the Miſeries and Diſtractions that this Kingdom hath been involved in ſince the violent Attempts to diſſolve the eſtabliſhed Government, and conceiving that the ſeparating the Head from the Members hath been the chief Occaſion of all our Diſorders and Confuſions, and therefore deſiring that ſome ways may be conſidered how to make up their Breaches, and to obtain the King's Return again to his People.

Delivery of the King's Letter to the Houſe of Commons.

Philips's *Contin. Fol. p.* 725.

Sir *John Greenvill* came to the *Houſe of Commons*, who were before his coming acquainted with the Letter he delivered to the Council: Upon Notice of his being at the Door, he was admitted, and preſented a Letter to them from his Majeſty, with a Declaration incloſed: And after the Reading of them, his Excellency the Lord General deſired that the Letter directed to him, to be communicated to the Council and Army, might alſo be read, which was agreed: After the Reading, his Excellency deſired their Permiſſion to anſwer it, and to communicate that his Majeſty's Declaration to the Officers of the Army, which was readily conſented to.

And his Majeſty's Declaration to the General and Army.

Ordered to be printed.

Printed at London *by* Edward Huſbands, 1660. *in two Sheets Folio.*

A Letter from his Majeſty to the Speaker of the Commons Aſſembled in Parliament, with his Majeſty's Declaration Incloſed, together with the Reſolve of the Houſe of Commons thereupon. Read in the Houſe of Commons *Tueſday May* 1 1660. Ordered to be Printed.

Money voted for Supply of the King and his Brothers.

Philips's *Contin. Fol. p.* 727.

The Houſe took into Conſideration, that his Majeſty having been deprived of his Revenue, could not but be in want of Monies, and therefore Ordered, that the Sum of fifty thouſands Pounds, ſhould be preſently raiſed and preſented to his Majeſty from that Houſe, and ten thouſand Pounds to his Royal Highneſs the Duke of *York*, and five thouſand Pounds to the Duke of *Glouceſter*.

Order for raſing out the Acts of Rebellion.

Ordered that all the Journals be ſearched, and thoſe Acts and Ordinances raſed out, which are inconſiſtent with the Government of *King*, *Lords* and *Commons*.

The

[illegible] Committees to draw up their ſeveral Anſwers to [illegible] Reſolved, that the Superſcription ſhould be *to the King's moſt Excellent Majeſty.*

Anſwers of ſeveral Houſes to the King's moſt excellent Majeſty.

The General is for ſending Mr. Sharp to the King at Breda,

To deal with his Majeſty for writing a Letter to Mr. Calamy, *in favour of the Preſbyterian Party.*

Woodrow's *Introduction, p.* 20.

A Letter of [illegible] the *Scots* Agent at *Weſtminſter*, to Mr. *Douglas* at *Edinburgh*, dated *May* 1, 1660: wherein he acquaints him, That a Letter was preſented to each Houſe from his Majeſty by Sir *John Greenvill*, the General's Couſin, that theſe three Days the General had been ſpeaking to him, to take a Trip to the King at *Breda*, and he knew not how to decline it, and is ſorry he cannot ſtay till he have Mr. *Douglas*'s Mind. If he thinks fit to ſend over any Congratulation to the King it may come up in my Lord *Crawford*'s Packet. In his Poſtſcript he adds, "General *Monk* has been theſe ten Days preſſing me to go "over to the King, to deal that he may write a Letter to Mr. *Calamy*, to be communicated to the Preſbyterian Miniſters, ſhewing his Reſolution to own the godly ſober Party, and to ſtand for the true Proteſtant Religion in the Power of it; adding withal, that it will be fit you were there, were it but to acquaint the King with the Paſſages of my Undertaking, known to Mr. *Douglas* and you, and to tell him of Matters in *Scotland*. ——

Thurloe's *Letter to Admiral* Mountague *in the Downs,*

A Letter from John Thurloe, *Eſq; (late Secretary of State) directed to the Right Honourable my Lord General* Mountague, *on board the* Naſeby *in the* Downes, *dat.* 1. May, 1660.

Giving an Account of the Proceedings of the Houſe of Commons upon his Majeſty's Letter;

Original Letters among the Papers of Edw. *Earl of* Sandwich. *MS.*

My Lord,

This Day have been read in the Houſe of Commons two Letters from the King, one directed to the Houſe itſelf, and the other to the General: They conſiſted in four Points, 1. A general Act of Oblivion to all Perſons, ſave ſuch as the Parliament ſhall except, provided they do within 40 Days ſignify their Acceptance of this Pardon by ſome publick Act. 2. To confirm the Sales in ſuch Manner as the Two Houſes ſhall adviſe. 3. To grant Liberty of Conſcience. And 4. To pay the Arrears of the Army, and to receive them into Pay and Service: The Houſe upon the reading thereof expreſſed a great Senſe of Satisfaction, and ordered a Committee to draw up an Anſwer to the King's Letters, expreſſing therein the great and joyful Senſe they have of his Majeſty's gracious Offer, returning him humble Thanks for the ſame, promiſing a ſpeedy Anſwer to his Propoſitions, and giving Aſſurance of their Duty and Loyalty. The Lords had alſo a Letter to the ſame Effect; they voted a Return of Thanks: That the Government ought to be and is in the King and the two Houſes; that the Cauſe of all our Miſeries of late hath been the Separation of the Head from the Body; and that a Committee of both Houſes be appointed to conſider of fitting Expedients for uniting them again. Theſe Votes being communicated to the Houſe of Commons, they concurred therein. So that your Lordſhip by this will underſtand where the Government reſides now. This is all one Day's Work. The General hath Leave to make his own Anſwer to the King without communicating it to the Houſe. The Letter the King writ to him he read this Afternoon to ſome of his Officers, who (as I am told) expreſſed no diſlike of it. I am,

And of the like Proceedings in the Houſe of Lords.

Your Lordſhip's moſt humble
and faithful Servant,
J. Thurloe.

The General communicates the King's Letter and Declaration, to the Officers of the Army.

Philips's *Continuat. Fol. p.* 726.

In the Evening his Excellency ſummoned all his Officers, that were in and near the City, and communicated to them his Majeſty's Letter and Declaration, upon the Reading whereof Colonel *Lydcott* firſt ſpake, addreſſing himſelf to his Excellency then preſent, That *they were all bound to bleſs God for the Happineſs of that Day, which made them Witneſſes of his Majeſty's great Clemency and Goodneſs to all his Subjects expreſſed in that Declaration, and for his particular Kindneſs to them manifeſted in his moſt gracious Letter*, &c. concluding, that they had now by the Prudence of their ever to be honoured General, the Opportunity to comply with the Obligations for which they were firſt raiſed, and they were theſe which his Majeſty was pleaſed to own, in their Submiſſion to his moſt juſt and lawful Authority, to be the Inſtruments to bring the Bleſſing of Peace and Reconciliation upon the King and People.

Their Anſwer by Addreſs to the General.

The Speech was approved by all that heard it. But Colonel *Knight* deſired they might give ſome written Teſtimony, —— and it was referred to a Committee of Officers, to draw up an Addreſs to his Excellency, in compliance with his Majeſty's Letter and Declaration, to be prepared againſt ſix the next Morning.

Wednesday *May* 2.

Ordinance for making Monk *Captain General of all the Forces in* England, Scotland *and* Ireland.

To reſtore the Dignity of Peerage.

In the Houſe of Lords, Prayers by Mr. *Hodges*. An Ordinance for making *George Monk*, Eſq; Captain General of all the Land Forces of *England*, *Scotland*, and *Ireland*, read a firſt and ſecond Time and committed.

—— Ordered, That the Committee of Privileges do take into their Conſideration the great Violation that hath been lately made upon the Peerage of this Kingdom.

Committee of the Houſe of Commons for a Treaty *to be made with the King, upon* Articles *to be ſworn by his Majeſty before his Return.*

Lord Clarendon's *Hiſtory, Vol.*III *p.*591.

The Committee who were appointed by the Houſe of Commons to prepare an Anſwer to the King's Letter, found it hard to ſatisfy all Men, who were well contented that the King ſhould be invited to return: But ſome thought that the Guilt of the Nation did require leſs Precipitation than was like to be uſed; and that the *Treaty* ought firſt to be made with the King, and Conditions of Security agreed on, before his Majeſty ſhould be reſtor'd. Many of thoſe who had [illegible] ferr'd together before the Meeting of the Parliament, had deſign'd ſome Articles to be prepared according to the Model of thoſe at *Killingworth* in the Time of King *Harry* the Third, to which the King ſhould be ſworn before he came home.

And the Preſbyterians *were for Conditions of the* Covenant.

Then the Preſbyterian Party, of which there were many Members in Parliament, though they were rather troubleſome than powerful, ſeem'd very ſolicitous, that ſomewhat ſhould be concluded in Veneration of the *Covenant*; and at leaſt that ſomewhat ſhould be inſerted in their Anſwer to the Diſcountenance of the Biſhops.

But the Houſe laid aſide all theſe Formalities.

But the warmer Zeal of the Houſe threw away all thoſe Formalities and Affectations. They ſaid they had proceeded too far already in their Vote upon the Receipt of the Letter, to fall back again, and to offend the King with colder Expreſſions of their Duty.

Biſhop Burnet's *Account of theſe Proceedings.*

Biſhop Burnet's Hiſtory, Fol. p. 88.

Mr. Hale, *afterwards Chief Juſtice, moved for a Committee on this Head,*

And was ſeconded in that Motion.

But General Monk *gave his Reaſons againſt it.*

Such Unanimity appeared in their Proceedings, that there was not the leaſt Diſpute among them, but upon one ſingle Point: Yet that was a very important one. *Hale*, afterwards the famous Chief Juſtice, moved that a Committee might be appointed to look into the Propoſitions that had been made, and the Conceſſions that had been offered by the late King during the War, particularly at the Treaty of *Newport*, that from thence they might digeſt ſuch Propoſitions as they ſhould think fit to be ſent over to the King. This was ſeconded, but I do not remember by whom. It was foreſeen, that ſuch a Motion might be ſet on foot: So *Monk* was inſtructed how to anſwer it whenſoever it ſhould be propoſed. He told the Houſe, that there was yet, beyond all Mens Hope, an univerſal quiet all over the Nation; but there were many Incendiaries ſtill on the Watch, trying where they could firſt raiſe the Flame. He ſaid, he had ſuch copious Informations ſent him of theſe Things, that it was not fit they ſhould be generally known: He could not anſwer for the Peace, either of the Nation or of the Army, if any Delay was put to the ſending for the King: What need was there of ſending Propoſitions to him? Might they not as well prepare them and offer them to him, when he ſhould come over? He was to bring neither Army nor Treaſure with him, either to fright them or to corrupt them. So he moved, that they would immediately ſend Commiſſioners to bring over the King. And ſaid, that he muſt lay the Blame of all the Blood or Miſchief that might follow on the Heads of thoſe, who ſhould ſtill inſiſt on any Motion that might delay the preſent Settlement of the Nation. This was eccho'd with ſuch a ſhout over the Houſe, that the Motion was no more inſiſted on.

And the Motion was dropt, with great Applauſe to the contrary.

Tho' not according to the Opinion of that Prelate.

This was indeed the great Service that *Monk* did. It was chiefly owing to the Poſt he was in, and to the Credit he had gained: For as to the Reſtoration itſelf, the Tide run ſo ſtrong, that he only went into it dexterouſly enough to get much Fame, and great Rewards, for that which will have ſtill a great Appearance in Hiſtory. If he had died ſoon after, he might have been more juſtly admir'd, becauſe leſs known, and ſeen only in one advantageous Light. But he lived long enough to make it known how falſe a Judgment Men are apt to make upon outward Appearance. To the King's coming in without Conditions, may be well imputed all the Errors of his Reign.

The Anſwer of the Commons agreed upon.

To gratify the Preſbyterians to little purpoſe.

In the End, after ſome Days Debate, finding an equal Impatience without the Walls, to that within the Houſe, they were contented to gratify the *Preſbyterians* in the Length of the Anſwer, and in uſing ſome Expreſſions which would pleaſe them, and could do the King no Prejudice, and all agreed, that this Anſwer ſhould be return'd to his Majeſty, which is here inſerted in the very Words.

Printed under this Title, a Letter to the King's moſt excellent Majeſty from the Commons of England *aſſembled in Parliament, in Anſwer of his Majeſty's gracious Letter to that Houſe.*

Moſt Royal Sovereign,

Acknowledging the Divine Providence, and his Majeſty's Wiſdom and Goodneſs,

And his Confidence in his Parliament;

And promiſing all Fidelity to him.

We your Majeſty's moſt loyal Subjects, the Commons of *England* aſſembled in Parliament, do with all humbleneſs preſent unto your Majeſty the unfeigned Thankfulneſs of our Hearts, for thoſe gracious Expreſſions of Piety, and Goodneſs, and Love to us, and the Nations under your Dominion, which your Majeſty's Letter of the $\frac{4}{14}$th of *April*, dated from *Breda*, together with the Declaration incloſed in it of the ſame Date, do ſo evidently contain. For which we do in the firſt Place, look up to the great King of Kings, and bleſs his Name, who hath put theſe Thoughts into the Heart of Our King, to make him glorious in the Eyes of his People; as thoſe great Deliverances, which that Divine Majeſty hath afforded unto your Royal Perſon, from many Dangers, and the Support which he hath given to your heroick and princely Mind under various Tryals, make it appear to all the World that you are precious in his Sight. And give us leave to ſay, that as your Majeſty is pleaſed to declare your Confidence in Parliaments, your Eſteem of them, and this your Judgment and Character of them, that they are ſo neceſſary for the Government of the Kingdom, that neither Prince nor People can be in any tolerable Degree happy without them, and therefore ſay, that you will hearken unto their Counſels, be tender of their Privileges, and careful to preſerve, and protect them; ſo we truſt, and will, with all humility, be bold to affirm, that your Majeſty will not be deceived in us, and that we will never depart from the Fidelity which we owe unto your Majeſty, that Zeal which we bear unto your Service, and a conſtant Endeavour to advance your Honour and Greatneſs.

With an Apology for the laſt Parliament under King Charles I.

And we beſeech your Majeſty, we may add this farther for the Vindication of Parliaments, and even of the laſt Parliament, conven'd under your Royal Father of happy Memory, when as your Majeſty well obſerves, through Miſtakes, and Miſun-

And declaring their Detestation of the late King's Murder.

As a Reproach to the Nation and an Offence to all the Protestant Churches.

Yet the Parliament was innocent of it.

And his Majesty's Goodness had inclin'd him to reconciling Thoughts.

And to restore the Nation to their lost Laws, Liberties and Estates.

And to take great Care for repairing the Breaches, without shaking the Foundations.

Miſunderſtandings, many Inconveniences were produced, which were not intended; that thoſe very Inconveniences could not have been brought upon us by thoſe Perſons who had deſign'd them, without violating the Parliament itſelf. For they well knew it was not poſſible to do a Violence to that ſacred Perſon, whilſt the Parliament which had vowed and covenanted for the Defence and Safety of that Perſon, remain'd entire. Surely, Sir, as the Perſons of our Kings have ever been dear unto Parliaments, ſo we cannot think of that horrid Act committed againſt the precious Life of our late Sovereign, but with ſuch a Deteſtation and Abhorrency, as we want Words to expreſs it; and next to wiſhing it had never been, we wiſh it may never be remembred by your Majeſty, to be unto you an Occaſion of Sorrow, as it will never be remember'd by us, but with that Grief and Trouble of Mind which it deſerves: Being the greateſt Reproach that ever was incurr'd by any of the *Engliſh* Nation, an Offence to all the Proteſtant Churches abroad, and a Scandal to the Profeſſion of the Truth of Religion here at home; though both Profeſſion, and true Profeſſors, and the Nation itſelf, as well as the Parliament, were moſt innocent of it; it having been only the Contrivance and Act of ſome few ambitious and bloody Perſons, and ſuch others, as by their Influence were miſled. And as we hope and pray, that God will not impute the Guilt of it, nor of all the evil Conſequences thereof, unto the Land, whoſe divine Juſtice never involves the Guiltleſs with the Guilty, ſo we cannot but give due Praiſe to your Majeſty's Goodneſs, who are pleaſed to entertain ſuch reconciled, and reconciling Thoughts, and with them not only meet, but as it were prevent your Parliament and People, propoſing your ſelf in a great Meaſure; and inviting the Parliament to conſider farther, and adviſe your Majeſty, what may be neceſſary to reſtore the Nation to what it hath loſt, raiſe up again the Banks and Fences of it, and make the Kingdom happy by the Advancement of Religion, the Security of our Laws, Liberties, and Eſtates, and the removing all Jealouſies and Animoſities, which may render our Peace leſs certain and durable. Wherein your Majeſty gives a large Evidence of your great Wiſdom; judging aright, that after ſo high a Diſtemper, and ſuch an univerſal Shaking of the very Foundations, great Care muſt be had to repair the Breaches, and much Circumſpection and Induſtry uſed to provide Things neceſſary for the ſtrengthening of thoſe Repairs, and preventing whatſoever may diſturb or weaken them.

They are preparing ſome Propoſals to that End.

And rely upon his Majeſty's Concurrence with them.

He ſpeaking as a gracious King, and they acting as dutiful, loving and loyal Subjects.

Aſſuring his Majeſty, of not ſparing their Eſtates nor their Lives to ſerve him.

We ſhall immediately apply our ſelves to the preparing of theſe Things; and, in a very ſhort Time, we hope to be able to preſent them to your Majeſty; and for the preſent do, with all humble Thankfulneſs, acknowledge your Grace and Favour in aſſuring us of your Royal Concurrence with us, and ſaying, that we ſhall not expect any Thing from you, but what you will be as ready to give, as we to receive. And we cannot doubt of your Majeſty's effectual Performance, ſince your own princely Judgment hath prompted unto you the Neceſſity of doing ſuch Things; and your Piety and Goodneſs hath carried you to a free Tender of them to your faithful Parliament. You ſpeak as a gracious King, and we will do what beſits dutiful, loving, and loyal Subjects; who are yet more engaged to honour and highly eſteem your Majeſty, for your declining, as you were pleaſed to ſay, all foreign Aſſiſtance, and rather truſting to your People; who we do aſſure your Majeſty, will and do open their Arms and their Hearts to receive you, and will ſpare neither their Eſtates nor their Lives when your Service ſhall require it of them.

They congratulate his Majeſty for continuing in the true Faith.

Againſt the Promiſes and Perſuaſions of ſeducing Papiſts *on the one hand,*

And the hard Uſage of ſome miſguided Proteſtants *on the other hand.*

Concluding with their Prayers, that he may be the Glory of Kings, and the Joy of his People.

And we have yet more Cauſe to enlarge our Praiſe and our Prayers to God for your Majeſty, that you have continued unſhaken in your Faith; that neither the Temptation of Allurements, Perſuaſions, and Promiſes from ſeducing Papiſts on the one Hand, nor the Perſecution, and hard Uſage from ſome ſeduced, and miſguided Profeſſors of the Proteſtant Religion on the other Hand, could at all prevail on your Majeſty, to make you forſake the Rock of *Iſrael*, the God of your Fathers, and the true Proteſtant Religion in which your Majeſty hath been bred; but you have ſtill been as a Rock yourſelf, firm to your Covenant with your and our God, even now expreſſing your Zeal and Affection for the Proteſtant Religion, and your Care and Study for the Propagation thereof. This hath been a Rejoycing of Heart to all the Faithful of the Land, and an Aſſurance to them that God would not forſake you; but after many Tryals, which ſhould but make you more precious, as Gold out of the Fire, would reſtore your Majeſty unto your Patrimony, and People, with more Splendour and Dignity, and make you the Glory of Kings, and the Joy of your Subjects; which is, and ſhall ever be, the Prayer of your Majeſty's moſt loyal Subjects, the Commons of *England* aſſembled in Parliament.

Signed and Subſcribed by the Speaker.

Signed by the Order and in the Name of your MAJESTY's Subjects, the Commons of *England* aſſembled in Parliament.

Weſtminſter May
2, 1660.

HAR. GRIMSTON, *Speaker of the Commons Houſe of Parliament.*

Superſcribed,

To the KING's moſt Excellent MAJESTY.

Ordered to be Printed and Publiſhed.

Ordered by the Commons in Parliament aſſembled, that this Letter be forthwith printed and publiſhed.

W. JESSOP, *Clerk of the Commons Houſe of Parliament.*

May 1660.

A Letter to the King's most Excellent Majesty, from the Commons of England assembled in Parliament, in Answer of his Majesty's Gracious Letter to that House. *London*, Printed by *Edward Husbands* and *Thomas Newcomb*, Printers to the Commons House of Parliament.

The Address of the Officers of the Army to his Excellency the Lord General Monk,

Phillips & Clarges Contin. Hist. fol. p. 727.

To his Excellency the Lord General *Monk*, Captain General of all the Armies and Forces in *England*, *Scotland*, and *Ireland*, and one of the Generals at Sea,

The humble Address of the Officers of your Excellency's Army, in the Name of themselves and their Brethren.

Declaring their Obedience and their Resolutions, to acquiesce in what the Lord shall bring forth from the Consultations of this present Parliament,

Although we cannot doubt of your Excellency's Confidence in our Affections, and our Faithfulness to your Excellency, and that Discipline which by your good and prudent Conduct, hath been exercised over us, whereby we are instructed to an entire Obedience to your Excellency, and that Authority which the Lord shall place over us, which we hope we have manifested in our last Actions under your Excellency, against all Persons whatsoever, in any ways disturbing the Peace and Settlement of the Nations, although some of them have been our Brethren formerly engaged in the same Cause with us. As also in our late Remonstrance and Address to your Excellency, wherein, as it becomes us in Duty, we have solemnly declared to acquiesce in what the Lord shall bring forth from the Consultations of this present *Parliament*.

And their Satisfaction in his Majesty's Letter and Declaration,

Yet in regard your Excellency hath been pleased to communicate to us, a Letter and Declaration from the *King's Majesty*, full of gracious Expressions; we cannot but acknowledge, that the Matter of it gives a great Measure of Quiet to our Minds, and more than ordinary Expectations of the Enjoyments of much Tranquillity and Happiness under his Majesty's Government.

And in the General Indemnity, and Liberty to tender Consciences; and discharge of their Arrears, &c.

And that they will answer the Obligations for which they were first raised, the Preservation of the true Protestant Religion, the Honour of the King, the Privileges of Parliament, the Liberty of the Subject, and the fundamental Laws of the Land.

The free and general Indemnity offered by his Majesty, with a Liberty to tender Consciences, Satisfaction of Arrears, his Readiness to consent to a Confirmation of Sales, and other Grants and Purchases of Estates to all Persons now in Possession of the same, is that of which we cannot doubt of the real Performance, being left by his Majesty to the *Parliament*'s Determination, so we believe it is the most probable Way to bring the Nations to their desired Settlement. And we hope to evince to his Majesty, and all the World, that we, and all those that have been engaged in the *Parliament*'s Cause, are his *Majesty*'s most loyal Subjects, and that your Excellency, and the Armies under your Command, have complyed with the Obligations, for which they were first raised, for the Preservation of the true Protestant Religion, the Honour and Dignity of the *King*, the *Privileges of Parliament*, the *Liberty* and *Prosperity* of the *Subject*, and the *Fundamental Laws* of the *Land*.

THURSDAY *May* 3.

The Fleet declare their Loyalty to the King.

Journal of Gen. Mountague, MS.

The King's Letters and Declaration were read aboard the Fleet, and the whole Fleet unanimously declared their Loyalty unto his Majesty.

The Peers to receive the Sacrament.

Journal of the Lords, MS.

Die Jovis 3 *Maii*. Ordered by the Lords, that *Sunday* come Se'nnight be appointed for the Peers to receive the Sacrament in the *Abbey* Church of *Westminster*, and Dr. *Gauden* is appointed then to preach, and Mr. *Buck* to assist in delivering the Sacrament.

And all Ministers to pray for the King.

Ordered by the Lords, that the King's Majesty be publickly prayed for by all Ministers in their respective Churches.

Care taken for preserving the Estates of the Duke of Buckingham *and his Mother.*

Ordered by the Lords, that there be a Stop and Stay of demolishing or defacing of, or committing Waste in, the Houses and Lands, or any of them whereof the Duke of *Buckingham*, or *Catherine* late Duchess of *Buckingham* his Mother, or either of them was or were seized in Possession or Reversion the first Day of *July* 1651. and that no Timber or Woods be felled or cut down off any the said Lands, or any part thereof, *&c.*

Sir John Greenvill *invited to the House of Commons.*

The House of Commons being informed, that Sir *John Greenvil* was at the Door, he was called in to receive the Thanks of the House, according to the Order of Yesterday, and Mr. *Speaker* said as followeth;

Sir *John Greenvill*,

The Speaker's Speech to him.

Mercurius Publicus, 4to. No. 19.

I need not tell you with what grateful and thankful Hearts the Commons now assembled in Parliament have received his Majesty's gracious Letter, *Res ipsa loquitur*, you yourself have been *auricularis & ocularis Testis de Rei Veritate*. Our Bells and our Bonfires have already begun the Proclamation of his Majesty's Goodness and of our Joys. We have told the People, that our King, the Glory of *England*, is coming home again, and they have resounded it back again in our Ears, that they are ready, and their Hearts are open to receive him: Both Parliament and People have cried aloud in their Prayers to the King of Kings, *Long live* KING CHARLES *the Second*.

With a Present of five hundred Pounds.

I am likewise to tell you, that the House doth not think fit that you should return to our Royal Sovereign, without some Testimony of their Respects to yourself; they have ordered and appointed five hundred Pounds shall be deliver'd unto you, to buy a Jewel, as a Badge of that Honour which is due to a Person whom the King hath honoured to be the Messenger of so gracious a Message; and I am commanded in the Name of the House to return you their very hearty Thanks.

The Lord Clarendon's *Remarks on this great and sudden Change.*

Lord Clarendon's *History, Vol.* III. *p.* 594.

So great and sudden a Change was this, that a Servant of the King's, who for near ten Years together, had been in Prisons, and other Confinements, only for being the King's Servant, and would but three Months before have been put to have undergone a Shameful Death, if he had been known to have ſeen the King. Should be now rewarded for bringing ſuch a Meſſage from him: From this Time there was ſuch an Emulation and Impatience in Lords and Commons and City, and generally over the Kingdom, who ſhould make the moſt lively Expreſſions of their Duty and of their Joy, that a Man could not but wonder where thoſe People dwelt who had done all the Miſchief, and kept the King ſo many Years from enjoying the Comfort and Support of ſuch excellent Subjects.

The City preſent his Majeſty with ten thouſand Pounds.

And one thouſand to the Duke of York, *and a like Sum to the Duke of* Gloceſter.

And ſend a Committee of Aldermen and other Citizens with it.

Philips *or* Clarges *Continuat. of the Hiſt. of* Great-Britain, *Fol. p.* 729.

In a Common-council of the City of *London* were read his Majeſty's Letter and Declaration, and immediately they ordered ten thouſand Pounds to be preſented to his Majeſty, a thouſand Pounds to the Duke of *York*, and a thouſand Pounds to the Duke of *Gloceſter*: And that Alderman *Langham*, Alderman *Reynoldſon*, Alderman *Brown*, Alderman *Thompſon*, Alderman *Frederick*, Alderman *Wale*, Alderman *Adams*, Alderman *Bateman*, Alderman *Robinſon*, Mr. Recorder *Wild*, Sir *Nicholas Criſp*, Mr. *Vincent*, Mr. *Bildolph*, Mr. *Ford*, Mr. *Bloodworth*, Sir *James Bunce*, Mr. *Lewis*, and Mr. *William Bateman*, ſhould from this City attend his Majeſty, with a Preſentment of their moſt dutiful Acknowledgments for his Clemency and Goodneſs towards them.

A Committee of Lords ſent over to the King,

The Houſe of Lords reſolved, that the Earls of *Oxford*, of *Warwick*, and of *Middleſex*, Lord *Brook*, Lord *Berkley*, and Lord Viſcount *Hereford* be ſent to attend his Majeſty.

With a Letter of the Houſe to his Majeſty;

The Letter of the Lords to the King.

With Thanks for his Gracious Letter and Declaration,

And for his Confidence in them.

Moſt gracious Sovereign,

Your loyal Subjects the Peers now aſſembled, do with all Humility and Thankfulneſs return their Acknowledgments to your Majeſty for your gracious Letter and Declaration, and do eſteem it their greateſt Honour, that your Majeſty is pleaſed to expreſs a Confidence of their Counſels and Endeavours for the compoſing of the ſad and unhappy Diſtractions of your Kingdoms: And they own this as their great Advantage, that they may now act in Diſcharge of their own Duty by your Majeſty's Command.

That the Peers had ſuffered with the Crown,

Your Majeſty's great and many Sufferings have long affected their Hearts with deep Reſentments of Trouble and Sorrow, but the ſame Power that uſurped and prophaned your Sceptre, diveſted them of their Rights and Privileges, and kept them under ſuch Preſſures and Difficulties, as they were rendred incapable of ſerving your Majeſty in order to thoſe Ends, to which their Duty and Allegiance did engage them. It hath been their conſtant Deſire that the Nation had continued happy and innocent; but your Majeſty's Piety and Wiſdom hath ſhewed you to what Degree your Clemency is to be extended: And we hope all your Subjects will anſwer your Majeſty's Grace and Favour to the utmoſt Point of Fidelity and Obedience.

And had a more particular Dependance on it,

By the Preſcriptions of Law, and by their own Affection and Duty.

The Peers have a more juſt Ground to own a more particular Dependance and Subſervience to the Throne of Majeſty, not only by the Preſcriptions of Law, but by that Affection and Duty which is fixed in their Hearts upon the Foundations of Loyalty, ———

Weſtminſter this 3d of *May*, 1660.

The Committee of Commons ſent over to attend his Majeſty.

The Commons appointed the Lord *Fairfax*, Lord *Bruce*, Lord *Falkland*, Lord *Caſtleton*, Lord *Herbert* of *Worceſter*, Lord *Mandeville*, Sir *Horatio Townſhend*, Sir *Anthony Aſhley Cowper*, Sir *George Booth*, Sir *John Holland*, Sir *Henry Cholmeley*, and *Denzil Hollis*, Eſq; to attend his Majeſty from his Houſe, and to make the quickeſt Preparation they can for their Journey, to deſire his Majeſty to make a ſpeedy Return to his Parliament, to the Exerciſe of his Kingly Office.

Others ſent over by the General and Army.

Mercur. Publ. No. 19. 4to.

From the General and Army went Dr. *Thomas Clarges*, accompany'd by *John Dodington*, Eſq; Mr. *Monk*, Cornet of the Life-Guard, Dr. *Barrow*, Mr. *Nelſon*, and Captain *Thomas Milward*, to preſent to his ſacred Majeſty an Anſwer to his Majeſty's gracious Letter to his Excellency, wherein was incloſed the Addreſs of the Officers of the Army to the General, expreſſing and declaring themſelves to be his Majeſty's moſt loyal and obedient Subjects.

FRIDAY *May* 4.

No Letters of Summons to the Popiſh Lords.

Journal of the Lords, MS.

Die Veneris, 4 Maii. Prayers by Mr. *Hodges*. Ordered, that Suſpenſion be made of iſſuing our Letters for attending this Houſe to thoſe Lords that are Recuſants, until the further Pleaſure of this Houſe be known.

Mercur. Publ. 4to. No. 19.

The Lords having paſſed a Vote, by which they appointed ſome Lords to attend upon his Majeſty, with their Anſwer to his Majeſty's gracious Letter and Declaration incloſed, ſent their Meſſengers to the Houſe of Commons to acquaint them therewith.

The Citizens that were Members of the Houſe of Commons had leave from the Houſe to go to his Majeſty.

ibid. Mercur. Publ.

The Houſe of Commons Reſolved, that Mr. Recorder of the City of *London*, Alderman *Robinſon*, Alderman *Bloodworth*, Alderman *Vincent*, &c. have Liberty from this Houſe to go to his Majeſty with the Letter which the City ſends to his Majeſty.

A Bill for Continuance of this Parliament.

A Bill for Continuance of this Parliament, was this Day had under Conſideration of the Commons, and read the firſt and ſecond Time, and ordered to be ingroſſed. The Houſe ordered a Declaration to be prepared, that there will be no Proceedings in *Eaſter* Term next coming, until the two laſt Returns of the ſaid Term.

A Let-

Mr. Sharp's *Letter to Mr.* Douglas *upon his going over to attend his Majesty by Order of General* Monk.

Woodrow's History of the Church of Scotland, *Introduction, p.* 21.

A Letter of the reverend Mr. *James Sharp*, Agent for the Kirk of *Scotland*, to the reverend Mr. *Douglas* Minister in *Edinburgh*, dated *May* 4, 1660. acquainting him, that he was preparing to go over to *Breda*, being preſſed thereto by the General. —— That the Preſbyterian Miniſters of the City had reſolved to ſend over next Week ſome Miniſters from the City of *Oxford* and *Cambridge* to congratulate the King; and (ſays he) I am deſired to acquaint the King of their Purpoſe, and diſpoſe for their Reception; and if it be poſſible, that he would write to both Houſes by Way of Prevention, that they would ſecure Religion in reference to ſome Points, &c.

For ſecuring Religion, i. e. *Preſbytery.*

He had ſome Particulars of Secrecy from the General, and a Letter to the King, and another to the prime Miniſter Chancellour Hyde.

Some Particulars of Secrecy the General hath recommended to me, and given Orders to tranſport me in a Fregate. I have got a large Letter to the King, and another to his prime Miniſter. Providence hath ordered it well, that my going carries the Face of ſome Concernment in reference to *England*; but I ſhall have hereby the better Acceſs and Opportunity to ſpeak what the Lord ſhall direct, as to our Matters, and give a true Information of the Carriage of Buſineſs. I think I need not ſtay above ten Days. It will be beſt to addreſs the King by a Letter. Preſbyterians here are few, and all are *Engliſhmen*, and theſe will not endure us to do any thing that may carry a Reſemblance in preſſing Uniformity. For my Part, I ſhall not be acceſſary to any thing prejudicial to the Preſbyterian Government, but to appear for it in any other Way than is within my Sphere is inconvenient, and may do Harm, and not Good.

English *Preſbyterians will not concert with the* Scots.

However he promiſes to do nothing prejudicial to the Preſbyterian Government, tho' he hardly knows how to ſerve it.

Biſhop Burnet's *Remarks on this Miſſion of Mr.* Sharp.

Biſhop Burnet's *Hiſtory of his own Times, Fol. p.* 92.

Very ſevere upon him, and accuſing him of Diſſimulation *and* Treachery.

As ſoon as it was fixed, that the King was to be reſtored, a great many went over to make their Court: Among theſe *Sharp*, who was employ'd by the Revolutioners in *Scotland*, was one; he carried with him a Letter from the Earl of *Glencairn* to *Hyde*, made ſoon after Earl of *Clarendon*, recommending him as the only Perſon capable to manage the Deſign of ſetting up Epiſcopacy in *Scotland*: Upon which he was received into great Confidence. Yet as he had obſerved very carefully the Succeſs of *Monk's* ſolemn Proteſtations againſt the King and for a Common-wealth, it ſeems he was ſo pleaſed with the Original, that he reſolved to copy after it, without letting himſelf be diverted from it by Scruples: For he ſtuck neither at ſolemn Proteſtations, both by Word of Mouth and by Letters, (of which I have ſeen many Proofs) nor at Appeals to God of his Sincerity in acting for the *Preſbyters* both in Prayers and upon other Occaſions, joyning with theſe many dreadful Imprecations on himſelf if he did prevaricate. He was all the while maintained by the *Preſbyterians* as their Agent, and continued to give them a conſtant Account of the Progreſs of his Negociation in their Service, while he was indeed undermining it. This Piece of Craft was ſo viſible, he having repeated his Proteſtations to as many Perſons as then grew jealous of him, that when he threw off the Maſk within a Year after this, it laid a Foundation of ſuch a Character of him, that nothing could ever bring to any tolerable Thoughts of a Man, whoſe Diſſimulation and Treachery was ſo well known, and of which ſo many Proofs were to be ſeen under his own Hand.

The loyal Behaviour of the Fleet upon Admiral Mountague's *communicating the King's Expreſs to him.*

Publick Intelligence by Authority, 4to.

Letters from the Fleet dated from the *Naſeby*, *May* 4. adviſe, That the Lord *Montague* upon the Receipt of the Expreſs on the third of *May*, wherein were incloſed the gracious Meſſage of his ſacred Majeſty to the Houſe of Commons, the gracious Letter to his Excellency, and his Majeſty's Declaration, commanded a great Gun to be ſhot off, the uſual Summons to call his Officers together. Immediately the Commanders came aboard him, and a Council of War was held, at which were preſent the General, Vice-Admiral, Rear-Admiral, Captain *Cuttance*, Captain *Clark*, Captain *Heyward*, Captain *Wager*, Captain *Sparling*, Captain *Mootham*, Captain *Penroſe*, and Captain *Parks*. The General communicated his Majeſty's Letters bearing Date *April* 4, 1660. as alſo the Declaration of his Majeſty, during the Reading of which all the Commanders ſtood up bare. The Lord *Montague* received two other Letters directed to himſelf, the one from his moſt ſacred Majeſty, the other from the moſt illuſtrious Prince the Duke of *York*. It was Reſolved, *Nemine Contradicente*,

Their Reſolution of Loyalty and Duty to his Majeſty.

That the Commanders and Officers of the Fleet do receive the gracious Declaration of his Majeſty, as alſo the Expreſſions of his gracious Purpoſes to them and the whole Fleet (communicated in a Letter to the Generals) with great Joyfulneſs of Heart, and for them return unto his Majeſty their moſt humble Thanks, declaring and profeſſing their exact Loyalty and Duty unto his Majeſty, and deſiring the Generals of the Fleet humbly to preſent the ſame to his Majeſty.

Their great Acclamations and other Expreſſions of Joy.

Reſolved, That the ſaid Letter, Declaration, and Vote ſhall be publickly read to the reſpective Ships Companies of the Fleet now in the *Downs*, to know their Senſe concerning the ſame.

Which being accordingly performed, they did by loud Acclamations and other Expreſſions of Joy, declare their Aſſent to the ſaid Vote, not one Perſon in the whole Fleet manifeſting any Diſſent thereunto, the General fired the firſt Gun himſelf, and cryed, *God bleſs his Majeſty*: Then might you ſee the Fleet in her Pride, with Pendants looſe, Guns roaring, Caps flying, and loud *Vive le Roys* echoed from one Ship's Company to another, which were anſwered with the great Guns from *Deal* and *Sandwich* Caſtles. The General gave two Pipes of Canary to the Commanders and Gentlemen in his Ship.

Some Entries in the Journal of General Mountague.

Minutes in the Journal of Admiral Mountague.

Journal of Edward *Earl of* Sandwich, *MS.*

Sunday April 22. The *Grantham* went with a Convoy to *Rotterdam*, and Mr. *Norwood.*

Wedneſday April 25. The *Cheriton* went Convoy to the *Brill*, and Sir *John Boys.*

Monday April 30. In the Morning the *Newberry* and *Advice* came into the *Downs*; and in the Afternoon they two, as alſo the *Tredagh* and *Newcaſtle* ſailed for the Streights, in Convoy to the *Hanibal*, and divers other Merchant Ships.

Wedneſday May 2. Mr. *Holmes* went over to *Oſtend* in the *Wakefield.*

Thurſday May 3. The King's Letter and Declaration were read aboard the Fleet, and the whole Fleet unanimouſly declared their Loyalty unto his Majeſty.

Friday May 4. Mr. *Grey* went in the *Nonſuch* Fregate bound for *Helveotſluys.*

Sunday May 6. The *Advice* Fregate ſailed out of the *Downs* bound for *Holland*; with Dr. *Clarges*, Sir *William Compton*, and others.

Saturday *May* 5.

Mr. Rhodes *Chaplain. Mr* Buck *to preach on the Day of Thankſgiving.*

Journal of the Houſe of Lords.

In the the Houſe of Lords. Prayers by Mr. *Rhodes.*

Ordered, That the Lords do receive the Sacrament in King *Henry* the Seventh's Chapel.

Ordered, That Mr. *Buck* do preach at the next Day of Thankſgiving in the Room of Mr. *Hodges.*

A Bill for removing all Doubts and Diſputes about the Sitting of this Parliament.

In the Houſe of Commons. An Act for removing and preventing all Queſtions and Diſputes concerning the aſſembling and ſitting of this preſent Parliament, was this Day paſſed and ordered to be carried to the Lords for their Concurrence. The Houſe agreed with the Lords, that the Earl of *Mancheſter* be one of the Commiſſioners of the great Seal.

Sunday *May* 6.

Miniſters according to Order pray for the King.

Mercur. Publ. 4to. No. 19.

The Miniſters of the ſeveral Churches in *London* and *Weſtminſter* prayed for his ſacred Majeſty, ſome by Name and Title.

Mr. Moreland, *afterwards Sir* Samuel, *waits on the King at* Breda, *and makes a Diſcovery of ſeveral important Matters to him.*

Sir William Lower's *Journal, Fol* 1660. *p.* 12.

We think fit to relate here as a Thing moſt remarkable, that on this $_{16}^{6}$th of *May*, Mr. *Moreland* chief Commiſſioner under Mr. *Thurloe*, who was Secretary of State unto *Oliver Cromwell*, his chief and moſt confident Miniſter of his Tyranny, arrived at *Breda*, where he brought divers Letters and Notes of very great Importance, foraſmuch as the King diſcovered there a Part of the intricate Plots of the inter Reign, and likewiſe the Perfidiouſneſs of ſome of thoſe who ow'd him no doubt the greateſt Fidelity in the World. The King receiv'd him perfectly well, made him Knight, and rendred him this publick Teſtimony, that he had received moſt conſiderable Services from him for ſome Years paſt.

The Caſe of Col. Ingoldſby, *who had been one of the King's Judges, and yet had merited his Pardon, which he afterwards obtain'd.*

Lord Clarendon's *Hiſtory, Vol.* III. *p.* 595.

There was one Inſtance that perplexed the King at *Breda*, which was the Caſe of Colonel *Ingoldſby*; who was in the Number of the late King's Judges, and whoſe Name was in the Warrant for his Murther. He, from the Depoſal of *Richard* had declared, that he would ſerve the King, and told Mr. *Mordaunt*, that he would perform all Services he could, without making any Conditions; and would be well content, that his Majeſty, when he came home, ſhould take his Head off, if he thought fit; only he deſired that the King might know the Truth of his Caſe; which was this.

Having abſented himſelf from all the ſeveral Seſſions: And yet forc'd by Cromwell, *guiding his Hand to ſign the Sentence.*

He was a Gentleman of a good Extraction, and near allied to *Cromwell*, who had drawn him into the Army before, or about the Time when he came firſt to Age, where he grew to be a Colonel of Horſe, and to have the Reputation of great Courage againſt the Enemy, and of equal Civility to all Men. It is very true, he was named amongſt thoſe who were appointed to be Judges of the King; and it is as true, that he was never once preſent with them, always abhorring the Action in his Heart, and having no other Paſſion in any Part of the Quarrel, but his perſonal Kindneſs to *Cromwell.* The next Day after the horrid Sentence was pronounced, he had an Occaſion to ſpeak with an Officer, who, he was told, was in the Painted Chamber; where, when he came thither, he ſaw *Cromwell*, and the reſt of thoſe who had ſate upon the King, and were then as he found afterwards, aſſembled to ſign the Warrant for the King's Death. Aſſoon as *Cromwell*'s Eyes were upon him, he run to him, and taking him by the Hand, drew him by Force to the Table; and ſaid, though he had eſcaped him all the while before, he ſhould now Sign that Paper as well as they; which he ſeeing what it was, refuſed with great Paſſion; ſaying, he knew nothing of the Buſineſs; and offered to go away. But *Cromwell*, and others, held him by Violence, and *Cromwell* with a loud Laughter, taking his Hand in his, and putting the Pen between his Fingers, with his own Hand writ *Richard Ingoldſby*, he making all the Reſiſtance he could: And he ſaid if his Name there were compared with what he had ever writ himſelf, it could never be look'd upon as his own Hand.

Though his Majeſty had within himſelf Compaſſion for him, he would never ſend him any Aſſurance of his Pardon; preſuming that if all theſe Allegations were true, there would be a Seaſon when a Diſtinction would be made, without his Majeſty's declaring himſelf between him and thoſe other of that bloody Liſt, which he reſolv'd never to pardon. Nor was *Ingoldſby* at all diſhearten'd with this, but purſued his former Reſolutions, and firſt ſurpriſed the Caſtle of *Windſor* (where there was a great Magazine of Arms and Ammunition) and put out that

Governour whom the Rump had put in; and afterwards took *Lambert* Priſoner, as is before remembred.

ir Arthur Haslerigg, another of the King's Judges applies himſelf to General Monk *for Indemnity,*

Philips or Clarges *Continuat. K. Ch. II. Fol. p.* 741.

Sir *Arthur Haſlerig*, one of thoſe who were eſteemed to be ſo maliciouſly active in Oppoſition to his Majeſty's Government, as to be afterward excepted in the Act of Indemnity from any Conditions of Pardon, had lately come to General *Monk*, when he perceived the Revolution to haſten towards the Reſtauration of the King and his Government, and expoſtulated with him about it, in reference to the Security of his own Condition. The General was unwilling to make him deſperate, becauſe he had at that Time a Regiment of Horſe, and a Regiment of Foot in the Garriſons of *Newcaſtle*, *Tinmouth*, *Barwick*, and *Carliſle*, under his Government; which (if he had oppoſed) could not have been reduced to Obedience without the Effuſion of Blood, which his Excellency much endeavoured to avoid in all the Progreſs of his Actions; and therefore told him, *If he would quietly give up his Command, and retire to his Houſe, he would endeavour to ſecure him in his Life and Eſtate, and doubted not to effect it.* This being made known at a following Conference by the Houſe of Commons, was juſtified with great Modeſty by the Duke of *Albemarle* in the Houſe of Peers, and his Life was thereupon pardoned in the Act; and a ſmall Time after, his Eſtate alſo was, at the Mediation of the Duke, granted to his Heir, a Man averſe to his Father's diſloyal Principles. Sir *Arthur* himſelf a while after his Impriſonment dying of a Fever in the *Tower*.

Who promis'd his Endeavours to ſave his Life and Eſtate, if he would give up his Command and retire to his Houſe.

See Dr. Skinner's *Life of Gen.* Monk, 8vo. *p.* 320.

By which means at the General's Interceſſion he did afterwards eſcape.

And died in the Tower.

Monday *May* 7.

The Arrival of Dr. Thomas Clarges *at* Breda; *Brother in Law and great Confident of General* Monk.

Sir William Lower's *Journal, Fol. p.* 10.

Rather on May 8. *as Sir* Tho. Clarges *or his Writer affirms.*

Philips *or* Clarges *Contin.* Ch. II. *Fol. p.* 728.

Mr. *Clarges*, Brother-in-law to General *Monk*, arrived at *Breda*, and brought to his Majeſty the Proteſtations of Fidelity and Obedience from the Army, and the Confirmation of what they had already heard of the Declaration of the Parliament.

The Addreſs of the Officers of the Army had been at the Motion of General *Monk*, read and approved in the Houſe of Commons. His Excellency then told them, *He intended to prepare a Letter, to be ſent to his Majeſty, and did with their Leave purpoſe, to ſend that Addreſs to him, that his Majeſty might thereby perceive, the Armies were at his Devotion; and deſigning to ſend it by Commiſſary* Clarges, *who was as well a Member of their Houſe, as an Officer of the Army, he requeſted their Permiſſion for him to go.* The Houſe then ordered he ſhould have Leave to go from his Excellency to the King. On the fifth of *May*, *Clarges* began his Journey, and at his parting from the General, he gave him no other Inſtructions but *to give the King all manner of Aſſurance of his Fidelity to him, and his Reſtauration, to improve all Opportunities to his Service*; deſiring him not to move any thing to his Majeſty, either for himſelf, or him, or any other in his Company, that his Majeſty might ſee that both he, and thoſe ſo nearly concerned with him in his Reſtauration, ſought more the publick Good of their Country, than their own private Honour or Profit; which he did faithfully obſerve at that Time and ever after.

Carried ſhort Inſtructions with him.

And a Charge not to move for the General's Intereſt.

But only to preſent a Letter and Addreſs to the King.

The Letter he preſented to his Majeſty, wherein was incloſed the Addreſs.

May it pleaſe your Majeſty,

The Parliament being ſitting at my Receipt of your Majeſty's gracious Letter to me, I thought myſelf obliged in Duty to preſent it to the Houſe of Commons, whoſe Senſe of it, and of that other your Majeſty was pleaſed to ſend to them by Sir *John Greenvill*, I doubt not but your Majeſty will receive an Account by ſome of their own Members. I have alſo communicated your Majeſty's Letter and Declaration to as many of the chief Officers of the Army as were preſent in or about *London*, who reſented your Majeſty's Clemency and Grace to them with very great Duty and Affection, as your Majeſty may perceive in the incloſed Addreſs, which within few Hours after their Convention they deliver'd to me. By all which Circumſtances, I hope I may aſſure your Majeſty, that as the Army hath been very inſtrumental in their Endeavours to further the Settlement, Peace and Proſperity of your Majeſty's Kingdoms and Dominions; ſo nothing will be dearer to them and me, than to be found in our Generations purſuing thoſe good Ends, which may render us ſerviceable and acceptable to our Country, to give unto *Cæſar* the Things that are *Cæſar*'s, and to God the Things which are God's.

May it pleaſe your Majeſty,

May the 5th. *Your Majeſty's moſt humble and*
obedient Servant and Subject,

George Monk.

With another private Letter in his own Hand.

This Letter was dictated by his Excellency in the Preſence of many Officers of the Army, but he writ another ſhort Letter with his own Hand, wherein he acquainted his Majeſty, that *he choſe to ſend Mr.* Clarges *to him, becauſe he was the only Perſon he truſted in the neareſt Concernments and Conſultations for his Reſtauration, as one to whom he deſired his Majeſty to give Credit to what he ſhould ſay on that behalf.*

The Bearer knighted by the King.

After the reading of theſe Letters, and the Addreſs incloſed in the former of them, his Majeſty knighted him, and by many kind Expreſſions demonſtrated his Senſe of his Merit and Service to him, *&c.*

Die

Journal of the Houſe of Lords.

Die Lunæ Maii 7. 1660. Ordered by the Lords that the Sub-Committee for Privileges do conſider how the Money collected for the Poor at the late Faſt ſhall be diſtributed.

A Meſſage ſent to the Commons, that the Lords have Reſolved, that his Majeſty ſhall be proclaimed King of *England*, *Scotland*, *France* and *Ireland.*

Reſolutions for proclaiming the King.

The Commons Reſolved that the King be proclaimed to Morrow, and deſired the Lords Concurrence therein; and a Meſſage from the Lords being brought to acquaint this Houſe that their Lordſhips had likewiſe made an Order for proclaiming of his Majeſty, and agreed on a Committee, which they deſired might meet with a Committee of this Houſe this Afternoon, to conſider of the Manner, Time, and other Circumſtances to be obſerved therein; this Houſe appointed a Committee to meet with a Committee of the Lords accordingly.

Printed in the Publick Intelligence, 4to.

Ordered by the Lords in Parliament aſſembled, that this Declaration be forthwith Printed and Publiſhed.

Declaration of the Lords and Commons.

That for ſuppreſſing of Tumults and Riots; all Miniſters of publick Juſtice that were in Office April 25. 1660. *ſhall continue in their Places, and exerciſe Authority in the King's Name and Style.*

The Lords and Commons aſſembled in Parliament, having received ſeveral Informations, that there have been divers Tumults, Riots, Outrages, and Miſdemeanours committed in ſundry Parts of this Realm by unquiet and diſcontented Spirits, to the Diſturbance of the publick Peace, and fomenting of new Troubles, do hereby order and declare, that all Sheriffs, Juſtices of the Peace, Mayors, Conſtables, and other Miniſters of publick Juſtice that were in Office the 25th Day of *April*, 1660. ſhall be continued in their reſpective Offices, and ſhall exerciſe the ſame in the King's Majeſty's Name and Style, and ſhall uſe their beſt Endeavours to ſuppreſs and prevent all Riots, Tumults, unlawful Aſſemblies, and Miſdemeanours whatſoever againſt the Laws and Peace of this Realm, and all treaſonable and ſeditious Words, Reports, and Rumours againſt his Majeſty's Royal Perſon and Authority, and proceed againſt all Offenders therein according to Law and Juſtice: And all military Officers and Soldiers, and all others, are to be aiding and aſſiſting to them therein.

Jo. Brown, *Clericus Parliamentor.*

Mr. Bowles *Chaplain to the Committee of Commons ſent to the King.*

Dr. Griffith *committed to Priſon for preaching up the King is now releaſed.*

Mr. *Bowles* appointed to be Chaplain to the Members of the Houſe of Commons appointed to attend his Majeſty.

Dr. *Griffith*, who was formerly committed by the Council to *Newgate* for writing of a Book, was diſcharged.

Ordered, That Mr. *Edward Morcock*, Priſoner at *Lambeth* Houſe, be forthwith diſcharged of his Impriſonment, upon his ſubſcribing the uſual Engagement.

Order for Miniſters on the Thankſgiving Day to give Thanks to God for his Majeſty's gracious Letters and Declaration, and to pray for his Majeſty by Name and Title.

Ordered by the Commons, That the Miniſters in and about *London* and *Weſtminſter* do on *Thurſday* next give Thanks to God for his Majeſty's gracious Letters and Declaration, and for the hearty, loyal, and dutiful Conjunction and univerſal Concurrence, to bring in his Majeſty upon the Terms of Juſtice and Honour propounded by his Majeſty. And that the ſeveral Miniſters are hereby required and enjoyned publickly to pray for the King's Majeſty by the Name of *Our Sovereign Lord* Charles *the Second, by the Grace of God, King of* England, Scotland, France, *and* Ireland, *Defender of the Faith.*

Order of the City to make a Preſent of New-Park *to the King, which they had kept only as Stewards for him.*

Mercur Publicus, No. 20.

On the ſame *Monday, May* 7, at a Court in *Guild-Hall*, the Common-council ordered, That the Lord-Mayor ſhould at the Return of his ſacred Majeſty preſent him with *New-Park*, and aſſure him, that during all this Time they had kept it only as Stewards for his Majeſty. And the Statue of his late royal Majeſty, that was formerly taken down, is now ſet up again at the Chapel in *Guild-Hall* Yard: And the States Arms (as they called them) are taken down in all Courts of Juſtice, and other publick Places in this honourable City, and the King's Arms ſet up in their Room. His Excellency having had ſufficient Evidence of the good Affections of the City, hath removed his Guards from St. *Paul*'s, and entruſted them with their own Guards.

Ex MSS penes J. Worthington, Cantabr. Coll. D. P. Socium, 1688.

Two Letters from Amſterdam *to Mr.* Jeſſey *and to Mr.* John Durie, *one dated* May 7, *the other* May 20, 1660.

Amſterdam, May 7, 1660.

A young Scholar a Foreigner had happen'd to foretel the King's Return.

Tho' little Regard was had to him.

Yet he was very poſitive in it.

I cannot but make known unto you, that there is here a young Man aged about twenty one Years, of a very good Family, a Scholar, who hath been in *October* 1658. with the King at *Bruſſels*, and told him, that it was revealed unto him, that the King ſhould come upon his Throne in the eleventh Year of his Exile, a Year and a half after that Time when this young Man was with him, and that his People ſhould call him and joyn their Hands together, that they may have him for their King. I heard of this long ago, but becauſe we all ſlighted it, I ſpoke not with the young Man; but now I have ſpoken with him, he told me, that it was ſo, that he was three Weeks at *Bruſſels* in *October* 1658. and ſpoke to the King twice *per interpretem* one of the King's Chaplains; for the young Man ſpeaks neither *Engliſh* nor *French*, but *Latin*, he told me, that he hath ſuffer'd ſuch Scoffs and Deriſions from his Friends, that it is incredible, and that he had theſe inward Stirrings a Year before he went to *Bruſſels*, yet he could not poſſibly go ſooner, and then he went ſecretly, his Friends not knowing of it. I aſked him whether he had this in a Viſion or Dream, he ſaith no, but by ſuch ſtrong Injections and Inſpirations that he could not be at Reſt. He never kept any Correſpondency with *England*, nor (which is remarkable) his Friends. He told me he did as firmly believe it then, when neither Man nor Devil could

imagine

The King wiſely promis'd a Recompence, when it came to paſs.

imagine it, that if the King ſhould have laid him in Priſon, giving him Water and Bread till it was done, he ſhould moſt willingly have undergone it. He told me, that it was revealed to him a Year and a half ago, that *Cromwell* ſhould die, but he durſt tell it no body. The King told him, that if it ſhould be fulfilled what he foretold him, that he ſhould come to him, and he would recompence it. He is to come to me again, for methinks he ſaith, that this King or his Son ſhall be ſo glorious, that under him the Jews ſhall be converted. Sir, I moſt earneſtly intreat you not to publiſh this as yet, although it be very true, what I write. The Friends of this young Man are of very good Quality, and well known to me, but they will not have that any Man ſpeak of it.

Mr. *Durie*, *Amſterdam*, May 20. 1660.

A Letter for carrying on the common Concernment of the Goſpel.

The Time drawing on for Converſion of the Jews.

Who have been hitherto ill treated by the Chriſtians.

And muſt be now more kindly uſed.

To be overcome by Charity and Love.

The King's Return might encourage theſe Hopes.

Eſpecially when there have been Predictions of the King's being inſtrumental in this great Work of the Converſion of the Jews.

Dear Brother in the Lord, your moſt acceptable of the preſent, I received laſt Week, with an incloſed from our common endeared Friend, Mr. *Sprigge* unto Mr. *Hoyer*, which I preſently delivered, as by this Return of his will appear. As for the Intercourſe of our Chriſtian Converſation, in the common Concernment of Goſpel, I ſhall be glad it may continue amongſt us. For the more I conſider the preſent Condition of the Chriſtian Church in her extreameſt Diviſions and Diſtractions; and on the other ſide, the Condition of the poor Jewiſh Nation in their extream Poverty and Diſtreſs, laying at our Doors and deſiring our Help; the more I find my ſelf bound in Conſcience to ſtir up my ſelf, and others of my Chriſtian Acquaintance, to mind, and ſeriouſly to take to heart this Time of our and their Viſitation. Our Viſitation, leſt we, as unworthy of that noble Olive Tree, wherein by the Goſpel we were ingrafted, be cut off, and caſt into the Fire of God's approaching Judgment if no Fruits worthy of Chriſt, and of his Love towards the poor Remnant of this his long chaſtiſed People be found in us. Their Viſitation, ſeeing the Time is drawing near, that the Lord will reduce the Captivity of his People, and revivify again the Dead, and dry Bones of the Houſe of *Jacob*. For though they themſelves little think on ſuch an undeſerved and unexpected Grace, which God is reſerving for them; yet we that know, and are ſure of it, how provident ought we to be ſo to behave our ſelves towards them, that they might not only hear of us, but alſo ſee in us the unmoveable Conſtancy of our Saviour's Love towards them, even unto this Day. For ſhall once their Hearts be ſo convinced, as to ſay *Hoſanna*, bleſſed is he that cometh in the Name of the Lord. Then indeed they muſt firſt have had ſome lively and moſt ſenſible Experience of ſome Soul-quicking Excellency in thoſe, that came from the Lord; which make them long for any that came in his Name. Hitherto this poor People has been very unkindly dealt with, which encreaſed the Averſion they had from Chriſt more and more. But now if we that know the Mind of the Lord towards them, might have that Grace, as ſo to behave our ſelves in their behalf, that they might perceive in us the long Forbearance, Kindneſs and Love of Chriſt towards them; ſurely their Hearts are not ſo hardned, but this would make them melt; they are not ſo ſtiff-necked but this would at length make them yield and ſubmit. And what a Joy, yea, what a Glory would it be for us! what an acceptable Offering unto our Lord, to have brought down unto him his *Benjamin*, and by the Cords of his Love in us to have drawn up unto him, theſe his long expected and longed for, Brethren? This I thought fit to remember you of, more and more to encourage you in the Service, you have already done unto Chriſt in behalf of this People; and to teſtify unto you the Joy of my Heart, having ſeen in your laſt Letter the Concurrence of our Underſtanding and Mind in this Cauſe; when you ſay, who knoweth, but if we be as conſtant in well doing, and in provoking them to Love and good Works, anſwerable to Repentance, as they are to Stubbornneſs and Rebellion; but that their Evil through God's Bleſſing will be overcome by our Good? Who knoweth indeed what the Lord might yet do, even in our Days? Therefore I beſeech you for the Lord's ſake, to obſerve all Opportunity of provoking amongſt you and continuancy of this great Work. I hope the Re-eſtabliſhment of your King will be no Obſtacle unto it, but much more a pregnant Occaſion for it, as bearing ſome Shadow and Type of that great Reſtitution of the Kingdom in *Iſrael:* And beſides I hinted laſt Week unto Mr. *Jeſſey*, an Hiſtory of a young Student of Divinity in this Town, who in the Year 1657. in *October*, had a Manner of Revelation, whereby he was taught, that in the Year 1660. King *Charles* II. ſhould be reſtored on the Throne of his Father, yea and ſhould be invited to it with great Solemnity; and that his Glory ſhould be greater than ever his Fathers were, and that under his Government great Things ſhould be wrought; and amongſt other Things, that his Family would be inſtrumental towards the Converſion of the Jews. This he related to his Mother and other Friends, but they ſlighted it, and would not permit him to go and acquaint the King of it: Yet in the Year 1658, he took occaſion to go to *Bruſſels*, and there he related this to his Majeſty, and was about a Fortnight by him, and thence came hither again. And now ſeeing the Matter grows very probable, more Account is made of it: Beſides I find yet this Encouragement, that though that Nation of the Jews generally have a great Averſion from Chriſtians, yet ſome there are amongſt them, that ſhew a great Reſpect and Eſtimation unto us, deſiring their Souls might fare as well as they aſſure themſelves our ſhall fare; repute us as their Fathers and Mothers, and proteſt that if in their Land they had ever known ſuch Chriſtians, they would have been more godly and pious in their Converſation.

verſation. Others ſay, when the Meſſias ſhall be come, and ſhall have reconciled our Hearts, ſhall we then be otherways minded, as we ſee theſe Chriſtians? Yea ſome are ſo honeſt of Heart and modeſt, that you muſt even force upon them their neceſſary Food and Raiment, they ſtill preſuming they can paſs with leſs, and are loath to be chargeable to any. Laſt Week we had one well learned Rabbi, that came from *Campen*, where he had been by *Mag. Juſtin Braw*, and *Malls, Drudius*, who found himſelf very much convinced by their Converſation, and the Sermons which he heard of Mr. *Braw*: And preſents himſelf to tranſlate our New Teſtament in *Dutch* into *Hebrew* to make it legible and intelligible unto his Nation. But becauſe this muſt be kept cloſe, and muſt be wrought out ſecretly in our Houſes, under the Inſpection of ſome of our Chriſtians we are about to procure a Stock for that Work, to relieve this Man out of his Poverty and to allow him an honeſt *Salarium*, all the while he ſhall be at work: And what may further be requiſite for the printing of his Tranſlation, or the cauſing it to be written out oftentimes, even from *Jews*, as ſhall then be found moſt fit. And if you can procure there ſomething towards this Work, we ſhall ſee it well beſtowed, and endeavour by it to provoke others alſo, *&c.*

TUESDAY *May* 8.
A Paſs granted to the London *Miniſters going to attend the King.*

In the Houſe of Peers. Prayers by Mr. *Hodges*. Moved, that a Paſs be granted to divers Miniſters in the City of *London*, to go and attend the King, which was granted to Dr. *Reynolds*, Dr. *Spurſtow*, Mr. *Calamy*, Mr. *Hall*, Mr. *Manton*, Mr. *Caſe*; and they were acquainted that this Houſe takes in good Part their Reſpects in communicating the Addreſs they are to make to his Majeſty.

Inſtructions given to the Lords in order to their waiting on his Majeſty.

Ordered, That the Lords that are to go to his Majeſty be impowered with Inſtructions to deſire that his Majeſty will pleaſe to haſten his Coming into *England*.

The Inſtructions are as followeth:

To make what ſpeed they could.

Philips *or* Clarges Ch. II. *p.* 731.

You are to begin your Journey towards his Majeſty on *Friday* next, and make a ſpeedy Repair to ſuch Place where his Majeſty ſhall be, and humbly to preſent the Letters wherewith you are reſpectively entruſted by both Houſes of Parliament.

To acquaint his Majeſty with his having been proclaimed here with univerſal Joy.

You are to acquaint his Majeſty with what great Joy and Acclamation he was proclaimed in and about the Cities of *London* and *Weſtminſter*, upon the eighth Day of *May* inſtant, and preſent the Proclamation itſelf to his Majeſty, and to acquaint him with the Orders of both Houſes, to have the ſame proclaimed throughout the Kingdoms of *England* and *Ireland*, and the Dominion of *Wales*, and the Town of *Berwick* upon *Tweed*.

That the Miniſters have been enjoin'd to pray for his Majeſty and Royal Family.

And that both Houſes have ordered, That all and every the Miniſters throughout the Kingdoms of *England* and *Ireland* be enjoyned in their publick Prayers to pray for his moſt excellent Majeſty, and for the moſt illuſtrious Prince *James* Duke of *York*, and the reſt of the royal Progeny. And alſo have ordered, That the aſſumed Arms of the late pretended Commonwealth, where-ever they are ſtanding be taken down, and that his Majeſty's Arms be ſet up inſtead thereof.

That it is the earneſt Deſire of both Houſes for his Majeſty to make a ſpeedy Return.

You are to acquaint his Majeſty with the earneſt Deſire of both Houſes, that his Majeſty will be pleaſed to make a ſpeedy Return to his Parliament, and to the Exerciſe of his Kingly Office: And that in Order thereunto both Houſes have given Direction to General *Montague*, one of the Generals at Sea, and other Officers of the Fleet, to obſerve ſuch Commands as his Majeſty ſhall pleaſe to give him or them for Diſpoſal of the Fleet, in order to his Majeſty's Return: And you are to communicate to his Majeſty the Reſolution of both Houſes relating to this Inſtruction.

JOHN BROWN, *Cler. Parl.*

Additional Inſtruction to the Members of the Houſe of Commons.

The Houſe of Commons added one more Inſtruction to the Commiſſioners, which was,

For the better Reception of his Majeſty.

To beſeech his Majeſty, that the Parliament may know where he purpoſeth to take Shipping, and to land at his coming over, that Preparation may be made for his Reception; and which of his Majeſty's Houſes he intendeth to make Uſe of at his firſt coming to *London*: And whether he will come all the Way by Land after he comes on Shoar; or whether he will pleaſe to come by Water from *Graveſend* to *London*? And that his Majeſty will declare in what manner he is pleaſed to be received.

Conferences of Lords and Commons to prepare for his Majeſty's Coming.

By a ſolemn Proclamation.

In Weſtminſter *and* London.

The Lords and the Commons now conferr'd together, how they might with more Luſtre perform thoſe Reſpects that might be preparatory to his Majeſty's Return. They remembred, that upon the Murther of the late King, there was a Declaration that no Man upon Peril of his Life, and Forfeiture of his Eſtate, ſhould preſume to proclaim his Succeſſor; which ſo terrify'd the People, that they ſcarce dared ſo much as to pray for him. Wherefore though this Parliament had now by all the Ways they could think of, publiſhed their Return to their Obedience, yet they thought it neceſſary for the better Information and Conviction of the People; to make ſome ſolemn Proclamation of his Majeſty's undoubted Right to the Crown, and to oblige all Men to pay that Reverence and Duty to him, which they ought to do by the Laws of God and of the Land. Whereupon they gave Order to prepare ſuch a Proclamation; which being done, the Lords and Commons, the General having concerted all

With great Acclamations and all poſſible Tokens of Joy.

Mr. Biſh *dictated, and Mr.* Ryley *King at Arms repeated the Words of the Proclamation.*

Things with the City, met in *Weſtminſter-Hall* upon the Eighth of *May*, within ſeven Days after the Receipt of the King's Letter, and walked into the *Palace-Yard*, where they all ſtood bare, whilſt the Heralds proclaimed the King. Then they went to *White-Hall*, and did the ſame, and afterwards at *Temple-Bar*; where the Lord-Mayor, and Alderman, and all the Companies of the City received them, when the like Proclamation was made in like manner there; and then in the uſual Places of the City; which done, the Remainder of the Day, and the Night, was ſpent in thoſe Acclamations, Feſtivals, Bells, and Bonfires, as are the natural Attendants upon ſuch Solemnities. And then nothing was thought of, but to make ſuch Preparations as ſhould be neceſſary for his Majeſty's Invitation and Reception. The Proclamation was made in theſe Words:

The Form of the Proclamation.

Although it can no Way be doubted, but that his Majeſty's Right and Title to his Crown and Kingdoms, is, and was every Way compleated by the Death of his moſt Royal Father of glorious Memory, without the Ceremony or Solemnity of a Proclamation; yet ſince Proclamations in ſuch Caſes have been always uſed, to the End that all good Subjects might, upon this Occaſion, teſtify their Duty and Reſpect, and ſince the armed Violence, and other the Calamities of many Years laſt paſt, have hitherto deprived us of any ſuch Opportunity, whereby we might expreſs our Loyalty and Allegiance to his Majeſty, We therefore, the Lords and Commons now aſſembled in Parliament, together with the Lord-Mayor, Aldermen, and Commons of the City of *London*, and other Freemen of this Kingdom now preſent, do, according to our Duty and Allegiance, heartily, joyfully, and unanimouſly acknowledge and proclaim, that immediately upon the Deceaſe of our late Sovereign Lord King *Charles*, the imperial Crown of the Realm of *England*, and of all the Kingdoms, Dominions, and Rights belonging to the ſame, did, by inherent Birth-right, and lawful undoubted Succeſſion, deſcend and come to his moſt excellent Majeſty *Charles* the ſecond, as being lineally, juſtly, and lawfully next Heir of the Blood Royal of this Realm; and that by the Goodneſs and Providence of Almighty God, he is of *England*, *Scotland*, *France*, and *Ireland*, the moſt potent, mighty, and undoubted King; and thereunto we moſt humbly and faithfully do ſubmit, and oblige ourſelves, our Heirs, and Poſterity for ever.

Dated *May* 8, 1660.

Arms of the Commonwealth exchang'd for thoſe of the King.

Publick Intelligence by Order, 4to. No. 20.

Reſolved by the Commons, That the Arms of the Commonwealth that were placed over the Speaker's Chair in this Houſe be taken down, and the *King's Arms* be ſet up in the Place.

All Proceedings to be in the King's Name.

Reſolved, That all Proceedings be in the King's Majeſty's Name, and that the preſent Great Seal in *England* and *Ireland* be made Uſe of till further Order, that there may be no Hindrance or Stop in the carrying on of Juſtice.

The neceſſary Bills in a way of Diſpatch.

The Commons aſſembled in Parliament declare that theſe Acts following, that is to ſay, An Act for procuring the Proteſtant Religion, and Encouragement and Settling of a learned and pious Miniſtry, and of both the Univerſities in order thereunto, with a due Care of tender Conſciences. One other general Act for Oblivion, Indemnity, and free Pardon. An Act for Confirmation of judicial Proceedings in the ordinary Courts of Juſtice. An Act touching the Confirmation of Grants and Sales. And an Act for ſecuring unto the Army and Navy their Arrears are already under Conſideration; and that a good Progreſs is made in them, and Directions given for the ſpeedy perfecting of them.

To prepare for his Majeſty's Return and Reception.

A Committee was appointed to conſider of the Manner of his Majeſty's Return, and to prepare all Things neceſſary for his Reception.

Mr. Douglas *to Mr.* Sharp.

Woodrow's Introduction to the Hiſtory of the Church of Scotland, *Vol.* I. *p.* 21.

A Letter of the reverend Mr. Robert Douglas, *a Miniſter of* Edinburgh, *to Mr.* James Sharp *Agent for the Kirk, going over to attend his Majeſty in* Holland, *dated* May 8. 1660.

Neglect of the Covenant will provoke the Lord to wrath.

His great Errand to the King muſt be for the Kirk.

The King need not declare Liberty of Conſcience in Scotland.

——— I perceive by all that you write, that no Reſpect will be had to the Covenant in this great Tranſaction, which if neglected altogether, it fears me, that the Lord will be highly provoked to Wrath. ——— Your great Errand will be for this Kirk. I am confident the King will not wrong our Liberties, whereunto he himſelf is engaged. He needs not declare any Liberty to tender Conſciences here, becauſe the generality of the People, and whole Miniſtry have embraced the eſtabliſhed Religion by Law with his Majeſty's Conſent.

The Scots Miniſters put the King in mind of the Covenant.

And ſettling God's Houſe according to God's Word.

Appendix to Introduction, p. 56.

A Letter of the ſame Date *May* 8. from ſeveral of the Miniſters of the Goſpel at *Edinburgh* to the King, ——— Humbly putting him in mind of his Covenant, and expecting Protection in their Eſtabliſhment, and that he will ſettle God's Houſe in all his Dominions according to God's Word.

Ibid. p. 57.

Inſtructions ſent in the Name of the Miniſtry of the Kirk of *Scotland* to Mr. *James Sharp* upon his going over to the King in favour of the *Kirk*. With *ſome few Particulars which Mr.* Sharp *is deſired to propound to the King's Majeſty by Conference at fit Opportunities.*

They preſs the Scots Lords, that the King at his Return to England, *may not uſe the* Service-Book *in his Family as he has done abroad.*

A Letter of the *Scots* Miniſters to the Earls of *Crawford* and *Lauderdale* in *London* preparing to go over to the King. ——— Wherein they add, there is another Particular we are neceſſitate to trouble your Lordſhips about, concerning the Worſhip of God in the King's Family, when it ſhall pleaſe the Lord to bring him to *England*. We are ſenſible how he hath been neceſſitate to make uſe of the Service Book abroad, which if it ſhould be ſet up at his Return, your Lordſhips know what may be the Conſequences. ———

Lord Hertford *reſtored to his Chancellorſhip of* Oxford, *on the Reſignation of* Richard Cromwell.

And the Earl of Mancheſter *reſtored Chancellour of* Cambridge, *upon diſcharge of* Oliver St. John.

Wood's *Faſti Oxon.* II. *Col* 304.

Richard Cromwell, lately Lord Protector, upon a patient Foreſight of the King's Reſtauration, reſigned his Office of Chancellour of the Univerſity of *Oxford*, by a Letter ſent to the Univerſity, dated at *Hurſley* in *Hampſhire*, *May* 8. 1660. read in Convocation the 16th, whereupon the Right Honourable *William* Lord Marquis of *Hertford* was reſtored to his Place of Chancellour by the Houſe of Lords on the 26th following; and on the 6th of *June* was confirmed by the Convocation.

About the ſame Time, *Oliver St. John*, in the late Times Lord Chief Juſtice of the Common Pleas, was diſcharged from being Chancellour of the Univerſity of *Cambridge*, and that honourable Office was reſtored to *Edward Mountague* Earl of *Mancheſter*.

The Letter of *Richard Cromwell* was thus directed:

Regiſter Univ. Oxon.

Richard Cromwell's *Letter to the Univerſity of* Oxford.

For the Vice-Chancellor and Convocation of the Univerſity of Oxford.

Gentlemen,

I do and always ſhall retain a hearty Senſe of my former Obligations to you in your free Election of me to the Office of your Chancellour; and 'tis no ſmall Trouble to my Thoughts, when I conſider how little ſerviceable I have been to you in that Relation. But ſince the All-wiſe Providence of God (which I deſire always to adore and bow down unto) hath been pleaſed ſo to change my Condition, that I am not in a Capacity to anſwer the Ends of that Office, I thought I ſhould not be faithful to you, if I did not reſign it up into your Hands, that you might have Opportunity to chuſe ſome other Perſon, who in the preſent State of Things may be more fit and able to ſerve you. I do hereupon moſt freely give up and reſign all my Right and Intereſt in that Office, but ſhall always retain my Affection and Eſteem for you, with my Prayers for your continual Proſperity, that amidſt the many Examples of the Inſtability and Revolutions of human Affairs, you may ſtill abide flouriſhing and fruitful.

Gentlemen,

Hurſley, May 8. *Your affectionate Friend and Servant*,
1660. R. CROMWELL.

Soon after the Abdication of his Protectorſhip, he wrote a very civil Letter *to the Vice-Chancellour and Convocation of the Univerſity of* Oxford. *Theſe.*

Gentlemen,

The ſignal Changes of the Hand of God towards me, have not ſequeſtred my Thoughts from the Diſcharge of that Office, wherein I ſtand engaged unto you. And whereas the Revolution of Time requireth, that either your preſent Vice-Chancellour be reinſtated in his Office, or another choſen to ſucceed him; conſidering what abundant Teſtimony your preſent Vice-Chancellour Dr. *Conant* hath given of his entire Qualification for ſo great a Truſt, I do hereby nominate and recommend him to you, to bear the ſame Office for this next Year alſo, promiſing to myſelf the chearful Concurrence of your unanimous Votes in the reiterated conferring of this Dignity upon a Perſon, who by his Labours and exemplary Converſation amongſt you, is a great Ornament to your Univerſity.

Gentlemen, Your ready Complyance to this Propoſal will demonſtrate the Continuance of your Reſpects towards me, whoſe high Eſteem of Learning and Learned Men you might have more fully experimented, had not the moſt wiſe Diſpoſition of the Almighty hindred the more real and fruitful Manifeſtations of the ſame unto you. And I aſſure you, that I am ſo affected to the flouriſhing of your Eſtate, that as I accepted of the Honour of your Chancellourſhip with earneſt Deſires to become inſtrumental towards your Proſperity, ſo I ſhall readily diveſt myſelf of that Honour, when by ſo doing I may at leaſt occaſionally contribute any thing to the attaining of that great End. I reſt

Gentlemen,

Hurſley, Oct. 6. *Your affectionate Friend and Chancellour*,
1659. R. CROMWELL.

Mr. Philips *is commended by this Writer for taking great Care to pay the Fifths to the ſequeſtred Miniſter his Wife and Children; and wherever Providence diſpos'd of them, he would find them out. A Juſtice deny'd in many other Places, as at* Kiſlingburg *in the ſame Dioceſe, Mr.* Holloway, *the ejected Miniſter with ten Children, could get nothing of the Intruder, who diſobey'd all* Orders *that had been procur'd for the Payment of the Fifths to the Predeceſſor*, ibid. *Part* I. *p.* 103.

Walker's *Sufferings of the Clergy, Fol. Part* II. *p.* 61.

Upon this clear Proſpect of the King's Return, ſome few of the Intruders into Eccleſiaſtical Livings thought it beſt to retire and give Place to the right Owners. Particularly in the Dioceſe of *Peterborough*, Mr. *Thomas Philips* poſſeſs'd of the Rectory of *Glaſton Com. Rutl.* after the Ejectment of Mr. *William Halls*, A. M. Prebendary of *Peterborough*, upon the King's being proclaimed, before his Return, ſent to Mr. *Halls*, and invited him to come and take Poſſeſſion of his Living. I the rather mention this, for the great Rarity of it, and ſhould gladly have told the Story, if Mr. *Philips* had in reality been (what the Abridgment would make him) an ejected Miniſter, but from this Account it is plain, he was not ſo, and what is more, he alſo died in the actual Service of a conſiderable Cure at *Elton*.

Repeated Orders *to pray for the King.*

Mercur. Publ. 4to.

Reſolved by the Lords and Commons in Parliament aſſembled, that all and every the Miniſters throughout the Kingdom do, and are hereby enjoyned and required in their publick Prayers, to pray for the King's moſt excellent Majeſty, by the Name of our Sovereign Lord CHARLES, by the Grace of God of *England*, *Scotland*, *France* and *Ireland*, King, Defender of the Faith, and for the moſt illuſtrious Prince *James* Duke of *York*, and the reſt of the Royal Progeny.

Reſolved

May 1660.

And to return Thanks to God for the Steps leading to his Return.

Reſolved by the Lords and Commons in Parliament aſſembled, that the Miniſters appointed to preach before the Houſes upon the publick Thankſgiving, and all others, be enjoined to return Thanks to Almighty God for his Majeſty's ſeveral gracious Letters to both Houſes of Parliament, and to the Commanders in chief of the Forces both by Sea and Land, and to the Lord Mayor and Common Council of the City of *London*, together with the Declaration incloſed, and the juſt and honourable Conceſſions therein contained. And that the Miniſters on *Thurſday* Fortnight be enjoyned to read his Majeſty's Letters and Declaration to both Houſes in the ſeveral Churches and Chapels at the ſame Time. And to give Thanks for the juſt and honourable Conceſſions therein contained, and for the hearty, loyal and dutiful Conjunction of the Lords and Commons now aſſembled in Parliament, and the univerſal Concurrence of all the Commanders and Forces both by Land and Sea to receive his Majeſty into his Dominions and Government according to their bounden Duty and the Laws of the Land.

Ordered by the Lords and Commons, that General *Mountague* do obſerve the Commands of the King's Majeſty for the Diſpoſal of the Fleet in order to his Majeſty's Return.

A printed Order of Lords and Commons for taking down and utterly removing the Commonwealths Arms, and ſetting up the King's Arms in every Place thereof, dated *May* 9. 1660.

Mr. *John Stephens* reported to the Houſe of Commons a Bill for eſtabliſhing Miniſters ſettled in Eccleſiaſtical Livings, which was read the firſt Time.

Puniſhment of treaſonable Words againſt the King.

Publick Intell. by Order, 4to. No. 20.

His Excellency being informed that Serjeant *Biggs* of Captain *Everard*'s Company in Colonel *Read*'s Regiment did utter and expreſs treaſonable Words againſt his Majeſty, cauſed him to be apprehended and committed to the Marſhal General, till Order be taken for his further Tryal. And ſome Perſons lately apprehended in *Fleetſtreet* for ſpeaking treaſonable Words againſt his Majeſty, are upon Examination committed to *Newgate*.

The Lord Stafford *ſent over by the Body of the* Engliſh *Papiſts to* Breda.

To ſollicite the King to take off the Penal Laws againſt the Papiſts.

Upon the Offer of 100,000 *l.*

Which was ſoon attempted, but oppoſed by Lord Chancellour Hyde

The King good and gracious to all Diſſenters; eſpecially to thoſe of the Romiſh Church.

Who abus'd his Indulgence by taking too much Liberty.

Printed Tryal of Lord Stafford, *p.* 200.

Among other Party Delegates ſent over to addreſs the King, the Papiſts employ'd a noble Lord to be their Sollicitor to the King at *Breda*, the Lord Viſcount *Stafford*, who long after made this Declaration before the Houſe of Peers after his Condemnation for the Popiſh Plot, "That there had been at divers " Times Endeavours uſed, and Overtures made to obtain an Abrogation, or " at leaſt a Mitigation of Severities againſt Catholicks; but this to be procured " no otherwiſe than by legal and parliamentary Means: That he himſelf went " to *Breda*, whilſt the King was there, and propounded one hundred thou- " ſand Pounds in Behalf of the Catholicks, to take off the Penal Laws. That " after the King came in there was a Bill brought into the Houſe in Favour of " Catholicks, but it was oppoſed by my Lord Chancellour *Hyde*.

" Since his Majeſty's happy Reſtauration, I do conceive, and I think I may " ſafely ſay it, (for you all know he was gracious and good to all Diſſenters, " particularly to them of the Romiſh Church) they had Connivance and Indul- " gence in their private Houſes; and I declare to your Lordſhips, I did then " ſay to ſome that were too open in their Worſhip, that they did play foul in " taking more Liberty upon them than was fitting for them to do, and *that* " brought the Misfortune upon me which I ſhall not name.

Thursday *May* 10.

Thankſgiving-Day.

In the Service of the Common Prayer.

Both Houſes of Parliament went this Day (according to former Order) to return Thanks unto the Lord, who had ſo ſtrangely delivered the Nation from that Oppreſſion it lately groaned under. The Lords met at *Weſtminſter Abbey*, where after Divine Service was performed by Mr. *Marſton* in his Formalities according to the Common-Prayer Book, Mr. *Buck* carried on the Work of the Day. The Commons met at St. *Margaret*'s, where Mr. *Price* (his Excellency the Lord General *Monk*'s Chaplain) preached before them. Both of them according to the late Reſolves of Parliament, prayed for the King's moſt excellent Majeſty by Name and Title.

The printed Sermon of Mr. Buck *before the Lords.*

Printed at London *for* John Playford, 1660. 4to.

St. Paul's Thankſgiving: Set forth in a Sermon preached before the Right Honourable Houſe of Peers, in the *Abbey* Church at *Weſtminſter*, on *Thurſday May* 10, being the Day of ſolemn Thankſgiving to Almighty God for his late Bleſſings upon this Kingdom. By *James Buck*, B. D. Vicar of *Stradbrook* in *Suffolk*, and Domeſtick Chaplain to the right honourable *Theophilus* Earl of *Lincoln*.

Order of the Lords for Thanks and Deſire of Printing, *Die Veneris*, 11 *Maii*, 1660.

Text. Rom. vii. 25. *I thank God through Jeſus Chriſt our Lord.*

Epiſt. Ded. To the right honourable the Lords aſſembled in Parliament.

My Lords,

The Peers had ſuffered more than the Commons.

——— Though in this Juncture of the greateſt Benefits, the whole Kingdom is bound more than any Nation to be thankful; yet in the common Bleſſings the Peers are eſpecially obliged to Gratitude, by Reaſon that others ſuffer'd with you only in their Eſtates, your Lordſhips alone ſuffer'd in your Honours. The Forces that, ſo far as in them was, aboliſh'd Kingſhip, put Peerage down as uſeleſs, *&c.*

And ſhould now the more rejoice, and remember their Regard to the Poor, and their Reſpect to the Levite.

My Lords, conſidering how eaſy it was with God to lay the higheſt Honours low, even by and under contemptible Creatures, now that his Favour ſhines again upon you, let Ingenuity perſuade your Lordſhips to walk officiouſly with our dear Lord, and ſacrifice Thank-Offerings beſeeming Chriſtian Grace and

English Grandeur: In which kind Almighty God throughout his Law calls for *Regard of the Poor*, and *Reſpect to the Levite.*

The Poor to be reliev'd without Begging.

On Behalf of the *Poor*, I beſeech you give me Leave to remind your Lordſhips, what Floodgates of Sin it will ſtop, and what a Door it will open for amending the Manners of the moſt Neceſſitous, and the training up their Infantry to Induſtry and Virtue; to anticipate all Begging by fit Relief, and ſetting all able Hands to ſome Taſk towards their living. There be indeed excellent Laws already to this Purpoſe; but nevertheleſs I am an humble Suppliant to your Lordſhips, that a Courſe may ſpeedily be taken for a Poſſibility to effectuate thoſe Laws by Work-houſes and ſufficient Stocks in theſe populous and wealthy Cities, from which the Pattern will ſoon iſſue forth in all the Land.

By ſetting up Work-houſes with ſufficient Stocks.

The Church and Clergy to be re-ſettled with the King.

As for due Countenance to the *Levite*, I held it neither opportune nor needful to ſollicite your Lordſhips in my Preaching, becauſe the Propenſity and Inclination of your noble Souls is tranſparent, that his Majeſty ſhall be no ſooner repoſed in his Regalities, and the Kingdom re-ſettled in its Laws and Liberties, but your Honours will ſhew yourſelves munificent Patrons and Providers for the Church, and the reverend Fathers and very learned Miniſters thereof, that be Super-vivours to the manifold Sufferings and Injuries which have been illegally inflicted on them theſe twenty Years by paſt. Undoubtedly the Eſtimate of a Clergy cannot be upheld without Endowments, Benefits, and Salaries. —— How can your Lordſhips wiſh a learned, pious, and painful Miniſtry in every Corner of the Realm, unleſs a Competency be before prepared for their Maintenance and Encouragement? Wherefore when once your Lordſhips ſhall have re-eſtabliſhed the Fundamentals of the State, you will credit your Memories in all Poſterity, to accommodate the Church with Neceſſaries for Decency of Degree in Church-men; and continue a bountiful Conveniency for the Paſtor of every Pariſh, by uniting ſmall adjacent Livings, and like Expedients, which ſo wiſe a Council will not fail quickly to find out, when they intend it as a ſerious Piece of their Buſineſs. For which Proviſions for the Poor in honeſt Labour, and for Eccleſiaſticks in godly Works, your Honours ſhall inherit the Benediction of the Church, and the Bleſſings of the Poor.——

And a competent Maintenance to be provided, for the Miniſter of every Pariſh.

By uniting ſmall Livings, and by ſome other Expedients,

Mr. Price's *Sermon before the Commons.*

Printed at London, 1660. 4to.

A Sermon Preached before the Houſe of Commons at St. *Margaret*'s in *Weſtminſter*, on the Day of Thankſgiving, *May* 10, 1660. on 1 *Sam.* ii. 9. *He will keep the Feet of his Saints, and the wicked ſhall be ſilent in darkneſs: For by ſtrength ſhall no man prevail.* By *John Price*, M. A. Chaplain to the Lord General MONK.

Mr. Moſſom's *Thankſgiving Sermon,*

ENGLAND'S Gratulation for the King and his Subjects happy Union. A Sermon preached on the tenth Day of *May*, 1660. being the Day of publick Thankſgiving in *London*. Alſo an Apology on Behalf of the ſequeſtred Clergy. Both preſented to our Dread Sovereign King *Charles* the Second, on the 29th of *May*, 1660. By the Author *Robert Moſſom.*

Mr. Baxter's *Thankſgiving Sermon at* Paul's, *before the Lord Mayor*, &c.

Printed at London *for* Francis Tyton, 1660. 4to.

Right Rejoycing: Or the Nature and Order of rational and warrantable Joy, diſcovered in a Sermon preached at St. *Paul*'s before the Lord-Mayor and Aldermen, and the ſeveral Companies of the City of *London*, on *May* the 10th, 1660. appointed by both Houſes of Parliament to be a Day of ſolemn Thankſgiving for God's raiſing up and ſucceeding his Excellency and other Inſtruments in order to his Majeſty's Reſtauration and the Settlement of theſe Nations. By *Richard Baxter.*

Epiſt. Ded. To *Thomas Alleyne*, Lord-Mayor, and the Court of Alderman. ——Text. St. *Luke* x. 20. *Notwithſtanding in this rejoice not*, &c.

The Scope of the Sermon is to ſhew that ſpiritual and heavenly Bleſſings are the proper Objects of Joy. ——In his Application to the Day, he ſays, *P.* 43. It is a Mercy to be thankful for, that thus the Church is notably fortified againſt ever relapſing into Hereſie or Schiſm for the Time to come. —— *P.* 44. I muſt profeſs that my Hopes of ſaving of many that are dear to me, by the Furtherance of this Providence, is Matter of ſo much Thankfulneſs to me, that were I ſure to ſuffer with them, I would yet give Thanks. —— *P.* 46. While profane Oppoſers of Religion did boaſt and vapour, and ſwear and curſe, and drink Healths for his Majeſty's Reſtitution, it is *thoſe whom they reproached*, that have *ſilently* and *effectually* accompliſhed it, and that with *Speed* as ſoon as they had *Power.* —— It is ſome Matter of Thankfulneſs to me, that whereas to our perpetual Shame we could not in ſo many Years compoſe the Diſagreements in Church Affairs among us, we are not altogether without Hope, that Agreement may be now more effectually procured, *&c.*

Mr. Baxter's *own Account of this Sermon.*

The Life of Mr. Baxter, *written by himſelf, Fol. Lib.* I. *Part* II. *p.* 218.

The City of *London* was to keep a Day of ſolemn Thankſgiving for General *Monk*'s Succeſs; and the Lord-Mayor and Aldermen deſired me to preach before them, at St. *Paul*'s Church: Wherein I ſo endeavoured to ſhew the Value of that Mercy, as to ſhew alſo how Sin and Mens Abuſe might turn it into Matter of Calamity, and what ſhould be the right Bounds and Qualifications of that Joy. The Moderate were pleaſed with it; the Fanaticks were offended with me for keeping ſuch a Thankſgiving; the dioceſan Party thought I did ſuppreſs their Joy. The Words may be ſeen in the Sermon ordered to be printed.

How few were pleas'd with it.

His profeſſing an Agreement with Biſhop Uſher *coſt him much trouble.*

But the other Words about my Agreement with Biſhop *Uſher*, in the Sermon before the Parliament, put me to moſt Trouble: For preſently many moderate epiſcopal Divines came to me to know what thoſe Terms of our Agreement were: And thinking verily that others of their Party had been as moderate as themſelves, *A Meeting at Dr.* Bernard's *Lodgings in* Grays-Inn.

themſelves, they entred upon Debates for our general Concord; and we agreed as eaſily among ourſelves in private, as if almoſt all our Differences were at an End. Among others I had Speech about it with Dr. *Gauden*, who promiſed to bring Dr. *Morley*, and many more of that Party to meet with ſome of the other Party at Dr. *Bernard's* Lodging in *Gray's-Inn*: There came none on that Side but Dr. *Gauden* and Dr. *Bernard*, and none on the other Side but Dr. *Manton* and myſelf; and ſo little was done but only Deſires of Concord expreſſed: But whereas I told Dr. *Gauden*, *That for the Doctrinal Part of the Common Prayer Book, though I knew that there were many Exceptions againſt it, yet I remembred nothing which I could not aſſent to, allowing it but the favourable Interpretation which the Writings of all Divines are allowed*: He took Advantage from theſe Words to praiſe my Moderation in the next Book which he printed, as if I had ſpoke this of the Liturgy in general, as a Frame of Worſhip, leaving out the firſt Words, *As to the Doctrinal Part*, to which only I limited my Aſſent: So that I was put in Print ſo far to vindicate myſelf, as to ſet down the true Words, which he never contradicted. Thus Men were every Day talking of Concord, but to little Purpoſe, as appeared in the Iſſue.

A Meeting with Dr Morley, *who ſpake for* Moderation *and againſt* Extempore Prayer.

And becauſe I heard that Dr. *Morley* was a moderate orthodox Man, and had often Meetings with Dr. *Manton* and others, whom he encouraged with pacificatory Profeſſions, and that he had great Intereſt in the King and the Lord Chancellour, I had a great Deſire to have one Hour's Diſcourſe with him, to know whether really Concord was intended: And when he gave me a Meeting, and we had ſpent an Hour in Diſcourſe, I found that he ſpake of Moderation in the general, but came to no particular Terms, but paſſed by what I mentioned of that Nature: But ſpeaking much for Liturgies againſt extemporary Church Prayers, he told me at laſt, that the *Janſeniſts* were numerous among the *Papiſts*, and many among the *French* inclined to Peace, and that on his Knowledge, if it were not for the Hindrances which *Calvin* had laid in the Way, moſt on this Side the *Alps* would come over to us. And this was all I could get from him.

And againſt Calvin *hindring Unity.*

The King proclaim'd at Northampton, *with ſinging the twenty firſt* Pſalm.

Publick Intelligence by Order, 4to. No. 20.

On this 10th of *May* his Majeſty was ſolemnly and decently proclaimed at *Northampton*, with ſomething not heard of in other Places. Mr. *Ford* the Miniſter going with the Mayor and ſeveral others to a great Bonfire at the Market-place, where after a ſuitable Exhortation, he joyned with them in the ſinging of the 21ſt Pſalm.

The Manner of proclaiming his Majeſty at Wincheſter.

Mercur. Publ. 4to. No. 21.

At *Winchester* the Mayor and Alderman in their ſcarlet Gowns met at the Market Croſs, and went down to the Cathedral, where they heard a very loyal and eloquent Sermon from Mr. *Complyn*, Miniſter of *Avington* near *Wincheſter*: Marching thence into the high Street, the Mayor with the reſt of the Corporation aſcended a Scaffold covered with red Cloth, and then ſolemnly proclaimed King *Charles*. The which ended, the Muſketeers gave a gallant Volley; then Silence being commanded, the remaining Part of the Cathedral Singing-Men (whereof one Mr. *Burt*, a Gentleman of eighty Years old, was one) with the Maſter of the Choriſters, and other muſical Gentlemen ſung a ſolemn Anthem in a Room built on Purpoſe ſomewhat above the Mayor's Scaffold, the People giving a very reverend Attention. The Words of the Anthem were, *O Lord make thy Servant* Charles *our gracious King to rejoyce in thy Strength*, &c.

At Glocester.

At *Glocester* the Mayor and Common-council went in Scarlet to the College, where Mr. *Bartholomew* of *Cambden* preached before them, *&c.*

At Sherborn.

At *Sherburn* in *Dorſetſhire*, the King's Majeſty after ſolemn Prayers, Praiſes, and a ſeaſonable Premonition at the Church by Mr. *Bampfield*, was with high Expreſſions of Joy proclaimed by Mr. *Birſtal*, Maſter of the King's School there, to whom Sir *John Strangeways*, high Steward of *Sherborn Caſtle*, did read the Words, *&c.*

To pleaſe the Scots, *their Colours in* Weſtminſter-hall *taken down.*

About four of the Clock after Noon, both Houſes ſate, and the Commons Reſolved, That the *Scotch Colours* hanging up in *Weſtminſter-Hall*, ſhould be forthwith taken down.

It was referred to the Council of State to take Care for all Things neceſſary for his Majeſty's Reception.

Ordered by the Houſe of Lords, That a Stop be put to the demoliſhing, defacing, or committing waſte in any Houſes or Lands belonging to the King's Majeſty, and that no Wood or Timber be felled, and that ſuch as is already felled, and remains there be not removed, until the Pleaſure of both Houſes be further ſignified concerning the ſame.

Sir John Greenvill *returns to the King.*

Sir *John Greenvill* having taken his Leave of both Houſes, his Excellency, and the Lord-Mayor, Aldermen, and Citizens went away laſt Night to wait upon his ſacred Majeſty.

Minutes of the Fleet in the Journal of Admiral Mountague.

Journal of Edward *Earl of* Sandwich, *MS.*

Minutes in the Journal of Admiral Mountague.

Tueſday, *May* 8. The *Foreſight* went over into *Holland* with the Lord *Bellaſis* and others.

Wedneſday, *May* 9. The *Centurion* ſailed for *Holland* with the Lord *St. John* and others.

Thurſday, *May* 10. The Ship *Richard* came into the *Downs*. The Earl of *Winchelſea* dined on Board the *Naſeby*. Sir *John Greenvill* came on Board the *Naſeby* about ten of the Clock at Night; he came to me with a Meſſage from General *Monk*, that the King's Friends thought his Majeſty's preſent Repair to *London* was abſolutely neceſſary, and therefore he aſked me to ſail and waſt the King over as ſoon as I could. Accordingly I engaged my Word to Sir *John Greenvill* to do ſo, and ſent him over in a Ship to the other Side to aſſure the King as much.

His Majeſty's Letter to General Monk.

The King's Letter to General Monk, *dated* Breda 20, 10, 1660.

Vita Joh. Barwici, S. T. P. Append. N°. xxxiv.

Acknowledging his extraordinary Affection and diſcreet Conduct.

Adviſing ſome Severity againſt thoſe who are contriving Miſchief.

Renewing his Royal Promiſes to the General and his Friends.

Conjuring him to haſten his Return to England.

And to remove all Obſtructions laid in the Way of it.

That his Preſence may provide for a full and general Security.

He is going now to the Hague *as the neareſt to imbark.*

General Monk,

I was the laſt Week diſpatching *Bernard Greenvill* with my Anſwer to yours of the 20th of laſt Month; when in the inſtant, as he was departing, I received the good News of what was done on *May* Day, upon the Reception of my Letters and Declaration in the two Houſes; which made moſt of what I had writ to you unneceſſary to be ſent; and ſo I kept the Meſſenger ſtill here. I have ſince received yours of the 5th by Sir *Thomas Clarges*, with the Addreſs the Officers of the Army made to you; upon which I ſhall not enlarge till the Return of the ſame Meſſenger. I have likewiſe another from you of the ſame Date: Upon all which (beſides the great Miracle, which God Almighty hath wrought upon the Hearts of the Nation) I muſt ever acknowledge your extraordinary Affection to me, and your very diſcreet Conduct of this great Work; in which you have had to do with Perſons of ſuch different Humours, and contrary Affections, which you have wonderfully compoſed. And yet you cannot but expect, that there are many Perſons ſtill contriving the ſame Miſchiefs againſt me and you; and who muſt be rather ſuppreſſed by your Authority and Power, than won and reconciled by your Indulgence: And it may be a little Severity towards ſome, would ſooner reduce the reſt, than any thing you can elſe do. You may be moſt confident, and I do again renew my Promiſe to you (for the Performance of which you may engage your Life) that I will make good whatever you have found neceſſary to promiſe to thoſe who have and ſhall adhere to you, to make your Work the more eaſy. And I am moſt confident, if I were with you, I ſhould in a much ſhorter Time ſatisfy them, and put them into a full Security than will be done by thoſe formal Ways, which I hear ſome Men endeavour to go about, and in which many Obſtructions will be found, which I could eaſily remove and prevent; and if any Courſe be taken, in which a juſt Diſcontent remains with any, and Juſtice itſelf is wounded, the Foundation is not well laid for a laſting Security. I am confident, I ſhall prevent all Inconveniencies of this kind, when I am with you; which I muſt conjure you to haſten with all your Intereſt. And I tell you again, I will not leave myſelf Bread, rather than every thing ſhall not be performed, which you promiſe to your Officers and Soldiers on my Behalf. I am confident, you know there hath been, and is ſtill a Cabal, which endeavours to infuſe and keep alive all ill Humours and Diſſatisfactions in the Army, and to obſtruct in the Houſes, and defer my being ſent for; which by the Bleſſing of God can only put an End to all Diſtempers; and therefore I muſt conjure you to uſe all your Intereſt for the Removal of all thoſe Obſtructions, and all unneceſſary Formalities which may retard my coming. And you may be as confident, as of any thing in the World, that if it were in my Power to recede from any thing I have promiſed in my Declaration or Letters, I would as much abhor the doing it, as any Wickedneſs that can be imagined: And ſurely a full and general Security, which no Man is more ſollicitous to eſtabliſh than I am, can never be ſo well provided for, as by my Preſence with you, which by God's Bleſſing would diſappoint all ill Deſigns, which are contrived againſt me, and you, and the Peace of the Nation. I expect within few Days the Arrival of the Committee from the Parliament: And for their better Reception and Accommodation, this Town being already ſo full, I reſolve to accept the States Invitation, and to go on *Monday* next to the *Hague*, as the neareſt and moſt commodious Place, from whence I may embark, for which you will eaſily believe I have longing enough, that I may ſee you, and let the World ſee the Senſe I have of the great Service you have done for

Your Affectionate Friend,

CHARLES *R.*

The Duke of York's *Letter, ſuperſcribed, For the Lord General* Monk.

The Duke of York's *Letter to General* Monk.

Ib. N°. xxxv.

General Monk, *Breda, May* 20, 1660.

The kind Meſſage I have received from you by Sir *Thomas Clarges* hath added very much to the Contentment I have found, in that it hath pleaſed God to make you ſo eminently inſtrumental in the unexpected Happineſs of his Majeſty and his Subjects, to the perfecting of which good Work, I ſhall bring my utmoſt Endeavours, with all poſſible Reſignation of any private Concernment; and deſire you to be aſſured, that as I have taken up the ſame Profeſſion of Life with you, ſo I ſhall think it no Diminution to imitate you in continuing it, or in laying it down, as his Majeſty and his well-affected Subjects ſhall think moſt expedient: And that no Man rejoiceth more heartily than I do, in the great Senſe his Majeſty and his three Kingdoms have of the Obligation you have laid on them, by your ſteddy and prudent Conduct in this glorious Deſign of our Recovery, being reſolved to give you all the Proofs within my Power of my being with a great deal of Truth,

Your moſt Affectionate Friend,

JAMES.

Another from the Duke of Glocester.

Append. ad Vitam Johannis Barwick, &c. No. xxxvi.

A Letter of the Duke of Glocester, superscribed, For General Monk.

SIR,

The Obligations that we received from you in the general, are of ſuch a Nature, that I could not chuſe, having the Opportunity of this Bearer, but let you know the great Senſe I, in my own particular, have of them, which I do hardly know how to expreſs. I ſhall deſire you to believe, that there is no body has a greater, nor will be more ready to let you know it, and ſtrive by all Means that are in my Power, to let you ſee how much I am really, Sir,

Your most Affectionate Friend,

HENRY.

The Scots *Miniſters from* Edinburgh *deſire to have it repreſented, that the Body of them have adher'd to the King under all Revolutions.*

And would have their Kirk eſtabliſh'd without Indulgence to Diſſenters, which cannot be granted without great Inconveniencies.

Woodrow's *Introduction, p.* 22.

A Letter of Mr. *Douglas* and Mr. *Hutchinſon*, Miniſters of *Edinburgh*, to the Earl of *Rothes*, going over to *Breda*, *May* 10, 1660. ſignifying, They are glad his Lordſhip is repairing to the King, and that he will have Opportunity to give an Account of the true State of Affairs during the late Revolutions. They beg he may lay out himſelf for the Good of the Church, that ſhe may enjoy all her Liberties eſtabliſhed by Law. That he knows the conſtant Adherence of the Body of Miniſters to the King during the late Revolutions, and how cordial they have been in the late Change: That he knows likewiſe how much the People adhere to the Eſtabliſhment of the Church, ſo that there is no Pretext for an *Indulgence* to ſuch as ſhall recede from it, but many Inconveniencies would enſue upon the granting it.

The ſame Perſons, that ſame Day, writ to Mr. *Sharp*, to remember the great Inconvenience that will enſue upon the King's uſing the *Service-Book*, when he returns, and therefore to uſe all fit Means to prevent it; and mind to inform the King, that no ſuch Conceſſion is neceſſary to *Scotland*, as he hath given in his Declaration as to *England*.

Woodrow's *Introduction, Append.* No. vii.

Letter of the ſame Perſons directed to the right reverend Mr. *Edmund Calamy*, Mr. *Simon Aſh*, and Mr. *Thomas Manton*, Miniſters of the Goſpel in *London*, dated *Edinburgh May* 12, 1660.

FRIDAY *May* 11.

An Addreſs from the Commiſſioners of the Kingdom of Ireland.

Publick Intelligence, 4to. by Order, No. 20.

The Commiſſioners for the Kingdom of *Ireland* did this Day preſent an Addreſs to both Houſes of Parliament, wherein they ſhewed, that in regard his Majeſty in his gracious Letters and Declarations to both Houſes, had taken no Notice of the Kingdom of *Ireland*, which by the late bloody Rebellion hath been brought to great Deſtruction and Diſorder, and conſequently ſtands in need of ſome to heal their Breaches, they would be pleaſed to grant them their Aſſiſtance and Concurrence, to his Majeſty, for the calling and holding a Parliament there, whereby that Kingdom may be once again ſettled.

The two Houſes to addreſs his Majeſty for a Proteſtant Parliament in Ireland.

Thereupon both Houſes agreed, that it be offered as their Deſire to his Majeſty, that a Parliament be ſpeedily called in *Ireland*, conſiſting of Proteſtant Peers and Commons, for the ſettling of that diſtracted Nation.

Order for reſtoring the Charity Money collected for Relief of the Proteſtants in Piedmont *and* Poland; *which had been ſeiz'd and applied to publick Uſes.*

A Fact to be deteſted and abhorred.

Reſolved upon the Queſtion by the Commons aſſembled in Parliament, that the Sum of ſeven thouſand nine hundred ſeventy and eight Pounds, eight Shillings, and nine Pence, heretofore paid into the Receipt of the *Exchequer*, of the Monies collected for the Relief of the poor Proteſtants in *Piedmont* and *Poland*, be paid at the ſaid Receipt of the *Exchequer* unto Alderman *Viner* and Alderman *Pack*, Treaſurers for the ſaid Monies, out of ſuch Monies as ſhall come into the ſaid Receipt upon the Moiety of Exciſe, at the Rate of 2000 *l.* by the Month, till the whole be ſatisfy'd: And this Houſe doth declare their Deteſtation and Abhorrence of the Diverſion of the ſaid Money from the charitable Uſes to which it was originally intended.

Ordered, That all and every ſuch Sum and Sums, part of the Money heretofore collected for Relief of the poor Proteſtants of *Piedmont* and *Poland* reſpectively, as remain in the Hands of any Sheriffs or Collectors, be forthwith paid by ſuch Sheriffs and Collectors to the Hands of Alderman *Thomas Viner* and Alderman *Chriſtopher Pack*, Treaſurers for the ſaid Collection Monies; and that it be referred to the Council of State to ſee this Order put in Execution.

Sir Peter Killigrew's *Arrival at* Breda, *with News of the King's being proclaim'd every where with extraordinary Joy.*

Sir William Lower's *Journal, Fol.* 1660. *p.* 21.

This Day Sir *Peter Killigrew*, Brother to him that commands an *Engliſh* Regiment of Foot in the Service of the States, and who ſo glorioufly fought in the Battle of *Funen*, arrived at *Breda* from *London*, from whence he had been diſpatched Expreſs, to carry to the King the News of his being proclaimed with great Ceremonies and extraordinary Teſtimonies of Joy and Affection, not only in the City of *London*, but alſo in divers other Neighbour Towns.

The Fleet ſetting Sail to fetch home the King.

Journal of Edward *Earl of Sandwich, MS.*

Friday, *May* 11. The *Speaker* ſailed over to *Holland* with Sir *John Greenvill*: And about two of the Clock in the Afternoon, the General *Mountague* and ſeven Sail of Ships ſet ſail out of the *Downs*, and about four or five of the Clock in the Afternoon anchored at the South Sands Head, whence Sir *Richard Stayner* went off to *Dover* Caſtle to confer with Lord *Winchelſea*. —— To whom his Excellency had given Commiſſion to be Governour of *Dover* Town and Caſtle; as he had to the Earl of *Warwick* to be Governour of *Landguard* Fort.

Ordered by the Lords, that the Money collected in this Houſe ſhall be diſtributed by the Sub-Committee to the Poor of *Weſtminſter*. —— Ordered to prepare a Bill for the ſetting of the Poor of this Kingdom on Work.

A Let-

Mr. Sharp's *Letter from* Breda *of his being introduc'd to the King, and having long Conversation with him, but not telling the Subject of it.*

Woodrow's *Introduction, p.* 25.

A Letter of Mr. *Sharp* at *Breda* to Mr. *Douglas* at *Edinburgh*, dated *May* 11. giving an Account of his Voyage, and that on the 8th at Night he got to *Breda*, where he was led to the Court by *Alexander Bruce*, where the Marquis of *Ormond* introduced him to the King, to whom he delivered his Letters, and next Morning at nine, had an Hour and an half with the King alone in his Bed-chamber: And in the Evening the King took him to walk in the Garden near an Hour. ——The King ſurpaſſeth all ever I heard or expected of him. I gave him an Account of my Management at *London*, and congratulated his Majeſty in your Name, which he took very kindly. The States are to congratulate him, and it is happy he is acknowledged by ſo great a Proteſtant State. He is little oblig'd to *France* and *Spain*.

SATURDAY *May* 12.

Publick Intelligence by Order, 4°. N°. 20.

The Bill of Oblivion under Debate.

The Houſe of Commons proceeded in the Bill of Aſſeſſment, and ordered it to be ingroſſed.

The Bills for Sales and Religion are to be taken into Conſideration, as ſoon as the Bill of Oblivion is diſpatched. The Houſe had under Conſideration the Bill of Oblivion, and adjourned their Debate thereon till *Monday* next, having firſt heard the whole Proceedings of the late King's Tryal read.

The Lords and Commons and Citizens going off in haſte to attend the King in Holland.

Several of the Lords and Commons appointed to attend his Majeſty began their Journey yeſterday; the reſt went this Day in a very coſtly Brigantine, which is (as is reported) to go over Sea with them, to bring his Majeſty down the River to the Ships. And the Commiſſioners appointed to attend his Majeſty for the City of *London*, ſet forward on their Journey this Day in Coaches. The Colours, Flags and Cuſhions that were made ready for the *Naſeby* were now ſent down thither.

SUNDAY *May* 13.

Dr. Gauden *preaches and adminiſters the Sacrament to the Lords kneeling.*

Doctor *Gauden* preached at *Weſtminſter-Abbey*, and after Sermon delivered the Sacrament to ſeveral of the Houſe of Lords, who received it kneeling, according to the ancient Reverence uſed by the Church of *England*.

Sermon of Monſieur Hulſius, *preached at* Breda, *intitled* The Royal Joy.

Printed by John Bill, 1660. 4to.

The Royal Joy. Or a Sermon of Congratulation upon the five firſt Verſes of Pſalm XXI. Made upon the Occaſion of the firſt News of the Proclamation of CHARLES II. King of *Great-Britain*, brought to his Majeſty in the Town of *Breda* the 21ſt of *May* 1660. Preached at the *Walloon* Church of the ſaid Town the 23d of *May*, the Day before his Majeſty's Departure. By *Anthony Hulſius* Paſtor of the ſaid Church.

Epiſtle Dedicatory to the Princeſs of Orange.

Epiſtle Ded. *To her Highneſs the Princeſs Royal.*

Madam,

Full of Affection and Zeal for the King.

This Sermon which I make bold to preſent to your Highneſs bears upon its Front *The Royal Joy*, a Title given unto it in the Text, but we bear another upon the Front of our Hearts, *viz. The popular Joy.* The King's Joy hath been made the Subject of the Publick Joy: It hath chiefly appeared upon the Countenances of all your faithful Subjects of the Town of *Breda* in an extraordinary Manner.——We never ſaw him coming in or going out of this Town, during the Time of his Affliction, but we made Vows for his Deliverance: Yea and we would have carried him upon his own Throne, had our Strength been equal to the Motions of our Hearts. ——Bleſſed be that auguſt Day, wherein his Majeſty being in the Midſt of us hath received by an unanimous Accord the Homage of his Subjects. Let it henceforth be called *The Day of Breda.*

His Majeſty's great Civility and Goodneſs to all Eſtates and Perſons.

But that which we do eſteem above all, *Madam*, is the admirable Goodneſs and Sweetneſs wherewith his Majeſty hath received the Viſits of all Sorts of Perſons: Thoſe affectionate and reiterated Proteſtations and Promiſes he hath made to our Sovereign Lords the States, as alſo to our venerable Magiſtrates, to the Paſtors, and to the other Perſons, both Political and Eccleſiaſtical of this Town, *of the Sincerity of his Affection towards the true Reformed Religion*, and towards all the *Proteſtant* Princes and States, and chiefly towards the States of theſe United Provinces, promiſing unto them the Continuation of the Affection his Anceſtors have ſhew'd unto them, and particularly of the favourable Remembrance and good Will he would ſtill keep for the Town of *Breda*, where he had received the News of his Reſtauration, and known the Effects of the Inclination ſhewed to his Perſon and to his Subjects. That Language, *Madam*, hath raviſhed our Spirits, hath filled our Hearts with Joy, and our Mouths with Vows and Acclamations.——Dated from *Breda May* 24. 1660.

His Prayer for his Majeſty's ſafe and happy Return.

The Sermon concluding with a Prayer to God, to accompliſh the Work he hath begun, and lead the King in his Journey, and bring him ſafe into his Kingdom.——That he may keep a holy Correſpondence with the States of theſe United Provinces, and have a fervent Zeal to the Repurgation of the Church of Jeſus Chriſt, of all thoſe Sects and Hereſies that have crept into that Kingdom, and have been the Supporters of Rebellion during the Times of Confuſion, &c. Then followeth a Speech made to the King in the Caſtle of *Breda*, by *Anthony Hulſius* Paſtor, in the Name, and in the Preſence of the Conſiſtory of the *Walloon* Church.

This a Day of publick Thankſgiving at Breda.

Journal of Sir Will. Lower, *Fol. p.* 21.

Sunday, May 23. At *Breda* ſolemn Thanks were rendred to God in all the Churches, on the Revolution of the Affairs in *England* on behalf of the King. All the Miniſters of the Churches, *Engliſh, Dutch* and *French* expounding Texts proper for the Matter. After the Sermon, the Magiſtrates and Conſiſtory made their Complements to his Majeſty and to their Royal Highneſſes; and at Evening were Bonfires of Joy, Ringing of Bells, and Volleys of the Artillery.

MONDAY *May* 14.
Proceedings in the Bill of Oblivion.

Publick Intelligencer by Order, 4to. No. 21.

The Houſe of Commons made a very conſiderable Progreſs in the Bill of Oblivion, and agreed that ſeven Perſons be excepted out of the ſaid Bill, that ſate as Judges for the Tryal of his late Majeſty.

The King's Departure from Breda.

Lord Clarendon's *History, Vol.* III. *p.* 599.

All Things being in Readineſs, and the States having ſent their Yachts and other Veſſels for the Accommodation of his Majeſty and his Train, as near to *Breda* as the River would permit, the King with his Royal Siſter and Brothers left that Place in the beginning of *May*, and within an Hour embark'd themſelves on board the Yachts, which carried him to *Rotterdam*, *Dort*, and the other Places near which they paſſed, making all thoſe Expreſſions of Joy, by the Conflux of the People to the Banks of the River, and all other ways, which the Situation of thoſe Places would ſuffer. At *Rotterdam* they enter'd into their Coaches; from whence to the *Hague*, they ſeem'd to paſs through one continued Street, by the wonderful and orderly Appearance of the People on both Sides, with ſuch Acclamations of Joy, as if themſelves were now reſtored to Peace and Security.

Receiv'd by the States of Holland *with great Honour and Magnificence.*

The Entrance into the *Hague*, and the Reception there, and the conducting his Majeſty to the Houſe provided for his Entertainment was very magnificent, and in all Reſpects anſwerable to the Pomp, Wealth, and Greatneſs of that State. The Treatment of his Majeſty, and all who had Relation to his Service, at the States Charge, during the Time of his Abode there, which continued many Days, was incredibly noble and ſplendid, and the univerſal Joy ſo viſible and real, that it could only be exceeded by that of his own Subjects. The States General in a Body, and the States of *Holland* in a Body apart, perform'd their Compliments with all Solemnity; and then ſeveral Perſons, according to their Faculties, made their Profeſſions; and a ſet Number of them was appointed always to wait in the Court, to receive his Majeſty's Commands. All the Ambaſſadors and publick Miniſters of Kings, Princes, and States, repaired to his Majeſty, and profeſſed the Joy of their Maſters on his behalf; ſo that a Man would have thought this Revolution had been brought to paſs by the general Combination, and Activity of *Christendom*, that appeared now to take ſo much Pleaſure in it.

Minutes in the Journal of Admiral Mountague.

Minutes of the Fleet ſailing to bring over his Majeſty.

Journal of Edward *Earl of* Sandwich, *Fol. MS.*

Saturday, May 12. About eight of the Clock in the Morning we ſet Sail and turned to Windward, and in the Afternoon anchored again, the South Foreland bearing W. S. W. about four Leagues off.

Sunday, May 13. We weighed again the Wind fair. About five of the Clock in the Afternoon, we made the Iſland of *Walcheren*, when the *Aſſiſtance* Frigate overtook us with a Pacquet from *England*.

Monday, May 14. The Fleet came to an Anchor off *Schiveling* in *Holland*, diſtant about a League and a half. In the Morning early, Mr. *Edward Bertie* and Mr. *Edward Pickering* went aſhore with Letters to his Majeſty. Mr. *North* alſo went aſhore to the *Hague* to preſent the General's [*Mountague*] Service to the Queen of *Bohemia* and Prince of *Orange*. And about eight in the Evening, the *Hampſhire* and *Yarmouth* came into *Schevelinge* Bay with the Commiſſioners of the Commons Houſe in Parliament, and the *Norway* with the Citizens of *London*; and the next Morning, the *Centurion* came into *Schevelinge* Bay with the Lords Commiſſioners from the Houſe of Peers, who dined aboard the *Naſeby*, and after went aſhore to *Schevelinge*.

Lord Clarendon's *Account of the Fleet's Arrival.*

Lord Clarendon's *History, Fol. Vol.* III. *p.* 599.

Admiral Mountague *in forward Zeal ſet out before his Time,*

And before the coming of the Parliament Commiſſioners.

Never forgiven by ſome of them.

The King had been very few Days at the *Hague*, when he heard that the *Engliſh* Fleet was in Sight of *Scheveling*; and ſhortly after an Officer from Admiral *Mountague* was ſent to the King, to preſent his Duty to him, and to the Duke of *York* their High Admiral, to receive Orders. As ſoon as *Mountague* came on board the Fleet in the *Downs*, and found *Lawſon* and the other Officers more frank in declaring their Duty to the King, and Reſolution to ſerve him, than he expected, that he might not ſeem to be ſent by the Parliament to his Majeſty, but to be carried by his own Affection and Duty, without expecting any Command from them, the Wind coming fair, he ſet up his Sails, and ſtood for the Coaſt of *Holland*, leaving only two or three of the leſſer Ships to receive their Orders, and to bring over thoſe Perſons, who, he knew were deſigned to wait upon his Majeſty; which Expedition was never forgiven him by ſome Men, who took all Occaſions afterwards to revenge themſelves upon him.

Account given by Sir William Lower.

Sir William Lower's *Journal, Fol. p.* 27.

The King left *Breda*, but before he took Coach, the Burgo-Maſters and Council of Ten preſented themſelves again to the King, and Mr. *Snel*, who had before welcomed him to *Breda*, made again the Speech following, *&c.*

The Return of Sir *John Greenvill*, who arrived from *England* whilſt the King dined, and reported, that the Parliament was reſolved to beſeech his Majeſty to come to take Poſſeſſion of the Crown, without any Condition or Reſerve, and that Admiral *Mountague* was at Sea, with a good Number of Ships to come to receive him in *Holland*, to tranſport him unto his Kingdom. And his Majeſty received Advertiſement at the ſame Time by an Expreſs, that that Fleet appeared in the Morning in Sight of *Scheveling*, and at nine a Clock had caſt Anchor in the Road about half a League from the Shore.

The King came to the *Hague*, and was received in the Houſe of Prince *Maurice* of *Naſſau*, which the Eſtates of *Holland* had cauſed to be furniſhed and accommodated

Duke of Brunſwick-Lunenburgh, *leading the Queen of* Bohemia.

commodated for the King's Lodging. Going up, his Majeſty found at the Top of the Stairs the Queen of *Bohemia*, his Aunt, led by the Duke of *Brunſwick Lunenburg*, who had the Honour to ſalute and entertain the King at *Breda*; and the Princeſs Dowager of *Orange* led by Prince *William Frederick* of *Naſſau* her Son-in-law, and accompanied with the two Princeſſes her Daughters, Madam the Princeſs of *Naſſau*, and the young Lady of *Orange*.

In the Houſe of Lords, *Die Lunæ Maii* 14. Prayers by Mr. *Hodges.* —— Upon reading the Petition of *Robert Grove* and others, Fellows of *New College* in *Oxon*; it is ordered to be referred to the Committee of Petitions.

Tuesday *May* 15.

Attainder of the deceaſed Bradſhaw, Cromwell, Ireton *and* Pride.

Publick Intelligence by Order, 4to. No. 21.

The Houſe of Commons ordered, That *John Bradſhaw*, late Serjeant at Law, be one of thoſe that ſhall by Act of Parliament be attainted of High-Treaſon for Murthering of the late King's Majeſty. The ſame Order was made concerning *Oliver Cromwell*, *Henry Ireton*, and *Thomas Pride*, deceaſed. Reſolved, That the Attainder ſhall relate to the firſt of *January*, 1648.

Secretary Thurloe *committed for High Treaſon.*

Reſolved, That Mr. Secretary *Thurloe*, being accuſed of High-Treaſon, be committed, and that the Serjeant at Arms do take him into his Cuſtody.

Order for Robes and Crown and Scepter.

Ordered, That *Thomas Langham* do provide Robes of Ermin, and Alderman *Thomas Viner* a Crown and Scepter for his Majeſty.

Proclamation at Glouceſter.

London, *ſold by* Richard Thrale, 1660. 4to.

The ſtrong Man ejected by a ſtronger than he: In a Sermon preached at *Glouceſter, May* 15, 1660. being the Day his Royal Majeſty King *Charles* the Second was proclaimed. By *W. Bartholomew*, M. A. Vicar of *Cambden* in *Glouceſterſhire*.

The Quaker's Addreſs to Charles Stuart *and his Royal Party.*

Viſitation of Love to the King, 1660. 4to, *p* 23.

To Charles Stuart *who is proclaimed* King: *And to all you that are called and known by the Name of* Royal Party *and* Cavaliers, *and who have ſuffered in your Cauſe and for your Principle.*

Friends,

The Lord God who is greater than all, that doth whatſoever he will, hath given you a Day, and you are raiſed up again out of your ſuffering State. Oh, that you would conſider the End of it, and wherefore the Lord hath done, and ſuffer'd it to be done, and that you would make right Uſe and Improvement unto God and this Nation of this your Deliverance and Promotion! For certainly there hath been an abſolute Purpoſe in the Counſel of the Lord, that theſe Things ſhould be thus, and his Hand hath even ſuffered it to be accompliſhed, even in a ſtrange marvellous Way, through the confounding of your Enemies, and giving them up to the Folly of their own Hearts in their Councils, that they ſhould deſtroy themſelves, and bring in you over their Heads, and make you a Mountain, and break down their Mountain, and make it as a low Valley, and certainly theſe Things are in the Juſtice of the Lord's Hand, *&c.* ſent from a Lover of your Souls, *Edward Burrough.* This was written about the Middle of the third Month called *May*, 1660.

Arrival of the Parliament Commiſſioners. The Earl of Oxford*'s Speech for the Lords.*

Denzil Holles *for the Commons.*

Sir William Lower's *Journal*, *Fol.* 1660.

The Commiſſioners of the two Houſes of Parliament arrived yeſterday at the *Hague*, and had this Day Admiſſion to his Majeſty: The Earl of *Oxford* ſpake for the higher Houſe. But thoſe that were there at that Action agreed in Opinion, that never Perſon ſpake with more Affection, nor expreſſed himſelf in better Terms, than Mr. *Denzil Holles* deputed from the Lower Houſe, to whom thoſe of *London* were joined. He inſiſted chiefly on the Miſeries under which that Kingdom had groaned for ſo many Years; and upon the Government of *Cromwell*, who tyrannized the *Engliſh* in their Lives, in their Goods, and in their Conſciences: Whereas on the contrary they could hope from the Goodneſs of his Majeſty nothing but Repoſe, but Sweetneſs, and a lawful Liberty, beſeeching him forthwith to return into his Kingdom, and to take again the Scepter of his Anceſtors, without any Condition.

Acceſs of the Lords and Commons to the King.

Supplicate for his Return.

And make their Preſents.

And were kindly treated.

Lord Clarendon*'s Hiſtory, Vol.*III *p.*600.

When the Committee of the Lords and Commons arriv'd at the *Hague*, the States took Care for their decent Accommodation. And the next Day they deſir'd Admiſſion to his Majeſty, who immediately receiv'd them very graciouſly. They preſented the humble Invitation and Supplication of the Parliament, that his Majeſty would be pleaſed to return, and take the Government of the Kingdom into his Hands; where he ſhould find all poſſible Affection, Duty, and Obedience, from all his Subjects. And leſt his Return ſo much longed for, might be retarded by the Want of Money, to diſcharge thoſe Debts, which he could not but have contracted, they preſented from the Parliament the Sum of 50000 *l.* to his Majeſty; having likewiſe order to pay the Sum of 10000*l.* to the Duke of *York*, and 5000*l.* to the Duke of *Gloceſter*; which was a very good Supply to their ſeveral Neceſſities. The King treated all the Committee very graciouſly together, and every one of them ſeverally and particularly very obligingly. So that ſome of them who were conſcious to themſelves of their former Demerit, were very glad to find that they were not to fear any Bitterneſs from ſo princely, and ſo generous a Nature.

Admiſſion of the Citizens of London.

Their Addreſs.

The City of *London* had had too great a Hand in driving the Father of the King from thence, not to appear equally Zealous for his Sons return thither. And therefore they did, at the ſame Time, ſend fourteen of the moſt ſubſtantial Citizens to aſſure his Majeſty of their Fidelity, and moſt chearful Submiſſion; and that they placed all their Felicity, and hope of future Proſperity in the Aſſurance of his Majeſty's Grace and Protection; for the meriting whereof, their Lives and Fortunes ſhould be always at his Majeſty's Diſpoſal; and they preſented

And their Preſent.

For which they were all knighted.

ed to him from the City, the Sum of 10000*l.* The King told them, he had always had a particular Affection for the City of *London*, the Place of his Birth; and was very glad, that they had now ſo good a Part in his Reſtoration; of which he was informed; and how much he was beholding to every one of them; for which he thanked them very graciouſly, and knighted them all; an Honour no Man in the City had receiv'd in near twenty Years, and with which they were much delighted.

The Bills of Exchange were hard to be turn'd into ready Money.

And were forc'd to be taken back in Bills drawn to London.

It will hardly be believed, that this Money preſented to the King by the Parliament and the City, and charged by Bills of Exchange upon the richeſt Merchants in *Amſterdam*, who had vaſt Eſtates, could not be received in many Days, though ſome of the principal Citizens of *London*, who came to the King, went themſelves to ſollicite it, and had Credit enough themſelves for much greater Sums, if they had brought over no Bills of Exchange. But this was not the firſt Time (of which ſomewhat hath been ſaid before) that it was evident to the King, that it is not eaſy in that moſt opulent City, with the Help of all the rich Towns adjacent, and upon the greateſt Credit, to draw together a great Sum of ready Money; the Cuſtom of that Country, which flouriſhes ſo much in Trade, being to make their Payments in Paper by Aſſignations; they having very rarely occaſion for a great Sum in any one particular Place. And ſo at this Time his Majeſty was compell'd, that he might not defer the Voyage he ſo impatiently long'd to make, to take Bills of Exchange from *Amſterdam* upon their Correſpondents in *London*, for above 30000*l.* of the Money that was aſſign'd; all which was paid in *London* as ſoon as demanded.

WEDNESDAY *May* 16.

Bill for ſettling Miniſters.

Intelligence by Order, 4^to^.

In the Houſe of Commons, a Bill for ſettling of the Miniſters was read this Day the firſt and ſecond Time, and referred to a Committee.

Orders for reſtoring Books and Papers.

Ordered, that all the Books, Writings and Records relating to the Publick in the Hands of *John Phelps*, be delivered into the Poſſeſſion of Mr. *Prynn.*

Ordered, That the Books and Papers that are in the Hands of *John Thurloe* and *Hugh Peters*, heretofore belonging to the Library of the late Archbiſhop of *Canterbury*, be forthwith ſecured.

Paſſing the Accounts of the Council of State.

Ordered, That the Houſe do approve of the Accounts given in by the Council of State, and that the ſaid Council ſhall have the Thanks of this Houſe for their good Service; which was done accordingly by Mr. Speaker.

Search for the Goods of Preſident Bradſhaw.

Reſolved, that the Serjeant at Arms have Power to ſearch for the Goods of *John Bradſhaw*, late Serjeant at Law, and to break Doors and Locks in Caſe of Denial.

And of Oliver Cromwell's *Widow.*

Intelligence by Order, 4^to^.

Information had been given, that there were ſeveral of his Majeſty's Goods at a Fruiterer's Warehouſe near the *Three Cranes* in *Thames-Street, London*, which were there kept as the Goods of Mrs. *Elizabeth Cromwell*, Wife to *Oliver Cromwell* deceaſed, ſometimes called Protector, and it being not very improbable that the ſaid Mrs. *Cromwell* might convey away ſome ſuch Goods, the Council ordered Perſons to view the ſame; and there were diſcovered ſome Pictures and other Things belonging to his Majeſty; and the Remainder lay attached in the Cuſtody of Lieutenant Colonel *Cox.*

Diſcovery of the braſs Statue of Charles I. *on Horſeback now at* Charing-Croſs.

Upon Information to the Houſe of Lords, that the Earl of *Portland* having lately diſcovered where a braſs Horſe is with his late Majeſty's Figure upon it, which in juſtice he conceives belongs to him, and there being no Courts of Juſtice now open wherein he can ſue for it, doth humbly deſire the Lords to be pleaſed to order that it may not be removed from the Place where it now is, nor defaced, &c.

Sir Thomas Clarges *diſpatch'd to give Notice of the King's Voyage to* Dover, &c.

Continuation of the Hiſtory of Great-Britain *by Mr.* Philips *from Sir* Thomas Clarges, *Fol. p.* 732.

This Evening his Majeſty at the *Hague* gave his Diſpatch to Sir *Thomas Clarges*, and commanded him to acquaint the General, he intended to take Shipping at the Bay of *Scheveling* on *Monday* after, and to ſail to *Dover* and land there; from whence he would immediately go to *Canterbury*, and ſtay there ſome Time to determine of the Manner of his Entrance into *London*. His Majeſty likewiſe ſent by him a Letter directed:

The King's Letter to General Monk.

To our Truſty and Well-beloved General Monke *to be communicated to the Officers of the Army.*

CHARLES *R.* *May* 26. 1660.

Acknowledging the Mercy of God.

Truſty and well-beloved, we greet you well. You will eaſily believe that your Letter of the fifth of this Month by Sir *Thomas Clarges*, was very welcome to us: And that, as we muſt always acknowledge the infinite Mercy of God Almighty in diſpoſing the Hearts of the Army in ſuch an entire Obedience to you, for the promoting and carrying on our Service, and the Peace of the Kingdom; ſo we can never be without a juſt Eſteem of ſuch a great and well diſciplin'd Army, upon which the Eyes of the World are ſo much fixed. We muſt deſire you to return our very hearty Thanks to the Officers and Soldiers for their Affection and Obedience to us; and to aſſure them from us, that we ſhall always have an entire Confidence in them, and ever acknowledge them to be the great Inſtruments of reſtoring us to Peace and Happineſs, and Security to us all: And therefore they may not only with all imaginable Confidence aſſure themſelves that we will punctually perform whatever we have promiſed to them in our *Declaration* or *Letter*, but that we will take them into our particular Care and Protection. And if the Licence and Diſtemper of the Time ſhall ſo far tranſport any Men, as to preſume upon Memory of former Animoſities, and of what is paſt, to uſe any

Returning his Thanks to the Officers and Soldiers,

As the great Inſtruments of his Reſtoration.

Promiſing to make good his Declaration.

Deſiring them to bury Animoſities and uſe no Reproaches.

any Reproaches towards them, we will look upon ſuch Perſons as Diſturbers of the Peace and Security of the Kingdom, and ſhall cauſe them to be proſecuted accordingly. And towards this Settlement and Compoſure, and for the Prevention of many Inconveniences which may fall out, we think nothing ſo neceſſary as our Preſence with you, by which (in a very ſhort Time) every Member of the Army, who ſhall faithfully adhere to you in Advancement of the publick Peace, ſhall with the Bleſſing of God find himſelf ſecured and provided for to his Satisfaction. And longing for that bleſſed Time, we bid you heartily farewell.

Original Letters in the Hands of the Reverend Mr. Jof. Sparke *of* Peterborough.

A Letter from a Londod *Merchant to Mr.* Thomas Maynard, *Conſul at* Oporto, *dated* London, May 1660.

Sir,

The miraculous Reſtauration of the young King.

See Aug. 25. 1660.

The foregoing is a Copy of my laſt, to which I refer myſelf. I only add, that what I then hinted and hoped of the *young King*, God miraculouſly effected without Blood-ſhedding, to whom be Glory for ever. The City Commiſſioners that are ordained to wait upon him went away the 14th Currant from *London*, which Day the Fleet out of the Downs (excepting nine Sail) went thence to wait upon his Majeſty's Commands. The Patent is ſigned, but I think lies ſtill at the Office, which hath been the leſs minded, for that I ſuppoſe it muſt be confirmed or renewed by the King, to whom all Offices will fall in Courſe, he being proclaimed and declared King from his Father's Death upon it, to make a Trip home, ſomething may be contrived for to ſend you, as the Merchant's Congratulation and Petition for your Continuance, *&c.*

THURSDAY *May* 17.

Sir Tho. Clarges *had a difficult Paſſage to* England.

Continuat. of the Hiſt. of Great Britain, *Fol. p.* 732.

Early in the Morning Sir *Thomas Clarges* attempted by Boat from *Scheveling* to get on Board the Admiral, but the Weather was ſo ſtormy he could not do it, till towards the Evening; and then General *Mountagu* ordered the *Norwich* Frigate for his Tranſportation: The Winds were ſo contrary, and the Weather ſo ſtormy, that the Pilot could not make any land in *England* till *Monday* Morning at which Time he landed at *Aldborough* in *Suffolk*, and ſent thence immediately an Expreſs to the General, and the Speaker of the Houſe of Commons, with Intimation of his Majeſty's Reſolutions. Whereupon his Excellency with a great and gallant Company of the chiefeſt of the Nobility and Gentry of *England* ſet forward from *London* the 22d of *May*.

The General goes toward Dover *to meet his Majeſty.*

John Gurdon, *Eſq; vindicated from the Scandal of being one of the King's Judges.*

Publick Intelligence by Authority, 4to. No. 21.

Whereas in a late printed Paper entituled, *A Liſt of the Names of ſuch Perſons who ſate upon the Tryal of the late King*, printed by *Edward Huſbands*, and alſo in ſome other printed Paper or Book reciting the ſame, *John Gurdon*, Eſq; is therein mentioned to be one of the Perſons which ſate upon the ſaid Tryal: The ſaid *Edward Huſbands* doth hereby give Notice unto all Perſons, that his Author was miſinformed, and that thereby the ſaid Mr. *Gurdon* hath been very much wronged; as appears by the Certificate of Mr. *Jeſſop* Clerk of the Parliament.

I have peruſed the Journal of the Proceedings of the High Court of Juſtice, erected for the Trying of the late King *Charles*, and do not find that *John Gurdon*, Eſq; was ever preſent at any of the Meetings of the Commiſſioners in the ſaid High Court of Juſtice, or his Name inſerted in the ſaid Journal, as acting upon any Occaſion whatſoever relating to the ſaid Tryal, or any Thing purſuant thereunto.

May 17. 1660. W. JESSOP, *Clerk of the Commons Houſe of Parliament.*

A Form of Prayer for the Houſe of Lords enquir'd after.

Journal of the Lords.

Die Jovis Maii 17. In the Houſe of Lords, Prayers by Mr. *Hodges*. Ordered that the *Prayer* that was formerly ſaid in this Houſe, be enquired after, and preſented to the Conſideration of this Houſe.

The ejected Fellows of New College, Oxon. *reſtor'd;*

Upon Report from the Committee of Petitions by the Earl of *Pembroke* concerning the Fellows of *New-College* in *Oxford*, that were unjuſtly put out, it is hereby ordered, that they ſhall be reſtored to their Places, and that thoſe put in by the Viſitors ſhall be put out; and that an Order be ſent to the Warden of *New-College* accordingly.

And thereby Tho. Tanner, *Proctor, removed to make way for the right Owner.*

A Change in the Face of Men and Things.

Faſti Oxon. ſub anno 1660. *Vol.* II *pag.* 804.

Thomas Tanner, one of the Fellows of *New-College* was now ſenior Proctor of the Univerſity, but was ejected thence in *Auguſt* following by his Majeſty's Commiſſioners, to make room for thoſe that had been turned out by the Viſitors appointed by Parliament. So that then he retiring to *Hart-Hall*, he ſpent the Remainder of his Proctorſhip there. —— The Scene of all Things was now changed, and Alterations made in the Countenances, Manners and Words of all Men. Thoſe that for twelve Years laſt paſt had governed and carried all Things in a Manner at their Pleaſure, did now look diſcontented and were much perplex'd, foreſeeing that their being in the Univerſity muſt inevitably vaniſh. Thoſe that had laid under a Cloud for ſeveral Years behind, appear with chearful Looks, while others that had flouriſhed, droop'd or withdrew themſelves privately, they knowing very well, that they had eaten the Bread of other Men, and that if they ſhould continue in the Univerſity, ſhould undergo a Viſitation and Cenſure by thoſe Perſons, whom they themſelves had formerly viſited and ejected.

To prevent Waſte upon the King's Lands.

Publick Intelligence by Order, 4to.

The Lords and Commons concurred in an Order for the ſtopping the committing of any waſte in the Houſes or Lands of the King's Majeſty that are unſold, and for the preventing the felling of any Timber or Wood, *&c.*

Colonel Thomlinſon *to be indemnified.*

The Houſe of Commons reſolved, that Colonel *Matthew Tomlinſon* ſhall not be ſecured, nor his Eſtate ſeized on.

Concurrence of the Commons with the Council of State.

Upon Report of the Council of State of Perſons lately committed and releaſed by their Order and Warrant, the Houſe approved of what they had done therein, and ordered, that those Perſons whom they have committed, ſhall either continue in Cuſtody or be releaſed, as they ſhall think fit for the Service of the Publick. They likewiſe reſolved, that the Eſtates of thoſe Perſons that were ordered to be taken into Cuſtody and are ſince fled, ſhall be forthwith ſecured; and that the Concurrence of the Lords be deſired hereunto.

The City Clergy attend, and addreſs the King.

All Preſbyterian Divines to be Repreſentatives of that Party.

Audience given to them;

Preſent their Duty and Affections:

Lord Clarendon's Hiſtory, Vol. III. *p.*601.

With the Commiſſioners from the Parliament and from the City, there came a Company of their Clergy-men, to the Number of eight or ten, who would not be look'd on as Chaplains to the reſt, but being the popular Preachers of the City (*Reynolds*, *Calamy*, *Caſe*, *Manton*, and others, the moſt eminent of the Preſbyterians) deſired to be thought to repreſent that Party. They intreated to be admitted all together to have a formal Audience of his Majeſty; where they preſented their Duties, and magnified the Affections of themſelves and their Friends; who they ſaid, had always, according to the Obligation of their Covenant, wiſhed his Majeſty very well; and had lately, upon the Opportunity that God had put into their Hands, inform'd the People of their Duty; which, they preſumed, his Majeſty had heard had proved effectual, and been of great Uſe to him. They thanked God for his Conſtancy to the Proteſtant Religion; and profeſſed, that they were no Enemies to moderate Epiſcopacy; only deſired that ſuch Things might not be preſſed upon them in God's Worſhip, which in their Judgment who uſed them were acknowledged to be Matters indifferent, and by others were held unlawful.

No Enemies to moderate Epiſcopacy.

The King's Anſwer wiſe and good.

The King ſpoke very kindly to them; and ſaid, that he had heard of their good Behaviour towards him; and that he had no purpoſe to impoſe hard Conditions upon them, with Reference to their Conſciences: That they well knew, he had referr'd the ſettling all Differences of that Nature to the Wiſdom of the Parliament; which beſt knew what Indulgence and Toleration was neceſſary for the Peace and Quiet of the Kingdom. But his Majeſty could not be ſo rid of them, they deſired ſeveral private Audiences of him, which he never denied; wherein they told him, the Book of Common-Prayer had been long diſcontinued in *England*, and the People having been diſuſed to it, and many of them having never heard it in their Lives, it would be much wondered at, if his Majeſty ſhould, at his firſt landing in the Kingdom, revive the Uſe of it in his own Chapel, whither all Perſons would reſort; and therefore they beſought him, that he would not uſe it entirely and formally, but have only ſome Parts of it read, with Mixture of other good Prayers, which his Chaplains might uſe. The King told them with ſome Warmth, that whilſt he gave them Liberty, he would not have his own taken from him. That he had always uſed that Form of Service, which he thought the beſt in the World, and had never diſcontinued it in Places where it was more diſliked than he hoped it was by them. That when he came into *England* he would not ſeverely inquire how it was uſed in other Churches, though he doubted not he ſhould find it uſed in many; but he was ſure he would have no other uſed in his own Chapel. Then they beſought him with more Importunity, that the Uſe of the Surplice might be diſcontinued by his Chaplains, becauſe the Sight of it would give great Offence, and Scandal to the People. They found the King as inexorable in that Point as in the other; he told them plainly, that he would not be reſtrain'd himſelf, when he gave others ſo much Liberty; that it had been always held a decent Habit in the Church, conſtantly practiſed in *England* till theſe late ill Times; that it had been ſtill retain'd by him; and though he was bound for the preſent to tolerate much Diſorder and Undecency in the Exerciſe of God's Worſhip, he would never, in the leaſt Degree, by his own Practice, Diſcountenance the good old Order of the Church, in which he had been bred. Though they were very much unſatisfy'd with him, whom they thought to have found more flexible; yet they ceaſed farther troubling him, in hope and preſumption, that they ſhould find their Importunity in *England* more effectual.

Not well ſatisfied, they obtain'd private Audiences.

Wherein they expreſs'd their diſlike of the Common-Prayer, *and deſir'd that his Majeſty at his firſt coming over would not uſe it in his own Chapel.*

The King's Reply with ſome Warmth for his Liberty of Conſcience.

They deſire his Chaplains may diſcontinue the Uſe of the Surplice.

The King's Plea for the Decency of it:

And for other good old Orders of the Church.

The Divines unſatisfied adjourn their Importunities 'till they come into England.

Mr. Baxter's *Account of this Expedition of the Clergy;*

Life of Mr. Baxter, *Fol. p.* 218.

When the King was to be ſent for by the Parliament, certain Divines with others were ſent by the Parliament and City to him into *Holland*, viz. Mr. *Calamy*, Dr. *Manton*, Mr. *Bowles*, and divers others; and ſome went voluntarily, to whom his Majeſty gave ſuch encouraging Promiſes of Peace, as raiſed ſome of them to high Expectations: And when he came in, as he paſſed through the City to *Weſtminſter*, the *London* Miniſters in their Places attended him with Acclamations, and by the Hands of old Mr. *Arthur Jackſon* preſented him with a rich adorned Bible, which he received, and told them it ſhould be the Rule of his Actions.

And of their Application when the King came to London.

The publick Account given of it.

Publick Intelligence, 4^to^. N^o^. 21.

The Miniſters of *London* received much Satisfaction from his Majeſty, who diſcours'd with them two by two; ſince which his Majeſty's Chaplains and they have given ſeveral Viſits to one another, and do very friendly comply together.

Friday *May* 18.

Petitions of the ejected Clergy to be reſtored.

Dr. Oliver *by this Order was readmitted Preſident of* Magdalen College, Oxon. 22 May; *and after a ſhort Enjoyment of this Headſhip, with the Deanery of* Worceſter, *died well-beloved and much lamented* Octob 27. 1661. *and was buried in the College Chapel.*

Publick Intelligence by Order, 4^to^.

In the Houſe of Lords. Upon reading the humble Petition of *John Oliver* Doctor of Divinity this Day in the Houſe, ſhewing that the Petitioner was in the Year 1648. put out of the Preſident's Place in *Magdalen-College* in *Oxford*, for his not ſubmitting to the Viſitation, which was contrary to the local Statutes of the ſaid College, which is now void by Doctor *Goodwin* his leaving of the Place. It is ordered by the Lords in Parliament, that the ſaid Doctor *Oliver* is hereby reſtored to his ſaid Place of Preſident in *Magdalen-College* aforeſaid, in as full and ample Manner, as formerly he enjoyed it, until the Pleaſure of his Majeſty be further known; and the three ſenior Fellows of the ſaid College, or either of them, do put this Order in Execution accordingly.

The Lords agree with the Commons in taking Offenders into Custody.

The House of Lords concurred in the Reſolves of the Houſe of Commons, concerning the Perſons ordered to be taken into Cuſtody, and their Goods ſeized in Caſe they fled.

The Commons order Money to pay off the Arrears of the Army and Navy.

The Houſe of Commons was in a Grand Committee, and a Report being made from thence, they reſolve that 400,000*l.* ſhould be advanced for Payment of the Arrears of the Army and Navy. They likewiſe reſolved on an Ordinance of Aſſeſſment for the raiſing of 70,000*l. per* Month, for three Months.

Order of the Lords to ſeize the Perſons and Goods of all that ſate in Judgment upon the late King.

Large Sheet, Fol. for John Macock and Fr. Tylor.

An Order of the Lords *Die Veneris Maii* 18. 1660. that all thoſe Perſons who ſate in Judgment upon the King's Majeſty, when Sentence of Death was pronounced againſt him, and the Eſtates Real and Perſonal of all and every of the ſaid Perſons who are fled, be forthwith ſeized and ſecured, and that the reſpective Sheriffs, and other Officers whom it may concern, are to take effectual Order accordingly, with a printed Liſt of their reſpective Names, and Order and Liſt to be publiſhed, Numb. 68.

A Letter of the Marquis of Hertford *directed for the reverend the Vice-Chancellour of* Oxford, *to be communicated by him to the Members of Convocation.*

Richard Cromwell *having reſign'd his Chancellorſhip of* Oxford,

The Marquis of Hertford *claims his Right to that Place.*

S I R,

Being inform'd of ſome Inclinations in your Univerſity to proceed unto the Election of a Chancellour, I thought fit (in order to the preventing of all Miſtakes) by an Expreſs on purpoſe to mind you of my Right unto that Place, exemplified under your Publick Seal, and to continue during my Life: Which I preſume you in your own particular will be tender to preſerve unto me, as I ſhall be ready to promote the Good of you all, as in Affection and Honour it becomes,

Your Loving Friend to ſerve you,

Eſſex-Houſe, May 18. 1660.

HERTFORDE.

The Lords order his Admiſſion to it.

Die Sabbati 26. *die Maii.* 1660. Ordered by the Lords in Parliament aſſembled, that the Lord Marquis of *Hertford* be admitted to the Exerciſe of his Chancellourſhip of the Univerſity of *Oxford*, and that all Perſons and Members of the ſaid Univerſity, whom it may concern, are hereby requir'd to yield Obedience accordingly.

JO. BROWNE, *Cleric. Parliamentor.*

Upon which the Univerſity reſtore him.

Quibus publicatis & approbatis venerabilis Domus Convocationis Honoratiſſimum Dominum Marchionem de *Hertforde* Cancellarium Univerſitatis *Oxon.* juxta Ordinationem ſupra ſcriptam renunciabat & declarabat, & proinde Literas ſcribi decernebat, quibus hoc illi ſignificaretur.

SATURDAY *May* 19.

Colonel Harriſon's *Horſes ſeiz'd and brought up.*

Publick Intelligence, 4to.

It was Reſolved by the Commons, that thoſe Horſes of Colonel *Harriſon*'s that were lately ſecured by the Militia Forces of *Staffordſhire* ſhould be brought up to the Mews, and the Commiſſioners of the Militia of that County ſhould have the Thanks of the Houſe for their good Service herein.

A Bill was read in the Houſe for ſtating of publick Debts, and diſcovering of Frauds and Concealments.

The King's Judges begin to fly, and are ſome of them ſtopt, and impriſon'd.

The Houſe being informed by Letters from the Earl of *Winchelſea*, that a Party of his Horſe had apprehended Sir *Henry Mildmay*, who had 50*l.* in Gold, and a Diamond Ring worth 50*l.* one *Stevens* of *Lambeth* Marſh, and a Servant of Sir *Henry*'s at *Rye*, who were to take Shipping from thence to *France*; as alſo that Mr. *Cawley* narrowly eſcaped them in a *French* Shallop, he being not gone ſo far off from Shoar, but that one of the Horſe-men venturing a little into the Sea, diſcharged his Piſtols at the Shallop: Ordered, That the Thanks of this Houſe be given to the Earl of *Winchelſea*, and that the Council of State do diſpoſe of the Priſoners, and gratify the Soldiers for their good Service herein.

A Poll-Bill.

The Commons were this Day in a grand Committee, and upon a Report from thence Reſolved, that the 400,000*l.* ſhould be raiſed by the Poll, and that a Bill ſhould be brought in to that purpoſe.

Care for ſecuring the Goods and Jewels of the Crown.

Ordered by the Lords Committees for the King's Goods that *Clement Kynnerſley*, Eſq; do ſeize and ſecure all ſuch Goods, Pictures, Jewels, and other Moveables belonging to the Crown, in the Hands or Cuſtody of any Perſon or Perſons, and ſecure them in their Hands, to be forth-coming, until the Pleaſure of his Majeſty be further ſignified.

The King's Chapel to be reduc'd into Order.

The Council of State ordered, that the Galleries and other Alterations in the Chapel at *Whitehall*, made by *Oliver Cromwell*, ſhould be pulled down and the Chapel to be put in the ſame Order as formerly.

Order of the Lords for the Re-admiſſion of the ejected Fellows of New-College *by Name.*

Upon Report of the Committee for Petitions, an Order was brought into the Houſe, and after ſome Debate had thereabout, it was committed preſently to a ſelect Committee, *viz.* Earl of *Northampton*, Earl of *Bridgwater*, Lord Viſcount *Say* and *Seale*, and the Lord *Roberts*, who returning it with ſome Alterations, were read and paſſed with the ſaid Order, which concerned the Admiſſion of ſome Fellows into *New-College*, *Oxon.* Ordered, that *Robert Grove*, *John Lamphire*, *John Geeres*, *Thomas Grant*, *John Grant*, *John Gardiner*, *William Barker*, *John Beeſeley*, *John Price* and *Robert Bowman* late Fellows of *New-College* in *Oxford* and all others, who were unjuſtly ejected out of their Fellowſhips be forthwith reſtored, and that all ſuch Fellows as have been admitted contrary to the Statutes be forthwith ejected, and that no new Fellow be admitted contrary to the Statutes of the ſaid College.

SUNDAY *May* 20.

The Service and Behaviour of the King and Court on a Sunday *at the* Hague.

Mr. Hardy *to preach before his Majeſty after the* French *Congregation had done;*

But the French *out of Curioſity refuſed to give Place to the* Engliſh,

However exhorted by the Reader and Paſtor.

The King forced to chuſe another Place.

The King (at the *Hague*) would in the Morning hear a Sermon; and to that Purpoſe it was ordered, that Mr. *Hardy*, one of the Miniſters which came from *England* with the Commiſſioners of the *City of London*, ſhould preach before the King in the Chapel of the Court, which ſerves for Church to the *French* that live at the *Hague*, at eleven a Clock in the Forenoon, as ſoon as the *French* had ended their ordinary Devotions. And to that End to prevent the Diſorder among the People which were come there in Crowds from the Neighbour Towns, the Company which had the Guard, was commanded to ſeize themſelves of the Avenues of the Chapel, and particularly to poſſeſs the Door, which leads into a little Partition, where the Princeſs of *Orange* heretofore cauſed a Bench to be made, cloathed with black Velvet, and covered with a Canopy of the ſame Stuff for themſelves and for Perſons of Quality, that were ordinarily of their Train; but they dreamed not to remedy another Inconvenience, which deceived all the other Precautions that they uſed. For the *French* inſtead of giving Place to the *Engliſh*, and of uſing the Civility, which they were accuſtomed to have for Strangers, would not go out of the Church; and even the Perſons of Condition, which ſate in the little Partition (whereof we have ſpoken) and who were for the moſt part *Dutch*, refuſed to make Place for the *Lords*, which were in great Number about the King's Perſon, without conſidering that this very Incivility hindred them abſolutely to ſatiſfie the Curioſity they had to ſee the King, and to be preſent at the *Engliſh* Liturgy. The Reader of the Church exhorted the People to withdraw, and likewiſe the Paſtor, who made the Sermon, went up again into the Pulpit, and repreſented to them the Wrong they did themſelves, as well as their Brethren of the ſame Religion, and Strangers as well as them in this Country, in obſtinately ſtaying thus in their Seats, after having heard the Word of God in a Place where they had been fed, and in failing of Reſpect to the King, to whom that very Temple was given by their Superiors, and where the *Engliſh* were to hear after them in their Tongue. But theſe Exhortations made no Impreſſion on Spirits prepoſſeſſed. So that the King was enforced to have his Devotions in the Place, where her Royal Highneſs is accuſtomed to have her Preaching particularly, ſince moſt important Conſiderations hindred her from going to the *Engliſh* Church; where there entred as many as it could hold of the Lords of that Nation.

Account of the Sermon.

The Miniſter took his Text in the 26th Chapter of the Prophet *Iſaiah*, v. 19. which he applied to the preſent Eſtate of the Affairs of *England*, and made ſo learned and ſo pathetick a Diſcourſe, that there was not any one there, which was not touched and edify'd therewith.

His Majeſty's Cure of the King's Evil with the Order and Ceremonies in Healing.

After the Liturgy and Sermon were ended, there preſented themſelves many Perſons ſick of the Evil, whom the King was to touch, after many others he had touched *Friday* and *Saturday* the 28th and 29th of this Month in private. —— They placed a great Chair for the King, in a Place ſomewhat diſtant from the People. And as ſoon as the King was ſate, one of the Clerks of the Cloſet ſtands at the right Side of the Chair, holding on his Arm, or rather in his right Hand, as many gold Angels, every one tyed to a Ribband of white Silk, as there were ſick to be touched; which were then to the Number of eight and forty.

A Sermon by

Dr. Brown *the aſſiſting Chaplain.*

But foraſmuch as the Angels, which is a kind of Gold ſo named, becauſe it hath the Figure of an Angel upon it, are ſo rare, that they can ſcarce be gotten, eſpecially in theſe Provinces; the King uſeth ordinarily, as he did on this preſent Occaſion the ten Shilling Pieces, which are near of the ſame Value. The Chaplain that makes the Sermon before the King, and who for this Purpoſe takes ordinarily a Text proper for the Ceremony, performs the Office afterward, and ſtands on the left Side of the Chair; whilſt the Chirurgeon takes Place with the Sick, right over-againſt the King, but at a certain Diſtance. Notwithſtanding in the Occaſion whereof we ſpeak now, the Miniſter's Text had nothing common with that Ceremony, and it was not the Paſtor which made the Sermon that aſſiſted there, but Dr. *Brown*, Chaplain to the Princeſs Royal, who did all the Function thereof, repreſenting the King's Chaplain, as he did on all the like Occaſion at *Breda*, whilſt his Majeſty reſided there.

His Office in it, to read the Goſpel.

And at certain Words in it, the King lays his Hands on the Sick.

After his Majeſty had taken his Place, having by his Side the Secretary or Clerk of the Cloſet, and the Chirurgeon before him; the Chaplain who held a New Teſtament in his Hand, read there the Text in the Goſpel of St. *Mark* the 16th Chapter, from the 14th Verſe to the End of the Chapter; and at the ſame Time the Chirurgeon taking one of the Diſeaſed by the Hand, after having both made three low Reverences, came with him to put themſelves on their Knees before the King cloſe to the Chair, and whilſt the Chaplain pronounced theſe Words of the ſame Goſpel, *they ſhall lay their Hands on the Sick, and they ſhall be healed*, the King laid his Hand on the two Cheeks of the Sick, this being done, he that was touched retired himſelf, and they brought another to the King, who touched him in the ſame Manner, the Chaplain repeating the ſame Words as many Times as there were Sick for the King to touch, and as they brought them one after another at his Majeſty's Feet. The Chirurgeon, who was always on his Knees, whilſt the King touched, aroſe not till the King had made an End of Touching, and then he made again three low Reverences, and retired with the Sick to the Place where they were before, and ſtood there till the Chaplain had made an End of Reading the reſt of his Text; which he continued

A ſecond Goſpel read.

The particular Words for putting on the Ribband.

Concluding with the Lord's Prayer and a Collect.

tinued to read, till after the King had touched the laſt of the Sick: This being done the Chaplain began again another Goſpel, taken out of the firſt Chapter of St. *John*, from the 1ſt Verſe to the 15th, and whilſt he read it, the Chirurgeon brought again the Perſons touched to the King in the ſame Manner as he did before; and his Majeſty taking from the Secretary of the Cloſet, whilſt the Chaplain pronounced theſe Words of the Goſpel, *That was the true Light, which lighteth every Man that cometh into the World*, one of theſe gold Angels hanging on a ſilk Ribband, and put it on the Neck of one of the Diſeaſed, which approached one after another, in the ſame Manner, as they did when the Chirurgeon brought them to be touched; the Chaplain repeating alſo thoſe Words, as many Times as there were Perſons touched. After this they all retired again to their firſt Place, and then the Chaplain made an End of Reading the Goſpel, to the Verſe which we have denoted. He read after that ſome other Paſſages of the Holy Scripture, and concluded the whole Service with the Lord's Prayer, and a Prayer which they make unto God, that it would pleaſe him to bleſs the Ceremony, which the King had performed.

Mr. Sands *Gentleman-Uſher.*

The Ceremony in the King's waſhing his Hands.

The Liturgy being finiſhed, the Gentleman-Uſher (it was then Mr. *Sands*, who performed that Function) brought a Baſon and Ewer, and a Towel, and being accompanied with two Lords, or Earls, *viz.* the Lord *Leonel Cranfield* Earl of *Middleſex*, and the Lord *Henry German*, to whom the King gave ſince the Quality of the Earl of St. *Albans*, he preſented the Baſon and Ewer to the youngeſt of the two, who ſtood on the left Hand of the Gentleman that carried the Towel, taking the right Hand of the elder of the two Lords. The laſt finding himſelf in the Midſt of them, they marched in this Order towards the King, and after making three low Reverences, they put themſelves all three on their Knees before his Majeſty, and whilſt the Earl of St. *Albans* poured forth Water on the King's Hands, the Earl of *Middleſex* took the Towel from the Gentleman-Uſher, and preſented it to his Majeſty, who wiped his Hands therewith. After this the two Lords and the Gentleman-Uſher, roſe up, made again three great Reverences to the King and retired. And after that, the King aroſe alſo, and went thence to the Princeſs Royal her Chamber.

The King's frequent Exerciſe of this Gift of Healing.

Multitudes reſorting from all Parts for the Benefit of it.

It is certain that the King hath very often touched the Sick as well at *Breda*, where he touched 260 from *Saturday* the 17th of *April* to *Sunday* the 23d of *May*, as at *Bruges* and *Bruxels*, during the Reſidence he made there; and the *Engliſh* aſſure, that not only it was not without Succeſs, ſince it was the Experience that drew thither every Day a great Number of thoſe Diſeaſed, even from the moſt remote Provinces of *Germany*; but alſo that there was no Perſon healed ſo perfectly, who was not infected again with the ſame Diſeaſe if he were ſo unfortunate to loſe, through Negligence, or otherwiſe, the Medal, which the King hangs on his Neck, after he hath touched him; without any Hope to be cured of it, if he be not touched again, and have another Angel about his Neck. We have been loath to have touched on this Particular, if many grave Perſons, whom one cannot ſuſpect of Superſtition or Deceit, ſpake not thereof, as of a moſt conſtant thing, and of which there is no Doubt.

Monday *May* 21.

The King preparing to embark has an Addreſs from the People called Quakers.

A mad or melancholy Set of Folks.

Impudent and proud.

Threatning the King with the Judgments of God, if he did not favour their Sect.

This laſt of *May* the King preparing to embark (as he intended, but the Croſſneſs of the Winds detained him) received Letters from a certain kind of People, which are called in *England Quakers*, becauſe that in the ordinary Hours, when they make their Devotions or Prayers, there takes them a ſort of Trembling in all Parts of the Body, which they ſay is a violent Motion cauſed by the Spirit of God, wherewith they would have Men believe that they are poſſeſſed. It would be very hard to ſay, whether theſe People are fanatick or hypocondriack, that is, mad or melancholy. But it muſt needs be, that ſo great a Diſorder of Spirit, as that which is obſerved in all their Actions, proceedeth from an ill Diſpoſition of the Body. They have not only loſt the Reſpect they owe to Princes and Magiſtrates, but they fail alſo in the Duties which are inſeparable from the civil Life: And they are ſo far from Humility, which is a Virtue not known but ſince the Birth of Chriſtianity, that hitherto there was never ſeen an Animal ſo impudent and ſo proud. The Letter was ridiculous and impertinent throughout; but particularly in moſt Places, it pronounced the Threatnings of God's Judgment againſt the King, if he protected not that Sect, and enter'd not into thoſe Thoughts. — *Journal of Sir* William Lower, *Fol.*

The ſame poſſibly in effect with their printed Viſitation of Love.

A Viſitation of Love unto the King, *unto* Charles Stuart *who is proclaimed* King, *and to all you that are called and known by the Name of Royal Party and Cavaliers, and who have ſuffered in your Cauſe and for your Principle. In the Name of the People called* Quakers, *written about the Middle of the third Month called* May, 1660. *ſubſcribed*, Edw. Burroughs. — *Printed in the Year* 1660. 4to.

Two leading Quakers Fox *and* Greenham *in Cuſtody.*

Die Lunæ, Maii 21. A Report being made to the Houſe of Commons, that two *Quakers*, *George Fox* and *Robert Greenham* were ſecured in *Eſſ.x.* Ordered, That the Sheriff of the County do bring them up in ſafe Cuſtody. — *Publick Intelligence*, 4to.

Raiſing of Money.

The Lords paſſed the Bill of Aſſeſſment for 70,000 *l. per Menſem*, and appointed a Committee to ſit this Afternoon, to conſider of the 400,000 *l.* to be raiſed by the Poll.

More of the Regicides attempt to eſcape.
Some taken and committed.

The Houſe of Commons received Information of the apprehending of Colonel *Deſborough* near the Sea Coaſt in *Eſſex*; and alſo of the Eſcape of Colonel *Valentine Walton* and Colonel *Hewſon* at the ſame Time: Ordered, that the High Sheriff of *Eſſex* do bring up Colonel *Deſborough* in ſafe Cuſtody, to be diſpoſed of as the Parliament ſhall order. The Houſe approved of the Commitment of Major General *Harriſon* by the Council of State to the Tower of *London*, and ordered him to be kept cloſe Priſoner there.

TUESDAY *May* 22.

The March of Gen. Monk *toward* Dover.

In great Order and Diſtinction.

Continuat. of Hiſt. of Gr. Brit. Fol. p. 732.

His Excellency General *Monk* with a great and gallant Company of the chiefeſt of the Nobility and Gentry of *England*, ſet forward from *London* this 22^d^ of *May*, and for the more Conveniency of quartering ſo numerous a Company, he adviſ'd them to divide themſelves into Troops according to the ſeveral Counties, and the Intereſt of the Noblemen preſent. At *Rocheſter* Sir *Thomas Clarges* met the General, and preſented unto him his Majeſty's Letter dated $\frac{26}{16}$ *May*, with royal and moſt endeared Aſſurances of Eſteem from the beſt of Kings, to the worthieſt and moſt deſerving of Subjects.

Account given by the General's Chaplain.

Dr. Gumble's Life of Monk. 8vo. p. 381.

The General, who always loved Order and good Government, and obſerving the incredible Numbers that reſolved to attend in this Journey, ordered them to ride in diſtinguiſhed Troops under ſeveral Noblemen, with ſeveral Colours for the more Conveniency of quartering; and to prevent Quarrels upon that Occaſion, and that they might have the better Accommodation, he left his own Forces and Officers at home, except ſome of the chief, who could not be denied that Bounty, which with ſo much hazard they had aſſiſted him to obtain for the three Nations. Several great Troops of thoſe rode under the Command of the now Duke of *Richmond*, the Earl of *Northampton*, the Earl of *Cleveland*, the Lord *Gerard*, and many others, which I do not remember; and the loyal Citizens under Sir *John Robinſon* muſt not be forgotten. In this Journey the General behav'd himſelf with an Exceſs of Humility, *&c.*

Order for the old Form of Prayers in the Houſe of Lords.

Journal of the Houſe of Lords, MS.

Die Martis Maii 22. Ordered by the Lords, that it be referred to the Committee of Privileges to conſider what Prayers were uſed formerly in this Houſe, and accordingly report the ſame.

Order for ſeizing the Eſtates of all that ſate in Judgment upon the late King.

Printed for the Printers to the Houſe of Lords, 1660. ſingle Sheet.

An Order of the Lords (agreeable to a Vote of the Commons) that the Eſtates Real and Perſonal of all Perſons in a Liſt recited, who ſate in Judgment upon the late King, ſhall be ſeized and ſecured.

A Liſt of the King's Judges who ſign'd the Warrant for Execution.

The original Warrant in a ſmall Piece of Parchment is now in the Parliament Office at Weſtminſter, *ſaid to be found in the Chapter Houſe, (a Repertory of many other Writings and Records) ſigned with their own Hands and Seals affixed. It is reported to have been recovered out of the Hands of the Wife of Colonel* Hacker. *It is indors'd by a later Hand,* the bloody Warrant.

Journal of the High Court of Juſtice, publiſh'd by Dr. Nalſon, *Fol.* 1684. *p.* 110.

The Perſons who ſubſcribed and ſealed the Warrant, for executing the Sentence of Death upon the late King, *Jan.* 29. 1648. were thus enter'd in the Journal of the High Court of Juſtice.

John Bradſhaw.
Edward Whalley.
John Danvers.
Thomas Maleverer.
William Goffe.
Thomas Harriſon.
Thomas Grey.
Michael Liveſay.
John Bourchier.
John Blackſtone.
Thomas Pride.
John Hewſon.
Oliver Cromwell.
John Okey.
Henry Ireton.
John Hutchenſon.
Peter Temple.
Henry Smith.
Peregrine Pelham.
John Jones.
Gilbert Millington.
Robert Lilbourne.
Richard Deane.
Daniel Blagrave.
Adrian Scroope.
Edmund Ludlow.
William Conſtable.
John Birkſtead.
Valentine Wauton.
Thomas Wogan.
John Downes.
John Carew.
Simon Meyne.
John Moor.
George Fleetwood.
William Say.
Robert Tichbourne.
Owen Roe.
James Temple.
Henry Marten.
Richard Ingoldſby.
Iſaac Ewers.
Gregory Norton.
John Venn.
Thomas Waite.
Miles Corbet.
Thomas Horton.
Hardreſs Waller.
John Alured.
Anthony Stapeley.
Humphrey Edwards.
William Purefoy.
Auguſtine Garland.
Vincent Potter.
William Cawley.
John Dixwell.
Thomas Challoner.
Gregory Clement.
Thomas Scot.

Petition of the ejected Fellows of Magdalen-College, Oxon.

Upon reading the Petition of *Edward Drope*, *John Taylor*, *Nathaniel Gyles* and others, complaining, that they were unjuſtly turned out of their Fellowſhips in *Magdalen-College*, *Oxon*, becauſe they would not ſubmit to the Viſitors: Ordered by the Lords, that this Petition be referred to the Committee for Petitions to hear all Parties, and report the ſame to the Houſe.

Divers Peers reſtored to their Offices of Cuſtodes Rotulorum.

Whereas divers Peers of this Realm were *Cuſtodes Rotulorum* in divers Counties, and were diſplaced in the Time of *Oliver Cromwell*, it is ordered, that theſe Lords following be reſtored.

Earl of *Suffolk* to be *Cuſtos Rotulorum* of *Suffolk* and *Cambridge*.
Earl of *Mancheſter* of *Northampton* and *Huntingdon* Shires.
Earl of *Exon* of *Rutland* and the City of *Peterborough*.
Earl of *Bridgwater* of the County of *Salop*.
Lord *Craven* for the County of *Berks*.
Lord *Wharton* for *Bucks* and *Weſtmoreland*.

WEDNESDAY *May* 23.

Order againſt Waſte made in College Woods.

Journal of the Houſe of Lords, MS.

Upon Information this Day given to the Houſe of Peers, that there is a great Waſte by cutting and felling of Timber in *Wappenham* and *Wedon* Coppices, in the County of *Northampton*, which belong to the College of *All-Souls* in *Oxford*: Ordered, that there ſhall be no more Waſte made there, or in any other Place belonging to the ſaid College.

Letter from the Lords ſent to attend his Majeſty at the Hague.

This Day *Philip Howard*, Son to the Right Honorable the Earl of *Berkſhire*, brought a Letter from the Lords Commiſſioners at the *Hague*, directed to the Right Honourable the Earl of *Mancheſter*, Speaker to the Houſe of Peers, for which he received the Thanks of the Houſe.

And from the Commiſſioners of the Commons.

The Houſe of Commons read a Letter of the Members of Parliament ſent to attend his Majeſty, dated at the *Hague* the 17^th^ of *May*.

A Bill for the Rights and Privileges of Parliament; And for general Pardon and Oblivion.

A Bill was this Day read in the Houſe of Commons, for the Maintenance of the juſt Rights and Privileges of Parliaments, in Confirmation of the Fundamental Laws, and ordered to be read again to Morrow.

An Act for general Pardon and Oblivion was ordered to be reported on *Saturday* next.

The Moderation of the Commons in the Progreſs of this Bill.

In preparing the general Act of Pardon, the Commons proceeded with all Tenderneſs and Caution, eſpecially with relation to the late Civil War; in which they were very unwilling totally to condemn the Parliament's Part in it. This particularly appear'd in the Treatment they gave to Mr. *Lenthall*, a Member of the Houſe, who in the Debate of the Bill took the Freedom to ſay, *he that firſt drew his Sword againſt the late King, committed as great an Offence as he that cut off his Head.* Upon which, being ſeiz'd by the Serjeant, he was brought to the Bar, where the Speaker, by Order of the Houſe, gave him this following Reprimand.

A Reproof given to Mr. Lenthal.

Eachard's Hiſt. Ch. II. p. 907.

Tender of condemning the two Houſes for what might be thought a defenſive War, before the Violence in 1648,

While they had no Thoughts againſt the Perſon, much leſs againſt the Life of the King.

Sir, The Houſe has taken very great Offence at ſome Words you have let fall upon the Debate of this Bill of Indemnity; which in the Judgment of the Houſe, contain as high a Reflection on the Juſtice and Proceedings of the Lords and Commons of the laſt Parliament, in their Actings before 1648. as could be expreſs'd. They apprehend there is much of Poyſon in the ſaid Words; and that they were ſpoken out of Deſign to inflame; and to render them who drew the Sword to bring Delinquents to Puniſhment, and to vindicate their juſt Liberties, into Ballance with them who cut off the King's Head: Of which Act they expreſs their Abhorrence and Deteſtation; appealing to God, and their Conſciences bearing Witneſs, that they had no Thoughts againſt his Perſon, much leſs againſt his Life. Therefore I am commanded to let you know, that had theſe Words fallen out at any other Time in this Parliament, but when they had Conſiderations of Mercy, Pardon and Indemnity, you might have expected a ſharper and ſeverer Sentence than I am now to pronounce. But the Diſpoſition of his Majeſty is to Mercy; he hath invited his People to accept of it; and it is the Diſpoſition of the Body of this Houſe to be Healers of Breaches, and to hold forth Mercy to Men of all Conditions, ſo far as may ſtand with Juſtice and Juſtification of themſelves before God and Man. I am therefore commanded to let you know, that that being their Diſpoſition, and the preſent Subject of this Day's Debate being Mercy, you ſhall therefore taſte of Mercy: Yet I am according to Command, to give you a ſharp Reprehenſion, and I do as ſharply and ſeverely as I can, reprehend you for it.

Directed to the Right Honourable the Earl of Mancheſter, *Speaker of the Houſe of Peers.*

A Letter from the Lords that were ſent from this Houſe to his Majeſty was read.

My Lord,

The King notifies his Departure, his Landing Place, and his Stages to Whitehall.

We have delivered the Letter and Meſſage entruſted to us by the Houſe of Peers, and found a moſt gracious Reception from his Majeſty, who is pleaſed to declare (which we deſire your Lordſhip to communicate to the Houſe) that he intends to part from hence on *Monday* next, being the 21ſt of this Month, to land at *Dover*, and after a ſhort Stay at *Canterbury*, to continue his Journey to *London*, and there to reſide with his Court at *Whitehall*. This we are commanded to impart to your Lordſhip from his Majeſty and remain your Lordſhip's

Moſt humble Servants,

Hague, May 17.
1660.

OXFORD. MIDDLESEX. HEREFORD.
BERKELEY. BROOK.

Minutes in the Journal of Admiral Mountague.

The beſt Account of the King's Voyage is given by Admiral Mountague *in his Journal MS. communicated by his Son* Edward Wortley Mountague, *Eſq; Member of Parliament for the City of* Peterborough.

Tueſday, May 22. Their Royal Highneſſes the Dukes of *York* and *Glouceſter*, and Admiral *Opdam*, came and dined aboard the *Naſeby*, and went off again in the Evening, when the Prince *Maurice* of *Naſſau* came on board to ſee the Ship.

The King imbark's for England.

Wedneſday, May 23. In the Morning the General [*Mountague*] went in his Barge cloſe to the Shore ſide at *Scheveling*, where was prepared a *Dutch* Veſſel to carry his Majeſty on board the *Naſeby*, and about ten of the Clock in the Morning, the King's moſt ſacred Majeſty came to the Shore ſide, and boarded the ſaid Veſſel, but before ſhe was launched from the Shoar, his Majeſty went off her into the Rear Admiral's Boat, and came preſently on Board the General's Barge, as did alſo the Dukes of *York* and *Glouceſter*, the Princeſs Royal, the Queen of *Bohemia*, and the Prince of *Orange*, and ſo were rowed for the *Naſeby*, which Ship they boarded about eleven of the Clock in the Morning.

A Croud of Spectators.

There were upon the Shoar at *Scheveling*, many Troops of Horſe and Foot of the States, and about forty Piece of Ordinance, all which ſaluted the King, and a vaſt Multitude of People were Spectators ſuppoſed to be 100,000 at the leaſt.

The Fleet ſet ſail for Dover.

The Ships ſaluted the King with all their Guns twice, once before he came on Board, and once over after he came on board, and once more at the going off of the Princeſs Royal, the Queen of *Bohemia*, and Prince of *Orange*, which was about three of the Clock in the Afternoon, immediately after which the Fleet ſet Sail bound for *Dover*.

This Day his Majeſty was pleaſed to change the Name of the *Naſeby*, into the *Charles*, and new nam'd divers other Ships, the *Richard* was named the *Royal James*, his Royal Highneſs the Duke of *York* embarqued in the *London* when we ſet Sail, as did the Duke of *Glouceſter* into the *Swiftſure*.

Monſieur *Opdam*, the *Holland*'s Admiral, came aboard the *Naſeby* in the *Dutch* Veſſel prepared for the King, but ſtayed not to go off with the Princeſs of *Orange*, and went away before Dinner in another Boat by himſelf.

Sir William Lower's *Account of the Voyage.*

Wedneſday paſt Eleven. The King arrived at the Fleet, and as ſoon as his Majeſty was a little diſengaged of a Part of thoſe that would follow him to the Ship, he

The Lord Mountague's *great Expence in entertaining his Majeſty on Ship-board.*

he put himſelf at a Table in the Gallery of the Poop, with the other Royal Perſons; and cauſed ſome Perſons of Condition, and the moſt confident of his Majeſty, to be entertained in the other Apartments. The Lord *Mountague* making as fair an Expence at this Repaſt, and all the others following, as at this Paſſage of the King, which was but of two Days, he employ'd more than two thouſand *Jacobus*'s, though the Lords the Eſtates had provided his Ship, and the reſt of the Fleet, with all kinds of Proviſions and Refreſhments neceſſary, beyond what needed for ſo little a Paſſage.

The King takes his Leave of the Deputies of the States General,

After Dinner, the King received again the laſt Complements of ſome particular Perſons, expreſs'd great Civilities to the Deputies of the Eſtates of *Holland*, and ſent them away with new Proteſtations of Affection and Amity. The Sea was calm, and the Heavens ſo clear, that the King had a Deſire to diſcover once again a Country, where he had received ſo many Teſtimonies of Reſpect and Love: To this purpoſe he went up to the Top of the Poop, and ſeeing that the People, with which he had left the *Downs* covered, remained there ſtill, he could not chuſe but ſay, that *he muſt confeſs it was impoſſible that his own Subjects could have more Tenderneſs for him than thoſe People, in whoſe Affections he ſaw he reigned no leſs, than he was going to reign in the Wills of the* Engliſh.

And of the young Prince of Orange *his Nephew,*

And Queen of Bohemia *his Aunt,*

And his Siſter the Princeſs Royal of Orange.

After this, he embraced the Prince of *Orange* with the ſame Tenderneſs as he could have had for his own Son, and gave him his Bleſſing; and took Leave of the Queen of *Bohemia*. But when he was to part with the Princeſs Royal his Siſter, that Princeſs who had with ſo much Courage, and without Grief almoſt look'd all paſt Misfortunes in the Face, and who had Virtue enough to fortify that of her Brother's, had need of all his Conſtancy, to reſolve herſelf to ſuffer this Separation, which ſhe had wiſhed with ſo much Impatience, and whoſe Conſequences were to be ſo glorious both to one and t'other. The King himſelf, who had Reſolution enough to witneſs no Weakneſs in his greateſt Misfortunes, cannot reſiſt the Tears of a Siſter, whom many other Conſiderations, as ſtrong as thoſe of Birth, render extreamly dear unto him. She would have been inconſolable, but for the Hope ſhe had to ſee again ſhortly the King her Brother in his Kingdom. And they would have been troubled to diſengage her from the Arms of his Majeſty, if Admiral *Mountague* had not cauſed the Anchors to be weighed, and giving Signal to the other Ships to ſet ſail. The Admiral's Ship was already under ſail for *England*, when the Queen of *Bohemia*, the Princeſs Royal, and the Prince of *Orange* deſcended into the Bark, which was to bring them back again to the Land. All the Artillery of the Fleet ſaluted thoſe royal Perſons, and the Battery of the *Downs* anſwered it, with the ſmall Shot of the Citizens and Guards.

Admiral Mountague *weighs Anchor.*

And the Fleet ſet ſail.

It was about four of the Clock in the Afternoon that the Fleet did ſet ſail, and at five a Clock it was gotten ſo far off, that the People which ſtirr'd not from the *Downs*, having loſt Sight of it, retired themſelves, whilſt the King continued his Way towards his Kingdoms, with the ſame Proſperity which was ſeen lately to accompany all his Affairs. *Finis.* [*End of Sir* William Lower's *Account.*]

THURSDAY *May* 24.

Thankſgiving Sermon at Cambridge, *by Mr.* Godman *of* King's *College.*

Printed at London *for* W. Morden *Bookſeller in* Cambridge.

Filius Heroum: The Son of Nobles. Set forth in a Sermon preached before the Univerſity at St. *Mary*'s in *Cambridge*, on *Thurſday* the 24th of *May*, 1660. Being the Day of ſolemn Thankſgiving for the Deliverance and Settlement of our Nation. By *William Godman*, B. D. Fellow of the *King's College* in *Cambridge*.

Text. *Ecclef.* x. 17. *Bleſſed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due Seaſon, for Strength and not for Drunkenneſs.* ——

Great Hopes given of the King's Virtue.

It has been our very great Unhappineſs to know him yet but little by Experience; but all the Fame and the Report of thoſe that know him, ſpeaks him to be a rare and moſt accompliſhed Prince. And yet I hope that his Wiſdom and Goodneſs will hereafter ſo much exceed our preſent Expectations, that we ſhall ſay as the Queen did to *Solomon*, *It was a true Report which we heard, but the half was not told us.* In the mean time, I ſhall give you two ample and honourable Teſtimonies of him (when he was nine or ten Years younger than now he is) from two dying Lords, who being Perſons of Honour, and at the Point of Death, are two great Arguments that they ſpake the Truth, according to the beſt of their Knowledge, the one (Lord *Capel*) thus expreſſeth it, *Truly I never ſaw greater Hopes of Virtue in any young Perſon than in him, great Judgment, great Underſtanding, ſtrong Apprehenſion, much of Honour in his Nature, and a very perfect Engliſhman in his Inclinations.* The other (the Earl of *Derby*) gives him, &c.

Two remarkable Teſtimonies of it.

The Lords Declaration for the Arrears of Cuſtoms and Exciſe,

And their congratulatory Letter to the King.

Publick Intell. by Order, 4to. No. 22.

The Houſe of Lords paſſed a Declaration for bringing in the Arrears of Cuſtoms and Exciſe; and having received a Letter from the Commiſſioners ſent to his Majeſty, of his Majeſty's near Arrival into *England*, they agreed upon a congratulatory Letter, to be ſent to the Commiſſioners, to be delivered to his Majeſty at his Landing.

The Commons Declaration againſt Iriſh *Rebels and Popiſh Recuſants.*

The Commons referred to a Committee, to bring in two Declarations, the one to enjoin all *Iriſh* Rebels and Papiſts to depart, or otherwiſe proceeded againſt according to Law; and to prohibit them from diſturbing the Poſſeſſion of any *Engliſh* Proteſtant in *Ireland* until further Order from the Parliament in *England*, or that to be called there. The other for putting the Laws againſt Popiſh Recuſants, Prieſts and Seminaries in Execution, eſpecially of thoſe of 35 *Eliz.* and 3 *Jacobi.*

Dr. Walſall's *Sermon, and Mr.* Barkſdale's *on the ſame Day of Thankſgiving.*

London, 1660. 4to. *See Athen. Oxon.* II. *Col.* 692.

The Bowing of the Hearts of Subjects to their Sovereign. A Sermon preached the 24th of *May*, 1660. Being a Day of Thankſgiving for the raiſing up his Excellency jeſty the Lord General Monk, to deliver this Nation from Thraldom and Slavery. By Francis Walſall, D. D.

The King's Return. A Sermon preached at *Winchcombe* in *Glouceſterſhire*, *May* 24, 1660. on 2 Sam. xix. 15. By *Clement Barkſdale.*

General Monk at Canterbury in his way to Dover.

Dr. Gumble's Life of General Monk, 8vo. p. 193.

General *Monk* went this Day to *Canterbury*, in his Way to *Dover*, to receive and wait upon his Majeſty up to *London.* This puts me in Mind of a Paſſage, that while he was at a Window in his Quarters at *Canterbury*, and looked upon many brave and finely adorned Troops that marched by, who were Gentlemen Volunteers to welcome his Majeſty home to his three Kingdoms: He looking upon them and commending them, one Stander-by told him, he had none of theſe in *Coldſtream*; but the ſame Perſon continuing the Diſcourſe (upon ſeeing a new Troop coming forward with green Scarfs and Feathers in a Summer Gaiety) ſaid, *'Tis true indeed Graſhoppers and Butterflies never come abroad in froſty Weather, and at the beſt Seaſon there are never many in* Scotland. This was ſo much Truth, that the General was pleaſed with it, and thanked God for his good Deliverance at that Time, *&c.*

Letter of Admiral Mountague *to the Lord* Mancheſter, *Speaker of the Houſe of Peers;*

To give Account of his Majeſty's Embarkment.

General Mountague's *Letter to the Earl of* Mancheſter, *Speaker of the Houſe of Peers.*

My Lord,

Having appointed a Rendezvous of as many Ships as could be got together in the Bay of *Scheveling*, that I might the better receive his Majeſty's Commands in order to his happy Return for *England*, it pleaſed his moſt gracious Majeſty this Day about Noon to embark himſelf in the *Naſeby* riding before *Scheveling*; their Royal Highneſſes the Dukes of *York* and *Glouceſter*, the Princeſs Royal, Queen of *Bohemia*, and Prince of *Orange* accompanied his Majeſty on Board, and about three Hours after, the Duke of *York* embarking in the *London*, the Duke of *Glouceſter* in *Swiftſure*, the Princeſs Royal, Queen of *Bohemia*, and Prince of *Orange* returned to *Scheveling*, and the Fleet ſet ſail by his Majeſty's Command bound for the Port of *Dover*, whither I truſt God will give us a ſpeedy and proſperous Voyage. I apprehended it my Duty to give your Lordſhip the ſooneſt Advertiſement thereof I could, and ſo remain, *&c.*

E. Mountague.

May 23, 1660. ſeven a Clock in the Evening, ten Leagues from *Scheveling*, our Courſe Weſt and by South; a freſh Gale at North and by Eaſt.

Friday *May* 25.

A Bill for taking away the Court of Wards, a great Grievance to the Nobility and Gentry.

In the Houſe of Commons a Bill for taking away the Court of Wards, *&c.* was referred to a Committee of the whole Houſe; and it is Ordered, That in lieu thereof one hundred thouſand Pounds *per Annum* ſhall be ſettled on his Majeſty.

A Letter from Admiral Mountague *to the Houſe of Commons, who ſend a congratulatory Letter to the King.*

The Houſe had a Letter from General *Mountague*, dated from the *Naſeby May* 23, ten Leagues from the Bay of *Scheveling*, ſignifying his Majeſty's Approach to *England.* Whereupon the Houſe reſolved upon the ſending a Letter congratulatory to his Majeſty, to be delivered by their Commiſſioners at the Time of his Majeſty's ſafe Arrival in *England.*

Declaration againſt the Iriſh *Rebels.*

The Commons deſired the Lords Concurrence to a Declaration concerning the *Iriſh* Rebels, the Effect whereof is as followeth; That in Regard there are yet many Natives of that Kingdom deeply guilty of that Rebellion, who have of late murdered, robbed, and deſpoiled ſeveral *Engliſh* Proteſtants planted there; and others of them have entred upon, and diſquieted the Poſſeſſion of ſeveral Soldiers and Adventurers. The Houſe being very ſenſible of the innocent Blood of ſo many thouſand Proteſtants formerly ſlain by thoſe barbarous Rebels, and for Vindication of his ſacred Majeſty, and both Houſes of Parliament, from the leaſt Allowance thereof, do declare, that all *Iriſh Rebels*, except ſuch as came in upon Article, and have not ſince forfeited the ſame, be apprehended and proceeded againſt according to Law, and that the Adventurers and Soldiers, their Heirs, *&c.* be not diſturbed in their Poſſeſſions, until the Parliament here, or the Parliament to be called there, do take further Order, or they be legally evicted by due Courſe of Law. —— Upon which the Lords deſired a Conference.

Account of the King's Landing at Dover, *given in the Journal of Admiral* Mountague.

Journal of Edward *Earl of* Sandwich, *MS.*

The 25th of *May*, *Friday* about ten of the Clock in the Morning, the Fleet came to an Anchor in *Dover* Road. About one of the Clock in the Afternoon, the King and the Dukes of *York* and *Glouceſter* went off on board into the General's Barge, Captain *Cuttance* ſteering the Barge, and the General ſtanding before the Houſe of the Barge: *Beal*'s Brigantine rowed into the Shore a head of the Barge; the Vice-Admiral upon the Star-board Quarter, and Rear-Admiral upon the Lar-board, divers other Boats in the Fleet in Company, and between three and four a Clock in the Afternoon, the King's moſt ſacred Majeſty, and their royal Highneſſes the Dukes of *York* and *Gloceſter* went on Shore on the Strand a little to the Northward of *Dover* Pier, where immediately General *Monk* met him; and when General *Mountague* had attended his Majeſty and the Dukes unto General *Monk*, having had the Honour to kiſs their Hands he preſently went back on board the *Charles*, and ſailed that Night into the *Downs.* The *Charles* fired three Rounds, and the reſt of the Fleet five Rounds in Salutes.

Lord Clarendon's *Account.*

Lord Clarendon's *Hiſtory, Fol. Vol.* III. *p.* 602.

After eight or ten Days ſpent at the *Hague*, in Triumphs and Feſtivals, which could not have been more ſplendid if all the Monarchs of *Europe* had met there; and which were concluded with ſeveral rich Preſents made to his Majeſty. The

King took his Leave of the States, with all the Expressions of Amity their Civilities deserved, and embarked himself on the Royal Charles, which had been before called the *Naseby*, but had been new christened the Day before, as many others had been in the Presence, and by the Order of his royal Highness the Admiral. Upon the four and twentieth Day the Fleet set sail, and in one continued Thunder of Cannon, arrived so early on the six and twentieth near *Dover*, that the King disembarked, and being received by the General on the Brink of the Sea (whom he met and embraced with great Demonstrations of Affection) he presently took Coach and came that Night to *Canterbury*.

His Lordship mistaken in the Date of Days.

Conducted to the Shoar by Mr John Talbot, *who was the first Man his Majesty knighted in* England.

Interview of the King and General Monk.

On *Friday* about one in the Afternoon his Majesty landed at the *Beach* near *Dover Peer*, with the Duke of *York* and the Duke of *Glocester*, and many Noblemen and Gentlemen. All that were present put themselves in a Posture, to see the meeting of the King and the General: The Admirers of his Majesty were jealous on his Majesty's Behalf of too low Condescension, and the Lovers of Duty fearful on the other Side, of an Ostentation of Merit. But such an humble Prostration was made by the General, and so generous a Reception by his Majesty, kissing and embracing him, that all Persons were satisfied to Admiration. ——

Phillips *or* Clarges *Continuat. of Hist. of* Great-Britain, *Fol. p.* 732.

The King's Walk toward the Town.

His Majesty walked from the Water-side towards the Town with the General, a Canopy being carried over his Head, and a Chair of State by him, and upon his Excellency's Motion for going to *Canterbury* (because there was not Accommodation for his Majesty and the fourth Part of his Train at *Dover*) he hasted to his Coach, in his Passage to which, he was met by the Mayor and Aldermen of the Town, with Mr. *Reading* their Minister, who presented his Majesty with a large Bible with gold Clasps: At one End of the Coach next the King sate the Duke of *York*, and at the other the Duke of *Glocester* and the General, and the Duke of *Buckingham* sate in the Boot. About two Miles from *Dover*, his Majesty took Horse, his royal Brothers rode on his right Hand, and the General on his left; after whom the Duke of *Buckingham*, and several other Noblemen and Gentlemen followed in gallant Equipage.

Met by the Mayor and Jurates with a Speech by their Minister Mr. John Reading, *soon after Rector of* Cheriton *and of* Chartham, *and Prebendary of* Canterbury.

The King's Entrance into Canterbury.

At his Majesty's Entrance into *Canterbury*, he was met by the Mayor and Aldermen, and Mr. *Lovelace* the Recorder, who made an eloquent Speech to him; the Mayor also presented him with a Tankard of massie Gold, and then conducted him to the Palace, where he remained till *Monday*.

The manner of the King's Reception of General Monk, *as related by the General's Chaplain then present.*

Dr. Gumble's *Life of General* Monk, 8vo. *p.* 384.

At Landing the General received his Majesty with becoming Duty, but his Majesty approached him with an Affection so absolutely entire and vehement, as higher could not be expressed by a Prince to a Subject, he embraced and kissed him. This Relater had the Honour to be at the General's Back, and the third Person that kissed the Hem of his Majesty's Garments after he set Foot in *England*. He set himself to observe his Majesty's Countenance at the first Landing, where he did see a Mixture of other Passions with Joy in his Face, &c. ——The Town of *Dover* had provided a Canopy, and there on the *Beach* were the Mayor, Aldermen, and their Minister, with a large Bible, with gold Clasps embossed, which they presented, and a short Speech; the Parson would have been longer, but the General suggested that *Dover* was not commodious for such a Resort. So he with his two royal Brothers took Coach, and the General in the same with his Majesty, and hasted to *Canterbury*.

The printed Speech of Mr. Reading.

A Speech made before King Charles *the Second, on the Shore, where he landed at* Dover *the* 25th *of* May, 1660. *By* John Reading, *B. D. Minister of* St. Mary's *in* Dover. *To which is added a Latin Copy of Verses, with their* English. *By* Richard Bradshaw.

Printed at London, 1660. *on one Side of a Sheet of Paper. See Ath. Oxon. II. Col.* 289.

A Letter of the Lords delivered to the King at his landing.

A Letter of the Lords to the King's most Excellent Majesty.

May it please your Majesty,

The Sense your faithful Subjects, the Peers now assembled in Parliament, have of your Majesty's safe Arrival into this your Realm of *England* is so great, as obligeth them with all dutiful Acknowledgments to express the same by these Lines before they have the Honour and Happiness to do it personally to your Majesty, which they intend to perform so soon as they shall receive Signification of your Majesty's Pleasure, when, where, and in what manner they shall wait upon you: And as your faithful Council do humbly offer to your Majesty's Deliberation so to consult the Safety of your royal Person (wherein they are highly concerned) that in your Return to *London* the Security thereof be preferred to all external Considerations; which out of our Zeal to your Majesty is humbly offered by

Your Majesty's most humble,
faithful, and obedient,
Subjects and Servants,

Westminster, May
25, 1660.

Sign'd in the Name and by the Command of the House of Peers,

E. Manchester.

Mr. Robert South's *Sermon now publish'd as ushering in the Restauration.*

Interest deposed and Truth restored, or a Word in Season deliver'd in two Sermons: The first at St. *Mary's* in *Oxford* on the 24th of *July* 1659. being the Time of the Assizes: As also the Fears and Groans of the Nation in the threatned and expected Ruin of the Laws, Ministry, and Universities, on *Matth.* x. 33. The other Sermon preached before the honourable Society of *Lincoln's-Inn*, intituled,

tuled, Eccleſiaſtical Policy the beſt Policy, or Religion the beſt Reaſon of State; on 1 Kings xiii. 33, 34.

Epiſt. Ded. *To the Right Worſhipful* Edward Atkins, *Serjeant at Law, and formerly one of the Juſtices of the Common Pleas.*

—— Commending him for chuſing rather to be conſtant to ſure Principles, than to an unconſtant Government, and to retreat to an innocent and honourable Privacy, than to ſit and *act Iniquity by a Law*; and to make his Age and Conſcience (the one venerable, the other ſacred) Drudges to the Tyranny of Fanatick Perjured Uſurpers.

Yours in all Obſervance,

Chr. Ch. May 25. 1660. Robert South.

Saturday *May* 26.

General Monk *made Knight of the Garter; and Maſter of the Horſe.*

Phillps or Clarges Continuat. of Hiſt. of Gr. Brit. Fol. p. 733.

The next Day after his Majeſty's Arrival at *Canterbury*, his Majeſty dignified his Excellency with the Honour of the Garter; he was brought up to the King by the Earl of *Winchelſea* and the Lord *Mordaunt*, who were both knighted with him; and his royal Highneſs the Duke of *York*, and the Duke of *Gloceſter*, in great Teſtimony of Reſpect to him, aſſiſted at the Ceremony, and put on the Garter and George. Mr. *Morrice* was alſo knighted, and declared Secretary of State; and that Evening his Majeſty ſent the General a Warrant to be Maſter of his Horſe.

And Mr. Morrice *Secretary of State.*

Several Perſons had the Honour of Knighthood.

His Majeſty likewiſe at *Canterbury* conferred the Honour of Knighthood on Major-General *Maſſey*, Alderman *Robinſon*, Mr. *Daniel Harvey*, Mr. *Thomas Stewkley*, Collonel *Roſſiter*, Captain *Philip Howard*, and Mr. *Robert Paſton*. Moreover, his Excellency the Earl of *Southampton*, and Mr. Secretary *Morrice* were ſworn of the Privy-Council.

Order of Lords for reſtoring the Chancellours of Oxford *and* Cambridge.

Journal of the Lords, MS.

Die Sabbati Maii 26. Upon Information to this Houſe, that the Lord Marquis of *Hertford* having a Patent for the Place of Chancellour of the Univerſity of *Oxford*, but hath been kept from the Exerciſing of it for many Years laſt paſt, it is ordered, that the Lord Marquis of *Hertford* be admitted to his Exerciſe of the Chancellourſhip of the Univerſity of *Oxford* —— And that the Earl of *Mancheſter* be admitted to the Exerciſe of his Chancellourſhip of the Univerſity of *Cambridge*.

Upon reſtoring the Marquis of *Hertford* to the Chancellourſhip of the Univerſity of *Oxford*; Ordered by the Lords, that this Proviſo be added to the Order for the ſame.

Provided that the Reſtauration of the ſaid Marquis of *Hertford* to the Exerciſe of the ſaid Chancellourſhip of *Oxford* do not extend to the making void of any Degree or Degrees, Leaſe or Leaſes, or any other thing otherwiſe lawfully done or executed ſince the ſaid Marquis of *Hertford* was interrupted in the Exerciſe of the ſaid Chancellourſhip.

Dr. Wood's *Petition to be reſtored to his Rectory of* Wickham.

Upon reading the Petition of Dr. *Wood*, ſhewing that he was put out of his Living, the Rectory of *Wickham* in the Biſhoprick of *Durham*, by the Commiſſioners, meerly becauſe he was one of his late Majeſty's Chaplains: It is ordered, that *Cuthbert Stout* the Party that is now in the ſaid Living ſhall appear before this Houſe this Day three Weeks to be heard what he can alledge, why the Petitioner ſhould not be reſtored to his foreſaid Living; and then this Houſe will give further Directions therein.

The King's Letter to the Houſe of Peers.

Charles *R.*

Right truſty, *&c.* We greet you well. After we had received your Invitation, we made all poſſible Expedition to embark and return to our native Kingdom: It hath pleaſed God to bring us ſafe to Land, and we hope that Peace and Happineſs ſhall be brought to our Kingdoms with us. We know our own Heart to have nothing but Affection to the Good of our People, and we cannot doubt of God's Bleſſings on our Councils and Endeavours for the advancing the Honour and Happineſs of our Kingdoms. We cannot diſtruſt but that you will anſwer the Profeſſions you have made of your Loyalty and Affection to our Service: And you may be ſecure that we will be deficient in nothing that becomes a gracious Prince to his faithful Subjects. We hope ſhortly to ſee you, and do intend to ſet forward from hence on *Monday* next, and hope to arrive at *London* on *Tueſday* in the Afternoon, *&c.*

Given at our Court at *Canterbury* this 26th Day of *May*, in the twelfth Year of our Reign.

Conference upon the Declaration againſt the Iriſh *Rebels.*

A Conference between the Lords and Commons upon the *Declaration* concerning the *Iriſh* Rebels.

Reſolution of proceeding againſt the King's Judges.

The Commons approved of what the Council of State had done in ſending *Gregory Clement* one of his late Majeſty's Judges to the *Tower*, and ordered that the Book diſcovering his Eſtate, found in the ſaid Mr. *Clement*'s Pocket, be delivered to the Council of State, to be made uſe of for the Service of his Majeſty.

Ordered, That the Serjeant at Arms forthwith ſeize all the Goods of ſuch Perſons as ſate as Judges upon the late King; aud that the ſeven Horſes of *Oliver Cromwell*, and ſuch other Horſes as are ſeized, belonging to ſuch Perſons, be carried to the *Mews*.

Death of Mr. *Edward Gee*, born at *Banbury* in *Oxfordshire*, *Anno* 1613. bred in *Newton* School in the Parish of *Manchester* in *Lancashire*, became a Commoner in *Braſen-Noſe-College*, *Oxon.* in *Mich. Term.* 1626. took one Degree in Arts, and left the Univerſity for a Time. At length entring into the ſacred Function, he proceeded M. A. 1636. being about that Time Chaplain to Dr. *R. Parr* Biſhop of the Iſle of *Man*, and a Miniſter in *Lancaſhire*. When the Rebellion broke out, he ſided with the Preſbyterians, took the Covenant, and for his great Activity in proſecuting the *Holy Cauſe*, he became Rector of the rich Church of *Eccleſton* in the ſaid County in the Place of Dr. *Parr* before-mentioned, and an active Man while he was an Aſſiſtant to the Commiſſioners of the ſaid County, for the Ejection of ſuch, whom they then (1654.) called ſcandalous and ignorant Miniſters and School-maſters. He died *May* 26. 1660. and was buried in the Pariſh Church of *Eccleſton*. He hath written

Wood's *Ath. Ox.* II. *Col.* 163.

James Illingworth *was preſented by the Univerſity of* Cambridge *to the Rectory of* Eccleſton Com' Lanc. 13. June 1660. Ex notis MSS. Rev. Viri Tho. Baker, S. T. B.

13. June 1660.

I. *A Treatiſe of Prayer and of divine Providence.* — Lond. 1653. 8vo.

II. *The Divine Right and Original of the Civil Magiſtrate from God: Grounded on* Rom. xiii. 1. —— Soon after was another Part of this put out, concerning *the Oath of Allegiance*, which I have not yet ſeen. — Lond. 1658. 8vo.

Mr. Sharp's *Letter to Mr.* Douglas *at* Edinburgh.

A Letter of Mr. Sharp, *Agent for the Kirk of* Scotland, *to Mr.* Douglas *Miniſter at* Edinburgh, *dated from* London, *May* 26.

Abſtract of it.

The Preſbyterian Party have no Reſerve but in the King's Clemency.

The King's Affection to the Kirk of Scotland; *tho' no Hopes of ſettling the Preſbyterian Government in* England.

——That he is returned to that Place that Day; that he came in one of the King's Frigates with the *London* Miniſters: He gives the Particulars of the King's Landing, General *Monk*'s meeting him at *Dover*, and the Parliament's congratulatory Letter, and their Deſire he may come to the City by Water. He adds, I find the *ſober Preſbyterian* Party have no Reſerve but in his Majeſty's Clemency, of which they have no Cauſe to doubt. —— I find the King very affectionate to *Scotland*, and reſolved not to wrong the ſettled Government of our Church. For ſettling Religion here, I apprehend they are miſtaken who go about to ſettle the Preſbyterian Government.

Woodrow's *Introduction*, *p.* 25.

SUNDAY *May* 27.

The King at the Cathedral of Canterbury *to hear the Common-Prayer.*

The King gave Garters to the Marquis of Hertford, *the Earl of* Southampton *and Admiral* Mountague.

The King in his Stay at *Canterbury* this *Sunday* went to his Devotions to the Cathedral, which he found very much dilapidated and out of Repair; yet the People ſeem'd glad to hear the *Common-Prayer* again. Thither came very many of the Nobility, and other Perſons of Quality to preſent themſelves to the King; and there his Majeſty aſſembled his Council; and ſwore the General of the Council, and Mr. *Morrice* whom he there knighted, and gave him the Signet, and ſwore him Secretary of State. That Day his Majeſty gave the Garter to the General, and likewiſe to the Marquis of *Hertford*, and the Earl of *Southampton* (who had been elected many Years before) and ſent it likewiſe by Garter Herald and King at Arms, to Admiral *Mountague* who remain'd in the Downs.

Lord Clarendon's *Hiſtory*, *Vol.*III *p.*602.

Mountague's *Account of the Garter brought to him.*

Sunday about one of the Clock in the Morning Sir *Edward Walker* came on board the *Charles* and brought to the General [*Mountague*] from his Majeſty from *Canterbury*, the moſt noble Order of the Garter, with the which he inveſted him in his Herald's Coat about Eight of the Clock in the Morning in the Preſence of Mr. *Thomas Crew*, the Vice and Rear-Admiral, and all the ſecond third and fourth Rate Commanders in the Downs. Mr. *Crew* went off this Morning in the *Drake* Frigate for *London*.

Journal of Edward *Earl of* Sandwich, *Fol. MS.*

Dr. Reynolds *and Mr.* Calamy *made the King's Chaplains.*

Dr. *Edward Reynolds* and Mr. *Edmund Calamy*, two of the moſt conſiderable *Preſbyterian* Divines, were admitted Chaplains to the King at *Canterbury*.

Publick Intelligence, 4to.

Mr. Baxter's *Opinion of this Deſign in making ſeveral* Preſbyterians *Chaplains to the King by the Lord Chamberlain* Mancheſter.

Some were nominated and refuſed to ſerve.

Some preach'd once only.

For the gratifying and engaging ſome chief Preſbyterians, that had brought in the King, by the Earl of *Mancheſter*'s Means (who then being Lord Chamberlain, it belongeth to his Place) above ten or twelve of them were deſign'd to be the King's Chaplains in Ordinary. Mr. *Calamy* and Dr. *Reynolds* were firſt put in; and then Mr. *Aſh* was importuned to accept it, and then they put me in for one; (Mr. *Matthew Newcomen* refuſed it) and then Dr. *Spurſtow*, Dr. *Wallis*, Dr. *Bates*, Dr. *Manton*, Mr. *Caſe*, &c. were admitted. But never any of them was called to preach at Court, ſaving Mr. *Calamy*, Dr. *Reynolds*, myſelf, and Dr. *Spurſtow*, each of us once: And I ſuppoſe never a Man of them all ever received or expected a Penny for the Salary of their Places.

Mr. Baxter's *Life*, *Fol. Lib.* I. *Part* II. *p.* 225.

Mr. Fr. Gregory's *Thankſgiving Sermon.*

He died Rector of Hambledon *in* Bucks.

David's *Return from his Baniſhment.* A Thankſgiving Sermon for the Return of King *Charles* II. Preached at St. *Mary*'s Church in *Oxon*, the 27th of *May* 1660. on 2 *Sam.* xix. 30. *And Mephiboſheth ſaid unto the King, yea let him take all, foraſmuch as my Lord the King is come again in Peace unto his own Houſe.* By *Francis Gregory*.

Oxford, 1660. 4to.

Dr. Harmar's *Panegyrick on the King's Return.*

Oratio Panegyrica in Honorem Caroli Secundi in Angliam, plaudente Orbe Britannico, Remigrantis, Habita *Oxonia* die 27 Maii 1660. à *Johanne Harmar*.

Oxonii 1660. 8vo.

MONDAY *May* 28.

His Majeſty comes to Rocheſter;

Thence to Chatham.

And returns to the Houſe of Colonel Gibbons, *then quarter'd with his Regiment in that City.*

His Majeſty came to *Rocheſter*, where he knighted Mr. *Francis Clerk*, and Sir *William Swan*, Gentlemen of that County; and the Mayor and Corporation of the City preſented his Majeſty with a Baſon and Ewer of Silver gilt, of good Value, which was kindly received. His Majeſty after he had a little refreſhed himſelf, he went to *Chatham* to ſee the *Royal Sovereign*, and returned that Night to Colonel *Gibbons* his Houſe, where he lay, and was by the Colonel preſented with a moſt dutiful and loyal Addreſs from him and his Regiment which was then quartered in *Rocheſter*.

Publick Intelligence, 4to. *Continuat. of Hiſt. of Gr. Brit. Fol. p.* 733.

A Let-

Admiral Mountague*'s Letter to the Duke of York, Lord High Admiral. Giving Account of his diſpoſing the Ships according to his Royal Highneſs's Command.*

Journal of Edward *Earl of* Sandwich, *MS.*

A Letter of Vice-Admiral Mountague *to his Royal Highneſs the Duke of* York, *dated from aboard his Majeſty's Ship the* Charles *in the* Downs, May 28. 1660.

May it pleaſe your Royal Highneſs,

In Obedience to your Commands from *Canterbury*, I have diſmiſſed divers Ships out of the *Downs*, ſome to Stations, ſome into Port to victual and clean, and ſome to *Dunkirk*, *Maiſland-Sluice* and *Diepe*, to perform your Royal Highneſſes Commands there: All which the incloſed Liſt will give your Royal Highneſs a more perfect Account of, as alſo how all our Ships are victualed at preſent; that ſo fitting Care may be taken for their timely Supply. On *Saturday* laſt in the Morning the *Preſident* Frigate came into the *Downs*, and brought with her a Prize from *Kingſale* in *Ireland*, the *Preſident* having no Victuals left, and alſo being neceſſitated to go into a Dock, before ſhe be fit for Service; I have ordered her into *Chatham*. The Prize is a Veſſel about 120 Tun, an Inventory of what is in her I here ſend your Royal Highneſs, and keep the Veſſel here in the *Downs*, until I have order from your Royal Highneſs whither to ſend her and to diſpoſe of her.

And of a Prize taken.

And deſires ſpecial new Commiſſions for the ſeveral Commanders.

The Commanders of the Fleet many of them have their Commiſſions from me, by Virtue of my laſt Commiſſion, (which ſignifies nothing) divers of them have no new Commiſſions, but only ſuch as they had from the Rump Parliament; I humbly think it were for his Majeſty's Service, that they were all commiſſioned in the regular and lawful Way from your Royal Highneſs, and that your Royal Highneſs would be pleaſed to appoint ſome Way, how ſuch of the Commanders as ſhall be thought fit to be continued may have ſuch Commiſſions.

And propoſes that the three Caſtles neareſt to the Downs, may be beſtow'd as formerly on the Commanders of the three Flag Ships.

Here are three Caſtles on the Shoar by the *Downs*, *Deal-Caſtle*, *Sandwich-Caſtle*, and *Walmer*, all three formerly belong'd to the three Flag Ships of the Fleet for their Accommodation, and have been alienated in the late Times of Trouble, it is very convenient they ſhould be again returned to the former Uſe, and your Highneſs will be pleaſed to pardon me for putting your Highneſs in mind of it, before his Majeſty be engaged to any other Diſpoſal of them.

This is all at preſent needful to give your Royal Highneſs the Trouble; and ſo I humbly take Leave to ſubſcribe

May it pleaſe your Highneſs,
Your obedient, faithful,
and for ever obliged Servant,
E. MOUNTAGUE.

TUESDAY *May* 29. *The King went early from* Rocheſter *to reach* London *this Night.*

Publick Intelligence by Order, 4to.

An Addreſs of the Regiments of Horſe preſented at Dartford.

His Majeſty took his Journey from *Rocheſter* betwixt four and five in the Morning, the Militia Forces of *Kent* lining the Ways, and Maidens ſtrewing Herbs and Flowers, and the ſeveral Towns hanging out white Sheets. At *Dartford* an Addreſs to his moſt excellent Majeſty was preſented by Colonel *Knight* from the Officers of the ſeveral Regiments of Horſe under the Command of his Excellency the Lord General *Monk*, wherein after their Expreſſions of a Joy flowing from Reverence and Love, and their Reflection on the publick Good, they declare, we bleſs God to ſee that Day, when the Serenity of every Man's Countenance diſcovers the Tranquillity of his Mind; for this ſhews your Majeſty to be the true *Soul* of the People, ſince during your Abſence the whole Nation was caſt into ſuch Diſtractions as we have no Pleaſure to remember, but had rather turn our Thoughts and grateful Acknowledgments to the happy Conduct of our noble *General*, who thus far led us in our Duty to your royal Perſon. ——— We profeſs and declare, that as we have not been altogether uſeleſs in the Reſtauration as well of your ſacred Maieſty to your Crown and Kingdoms, as of your People to their juſt Rights, ſo we ſhall for the future chearfully ſacrifice our Lives, or whatſoever can be more dear to us, in the Service of your Majeſty againſt all Oppoſitions whatſoever.

The King's March to Blackheath *where the Army was drawn up.*

Contin. Hiſt. of Gr. Brit. *Fol. p.* 734.

From thence his Majeſty marched to *Blackheath*, where the Army was drawn up, and was much pleaſed with the Sight of it; for indeed they ſeemed all Men of one Age and one Mind, and were for their Number as gallant Troops as were to be ſeen in the World. They received his Majeſty with loud Shoutings and Rojoycings.

In St. George*'s Fields, the Lord Mayor and Aldermen receive and entertain his Majeſty.*

When his Majeſty came to St. *George*'s Fields, the Lord-Mayor and Aldermen were in a Tent ready to receive him, and reverenced him humbly on their Knees, and the Lord-Mayor preſented his Sword, which his Majeſty gave back to him; and after a little Collation in the Tent, his Majeſty went towards *White-hall* in this manner:

The manner of the King's Proceſſion thro' the City to Whitehall.

All the Streets were richly adorned with Tapeſtry from *London-Bridge* to *White-hall*; and as far as *Temple-Bar* were equally ranked in good Order, the Trained-Band Forces on the one Side of the Streets, and the ſeveral Companies in their Liveries on the other: From *Temple-Bar* to *White-hall*, the Trained-Bands of *Weſtminſter* and the Parts adjacent on one Side, and ſome Companies of the Army on the other, to whom was joyned a gallant Company of the late King's Officers commanded by Sir *John Stawell*.

At the Head of the Proceſſion Major General Brown, *with a Troop of fine Citizens.*

The Proceſſion was led by Major-General *Brown*, who had a Troop of three hundred, all in Cloth of ſilver Doublets; then followed twelve hundred in velvet Coats, with Footmen and Liveries attending them in Purple; then another

May 1660.

Another led by Alderman Robinſon.

And ſeveral others, all richly clad.

The ſeveral Companies of the City on Horſeback in black Velvet and Gold Chains.

Troop led by Alderman *Robinſon* in buff Coats with Cloth of ſilver Sleeves, and very rich green Scarfs, and after these a Troop of about one hundred and fifty with blew Liveries laced with ſilver Lace, with ſix Trumpeters and ſeven Footmen in Sea-green and Silver: Then a Troop of two hundred and twenty, with thirty Footmen in grey and ſilver Liveries, and four Trumpeters richly cloathed. Then another Troop of one hundred and fifty, with grey Liveries, and ſix Trumpets; and another of Seventy, with five Trumpets. And then three Troops more, two of three hundred, and one of one hundred, all richly habited and bravely mounted. After theſe came two Trumpets with his Majeſty's Arms. The Sheriffs Men in red Cloaks richly laced with ſilver Lace to the Number of fourſcore, with Half-Pikes in their Hands. Then followed ſix hundred of the ſeveral Companies of *London* on Horſeback, in black velvet Coats, with gold Chains; each Company having Footmen in Liveries attending. After theſe came a Kettle-Drum, five Trumpets, and three Streamers, and many rich red Liveries with ſilver Lace. After theſe twelve Miniſters, and then another Kettle-Drum, and four Trumpets, and his Majeſty's Life-Guard of Horſe commanded by the Lord *Gerrard*. Then three Trumpets in rich Coats and ſattin Doublets, and the City Marſhal with eight Footmen in *French* Green, trimmed with Crimſon and White. The City Waites, and all the City Officers in Order.

The Sheriffs and Aldermen in Scarlet Gowns.

Then the two Sheriffs, and all the Aldermen of *London* in ſcarlet Gowns, and rich Trappings, with Footmen in Liveries, red Coats laced with Silver, and Cloth of Gold and Silver. The Heralds and Maces in rich Coats.

The Lord Mayor, the Duke of Bucks. *the King betwixt his two Brothers,* &c.

Then the Lord-Mayor carrying the Sword bare, and next to him the Duke of *Buckingham*, and the General, and then the KING'S MAJESTY betwixt the Dukes of YORK and GLOUCESTER. Then followed a Troop of Horſe with white Colours, and after them the General's Life-Guard led by Sir *Philip Howard*. Then five Regiments of the Army Horſe led by Colonel *Knight*: And after them two Troops of Noblemen and Gentlemen.

Thus was his Majeſty conducted to his royal Palace at *White-hall* on the 29th of *May*, his Birth-Day, and with him Peace and Happineſs returned to his Kingdoms and People.

Printed Relation of the King's Entrance.

London, *Printed for* John Clarke, 1660.

A true Relation of the Reception of his Majeſty, and conducting him through the City of London, *by the right honourable* Thomas Allen, *Lord-Mayor, and the Aldermen his Brethren, and ſeveral Companies both civil and military, on* Tueſday *the 29th of this inſtant* May, *being the Day of his Majeſty's Birth.*

The King's Reception of the Lords.

When the Lord-Mayor had taken Leave of his Majeſty, he went to the Lords, where he was entertained with a grave but eloquent Speech of the Earl of *Mancheſter* as Speaker of the Houſe of Peers.

Speech of the Earl of Mancheſter.

London, *Printed by* John Macock *and* Francis Tyton *Printers to the Houſe of Lords,* 1660.

That this Day may prove happy to your Majeſty is the Hope, the Expectation, and the earneſt Deſire of my Lords the Peers, whoſe Commands are upon me to make this humble Tender to your Majeſty of their loyal Joy for your Majeſty's Return to your native Kingdom; and for this happy Reſtoration of your Majeſty to your Crown and Dignity after ſo long and ſo ſevere a Suppreſſion of your juſt Right and Title.

I ſhall not reflect upon your Majeſty's Sufferings, which have been your People's Miſeries; yet I cannot omit to ſay, that as the Nation in general, ſo the *Peers* with a more perſonal and particular Senſe have felt the Stroke that cut the Gordian Knot which faſtened your Majeſty to your Kingdom, and your Kingdom to your Majeſty.

For ſince thoſe ſtrange and various Fluctuations and Diſcompoſures in Government, ſince thoſe horrid and unparallell'd Violations of all Order and Juſtice, Strangers have ruled over us, even with a *Rod of Iron*: But now with Satisfaction of Heart, we own and ſee your Majeſty our native King, a Son of the wiſe, a Son of the ancient Kings, whoſe Hand holds forth a golden Scepter.

Great King! Give me Leave to ſpeak the Confidence, as well as the Deſires of the Peers of *England*: Be you the powerful Defender of the true Proteſtant Faith, the juſt Aſſerter and Maintainer of the Laws and Liberties of your Subjects; ſo ſhall *Judgment run down like a River, and Juſtice like a mighty Stream*; and God, the God of your Mercy, who hath ſo miraculouſly preſerved you, will eſtabliſh your Throne in Righteouſneſs and in Peace.

Dread Sovereign! I offer no flattering Titles, but ſpeak the Words of Truth: You are the Deſire of three Kingdoms, the Strength and the Stay of the Tribes of the People, for the moderating of Extremities, the reconciling of Differences, the ſatisfying of all Intereſts, and for the reſtoring of the collapſed Honour of theſe Nations. Their Eyes are toward your Majeſty, their Tongues with loud Acclamations of Joy, ſpeak the Thoughts and loyal Intentions of their Hearts, their Hands are lift up to Heaven with Prayers and Praiſes; and what oval Triumph can equal this your Pomp and Glory?

Long may your Majeſty live and reign; a Support to your Friends, a Terrour to your Enemies, an Honour to your Nation, and an Example to Kings, of Piety, Juſtice, Prudence, and Power; that this prophetick Expreſſion may be verified in your Majeſty, *King* Charles *the Second ſhall be greater than ever was the greateſt of that Name.*

The King's Anſwer thereunto.

The King's Anſwer.

My Lord,

I am ſo diſordered by my Journey, and with the Noiſe ſtill ſounding in my Ears (which I confeſs was pleaſing to me, becauſe it expreſſed the Affections of my People) as I am unfit at the preſent to make ſuch a Reply as I deſire, yet thus much I ſhall ſay unto you, that I take no greater Satisfaction to my ſelf in this my Change, than that I find my Heart really ſet to endeavour by all Means for the Reſtoring of this Nation to their Freedom and Happineſs, and I Hope by the Advice of my Parliament to effect it. Of this alſo you may be confident, that next to the Honour of God, from whom principally I ſhall ever own this Reſtauration to my Crown, I ſhall ſtudy the Welfare of my People; and ſhall not only be a true Defender of the Faith, but a juſt Aſſerter of the Laws and Liberties of my Subjects.

Contin. of the Hiſt. of Great-Britain, *p.* 734.

The King went to the Banqueting-Houſe, where the whole Houſe of Commons attending him, the Speaker in their Names expreſſed *the joyful Senſe they all had to behold his Majeſty returned in Safety, and that thereby an End was put to that Tyranny and Slavery his good People had endured.*

His Majeſty's good Intention to go to Weſtminſter-Abbey *to return ſolemn Thanks to God;*

But diverted from that Intention, he gave Thanks in the Preſence-Chamber.

After the Concluſion of theſe Ceremonies his Majeſty intended to go to *Weſtminſter-Abbey* to offer up a Thankſgiving to God, for all his Deliverances and Mercies towards him; but by the Wearineſs he had contracted through the Toil (however grateful) of that Day's Action, he was diverted from his Intention of going thither; yet would he not for any Conſideration be withheld from his Devotion, and his Oblations of Thanks to God, which at that Time he made in his Preſence Chamber, becauſe his Chapel was not yet prepared for his Reception.

By the King. A Proclamamation againſt the Rebels in Ireland.

Proclamation againſt the Rebels in Ireland.

Charles by the Grace of God, *&c.* We taking Notice by the Information of the Lords and Commons now aſſembled in Parliament, that after the vaſt Expence of Blood and Treaſure for the Suppreſſing of the late horrid Rebellion in *Ireland*, begun in *October*, 1641. there are yet many of the Natives of that our Kingdom deeply guilty of that Rebellion, who have of late broke out into new Acts of Force and Violence, ſome murdering, robbing, and deſpoiling ſeveral of our *Engliſh Proteſtant* Subjects there planted, and others of them by Force entering upon and diſquieting the Poſſeſſions of ſeveral Adventurers and Soldiers there to the great and manifeſt Diſturbance and Hindrance of our *Engliſh* Plantation, *&c.*

By the King. A Proclamation for Quieting of Poſſeſſions.

Proclamation againſt Riots and forcible Entries.

Charles by the Grace of God, *&c.* We taking Notice by the Information of the Lords and Commons now aſſembled in Parliament, that ſeveral Riots have been committed and forcible Entries made upon the Poſſeſſions of divers of our Subjects eccleſiaſtical and temporal, who have been ſettled in the ſaid Poſſeſſions, by any lawful or pretended Authority, and that without any Order of Parliament or legal Eviction, to the Diſturbance of the publick Peace, whilſt theſe Matters are under the Conſideration of our Parliament, we therefore, *&c.*

Thankſgiving Sermon of Mr. Towers *on this* 29th *of* May, 1660.

Son of Dr. Towers, *late Biſhop of* Peterborough.

London, 1660. 4to.

A Thankſgiving Sermon for the bleſſed Reſtauration of his ſacred Majeſty CHARLES *the Second, preached at* Upton *before Sir* Richard Samwel, *Knight*, *May* 29, 1660. *By* William Towers, *Batchellor in Divinity, eighteen Years titular Prebendary of* Peterburgh, *ſixteen titular Parſon of* Barnake, *now by the friendly Favour of Mr.* Reynolds *continued Curate at* Upton *in the Dioceſe of* Peterburgh; *with a ſhort Apoſtrophe to the* KING.

Epiſtle to the King.

Epiſt. Ded. *To his moſt ſacred Majeſty* CHARLES II.

Moſt Dread Sovereign,

In Language affected with Zeal and Joy.

Though your Court be now much fuller of Gratulations to you, than once your Camp was with Bullets againſt you; though your Royal Palace be as much beſet with the chearful Duties of Men, as your Royal Oak was pitched about with the Miniſtry of Angels, and the trembling Prayers of three Kingdoms: Yet I humbly crave Leave, that one Shrub among ſo many Cedars may teſtify his Joy, *&c.* —— Your Majeſty's humbleſt Votary from the firſt famous 29th of *May*, and moſt dutiful Subject twelve Years before the ſecond, when your Majeſty entred the Imperial City of *London*.

WILLIAM TOWERS.

In his Apoſtrophe to the King.

Expreſſing a hearty and paſſionate Loyalty.

I muſt have Time well to digeſt my Joy, before I can be able well to pen it; and yet I lie under another Impotency, it being impoſſible for me to rule or ſtifle my Joy; or to eſteem myſelf leſs than Traytor, unleſs I am ſo bold to make even irreverent Haſte, and to tell to your royal Face, that I have always been almoſt more than loyal, the Honour of my Poverty bears me witneſs, and I would rather periſh ſtill, than to have been rich. Nor yet flies my Ambition beyond a Touch or a Glance; one Look from your Eye, one Kiſs of your Hand, will out-value all eccleſiaſtical Preferment. —— My dread Sovereign, I fall down with my very Soul at your Majeſty's Feet, to tell you, I am your Majeſty's moſt allegiant Subject.

Mr. Brunſell's *Sermon at* Newark *upon* Trent.

London, 1660. 4to.

Solomon's bleſſed Land. A Sermon preached before an extraordinary Aſſembly at Newark *upon* Trent, *on the* 29*th of May*, 1660. *upon* Eccleſ. x. 17. *Bleſſed art thou O Land*, &c. *By* Samuel Brunſell, *Rector of* Bingham *in* Nottinghamſhire.

Letter of Mr. Sharp, *Agent for the Kirk of* Scotland, *giving an Account of his Negotiation at* Breda.

A Letter of the reverend Mr. *Sharp* at *London*, to Mr. *Douglas* at *Edinburgh*, dated *May* 29, 1660. Giving him a large Account of his going to *Breda*, he ſays, General *Monk*'s Deſign in my going was, that I might give his Majeſty an Account of all the Paſſages of his Undertaking, from his coming from *Scotland* to the Parliament's owning the King, that I might acquaint him how neceſſary it was to follow Moderation in his After-Management, and to move the King to write to ſome of the City Miniſters, by them to be communicate to all *Preſbyterians*, intimating his Majeſty's Deſign to ſuppreſs Profanity, and countenance Religion with Power. I inſiſted on ſeveral Things in Your's to me, and was the firſt Miniſter of the three Kingdoms, who avowedly addreſſed the King. I made my Addreſs in the Name of the Miniſtry of the Church of *Scotland*. I was moſt kindly entertained, and the King hath a great Affection for our Country and Kirk. After I had been ſeveral Times with his Majeſty, and he naming a particular Time to me to wait on him for his Diſpatches to *England*, and Letter to the City Miniſters; I began to ſpeak about *Scotland*, when he told me, he would reſerve a full Communing about that till his coming to *England*. I found his Majeſty moſt willing to reſtore our Kingdom to its ancient Privileges, and preſerve the ſettled Government of our Church, in both which I was bold expreſly to move, and had a very gracious ſatisfying Anſwer. The *Engliſh* Miniſters were much ſatisfied with the King's receiving of them. I kept much Company with the Miniſters that came over, and returned to *England* with them, and by Converſation I can make a probable Conjecture of the Tendency of Matters as to Religion in *England*. I have much to ſay on this Head, which I cannot write at preſent: I ſhall only ſay this, that for me to preſs Uniformity for Diſcipline and Government upon the King and others, I find would be a moſt diſguſtful Employment and ſucceſsleſs: For though the King could be induced to be for it, it were not in his Power to effectuate it, the two Houſes of Parliament and the Body of this Nation being againſt it. And if I may ſpeak what I know and can demonſtrate to you, 'tis already paſt remedying. I know very few or none who deſire it, much leſs appear for it. And whoever do report to you, or believe that there is a conſiderable Party in *England*, who have a Mind for *Covenant-Uniformity*, they are miſtaken. —— I ſhall preſent your Letter to his Majeſty, as ſoon as the Throng upon his coming to *White-hall* is over.

Woodrow's *Introduction*, p. 26.

The two Houſes of Parliament and Body of the Nation againſt Preſbytery.

A ſevere Character of Mr. Sharp, *given by Mr* Douglas *the rigid Preſbyterian.*

Mr. *Douglas* in his *Account of the Introduction of Prelacy* writeth thus: I profeſs I did not ſuſpect Mr. *Sharp* in reference to Prelacy more than I did myſelf, no more than the Apoſtles did *Judas* before his Treachery was diſcovered: I did not ſuſpect him for that, more than I did ſuſpect him for taking the *Tender*, after he came out of the *Tower* ſo long before us. But ſince I find that has been his Truckling; and when he went over to *Holland* he had a Letter from a prime Nobleman to the King, ſignifying, that he was *Epiſcopal* in his Judgment. This was revealed to me after he was made a Biſhop. The firſt Thing that gave me a Diſlike at him was, when he was in *Holland* he wrote to me in Commendation of *Hyde*, an Enemy to our Nation and Preſbyterial Government. I durſt not as yet believe myſelf in this, having no more ſave his Commendation of *Hyde*; but it appeared afterwards that in *Holland*, he was a great Enemy to the Preſbyterian Intereſt, and when we wrote a favourable Letter for the Earl of *Rothes*, and with him a Letter to the King, he diſſuaded the Earl from delivering the Letter. When at *London*, he was enraged that we had written to the Miniſters of *London*. He dealt alſo treacherouſly with the Brethren who came from *Ireland*, in diſſuading their Addreſſes to the King. When he came to *Scotland*, he dealt earneſtly againſt all Addreſſes made to the Parliament againſt *Prelacy*. He dealt treacherouſly with the King, making him believe, that there were no conſiderable Perſons againſt Prelacy; but would have perſuaded the King, that all our Lives were in his Hand, and he might do what he pleaſed; and the Man never reſted, till he was brought himſelf to a Chair.

Woodrow's *Introduction*, p. xxiv.

The loyal Clergy enter the King's Reſtauration in their Pariſh Regiſters.

This wonderful Reſtauration of the King and Church was entred in the Pariſh Regiſters by ſome of the loyal Clergy; as particularly by the reverend Mr. *William Henchman*, Rector of *Barton Seagrave* in the Dioceſe of *Peterborough*, in theſe Words:

Regiſter MS.

Memorandum in perpetuum.

King Charles *the Second, after twelve Years exile, was by a Miracle of Mercy reſtored unto his three Kingdoms, his undoubted Right.* May *the* 29*th*, 1660. Soli Deo Gloria. *W. H.*

Wednesday *May* 30.

Order for a perpetual Anniverſary on the 29th *of* May.

Ordered by the Commons, that a Bill be prepared for keeping a perpetual Anniverſary for a Day of Thankſgiving to God for the great Mercy and Bleſſing to theſe Nations in the happy Reſtauration of his Majeſty. And that the *twenty ninth Day of May* be ſet apart for that Purpoſe.

Publick Intelligence, 4to.

The Houſe was Reſolved into a grand Committee to conſider of Ways for Raiſing of Money; and of the Proportions upon the Poll Bill.

Plan of a Proclamation againſt Popiſh Prieſts and Jeſuits.

A Meſſage brought from the Houſe of Commons by Colonel *King*, &c. who brought up a Proclamation againſt Prieſts and Jeſuits, wherein they deſire their Lordſhips Concurrence.

Mr. *Speaker* reported his Majeſty's gracious Speech.

Several Peers take their Places in the Houſe.

The Dukes of *York* and *Glouceſter* took their Places in the Houſe of Peers; as did a while after ſeveral other Peers, who were made by his Majeſty beyond the Seas, and ſummoned by Writ, *viz. Henry Jermyn* Earl of St. *Albans*, *John Mordaunt*

Contin. of Hiſt. of Great-Britain, *Fol.* p. 734.

Mordaunt Viſcount Mordaunt of *Aveland*, Sir *Marmaduke Langdale* Baron *Langdale of Holm*, *Charles Crofts* Baron *Crofts*, Sir *John Berkley* Baron *Berkley*.

The filling of Places and Offices of State, and in the Houſhold.

In the firſt Place after his Majeſty's Arrival, were appointed the chief Officers of State, and of his Majeſty's Houſhold. His Highneſs the Duke of *York* was inveſted with the Office of Lord High Admiral of *England*, and Lord Warden of the Cinque Ports: The Lord General *Monk* was continued Captain-General of all the Forces of the three Kingdoms, and made Maſter of the Horſe to his Majeſty. Sir *Edward Hyde* (afterwards Earl of *Clarendon*) was conſtituted Lord High Chancellour of *England*: The Earl of *Southampton* Lord High Treaſurer of *England*: Sir *Edward Nicholas* and Sir *William Morrice*, chief Secretaries of State: The Marquis of *Ormond* was appointed Lord Steward, and the Earl of *Mancheſter* Lord Camberlain of his Majeſty's Houſhold: Sir *Frederick Cornwallis* Treaſurer of the Houſhold, and Sir *Charles Berkley* Comptroller, and Sir *George Carteret* Vice-Chamberlain of the Houſhold, and afterwards Treaſurer of the Navy.

Liſt of the Lords of the Privy Council.

His Majeſty's Privy-Council.

The Duke of *York*.
Marquis of *Ormond*.
Earl of *Lindſey*.
Earl of *Southampton*.
Lord *Say* and *Seale*.
Lord *Seymour*.
Sir *Frederick Cornwallis*.
Sir *George Carteret*.
Colonel *Charles Howard*.
Lord General *Monk*.
Earl of *Mancheſter*.
Earl of St. *Albans*.
Lord *Culpeper*.
Mr. *Arthur Anneſley*.
Sir *William Morrice*.

Lord Chancellour.
Marquis of *Dorcheſter*.
Earl of *Berkſhire*.
Earl of *Norwich*.
Lord *Wentworth*.
Mr. *Denzil Holles*.
Sir *Edward Nicholas*.
Sir *Anthony Aſhley Cooper*.
The Duke of *Glouceſter*.
Marquis of *Hertford*.
Earl of *Northumberland*.
Earl of *Leiceſter*.
Lord *Roberts*.
Sir *Charles Berkley*.
General *Mountague*.

Clerks of the Council.

The Clerks of the Privy-Council were Sir *Richard Brown*, Knight and Baronet, (who having been nineteen Years Reſident in the Court of *France*, for his Majeſty and his royal Father, manag'd that Employment with extraordinary Prudence, Addreſs, and Integrity, and in whoſe Chapel at *Paris* the Liturgy of the Church of *England* had been ſolemnly kept up during its Eclipſe at Home) Sir *Edward Walker*, Garter King at Arms, *John Nicholas*, Eſq; eldeſt Son to the Secretary of State; and Sir *George Lane*, Secretary to the Marquis of *Ormond*.

Proclamation againſt vitious and debauched and profane Perſons.

London by Chriſt. Barker *and* John Bill. *One Large Sheet.*

By the King. A Proclamation, againſt vitious, debauched, and profane Perſons.

Charles *R.*

Since it hath pleaſed the Divine Providence in ſo wonderful a Manner, and by Ways and Means no leſs miraculous, than thoſe by which he did heretofore preſerve and reſtore his own choſen People, to reſtore us and our good Subjects to each other, and to ſhew us a very hopeful Proſpect, if not to put us already in Poſſeſſion of that Peace, Happineſs, and Security with which this our Kingdom hath been heretofore bleſſed. It will become us all in our ſeveral Stations to acknowledge this tranſcendent Goodneſs of Almighty God, in ſo ſeaſonable a Conjuncture, with ſuch a Circumſpection, Integrity, and Reformation in our Lives, that we may not drive away that Mercy which ſo near approacheth us, by making ourſelves wholly unworthy of it. And in order hereunto, we think it high Time to ſhew our Diſlike of thoſe (againſt whom we have been ever enough offended, though we could not in this Manner declare it) who under Pretence of Affection to us and our Service, aſſume to themſelves the Liberty of reviling, threatening, and reproaching others, and as much as in them lies, endeavonr to ſtifle and divert their good Inclinations to our Service, and ſo to prevent that Reconciliation and Union of Hearts and Affections, which can only with God's Bleſſing make us rejoyce in each other, and keep our Enemies from rejoycing.

Againſt the High-Flyers, who under a Pretence of greater Loyalty, repreſent others as diſaffected.

Againſt the looſe and riotous Cavaliers, whoſe Loyalty conſiſted in the drinking of Healths and railing at thoſe who would not revel with them.

There are likewiſe another ſort of People, of whom we have heard much, and are ſufficiently aſhamed, who ſpend their Time in Taverns, Tipling Houſes, and Debauches, giving no other Evidence of their Affection to us, but in drinking our Health, and inveighing againſt all others, who are not of their own diſſolute Temper, and who in Truth have more diſcredited our Cauſe by the Licence of their Manners and Lives, than they could ever advance it by their Affection or Courage. We hope that this extraordinary Way of delivering us all from all we feared, and almoſt bringing us to all we can reaſonably hope, hath and will work upon the Hearts, even of thoſe Men, to that degree, that they will cordially renounce all that Licentiouſneſs, Profaneneſs, and Impiety with which they have been corrupted and endeavoured to corrupt others, and that they will hereafter become Examples of Sobriety and Virtue, and make it appear, that what is paſt was rather the Vice of the Time than of the Perſons, and ſo the fitter to be forgotten together.

A ſubſequent Proclamation directed this to be read in all Churches and Chapels in England *and* Wales. *And a third Proclamation given* Aug. 22. 1663. *doth command each Miniſter to read the ſaid Proclamation once every Month, for the Space of ſix Months.*

Complaining of the Licence and Corruption of the Times.

And becauſe the Fear of Puniſhment, or apprehenſion of our Diſpleaſure, may have Influence upon many, who will not be reſtrained by the Conſcience of their Duty, we do declare, that we will not exerciſe juſt Severity againſt any Malefactors ſooner, than againſt Men of diſſolute, debauched, and profane Lives, with what Parts ſoever they may be otherwiſe qualified and endowed: And we hope that all Perſons of Honour, or in Place and Authority, will ſo far aſſiſt us in diſcountenancing ſuch Men, that their Diſcretion and Shame will perſuade them to reform what their Conſcience would not, and that the Diſpleaſure of good Men towards them, may ſupply what the Laws have not, and it may be cannot well provide againſt; there being by the Licence and Corruption of the Times, and the depraved Nature of Men, many Enormities, Scandals, and Impieties in Practice and Manners, which Laws cannot well deſcribe, and conſequently not enough provide againſt, which may by the Example and Severity of virtuous Men be eaſily diſcountenanced, and by Degrees ſuppreſſed.

Againſt profane Curſing and Swearing, diſturbing of Miniſters, and deſpiſing the publick Worſhip of God.

However for the more effectual reforming theſe Men, who are a Diſcredit to the Nation, and unto any Cauſe they pretend to favour, and to wiſh well to: We require all Mayors, Sheriffs and Juſtices of Peace, to be very vigilant and ſtrict in the Diſcovery and Proſecution of all diſſolute and profane Perſons, and ſuch as blaſpheme the Name of God by prophane Swearing and Curſing, or revile or diſturb Miniſters, and deſpiſe the publick Worſhip of God, that being firſt bound to the good Behaviour, they may be further proceeded againſt, and expoſed to Shame in ſuch a Manner, as the Laws of the Land, and the juſt and neceſſary Rules of Government ſhall direct or permit.

Given at our Court at *Whitehall*, the thirtieth Day of *May* in the twelfth Year of our Reign.

Order of the Lords upon diſturbing Mr. Forde, *Miniſter of* Chipping-Norton Com' Oxon. *in the Duty of his Church.*

Journal of the Houſe of Peers.

Upon Information given to the Lords, that Mr. *Beeſley* and other inſolent Perſons came into the Church of *Chipping-Norton* in the County of *Oxon*; and when Mr. *Stephen Forde*, Miniſter of the ſaid Pariſh was going to exerciſe the Duty of his Place by Prayer and Preaching, they fell violently upon him, pulled him by the Neck and Throat, and by the Hair of the Head, and wounded him and pulled him out of the Church, calling him Rogue and Raſcal, and other opprobrious and odious Words without any Cauſe or Provocation of the ſaid Mr. *Forde*, and afterwards proudly and inſolently ſaid, let the Juſtices of the Peace relieve him, or do any thing herein for him at their Peril. Ordered by the Lords, that the Juſtices enquire and puniſh, *&c.*

THURSDAY *May* 31.

Concurrence of the Lords with the Commons, for a Day of Publick Thankſgiving on the 29th *of* May.

Journal of the Houſe of Peers, MS.

Die Jovis Maii 31. 1660.

A Meſſage from the Commons, that they, taking into ſerious Conſideration the great Revolution of Affairs, and the great Mercy in giving his Majeſty a happy and ſafe Arrival, have thought it their Duty to preſent an humble Petition to keep a ſolemn Day of Thankſgiving for the ſame, wherein they deſire their Lordſhip's Concurrence. Read and agreed to.

The King moved to paſs an Act of Parliament to that purpoſe.

Ordered by the Lords, that his Majeſty be moved, that he would be pleaſed, that an Act might be paſſed for the keeping of the twenty ninth Day of *May*, as an Holy-Day and Thankſgiving Day, in Commemoration of his Majeſty's happy Return into this Kingdom, and the Day of his Majeſty's Nativity.

Form of Prayer in the Houſe of Lords reſtored.

The Form of Prayers formerly uſed in this Houſe was read, and it is ordered, that the Form of Prayers now read ſhall be uſed in this Houſe: Provided that no Penalty, Prejudice, or Reflection ſhall be on any that are not preſent at Prayers.

Addreſs of Lords and Commons for a Day of Thankſgiving upon his Majeſty's Reſtitution to his Throne.

Addreſs of the Lords and Commons to the King's moſt Excellent Majeſty.

Humbly ſhew unto our Sovereign Lord, the Lords and Commons in Parliament Aſſembled:

That ſuch is the ineſtimable Bleſſing of your Majeſty's Reſtitution to your royal Throne (which at once hath put a Period to the Calamities of three Kingdoms, and to all the Sorrows and Sufferings of your Royal Perſon and Family) that we cannot but account it as an Entrance into that State of Joy and Happineſs which obligeth all your Subjects to render an everlaſting Tribute of Praiſe and Thankſgiving to Almighty God, for theſe glorious Mercies which he hath vouchſafed to his afflicted People.

And to the end that ſome ſolemn Time may be ſet apart for the publick Performance of this Duty, and that all your Majeſty's Subjects in *England* and *Wales*, and the Town of *Berwick* upon *Tweed*, who equally ſhare in the Joys of this Deliverance, may be united in theſe Devotions which are offered for it.

We humbly therefore beſeech your Majeſty, that your Majeſty will be pleaſed by your royal Proclamation, to ſet apart ſome ſuch Day for a publick Thankſgiving throughout all theſe your Majeſty's Dominions, as to your Majeſty's great Wiſdom ſhall ſeem meet.

Proceeding of the Commons in the Bill of Indemnity.

Contin. of Hiſt. of Great-Britain, Fol. p. 735.

Excepting the King's Judges, and thoſe who were immediately concern'd in his Tryal and Execution.

The Houſe of Commons applyed themſelves to the perfecting of an *Act of General Pardon*, which was read twice this Day in the Houſe; thereby complying with that great Clemency and Indulgence of his Majeſty to his People, expreſſed in his moſt gracious Letter from *Breda*. They had in the firſt Propoſition of this *Act*, deſigned to except from Pardon ſeveral of the Judges of the late King, and others inſtrumental in the Perpetration of that horrid Treaſon; of which they had in Cuſtody eight Perſons, *viz. Harriſon*, *Carew*, *Clement*, and *Jones* of the Judges; *Cook* who was the Proſecutor, *Hacker* Captain of the Halberdeers, Colonel

And where some of them excused as drawn in.

Especially Colonel Ingoldsby, whose signing and sealing the bloody Warrant was by the Hand of Cromwell.

Laſſels *a Diſſenter in the High Court of Juſtice.*

Hutchinſon *an early Convert.*

Quoted above, and *Hugh Peters* the Miniſter, a virulent Incendiary in the Action, who for a while had been ſculking up and down in Secret, and was at laſt taken in *Southwark.* There were others that had been ſeduced into that Treaſon, *viz.* Colonel *Richard Ingoldſby, Francis Laſſels,* and *John Hutchinſon:* But ſo much was ſaid in the Houſe in their Favours, that they were not made culpable with the reſt. As for *Ingoldſby* it was made to appear, that *Oliver Cromwell* without his Conſent, ſet his Hand and Seal to the Warrant for Execution of the King: Beſides that, by many Actions of his Loyalty ſince, and his Engagement in Sir *George Booth*'s Buſineſs, and againſt *Lambert,* he had given evident Teſtimony of his Abhorrency of ſo foul a Crime. *Laſſels* had never been in the High Court of Juſtice, and but once at any Meeting with them, and at that Time he declar'd his Diſſent to their Proceedings: And *Hutchinſon* had been a very early Convert, and appear'd much againſt that execrable Oath of Abjuration of the King's Perſon and Poſterity, in that Part of the Parliament which ſate at the Time of General *Monk*'s March into *London.*

The Benches filled with learned Judges.

Dugdale's *Chron. Ser. ſub anno* 1660.

Sir *Thomas Mallet,* Knight, who when Serjeant at Law had been made one of the Juſtices of the King's Bench 1. *July* 17 *Car.* I. 1641. was conſtituted Lord Chief Juſtice of the ſaid Bench; and Sir *Robert Foſter,* Knt. who had been made one of the Judges in the Common Pleas 27. *January* 15 *Car.* I. was now conſtituted Lord Chief Juſtice in that Court, by Writs dated 31. *Maii* 12 *Car.* II. as likewiſe Sir *Robert Hyde,* Knt. was made one of the Judges in the ſaid Common Pleas: And the Day following, Sir *Orlando Bridgman,* Knt. who had been Sollicitor General to the King while Prince of *Wales,* and of ſtanding Council to the Univerſity of *Cambridge,* was promoted to be Lord Chief Baron of the Exchequer. And *Jeffery Palmer,* Eſq; advanced to be Attorney General *May* 31. And *Heneage Finch,* Eſq; made Sollicitor General *June* 6. and Sir *John Glanvile* taken to be the King's Serjeant. And *June* 6. Sir *Thomas Widdrington,* Sir *Thomas Beddingfield, Samuel Brown, John Glyn, Eraſmus Erle, Robert Bernard, Matthew Hale, John Maynard, Richard Newdigate, Thomas Twiſden, Hugh Windham, John Fountaine, Evans Says, John Archer, Thomas Waller,* Eſquires, were called to the State and Degree of Serjeants at Law.

Attorney and Sollicitor-General.

And Serjeants at Law to the King.

Siderfin's *Reports, Fol. p.* 2.

See the Form of the Patent granted to Sir *Robert Hyde,* Serjeant at Law to be one of the Juſtices *de Banco habend' quamdiu ſe bene geſſerit in eodem* — *T. M.* 31 *Maii. Reg.* 12.

Books and Papers publiſh'd in May 1660.

Dr. Wall's *Latin Sermon.*

Solomon in Solio, Chriſtus in Eccleſia. Sive Concio Latine habita ad Clerum in Templo B. Mariæ Oxon. primo die Maii A. D. 1660. *in Cantica* iii. 9, 10. *Per Johannem Wall, S. T. P. Canonicum Ædis Chriſti Oxon.*

Oxonii 1660. 8vo.

Mr. Hakewel's *Manner of holding Parliaments.*

Modus tenendi Parliamentum. Or the old Manner of holding Parliaments in *England,* extracted out of ancient Records, with certain municipal Rights and Cuſtoms of this Common-wealth of *England;* together with the Privileges of the Parliament, and the Manner how Laws are there enacted by paſſing of Bills. Collected out of the Journals of the Houſe of Commons. By *William Hakewell* of *Lincoln's-Inn,* Eſquire.

London 1660. *ſold by* Abel Roper, 8vo.

Defence of the Art of Aſtrology.

An Apology or Defence of the divine Art of Natural Aſtrology: Being an Anſwer to a Sermon preached in *Cambridge, July* 25. 1652. Wherein all the chief Objections againſt Aſtrology are fully anſwered, and the Validity of the Art in its Purity held forth and maintain'd againſt *Picus, Chambers, Geree, Vicars, Gataker, Holmes,* and others.

London, *ſold by* Samuel Speed, 1660.

Mr. Howel's *Parly of Beaſts.*

Θηρολογία *the Parly of Beaſts.* Or Morphandra *Queen of the inchanted Iſland,* wherein Men being tranſmuted to Beaſts, though profer'd to be diſenchanted, yet in regard of crying Sins, and rebellious Humours of the Times, they preferred the Life of a brute Animal, before that of a rational Creature. By *James Howel,* Eſquire.

London, *ſold by* Will. Palmer, 1660

Remains of Biſhop Hall *of* Norwich.

The Shaking of the Olive Tree. Being the remaining Works of that incomparable Prelate Joſeph Hall, *D. D. late Biſhop of* Norwich. In which is his *Life* and his *hard Meaſure.* Both written with his own Hand. With ſeveral Sermons preached before King *Charles* the Firſt. And his *Via Media,* or Way of Peace in the five *Arminian* Points; wherein is ſhewed a middle Way to reconcile both Parties, with his Conſent to Biſhop *Overall,* with many Epiſtles written to foreign Divines, concerning many weighty Points in Divinity, and many Tracts concerning Church Government and Worſhip. Now publiſhed by his Sons, Divines now living.

London, *ſold by* John Crook, 1660 *Fol.*

Character of King Charles *the Martyr.*

The Character of that glorious martyred King CHARLES I. Being a brief Deſcription of his religious Reign, from his Coronation to his unhappy Death. Wherein is laid open, 1. His outward Actions. 2. His Piety. 3. His Zeal to God's Ordinances. 4. His Wiſdom. 5. His Juſtice. 6. His Mercy. 7. His Humility. 8. His Bounty. 9. His wonderful Patience. By *W. P.* Eſq; [*Concluding.*] Let us therefore ſtrive to write by his Copy, and by his Example both by Life and Death, to make the like Advantages both of God's Frowns and Favours, though not ſo great an Improvement; for what if I contemn the World's Pleaſure, and get above Misfortunes, my Conqueſt is not ſo great as his, becauſe mine Enemies were not ſo numerous and ſtrong, nor my Loſſes and Temptations ſo many: For a little Veſſel may paſs thoſe Shallows and Rocks, that will ſink and ſplit a taller Ship that draws more Water.

London, 1660. 4to.

Compleat Hiſtory of Independency. Part IV.

The compleat Hiſtory of Independency, upon the Parliament, begun 1640. By Clem. Walker, Eſq; continued till this preſent Year 1660. the fourth Part never before publiſhed.

London, 1660. 4to.

Addreſs of Lockhart *and his Garriſon of* Dunkirk.

To his Excellency the Lord General Monk, &c. the humble Addreſs of the Governour of the Garriſon of Dunkirk, *and all the Commiſſion Officers under his Command.* Signed the 8th of *May*, 1660. *William Lockhart*, &c. and delivered by Colonel *Lillingſton* to his Excellency, *May* 11. —— Freely declaring their Submiſſion to, and Acquieſcence in the Reſolutions of this preſent Parliament, in relation both to his Majeſty, and all other Things that may any way fall under their Conſideration, *&c.*

The Parliamentary Intelligencer, 4to. No. 20. p. 316.

Mr. Tombs *againſt Popery.*

Romaniſm Diſcuſſed: Or an Anſwer to the nine firſt Articles of *H. J.* his Manual of Controverſies. By *John Tombs*, B. D. and commended to the World by Mr. *Richard Baxter*.

London, *ſold by* Henry Mortlock, 1660.

Addreſs of the Army in Ireland.

To his Excellency the Lord General Monk, *&c. the humble Addreſs of the Army in* Ireland, teſtifying their abundant Joy and Contentment at the late Votes of both Houſes of Parliament, which have manifeſted their hearty and joyful Senſe of his Majeſty's gracious Offers to all his loving Subjects, in his Letter and Declaration. Signed at *Dublin* the ſeventh of *May*, 1660.

Printed in Parl. Intell. 4to. No. 10.

A very pacificatory Diſcourſe by one of the Epiſcopal Divines, Dr. Robert Gell *of* Aldermary.

Author of an Eſſay toward the Amendment of the laſt Engliſh Tranſlation of the Bible. Or a Proof by many Inſtances, that the laſt Tranſlation of the Bible into Engliſh may be improved. The firſt Part on the Pentateuch or five Books of Moſes. *By* Robert Gell, *D. D. Miniſter of the Pariſh of St.* Mary Aldermary, London, 1659. *For* Andrew Creek, *Fol.*

ΕΙΡΗΝΙΚΟΝ. *Or a Treatiſe of Peace between the two viſible divided Parties.* Wherein is enquired, 1. What Peace is here intended. 2. Who the Parties are that differ. 3. Wherein the Difference conſiſts. 4. How they fell out. 5. Wherein they ought to agree. 6. How they may be perſuaded unto Peace. 7. By what Means Reconciliation may be made between them. By *Irenæus Philadelphus Philanthropus*, Preſbyter and Profeſſor of the more ancient Doctrine, *i. e.* of the Church of *England*. My printed Copy ſaith, the Author was Dr. *Gell*; meaning *Robert Gell*, D. D. who by Mr. *A. Wood*'s Account was of the ſame Family with Sir *John Gell* (who was Son of *Thomas Gell* of *Hopton* in *Derbyſhire*, Gent.) and that this *Robert* was of *Pampisford* in *Cambridgeſhire*, and ſome Time Chaplain to the Archbiſhop of *Canterbury*, which Doctor died in the very Beginning of the Year (*March* 25, or thereabouts) 1665. To which may be added, that he was Rector of St. *Mary Aldermary* in *London* before the Reſtauration, and upon his Death was ſucceeded by another Chaplain of the Archbiſhop of *Canterbury*, *Thomas Tompkins*, A. M. admitted thereto before the 11th of *April*, 1665. Dr. *Gell* was an eminent Divine, and a very learned Writer. Out of his Sermons and Lectures in St. *Aldermary* Church was collected that excellent Volume intitled, Gell'*s Remains, or ſeveral ſelect Scriptures of the New Teſtament opened and explained; in ſundry pious and learned Notes and Obſervations thereupon; in two Volumes. By the learned and judicious Dr.* Robert Gell, *late Rector of St.* Mary Aldermary, London. *Collected and ſet in Order by* R. Bacon, *Ph.* London *for* Nath. Brooke, 1675. *Fol. Licenſed*, George Hooper, *R. P.* Cant. a Sacr. Domeſt. 17 Nov. 1675.

London, 1660.

Dignity of Kingſhip.

The Dignity of Kingſhip Aſſerted: In Anſwer to Mr. *Milton*'s Ready and Eaſy Way to eſtabliſh a free Commonwealth: Proving that Kingſhip is both in itſelf, and in reference to theſe Nations, far the moſt excellent Government; and the Returning to our former Loyalty or Obedience thereto, is the only Way under God to reſtore and ſettle theſe three once flouriſhing, now languiſhing, broken, and almoſt ruined Nations. By *G. G.* a Lover of Loyalty. Humbly dedicated and preſented to his moſt excellent Majeſty CHARLES the Second of *England*, *Scotland*, *France*, and *Ireland*, true hereditary KING.

London, *ſold by* H. Seile, 1660.

Mr. Waterhouſe'*s Defence of Arms and Armory.*

A Diſcourſe and Defence of Arms and Armory; ſhewing the Nature and Riſe of Arms and Honour in *England*, from the Camp, the Court, the City; under the two latter of which are contained the Univerſities and Inns of Court. By *Edward Waterhouſe*, Eſq;

London, *ſold by* Samuel Mearne, 8vo.

Mr. Pierce *of the Nature of Sin.*

An Inquiry into the Nature of Sin, in Anſwer to Mr. *Hickman*; with a Poſtſcript touching ſome of the late Dealings of Mr. *Baxter*. By *Thomas Pierce*, Rector of *Brington* in *Northamptonſhire*.

London, *ſold by* Timothy Garthwait, 1660.

Mr. Terry'*s Character of King* Charles II.

A Character of his moſt ſacred Majeſty King CHARLES *the Second:* With a ſhort Apology before it, an Introduction to it, and Concluſion after it. By *Edward Terry*, Miniſter of the Goſpel.

London, 1660.

Letters to prove the King a ſtedfaſt Proteſtant.

Certain Letters evidencing the King's Stedfaſtneſs in the Proteſtant Religion; ſent from the Princeſs of *Turenne* and Miniſters of *Charenton* to ſome Perſons of Quality in *London*. ——[They are re-printed in the Phœnix or Revival of ſcarce and valuable Pieces. 8vo Part. I. p. 554.]

1660. 4to.

1. A Letter from the Princeſs *Turenne* to a noble Lady her Couſin-German Madam de *Caſtelnaut* at *London*, dated *Tueſday April* 6, N. S. 1660.

2. A Letter of Monſieur *Daille* to Monſieur *Le Roy*, dated *Paris April* 7, 1660.

3. *Raimond Gaches* Paſtor of the Reformed Church of *Paris*, to the moſt famous Man and moſt upright Paſtor *Richard Baxter*, dated *Paris April* 2, 1660.

4. A Letter of Monſieur *Drelincourt*, Miniſter of the Church of *Paris*, to Monſieur *Stroupe* at *London*, dated *Paris April* 3, 1660.

Hiſtory of Charles II.

The Hiſtory of his ſacred Majeſty CHARLES II. *third Monarch of* Great-Britain: Begun from the Murther of his royal Father of happy Memory, and continued to the preſent Year 1660. well corrected and amended by a Perſon of Quality.

London, 1660. 8vo.

Mr. Moſſom'*s Sermon, and Apology for the ſequeſtred Clergy.*

England'*s Gratulation for the* KING *and his Subjects happy Union*; firſt preached on the Day of publick Thankſgiving in *London* appointed by the Parliament

London, *ſold by* William Grantham, 1660. 4to.

May 10, 1660. ſince publiſhed as a common Tribute to *Cæſar*, at his ſo much long'd for Arrival. Alſo an Apology in the Behalf of the ſequeſtred Clergy. Both preſented to our dread Sovereign King *Charles* the Second the 29th of *May*, 1660. By the reverend *R. Moſſom*, Preacher of God's Word at St. *Peter Paul's Wharf, London*.

Sufferings of the Clergy of London.

Reprinted in a broad Sheet, 1660.

A General Bill of Mortality of the Clergy of London, *which have been defunct by Reaſon of the contagious Breath of the Sectaries of that City from the Year* 1641. *to this preſent Year* 1647. *with the ſeveral Caſualties of the ſame*: Or a brief Martyrology and Catalogue of the learned, grave, religious, and painful Miniſters of the City of *London*, who have been impriſoned, plundered, barbarouſly uſed, and deprived of all Livelyhood for themſelves and their Families in theſe laſt Years for their Conſtancy in the Proteſtant Religion eſtabliſhed in this Kingdom, and their Loyalty to their Sovereign.

The Cathedral Church of St. Paul's: The Dean, Reſidentiaries, and other Members of that Church ſequeſtred, plundered, and turned out.

Allhallow's Woodſtreet. Dr. *Watts* ſequeſtred, plundered, his Wife and Children turned out of Doors, himſelf forced to fly.

Allhallows Barking. Dr. *Layfield* purſivanted, impriſoned in *Ely* Houſe, and the Ships, ſequeſtred and plundered, and afterwards forced to fly, *&c*.

Dr. Cornelius Burges's *Sermon againſt the Murder of* Charles I.

An Epiſtle of Dr. *Cornelius Burges* to the KING, prefixed to the Publication of his Sermon preach'd at *Mercer*'s Chapel, *January* 14, 1648. againſt the King's Murder, dated *May* 31, 1660. [Profeſſing great Loyalty, and even complaining of his Sufferings for it.]

The very Quakers make a Way to addreſs the King in Love and Submiſſion.

London, *ſold by* Robert Wilſon, 1660. 4to. *p*. 39.

A Viſitation of LOVE unto the KING and thoſe called Royaliſts, conſiſting, 1. Of an Anſwer to ſeveral Queries propoſed to the People called *Quakers*, from a ſuppoſed *Royaliſt*. 2. Of an Objection concerning the KING's *Supremacy*. 3. Of an Epiſtle directed to the KING and thoſe that go under the Name of *Royaliſts*. 4. Of certain Queries returned to them called *Royaliſts* to anſwer.

And anſwer ſome ſhrewd Queſtions with great Subtilty, in the Name of their chief Friend Edward Burroughs.

P. 4. *Query* 1. Whether you or any of you, that pretend to Inſpiration and Revelation, did foreſee, or was it revealed to you, that ever *Charles Stuart* ſhould be proclaimed King to reign in *England* ever any more?

Anſw. As for the proclaiming of *Charles Stuart* to reign in *England*, it was not improbable unto our Faith, neither is it contrary unto that which ſome of us hath ſeen. [Recounting ſeveral of their Predictions and Viſions that *Charles Stuart* ſhould be a Rod upon his Enemies, *&c*.]

So George Fox *in Priſon boaſted within this Year* 1660. *Whereas Major* Porter *ſaith, I am an Enemy to the King this is falſe, for my Love is to him and to all Men: And I can ſay, it is of the Lord, that he is come in, to bring down many unrighteouſly ſet up, of which I had a* Sight *three years before he came in.* Fox Journal, 8vo. Part I. p. 542.

Query 2. Whether you or any of you do adjudge it reaſonable and equitable, that he ſhould come and inherit the Nations of which he is born the right Heir? Or whether or no it is juſt or unjuſt to God and Men, that he ſhould reign King over theſe Nations?

Anſw. That he ſhould come in is reaſonable and equitable, becauſe through the Purpoſe of the Lord, his coming in is accompliſhed, who affecteth nothing but what is *equal* and *reaſonable*. —— And it is equal as in the Lord, that he ſhould be reſtored, who hath been removed and caſt out by ſuch as have pretended to govern and rule *better than he*, but have ruled in Oppreſſion and Injuſtice. ——

This was written about the Middle of
the 3d Month called *May*, 1660.

EDW. BURROUGH.

Mr. Burney's *loyal Sermons*.

KING CHARLES *the Second his moſt ſacred Majeſty preſented to the right honourable the Houſes of Parliament in their next Seſſion*, &c. Delivered in eight Sermons in St. *Mildred*'s Church in *Canterbury*, beginning the *Sunday* before *Lent*, and ending on *Eaſter* Day. By *Richard Burney*, Rector of the ſaid Church. [Each Sermon hath a particular Title, *viz*. the firſt, *The Fountain of Regality*,] &c. all wrote in a vaunting and bombaſt Style; by which he appeared a vain-glorious and weak Perſon, not deſerving Preferment, and therefore not attaining to it; though he lived to a great Age.

See Athen. Oxon. *Vol*. I. *laſt Edition*. *Col*. 886.

Hiſtory of Charles II. *with his Entry into* London.

London, *by* Henry Bell, 1660. 8vo.

A ſhort Hiſtory of his royal Majeſty King CHARLES *the Second*; ending with his royal Entry into his City of *London*, &c. *May* 29, 1660.

Pourtraicture of Charles II.

London, *for* Henry Brome, 1660. 8vo.

The true Pourtraicture of his ſacred Majeſty CHARLES *the Second*, from his Birth in 1630. to this preſent Year 1660. Wherein is interwoven a compleat Hiſtory of the Dukes of *York* and *Glouceſter*. By *R. F.* Eſq; an Eye Witneſs. —— Dedicated to many of the Nobility, Gentry, and Clergy.

FRIDAY *June* 1.
His Majeſty came by Water to the Houſe of Peers, and made a ſhort Speech, and paſſed ſeveral Bills.

Journal of the Houſe of Lords.

His Majeſty preſent in the Houſe of Peers made a ſhort Speech, and acquainted them with the Reaſons why he called the two Houſes together, *viz*. for the paſſing ſome Bills which he underſtood they had prepared for him, and his Majeſty paſſed them according to the uſual Manner.

I. *An Act for the removing and preventing all Queſtions and Diſputes concerning the Aſſembling and Sitting of this preſent Parliament.* —— Declaring the Parliament begun *Novemb*. 3, 16 *Car*. I. is fully diſſolved and determined. And that the Lords and Commons now ſitting are the two Houſes of Parliament. —— Provided this preſent Parliament may be diſſolved by his Majeſty after the uſual Manner. —— And provided, that his Majeſty's royal Aſſent to this Bill ſhall not determine this preſent Seſſion.

II. *An Act for putting in Execution an Ordinance of both Houſes for the Raiſing of ſeventy thouſand Pounds a Month for three Months.*

III. *An Act for the Continuance of Proceſs and judicial Proceedings continued.* —— Becauſe the four firſt Returns of *Eaſter* Term, could not be conveniently kept or holden.

Lord Chancellor's Speech.

Echard, Ch. II. p. 9.

After which the Lord Chancellour made an excellent Speech, the Subſtance whereof was to ſhew, with how much Readineſs his Majeſty had paſſed theſe important Acts; and how willing they ſhould at all Times hereafter find him to paſs any other that might tend to the Advantage and Benefit of his People: And then deſiring in his Majeſty's Behalf, that the *Bill of Oblivion* in which they had made ſo good a Progreſs, might be expedited, that the People of *England* might ſee and know his Majeſty's extraordinary gracious Goodneſs to eaſe and free them from their Doubts and Fears: And finally, that his Majeſty had not forgotten his gracious Declaration made at *Breda*, and that he would in all Points make good the ſame.

Proclamation againſt diſturbing the Poſſeſſion of any Perſon.

London, *for the King's Printers,* 1660.

By the King. A Proclamation, publiſhing and declaring by the Advice of the Lords and Commons in Parliament aſſembled, that no Perſon ſhall preſume forcibly to enter upon, or to diſturb the Poſſeſſion, either eccleſiaſtical or temporal, of them who have been ſettled by any lawful or pretended Authority. Given at our Court at *White-hall* the firſt Day of *June* 1660. in the twelfth Year of our Reign.

The State of the Clergy reſtored with the King.

The Life of Biſhop Sanderſon *by Mr.* Walton.

When the King was by our good God reſtored to us, and we to our known Laws and Liberties, and then a general Joy and Peace ſeem'd to breath thro' the three Nations; the ſuffering and ſequeſtred Clergy (who had like the Children of *Iſrael*, ſate long lamenting their ſad Condition, and hang'd their neglected Harps upon the Willows that grow by the Rivers of *Babylon*) were after many thoughtful Days and reſtleſs Nights, now freed from their Sequeſtration, reſtored to their Revenues, and to a Liberty to adore, praiſe, and pray to Almighty God publickly in ſuch Order as their Conſciences and Oaths had formerly obliged them. And the Reader will eaſily believe that Dr. *Sanderſon* and his ejected Family rejoyced to ſee this happy Day, and be of this Number. At this Time of the conformable Clergy's Deliverance from the *Preſbyterian* Severities, the Doctor ſaid to a Friend; "I look back on this ſtrange and happy "Turn of the late Times, with Amazement and Thankfulneſs, and cannot "but think the *Preſbyterians* ought to read their own Errors, by conſidering, "that by their own Rules the Independents have puniſhed and ſupplanted "*them*, as they did the conformable Clergy, who are now (ſo many as ſtill live) "reſtored to their lawful Rights; and as the Prophet *David* hath taught me, ſo "I ſay with a thankful Heart, *Verily there is a God* that judgeth the Earth, "and a Reward *for the Righteous*."

Mr. Baxter's *Opinion of the preſent State of Religion.*

The Life of Mr. Richard Baxter, *Fol. Lib.* I. *Part* II. *p.* 229.

When the King was received with the general Acclamations of his People, the Expectations of Men were various according to their ſeveral Intereſts and Inducements. Some plain and moderate *epiſcopal* Men thought of Reconciliation and Union with the *Preſbyterians*, yea, and a Reward to the *Preſbyterians* for bringing in the King. The more politick Men of the Dioceſan Way, underſtood that upon the King's Return, all the Laws that had been made in nineteen Years, *viz.* ſince his Father's departing from the Parliament, were void, and ſo that all ancient Power, and Honour, and Revenues would fall to them without any more ado, and that they had nothing more to do, but to keep the Miniſters and People in Quietneſs and Hopes, 'till Time ſhould fully do the Work. Some few *Preſbyterians* thought the King would favour them as well as others, for ſtirring up the Soldiers and City to reſtore him. In *London*, I found that Mr. *Calamy*, for his Age and political Underſtanding, and Intereſt in the Earl of *Mancheſter*, who kept Correſpondence with him in ſuch Matters, was much valued and followed by the *London* Miniſters, as their Guide; and many frequently met at his Houſe: Mr. *Calamy* took Dr. *Reynolds* along with him, as one whoſe Learning and Reputation would be of Uſe: And he took Mr. *Aſh* along with him, as one whoſe eminent Holineſs and Simplicity made him much loved and honoured by all: And he had been the Earl of *Mancheſter*'s Chaplain in the Wars, and had concurred with him to bring in the King: Theſe were the leading Men that kept Correſpondence with the Lords, and had moſt Intereſt ſeemingly at Court, as having been moſt ſerviceable to them: To them joyned Dr. *Bates*, Dr. *Manton*, and moſt of the City Miniſters. But Dr. *Seaman*, and Mr. *Jenkins*, and ſome few more were a little eſtranged from them, and hardlier ſpoken of at Court. Mr. *Calamy*'s Party (and all that brought in the King) were for Conſultations with their Friends at Court, for the preſerving of the Churches Intereſt. Dr. *Seaman*'s Party meddled not with them, not as being unwilling, but becauſe the Court did give them no Encouragment.

The leading London *Clergy.*

SATURDAY *June* 2.

Order for the Execution of the Univerſity Statutes.

Journal of the Houſe of Lords.

Ordered by the Lords, That it be referred to both the Chancellours of the Univerſities, to give Orders, that all the Statutes in the ſaid Univerſities be put in Execution.

Heads of a Proclamation for the late King's Judges to ſurrender themſelves.

Publick Intelligence, 4to.

The Lords received the Heads of a Proclamation from the Houſe of Commons, requiring all thoſe who ſate as Judges upon his late Majeſty to ſurrender themſelves by a certain Day, or otherwiſe to forfeit Life and Eſtate; unto which their Lordſhips returned, that they would ſend Anſwer by Meſſengers of their own.

One of the King's Judges taken, and by Miſtake let go.

The Houſe of Commons received an Account from *Cornwall*, that Mr. *John Carey* (whoſe true Name is *Carew*) being apprehended in that County, and through Miſtake, he pleading that his Name was not ſo, was let go by the Conſtable who apprehended him.

Information given by Mr. Will. Lilly, *that the late King's Executioner was Cornet* Joyce.

A Report being made to the Houſe, that *William Lilly* had in Print declared, that he knew who was the King's Executioner, the Houſe thereupon ordered, that *William Lilly* be taken into Cuſtody by the Serjeant at Arms attending the Houſe, until he reveal who was the Perſon who committed the horrid Murder upon his late Majeſty. —— On *Monday* following Mr. *William Lilly*, the Aſtrologer, was brought in cuſtody by the Serjeant at Arms into the *Lobby*, but by reaſon of the great Affairs of the Houſe he could not be examined. —— On *Wednesday* the ſixth of *June*, a Committee being appointed to examine Mr. *William Lilly*, touching the Perſon who committed the horrid Murder upon his late Majeſty, report, that he had informed them, that one *George Joyce*, commonly known by the Name of *Cornet Joyce*, was the Perſon that performed that to be abhorred Action.

The Members take the Oaths of Allegiance and Supremacy.

Upon a Report made to the Houſe of Commons, that the Lord Steward of his Majeſty's Family was ready, when the Houſe would appoint, to tender the Oaths of Allegiance and Supremacy unto all the Members thereof according to the ancient Cuſtom.

Ordered, That all the Members of this Houſe do take the Oaths of Allegiance and Supremacy; and that the Lord Steward be deſired to obtain a Commiſſion to enable ſuch Members of the Houſe as ſhall therein be nominated, to adminiſter the ſaid Oaths to all ſuch as ſhall be admitted. —— On *Monday* the fourth of *June*, the Marquis of *Ormond*, Lord Steward of his Majeſty's Family, according to the Order of the Houſe on *Saturday*, attended in the *Lobby*, where a Table being placed, he tendered the Oaths of Allegiance and Supremacy, the which the Members took before they went into the Houſe.

M. le Moine's *Letter to Dr.* Brevint.

La Mothe Correſpondence fraternelle, 12°. *p.* 552.

A Letter of Monſieur *le Moine*, Miniſter at *Roan* in *France*, (afterwards Profeſſor of Divinity) written to the reverend Dr. *Daniel Brevint*, congratulating his Sight of the King's glorious Entrance into his City of *London*, and heartily wiſhing the King's ſpeedy Reſtauration of the Church of *England*, and the long Eſtabliſhment of it. Dated *June* 2, 1660.

Mr. Sharp's *Letter to Mr* Douglas.

Woodrow's *Introduction to the Hiſtory of* Scotland, *p.* 27.

A Day of Thankſgiving appointed in England, *ſhould ſet an Example to* Scotland.

A ſett Form of Prayer in the Houſe of Lords.

The Service-Book would ſoon be ſet up in all Churches.

The London *Miniſters in their Letter to the King, had not ſaid a Word of the* Directory *or* Confeſſion of Faith.

Nor could they agree in a Meeting at Sion-College *to petition for Preſbytery.*

A Conference appointed betwixt ſix Epiſcopal and ſix Preſbyterian Divines.

The Preſbyterians gave up their own Cauſe.

A free Convocation would carry it for Epiſcopacy.

Ibid. p. 28.

A Letter of Mr. *James Sharp* (afterwards Archbiſhop of St. *Andrews*) to the reverend Mr. *Douglas*, one of the chief Preſbyters at *Edinburgh*, dated from *London, June* 2, 1660. ——— Yeſterday the King went to the Houſe of Peers, paſſed ſome Bills, and emitted a Proclamation againſt Prophaneneſs. There is a Day of Thankſgiving appointed in *England*. I wiſh we may ſee ſome publick Teſtimony of our Senſe of the Mercy of the King's Return in *Scotland*. In the Houſe of Peers, upon a Motion made, that the Form of Prayer appointed in the Liturgy to be uſed in that Houſe be practiſed, 'tis done. The Service Book is not yet ſet up by both Houſes, but they will probably ſoon do it in all Churches. I ſhall next Week ſend a Copy of the Letter of the City Miniſters to the King in *Holland*. They reſent his Father's Murder, but not one Word of the *Directory* or *Confeſſion of Faith*. —— I was at a Meeting yeſterday at *Sion College*, with about ſixty Miniſters, where it was very ſolemnly debated, whether they ſhould petition his Majeſty and the two Houſes, that the Exerciſe of Religion by the Ordinance of Lords and Commons, according to the *Confeſſion of Faith*, and *Directory* for Worſhip, and Form of *Church Government* might be continued, until the Parliament ſhould provide otherwiſe. This after long Debate was referred to a Committee to be conſidered of againſt next Week. There is a Conference on *Monday* to be betwixt ſix Preſbyterians, and ſix moderate (as they call them) Epiſcopals; but I reſolve not to be at it. From any Obſervation I can make, I find the Preſbyterian Cauſe wholly given up and loſt. The influencing Men of the Preſbyterian Judgment are content with Epiſcopacy of Biſhop *Uſher*'s Model, and a *Liturgy* ſomewhat corrected, with the Ceremonies of *Surplice, Croſs in Baptiſm, Kneeling at the Communion*, if they be not impoſed by a Canon *ſub pænâ aut culpâ*. And for the Aſſemblies Confeſſion, I am afraid they will yield it to be ſet to the Door, and that the Articles of the Church of *England* with ſome Amendments take Place. The moderate Epiſcopalians and Preſbyterians fear, that either the high epiſcopal Men be uppermoſt, or that the *Eraſtians* carry it from both. —— A knowing Miniſter told me this Day, that if a Synod ſhould be called by the Plurality of Incumbents, they would infallibly carry Epiſcopacy, &c.

SUNDAY *June* 3.

Mr. Pierce's *Sermon of Reformation at this Seaſon.*

London, *for* Tim. Garthwait, 1660. 4to.

ENGLAND'S *Seaſon for Reformation of Life. A Sermon delivered in St.* Paul's *Church,* London; *on the* Sunday *next following his ſacred Majeſty's Reſtauration. By* Thomas Pierce, *Rector of* Brington *in* Northamptonſhire.

MONDAY *June* 4.

Order for the Government of Colleges according to their Statutes.

Journal of the Houſe of Lords.

Ordered by the Lords, that the Chancellors of both Univerſities ſhall take care that the ſeveral Colleges in the ſaid Univerſities ſhall be governed according to their reſpective Statutes. And that ſuch Perſons who have been unjuſtly put out of their Headſhips, Fellowſhips, or other Offices relating to the ſeveral Colleges or Univerſities, may be reſtored according to the ſaid Statutes of the Univerſities and Founders of Colleges therein.

Addreſs of the two Houſes.

An Addreſs of both Houſes of Parliament to his Majeſty, humbly deſiring him to iſſue out a Proclamation againſt thoſe that had a hand in the horrid Murder of his late Majeſty, that they may appear at a certain Time, &c.

Draught of a Proclamation againſt all Perſons acceſſary to the King's Murder.

At the Council Board Whitehall, June 4. 1660.

The Lord Chancellor did this Day preſent unto his Majeſty in Council, from the Lords and Commons in Parliament aſſembled, a Draught of a Proclamation againſt ſeveral Perſons who were acceſſary to the moſt horrid and execrable Murder of his Royal Father, of ever Bleſſed Memory, which was read and approved of at this Board, and ordered to be delivered to Mr. Secretary *Nicholas* to be engroſſed for his Majeſty's Signature, and to cauſe the ſame to be printed and publiſhed.

Council Book, MS.

By Order of Parliament the 4th of *June*, the Lord General was deſired to take an effectual Care, that the Oaths of Allegiance and Supremacy ſhould be adminiſtred to all the Officers and Soldiers of the Armies under his Command: And the Lord Chancellor to that end, was alſo deſired to iſſue forth Commiſſions under the Great Seal of *England*, to ſuch Perſons as the Lord General ſhould nominate and appoint, for adminiſtring the ſaid Oaths to the Officers and Soldiers accordingly. This Order was with all imaginable Care executed both by the General and the Chancellor. And to ſettle the Army ſo, as it might be moſt ſerviceable to his Majeſty, he removed ſeveral Colonels and other Officers; and placed divers of the loyal Nobility and Gentry in their Places.

Contin. of the Hiſtory of Great-Britain, *Fol. p.* 736.

This Day there came forth two Proclamations from his Majeſty, one concerning the Iriſh Rebels; the other for keeping of all Perſons, as well Miniſters as others, in their preſent Poſſeſſions, until the Houſes take further Order therein. Both which Proclamations are printed by his Majeſty's Printers.

Publick Intelligence, 4to.

Complaint of the Iriſh Rebels, who began to enter upon their forfeited Eſtates.

Upon Information that many *Iriſh* Rebels had in unuſual Numbers, reſorted from beyond the Seas to *England* and *Ireland*, and were ſo inſolent as to diſpoſſeſs many Soldiers and Adventurers in *Ireland*, who had poſſeſſion of their forfeited Eſtates, at the humble Requeſt of the Parliament, the King publiſhed a Proclamation, commanding all *Iriſh* Rebels (ſuch only excepted as by Articles had the Liberty of reſiding in his Majeſty's Dominions, and have not forfeited the ſame) that ſtill ſtay in, or ſhall reſort to *England* or *Ireland*, to be apprehended and proceeded againſt as Rebels and Traytors: And that the Adventurers and Soldiers ſhall not be diſturbed in their Poſſeſſions, until the King by Advice of Parliament ſhall take further Order, or they be legally evicted.

Contin. of the Hiſt. of Great Britain, *Fol. p.* 736.

Tuesday *June* 5.

Proclamation for a Day of Thankſgiving on June 28.

By the King. A Proclamation for ſetting apart a ſolemn Day of Thankſgiving throughout the whole Kingdom, on the 28th *Day of this Inſtant* June.

London, *by* Chriſtopher Barker *and* John Bill, 1660. *in two Sheets.*

Whereas it hath pleaſed Almighty God to manifeſt his own immediate Goodneſs, Wiſdom and Power, in his late Providence towards Us and our Kingdoms. Wherein beyond all humane Means and Contrivances, as well of our Friends for us, as of our Adverſaries againſt us, he hath by the Interpoſition of his own Power and Wiſdom, after a long and tedious Exile, returned Us home to our People, and after a long and ſeemingly invincible Interruption, reſtored our People and Kingdoms to their ancient Rights, Liberties and Government: And all this brought about, by his moſt wiſe and over-ruling Hand, without any Effuſion of Blood: But inſtead thereof, filling the Hearts of Us and our People, as full of mutual Love, Confidence, and Joy, as became ſuch a Reſtitution of King and People, whereby the Mercy is not only advanced, but the Hopes of moſt happy Conſequences thereupon are increaſed. We cannot, upon the due Conſideration hereof, but with all Humility admire and adore the Mercy and Goodneſs of God, in theſe his ſignal Manifeſtations thereof; and we looked, and ſtill look upon them as Invitations from Heaven to Us and all our People, unto moſt entire Thankfulneſs for the ſame unto Almighty God, and publick and chearful Expreſſions thereof.

And whereas in the midſt of theſe our Conſiderations, both our Houſes of Parliament, by their Addreſs of the one and twentieth of *May* laſt, have humbly ſhewed unto Us, that ſuch is the ineſtimable Bleſſing of our Reſtitution to our Royal Throne, which at once hath put a Period to the Calamities of three Kingdoms, and to all the Sorrows and Sufferings of our Royal Perſon and Family, that they cannot but account it as an Entrance into the State of Joy and Happineſs, which obligeth all our Subjects to render an everlaſting Tribute of Praiſe and Thankſgiving to Almighty God, for theſe glorious Mercies to his afflicted People.

And to the End, ſome ſolemn Time may be ſet apart for the publick Performance of this Duty; and that all our Subjects in *England* and *Wales*, and the Town of *Berwick* upon *Tweed*, do equally ſhare in the Joys of this Deliverance, may be united in theſe Devotions, which are offered for it: They therefore humbly beſeech'd Us, that we would be pleaſed by our Royal Proclamation to ſet apart ſome Day, for a publick Thankſgiving throughout all theſe our Dominions. We willing that the juſt Tribute of Praiſe and Thankſgiving to our great Sovereign, the King of Heaven and Earth, be return'd by Us, and all our People, for theſe his Deliverances and Mercies; and that as his Mercy is of univerſal Concernment to Us and all our Subjects, ſo, to the End, that the publick Returns of our Praiſe to God, for the ſame, though it cannot equalize, yet it may in ſome meaſure anſwer the Amplitude of the Benefit. We do hereby publiſh and declare, that the 28th Day of this inſtant *June*, be ſet apart and obſerved as a Day of publick Thankſgiving to Almighty God, throughout our Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick*, for this his great Mercy:

No Form of Publick Prayer and Thanksgiving yet appointed.

cy: And we do direct and appoint, that this our Proclamation be publickly read in all Churches and Chapels, on ſome Lord's Day, precedent thereunto, to the end that Notice be taken thereof, and due Thanks and Praiſe may, upon the ſaid twenty eighth Day of *June*, be offered up unto Almighty God by Us, and all our People, with one Heart; and that humble Supplications be poured out before him, for his continual Aſſiſtance and Improvement of this and all his Mercies, to the Honour of his great Name, and the Safety, Peace, and Benefit of all our Kingdoms and Dominions. We willing and ſtrictly commanding all Perſons within theſe our Dominions, with all Sobriety, Reverence, and Thankfulneſs, to ſet apart that Day to this Duty, and to obſerve the ſame as becomes ſo ſolemn an occaſion.

Given under our Sign Manual at our Court at *Whitehall*, the 5th Day of *June*, in the twelfth Year of our Reign, 1660.

Mr. John Carew *one of the late King's Judges, who had once eſcaped, is again apprehended, and ordered to be brought up.*

A Report being made this 5th of *June* to the Houſe of Commons, that Mr. *John Carew*, one of thoſe who ſate as Judges upon his late Majeſty, was apprehended in *Devonſhire*, and ſent Priſoner to *Plymouth*: Ordered, that the Sheriff of *Devonſhire* do bring in ſafe Cuſtody unto this Houſe Mr. *John Carew*, and that the Mayor of *Plymouth* do deliver him unto the Sheriff, to be brought up accordingly.

Publick Intell. by Order, 4to.

Major Harriſon *to be excepted in the Act of Indemnity.*

Reſolved, that Major General *Harriſon*, one of thoſe who ſate and pronounced Sentence of Death, in the pretended High Court of Juſtice, upon his late Majeſty of happy Memory, be exempted from the Benefit of the Act for a General Pardon and Oblivion.

Colonel Hutchinſon, *confeſſing his Guilt, and imploring the Interceſſion of the Houſe, is ſet at Liberty.*

The Houſe read a Letter from Colonel *Hutchinſon*, wherein he acknowledgeth his Guiltineſs in his being concerned in that horrid Murder committed on his Sovereign, humbly imploring the Interceſſion of the Houſe unto his Royal Majeſty in his behalf, and begging Liberty from his Impriſonment upon his Parole, the which the Houſe granted unto him accordingly.

The Bill of Indemnity depending long, the two Houſes lay hold of the Benefit of Pardon and Oblivion, and receive it from the King in a ſolemn Manner.

The Bill of Indemnity was the grand Buſineſs of both Houſes until it was finiſh'd: Nor could it be finiſh'd till after ſome conſiderable Time, and many large and ſerious Conſultations. In the mean Time, the two Houſes themſelves deſired to lay hold upon this Amneſty, in the Name of the whole Nobility and Commonalty of the Nation, which being eaſily granted by the King, the Ceremony was performed in the Banqueting-Houſe, where they waited upon his Majeſty to that End.

Continuat. of Hiſt. of Gr. Brit. *Fol. p.* 736.

A Letter of Mr. Sharp, *the Scots Commiſſioner at* London, *to Mr.* Douglas *at* Edinburgh, *dated* June 5. 1660.

He prays from the Service-Book and Prelacy Lord deliver us.

Afraid the King ſhould follow the Advice of the two Houſes in Matters of Religion.

The Preſbyterians would rather depend on the King's Moderation and Condeſcenſions.

The Epiſcopalians driving furiouſly, and no hopes but in an Epiſcopacy of a new make.

Mr. Sharp *deſpairs of preventing the Evil, and therefore deſires to return to his Charge in* Scotland.

——— I pray the Lord keep them [the Miniſters at *London*] from the *Service-Book* and *Prelacy*. If the King ſhould be determined in Matters of Religion by the Advice of the two Houſes; 'tis feared that *Covenanted Engagements* ſhall not be much regarded. All ſober Men depend more upon the King's Moderation and Condeſcenſions, than what can be expected from others. The Epiſcopalians drive ſo furiouſly, that all Lovers of Religion are awakened to look about them, and to endeavour the ſtemming of that feared Impetuouſneſs of theſe Men: All that is hoped, is to bring them to ſome Moderation and Cloſure with an Epiſcopacy of a new make. You may eaſily judge how little any Endeavour of mine can ſignify to the preventing of this Evil; and therefore how deſirous I am to be taken off, and returned to my Charge. ——— Biſhop *Wren* preached laſt Sabbath in his Lawn Sleeves at *Whitehall*. Mr. *Calamy* and Dr. *Reynolds* are named Chaplains to his Majeſty. I hear Mr. *Leightown* is here in Town in private.

Woodrow's *Introduction*, p. 32.

WEDNESDAY *June* 6.

The Queen Mother's Jointure to be reſtored to her.

The Lords took into Conſideration the Lands conſigned unto the Queen's Majeſty, as her Joynture, and after came to ſome Reſolves concerning the ſame; and ſent a Meſſage unto the Houſe of Commons for a Conference preſently to be held thereupon: Which was aſſented unto, and at the ſaid Conference they delivered their Reſolutions for the reſtoring of her Majeſty's Joynture, with their Reaſons.

Publick Intelligence, 4to. No. 23.

Mr. Cook, *Solicitor for the King's Murder, and ſome others apprehended in* Ireland.

A Report was made to the Houſe of Commons, concerning the ſecuring of Mr. *Cook* and ſome others, by the Convention in *Ireland*, who were concerned in the Murder of his late Majeſty.

Thomas Scot *excepted from Pardon;*

Reſolved, that *Thomas Scot*, one of thoſe who ſate and pronounced Sentence of Death upon his late Majeſty, be exempted from the Benefit of the Act for a general Pardon.

And Col. Jones, *Mr.* Say, *Mr.* Holland, *Mr.* Liſle *and Col.* Barkſtead.

The Houſe paſſed the like Reſolves concerning Mr. *Say*, Colonel *John Jones*, *Cornelius Holland*, Mr. *John Liſle*, late one of the Commiſſioners for the Great Seal, and Colonel *John Barkſtead*, late Lieutenant of the Tower of *London*.

A Proclamation for all others who ſate in Judgment, or aſſiſted in that horrid and deteſtable Murder to ſurrender themſelves within fourteen Days.

By the King. A Proclamation to ſummon the Perſons herein named, who ſate, gave Judgment, or aſſiſted in the horrid and deteſtable Murder of his Majeſty's Royal Father of bleſſed Memory, to appear and render themſelves within fourteen Days after the publiſhing hereof, to the Speaker or Speakers of the Houſes of Peers or Commons, the Lord Mayor of the City of *London*, or the Sheriffs of the reſpective Counties in *England* and *Wales*, under Pain of being exempted from Pardon: And that no Perſon harbour or conceal them under Miſpriſion of Treaſon.

Given the 6th Day of *June* 1660. in the Twelfth Year of our Reign.

Publick Intelligence, 4to.

To

June 1660.

N[illegible] Others, who were Assistants, tho' not Judges. Of whom Cook only was executed.

Car. II.

To the List of the [illegible] Persons, as being also so deeply guilty as the [illegible] John Cook, who was employ'd as Sollicitor; Andrew Broughton and John Phelps, [illegible] Clerks; and Edward Dendy, who attended as Serjeant at Arms.

Continuat. of the History of Great-Britain, p. 734.

Hereupon *Adrian Scroop*, and [illegible] others of them [illegible] in several Parts, presented themselves to the Speaker of the House of Commons, and were committed to Custody. The Lord Grey of Groby and four and twenty more were dead. And *Thomas Scot* and nineteen others, escaped beyond the Seas, but were Attainted by the *Act*. And *Scot* was shortly after his Escape taken at *Brussels*, and by the Diligence of the King's Agent there sent into *England*, and committed to the Tower.

THURSDAY *June* 7.

The Ministers of Edinburgh, *in a Letter to Mr.* Sharp, *would have the King dealt with for preventing* Episcopacy *and the* Liturgy.

That the Church may be settled in the Way of the Assembly of Divines.

Wodrow's History of the Church of Scotland.

A Letter of the Ministers of Edinburgh *to their Commissioner at* London, *Mr.* Sharp, *dated June* 7, 1660.

——— We suppose it is not a desperate Work, humbly to deal with his Majesty, (who is so excellent and moderate a Prince) for preventing of *Episcopacy* and the *Liturgy*, which by Experience they have found to bitter and prejudicial to themselves, and many others in *England*, and which, if they once be established, may very speedily revive the Complaints of godly Men. And we hope, that the great Pains of the learned *Assembly of Divines* (so heartily and unanimously approven in this Church, and so much owned in *England*) will not be so easily lost, but that godly honest Men will endeavour what they can to have those good Beginnings entertained, and yet further advanced, as Need requires.

Additions to be made to the Form of Prayers used in the House of Peers.

Journal of the House of Lords.

Ordered by the Lords, That in the Sett of Prayers of this House, the Prayer shall be enlarged to pray for the Queen, the Duke of *York*, and the rest of the royal Progeny. And that Thanks shall be given in the said Prayers for the Restauration of the King and Parliament to the happy Condition they are now in; and the Minister that reads the Prayers is to add these Particulars.

Petition of the sequestred Clergy to be restored to their Livings.

Upon reading the Petition of Dr. *Hurst*, and divers Ministers put out of their Livings in the Time of the late unhappy Troubles: It is ordered by the Lords, that it be referred to the Committee for Petitions, who are to hear all Persons concerned herein, and to receive other Petitions of the like Nature.

Order of the Lords to petition his Majesty, that his Proclamation against Prophaneness be read in Churches once a Month.

Ordered, That the Lords Committees do prepare a Draught of a Petition to be presented to his Majesty from both Houses, to desire that his Majesty will be pleased, that the Proclamation against Profaneness be read in all Churches and Chapels by the Ministers every Month for certain Months together, and likewise to be read at the Assizes ——— And to thank his Majesty for his pious Care therein expressed for discountenancing and suppressing the said debauched Persons, and the Vices therein mentioned.

Hugh Peters *and Cornet* Joyce *to be taken into Custody.*

The Commons ordered that *Hugh Peters* and *Cornet Joyce* be forthwith taken into Custody.

Declaration of the House of Commons to lay hold on his Majesty's General Pardon.

Resolved, That this House doth declare, that they do in the Name of themselves and of the Commons of *England*, lay hold on his Majesty's gracious Pardon, mentioned in his former Declaration, with reference to the excepting of such as shall be excepted in the Act of Pardon, and accordingly a Declaration was prepared and agreed unto, and a further Resolve made, that the Members of this House which are of his Majesty's Privy-Council, do acquaint his Majesty with the Resolves of this House, and desire of his Majesty that he would be pleased to appoint when and where this House shall wait upon him.

An Address of the City of Oxford, *with Restitution of the Fee-Farm Rent due to the Crown, which they had purchas'd of the usurped Powers.*

Publick Intelligence, &c.

This Day the Lord *Falkland* (one of the Members of Parliament for the City of *Oxford*) did present to his Majesty the loyal and dutiful Affections of that ancient City, which they have always born to his Majesty, and also to his royal Father, and in particular did present an Instrument under the common Seal of the said City, whereby they did most chearfully undertake for ever hereafter to pay to his Majesty, the ancient Fee-farm Rent due from the said City, which they were necessitated to purchase from the late usurped Powers for a considerable Sum of Money; all which his Majesty did most graciously accept, *&c.*

The King supp'd with General Monk, *and knighted his Friend Colonel* Clobery.

The same Night his Majesty was graciously pleased to honour the General with his Company at Supper at the *Cock-pit*, and before Supper conferred the Honour of Knighthood on Colonel *John Clobery*, who had deserved so well in his constant adhering to his Excellency, and prudent Management of Affairs for the happy Restoring of his Majesty to his People.

Whitehall, June 7, 1660.

Order of Council for preventing the Publication of Buchanan's *seditious Writings, translated into* English

Council Book, MS.

His Majesty having received Information this Day in Council, that Mr. *Kirkton*, dwelling at the Sign of the *King's Arms*, a Bookseller, is now printing in the *English* Tongue, *George Buchanan's History of Scotland*, and *De Jure Regni apud Scotos*, which are very pernicious to Monarchy, and injurious to his Majesty's blessed Progenitors: His Majesty hath thereupon ordered by the Advice of the Council, and doth hereby require, that the Warden or Master of the Company of *Stationers* doth forthwith make diligent Search for and seize upon the Original, and all the Impressions made thereof, and deliver them to one of his Majesty's principal Secretaries of State.

Mr. Rushworth *restoring several of the Council Books, had Thanks of his Majesty for it.*

Ibid.

Upon reading the humble Petition of *John Rushworth*, shewing, that he in the Time of the late unhappy Wars, did preserve from Plunder, and got into

Cuſtody, ſeveral of the Council Books of his late Majeſty of ever bleſſed Memory, containing the Proceedings of the Privy-Council, which he did now humbly preſent to his Majeſty: It is this Day ordered by his Majeſty in Council, that the Clerk of the Council do in his Majeſty's Name return to the ſaid Mr. *Ruſhworth*, his Majeſty's gracious Thanks for his great Care and Diligence in preſerving and reſtoring the ſaid Books for his Majeſty's Service.

A Petition of the Dean and Chapter of Peterborough, *to the Houſe of Lords,*

MS.

To the right honourable the Lords in Parliament now Aſſembled, The humble Petition of John Coſins, ——— Souch, William Hall, *and* Simon Gunton, *being the preſent Dean and Prebendaries of the Cathedral Church of* Peterborough,

Sheweth,

For recovering and reſtoring their Books and Writings,

That lie now diſperſed in ſeveral Hands;

That during the late Troubles all the Leidger Books, Regiſters, Court Rolls, Deeds, Counter-part of Leaſes, and other Writings and Evidences concerning the Lands and Revenues belonging to the ſaid Church, being taken away from the ſaid Church by the Power of the late pretended Parliament, divers of the ſaid Evidences are now remaining in *Gourney* Houſe and other Places, and ſome of them in the Hands of private Perſons, and if the ſame be not prevented, will in a ſhort Time be diſperſed and loſt; which if it ſhould happen, would be to the certain Prejudice and Diſheriſon of the ſaid Church.

To be delivered to them, to be preſerv'd for ſecuring the Rights of the Church.

The Petitioners therefore moſt humbly pray, that your Lordſhips will be pleaſed to order, that the ſaid Evidences and Premiſes whatſoever, and with whomſoever the ſame or any of them ſhall be diſcovered to be remaining, may be delivered to your Petitioners, or ſuch Perſons as they or the Dean your Petitioners aforeſaid ſhall depute to demand and receive the ſame, to the End the ſame may be preſerved for the Intereſt and Security of the Rights of the ſaid Church.

FRIDAY *June* 8.

Thanks of the two Houſes for his Majeſty's Proclamation againſt Prophaneneſs.

To be read by the Miniſters once a Month.

Journal of the Houſe of Lords.

The humble Thanks of the Lords and Commons in Parliament aſſembled to his Majeſty for his having iſſued out the Proclamation lately made againſt vitious, debauched, and profane Perſons, and humbly praying his Majeſty, that he would be graciouſly pleaſed to iſſue out Proclamations, that each Miniſter in each Pariſh once a Month for ſix Months following, ſhall read the ſaid Proclamation, and preſs the Obſervation of the Duties therein.

Report for attending his Majeſty to lay hold of his gracious Pardon.

Publick Intelgence by Order, 4to.

In the Houſe of Commons Mr. *Denzil Hollis*, a Member of this Houſe, and one of his Majeſty's moſt honourable Privy-Council, made a Report, that he had attended his Majeſty according to their Order, with the Reſolves of the Houſe, declaring, that they lay hold of his Majeſty's gracious Pardon, mentioned in his former Declaration, and that his Majeſty had appointed to give them a Meeting at three of the Clock in the Afternoon at the Banqueting-Houſe.

Report of the Duke of Glooceſter's *accepting the Thanks of the Commons.*

The Committee that attended his Highneſs the Duke of *Glouceſter*, to give him the Thanks of the Houſe for the Affection he had expreſſed in his Letter to them, reported, that the Duke did very kindly accept it, and aſſured them of the Continuance of his Reſpect to them, and that it ſhould be his Study ſtill to declare it to them.

Committee for the Queen's Joynture and preſent Supply,

The Houſe appointed a Committee to conſider of the Queen's Jointure, and to conſider of a Way to procure a preſent Supply for her Majeſty, and report the ſame.

Twenty Perſons only to be excepted from Pardon, beſides thoſe already excepted.

Reſolved, That twenty and no more (beſides ſuch as are already excepted, or ſate as Judges upon the Tryal of the late King's Majeſty of bleſſed Memory) ſhall be excepted out of the general Act of Pardon and Oblivion, to ſuffer ſuch Penalties and Forfeitures not extending to Life, as ſhall be thought fit to be inflicted on them by an Act to paſs for that Purpoſe.

SATURDAY *June* 9.

Mr. Heveningham, *one of the King's Judges, ſurrendred himſelf.*

Mr. Speaker informed the Houſe, that Mr. *William Heveningham*, one of his late Majeſty's Tryers, had rendered himſelf to him according to his Majeſty's Proclamation, and that he put him into the Hands of the Serjeant at Arms, till the further Pleaſure of the Houſe was known concerning him: Whereupon Reſolved, that he ſtill remain in the Cuſtody of the Serjeant till further Order.

Petition of Adrian Scroop.

Upon reading the humble Petition of *Adrian Scroop*, Ordered, that upon Payment of a Year's Value of his Eſtate, he ſhall not be excepted in the general Act of Pardon, as to any Part of his Eſtate that is properly his own, and which he hath not purchaſed of, or doth belong unto the Publick.

Petition of Francis Laſſels.

Member for North-Allerton.

The Petition of *Francis Laſſels* was read, and it was reſolved, that he be diſcharged from being any longer a Member of this Houſe, made incapable of any Office or Place of publick Truſt, and that he pay one Year's Value of his Eſtate, upon Payment whereof he ſhall not be excepted as to any Part of his Eſtate that is properly his own.

Petition of Colonel Hutchinſon.

Member for Nottingham.

The Petition of Colonel *Hutchinſon* was read, expreſſing much hearty Sorrow, and it was reſolved, that he be diſcharged from being further a Member, incapable of any Office, and no further to be excepted out of the Act of Pardon.

Lord Grey *of* Groby *not to be excepted.*

Reſolved, That the Lord *Grey* of *Groby* be not excepted out of the Act of Pardon.

The Criminals to be excepted as to Penalties not reaching to Life.

The Petition of Sir *Gilbert Pickering* was read, and it was reſolved, that he ſhall be excepted as to the Penalties and Forfeitures not reaching to Life to be inflicted by an Act to be provided for that Purpoſe; as alſo

Thomas Challoner.
Sir James Harrington.
Sir Henry Mildmay.
John Okey.
Sir William Conſtable.
Sir Thomas Maleverer.
William Goffe.
Sir Jo. Bourchier.
William Purefoy.
Robert Tichbourne.
Owen Roe.
Peter Temple.
Thomas Waite.
George Fleetwood.
Thomas Horton.
Nich. Love.
Sir Gregory Norton.
Henry Smith.
Thomas Wogan.
John Hewſon.
James Challoner.
Lord Monſon.
John Phelps.
Robert Lilburne.
John Blackſtone.
Sir John Danvers.
Edward Whaley.
Edmund Ludlow.
Gilbert Millington.
Richard Deane.
Colonel Walton.
Francis Allen.
Simon Meyne.
Auguſtine Garland.
John Downes.
John Dixwell.
Peregrine Pelham.
John Venn.
John Alvred.
John Fry.
Thomas Liſter.
Miles Corbet.
Sir Michael Liveſey.
Iſaac Pennington.
Sir Hardreſs Waller.
Iſaac Ewers.
William Heveningham.
Henry Martin.
John Carew.
James Temple.
Daniel Blagrave.
Thomas Andrews.
William Cawley.
Vincent Potter.
Thomas Hammond.
Humphrey Edwards.
Edmund Harvey.
—— Moore.

Vindication of Luke Robinſon, *from being one of the King's Judges.*

Advice given in the publick Papers, that whereas it had been printed in a Book from the Office of Intelligence, that *Luke Robinſon* was diſcharged the Houſe for being one of the Judges of the late King; this is to inform that he was none of the Judges, nor named in the Act for Tryal of the King.

Letter of Mr. Sharp *to Mr.* Douglas.

The Incumbents in ſequeſtred Livings will be ejected by Courſe of Law, to the Number of above a Thouſand, before any Act of Uniformity.

A Letter of Mr. Sharp *to Mr.* Douglas *at* Edinburgh, *dated* June 9, 1660.

Woodrow's *Introduction, p.* 33.

—— The *French* Ambaſſadour is commanded forthwith to remove. Thoſe who are Incumbents in ſequeſtrate Livings are left to the Courſe of Law, whereby above a thouſand in the Country and Univerſities will be ejected. I can (ſays he) do no good here for the Stemming of the Current for Prelacy, and long to be home. Whatever Diſſatisfaction may be upon good People, yet no conſiderable Oppoſition will be made to Prelacy.

Sunday *June* 10.

The leading Preſbyterians muſt fall in with moderate Epiſcopacy, for fear of Prophanity on the one hand, or Eraſtianiſm on the other.

Mr. Calamy *at a Stand whether he ſhall accept of being the King's Chaplain.*

A Letter of the reverend Mr. James Sharp, *Agent at* Weſtminſter *for the Kirk of* Scotland, *to the reverend Mr.* Douglas *at* Edinbugh.

Woodrow's *Introduction to the Hiſtory of* Scotland, *p.* 34.

—— Some leading Preſbyterians tell me, they muſt reſolve to cloſe in with what they call moderate Epiſcopacy, or elſe open Profanity will upon the one hand overwhelm them, or Eraſtianiſm (which may be the Deſign of ſome Stateſmen) on the other. I am often thinking of coming away; for my Stay here I ſee is to little Purpoſe. I clearly ſee the General will not ſtand by the Preſbyterians. Mr. *Calamy* is at a Stand, whether to accept of being King's Chaplain, and I think it will not be much preſſed upon him. The King has taken into his Council divers who were upon the Parliament Side, but none of them are againſt *moderate Epiſcopacy, &c.*

Mr. Baxter *after ſome demurr, accepts of being ſworn Chaplain to the King.*

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 229.

When I was invited by the Lord *Broghill* (afterwards Earl of *Orrery*) to meet him at the Lord *Chamberlain*'s; they both perſuaded me to accept the Place, to be one of his Majeſty's Chaplains in ordinary. I deſired to know, whether it was his Majeſty's Deſire, or only the Effect of their favourable Requeſt to him. They told me, that it was his Majeſty's own Deſire, and that he would take it as an acceptable Furtherance of his Service. Whereupon I took an Oath (*June* 25, 1660.) from the Lord *Chamberlain*, as a houſhold Servant of his Majeſty's, to be true and faithful to him, and diſcover any Conſpiracy I ſhould know of, *&c.* And I received this Certificate from him,

> *Theſe are to certify, that* Richard Baxter, *Clerk, hath been ſworn and admitted Chaplain to the King's Majeſty in Ordinary, to have and enjoy all Rights, Profits, and Privileges thereunto belonging. Given under my Hand this 26th of* June, 1660. *in the twelfth Year of the Reign of our ſovereign Lord the King.*
>
> **Edw. Manchester.**

Monday *June* 11.

Order of Commons for Dr. Reynolds *to carry on the Work of Thankſgiving before that Houſe on* June 28.

Publick Intelligence by Authority, 4to.

Reſolved by the Commons, that Dr. *Reynolds* be deſired to carry on the Work of Thankſgiving before this Houſe on *Thurſday* come fortnight, the 28th of this inſtant *June* (being a Day ſet apart to return Thanks to the Lord for his Majeſty's ſafe Return to his Government and People) at St. *Margaret*'s *Weſtminſter.*

All requir'd to take the Oaths of Allegiance and Supremacy.

Reſolved, that his Majeſty be deſired to iſſue forth a Proclamation, requiring all to take the Oath of Supremacy and Allegiance, that are enjoined by Law ſo to do.

Petition of Delinquents to be not excepted out of the General Pardon.

The Houſe re-aſſumed the Debate of the Bill of Indemnity and Oblivion, and read the Letter of *Robert Wallop*, Eſq; as alſo the humble Petition of *Charles* Lord *St. John.*

Robert Wallop, *Eſq; caſt out of the Houſe of Commons*

Member for Whitchurch.

Reſolved, that *Robert Wallop*, Eſq; be diſcharged from being a Member of this Houſe, and incapable of bearing any Office of publick Truſt in the Nation, and that he be committed into the Cuſtody of the Serjeant at Arms attending this Houſe.

Reſolved,

And Luke Robinſon, Eſq; Sir Henry Vane and Will. Lenthall, Eſq; to be of the Number of the Twenty to be excepted.

Reſolved, that *Luke Robinſon*, Eſq; be diſcharged from being a Member of this Houſe.

Reſolved, that Sir *Henry Vane* be one of the twenty to be excepted out of the general Act of Indemnity and Oblivion, to ſuffer ſuch Pains, Penalties, and Forfeitures (not extending to Life) as ſhall be thought fit to be inflicted, by an Act hereafter to be made for that Purpoſe.

Reſolved, that *William Lenthall*, Eſq; be one of the twenty to be excepted out of the general Act of Indemnity and Oblivion, *&c.*

TUESDAY *June* 12.

Publick Intelligence, 4to.

Reſolved by the Commons, that the Bill for Miniſters be taken into Conſideration on *Monday* next.

Petition of the Slaves under the Turks; a Courſe to be taken for their Redemption, eſpecially of Lord Inchequin *and his Son.*

The Petition of ſeveral Perſons remaining in Slavery under the *Turk* being read: Reſolved, that the ſad Condition of the Lord *Inchequin* and his Son, now Captives under the *Turk*, be repreſented to his Majeſty, and that his Majeſty be deſired, that ſome effectual Courſe may be taken for their Redemption.

William Burton *to be one of the Twenty excepted.*

The Houſe reſumed the Debate upon the Bill of Indemnity and Oblivion. Ordered, that *William Burton* be one of the twenty to be excepted, and to ſuffer ſuch Pains, Penalties, and Forfeitures (not extending to Life) as ſhall be thought fit to be inflicted on him, by an Act hereafter to be made for that Purpoſe.

Other Regicides brought Priſoners to the Tower.

Colonel *Phaire*, Colonel *Hunkes*, Mr. *Cooke*, and one *Hewlet* (againſt whom Evidence was given in *Ireland*, that he cut off his late Majeſty's Head) were according to Order brought Priſoners to the *Tower*.

And others upon ſurrendry of themſelves were committed.

Mr. Speaker informed the Houſe, that Colonel *Meyne*, Colonel *Wayte*, and Colonel *Temple*, three of his late Majeſty's Judges, had rendred themſelves to him, according to the Proclamation, and that he had committed them to the Serjeant at Arms. The Houſe approved of their Commitment.

Letter of Mr. Sharp *to Mr.* Douglas.

Recommending a Day of Thankſgiving in Scotland.

And making ſome Apology for himſelf, that he had done all he could for the Presbyterian Intereſt, tho' to little purpoſe.

Woodrow's Introduction, p. 36.

A Letter of Mr. *Sharp*, commiſſioned by the Miniſters of *Scotland* to ſollicite their Cauſe with King and Parliament, to Mr. *Douglas* at *Edinburgh*, dated *June* 12, 1660. Wherein he tells him, that ſince a *Thankſgiving* is ordered in *England*, they will conſider what is to be done in *Scotland*; that he has not yet got any Return from the King to their Letter, he is ſo throng. —— He adds, for my Part, whatever Conſtructions may be put on my Way here, I have a Teſtimony that my Endeavours have not been wanting for promoting the *Presbyterian* Intereſt according to the *Covenant*. I cannot ſay they have been ſignificant, as Matters are now ſtated, *&c.*

Dr. Gauden *againſt the Covenant, ſo far as it relates to Epiſcopacy.*

London, *for* Andrew Crook, 1660. 4to. *p.* 24.

ΑΝΑΛΥΣΙΣ. *The Looſing of St.* Peter'*s Bands.* Setting forth the true Senſe and Solution of the COVENANT in point of CONSCIENCE ſo far as it relates to the Government of the Church by EPISCOPACY. By *John Gauden*, D. D.

To his honoured Friend Sir Lawrence Bromfield, *Knight and Colonel in* London.

It ſeems the Covenant *had reconciled ſome to the Reſtauration of the* King, *but not of the Church.*

Concluding.] Thus have I in two Days finiſhed my Anſwer and Solutions, as to the Bondage and Scruple of the *Covenant* in the Caſe of *Epiſcopacy*, wherein I have freely ſet down my moſt impartial Thoughts and Senſe of it, being willing to reconcile it to *Reaſon* and *Religion*, as far as may be, beyond which it can have no juſt Influence, Power, or Efficacy upon any Man's *Conſcience*: Nor would I have it ſo accurſed of God (though as yet it hath been no Procurer of any great Bleſſings to us in the Church) as to be made the *Jeſuitick Wedge* to keep us ever from cloſing with a right Epiſcopacy. Doubtleſs the Senſe of the *Covenant* hath lately quickened many Mens Conſciences in their *Allegiance to the King*, ſo as to bring him (as *David*) home with infinite Joy and Triumph: Nor do I deſpair, but it may be applied ſo (as in Truth and Juſtice it ought) for the Recovery and Reſtauration of the Church of *England* to ſuch an happy *Order*, *Unity*, and *Government*, as is moſt deſired by all good *Biſhops*, by all grave *Presbyters*, and by all gracious *People*, who have *Zeal* according to *Knowledge*, and are not like a Taylor's Gooſe, very *heavy* and *hot*, but *blind* and *dark*, apter to ſcorch and oppreſs, than to enlighten and direct themſelves or others.

June 12, 1660.

Farewell.

WEDNESDAY *June* 13.

Order of the Lords, that Dr. Thomas Hurſt *and other Miniſters in and about* Newark, *ſhould have the fifth Part of the Tithes, and the other four Parts ſhould be ſecured, till they had tried their Titles by Law.*

Journal of the Lords, MS.

Upon the Report of the Lords Committees for Petitions, concerning the Caſes and Petitions of Dr. *Thomas Hurſt*, and other Miniſters in and about *Newark*: It is ordered by the Lords in Parliament aſſembled, that four Parts in five of the Tithes, Glebes, or Compoſitions belonging to the ſeveral Parſonages, Vicarages, or Cures of the ſaid Dr. *Hurſt* and others, Subſcribers of the ſaid Petition, be by Authority hereof ſecured in the Hands of the Church-wardens or Overſeers of the Poor of the ſaid ſeveral Pariſhes, and that they the ſaid Dr. *Hurſt* and others, Subſcribers to the ſaid Petition, be and are hereby authorized to receive the fifth Part of the ſaid Tithes, Glebes, and Compoſitions, as they formerly have or ſhould have done, until they ſhall try their Titles unto their ſaid Parſonages, Vicarages, and Cures by due Courſe of Law.

Sir Orlando Bridgman *commiſſion'd by his Majeſty to be Speaker of the Houſe of Lords.*

Publick Intelligence, 4to.

The Letters-Patents from his moſt ſacred Majeſty, conſtituting Sir *Orlando Bridgman*, Lord chief Baron of the Exchequer, Speaker of the Houſe of Lords, in the Abſence of the Lord Chancellour, were read and agreed unto; whereupon the Lord Chancellour going away, Sir *Orlando* performed that Office.

Order of the Houſe of Commons for ſeveral to be of the Number of the Twenty to be excepted.

The Houſe of Commons reſumed the Debate concerning the Bill of Indemnity and Oblivion, and ordered that *Oliver St. John*, Alderman *Ireton*, Colonel *Sydenham*,

denham, Colonel *Desborough*, and Sir *Arthur Haslerigg* be of the twenty to be excepted, &c.

THURSDAY *June* 14.
Daniel Axtell *to be among the Twenty excepted.*

Resolved by the Commons, that *Daniel Axtell* be one of the twenty to be excepted out of the general Act of Indemnity and Oblivion, and to suffer Pains, Penalties, and Forfeitures not extending to Life.

Letter of Mr. Sharp *to Mr.* Douglas.

Introduction to the History of the Church of Scotland, *by Mr.* Woodrow, *Fol. Vol.* I. *p.* 37.

A Letter of the reverend Mr. James Sharp *at* Westminster, *to Mr.* Douglas *at* Edinburgh, *dated* June 14, 1660.

Of Presbyterian Divines made Chaplains to the King, who should preach without using the Liturgy.

A Conference design'd between the Episcopal and Presbyterian Divines.

—— Mr. *Calamy*, Mr. *Manton*, and Dr. *Reynolds* are sworn Chaplains: Some say Mr. *Baxter* is to be admitted likewise; and when it is in their Course to officiate, they are not tied to the Liturgy, but others having performed that Service, they shall only preach, 'till they be clear to use it. The King hath ordered a Letter to Dr. *Reynolds* and Mr. *Calamy*, ordering them to nominate ten of themselves of their Judgment to meet in a Conference with twelve of the episcopal Party whom he will nominate.

This Petition was propos'd; but Mr. Sharp *in his said Letter tells us,* There hath been some Talk in the City of a Petition from the Ministers about Religion, but some leading Men not thinking it expedient, it was waved.
However Mr Crofton *would publish a Copy of it.*

Berith Anti-Baal, by Zach. Crofton, 1661. 4to.

A Petition humbly presented to his Majesty, as drawn up at a general Meeting of the Covenant Presbyters *in and about the City of* London.

Your Petitioners humbly blessing God for your Majesty's happy Restauration to the Throne of your royal Father: Being also sensible of your Majesty's gracious Acceptance of our humble Address made to your Majesty, as likewise of the great Piety and Zeal in your Majesty's late Proclamations for suppressing of Profaneness, do beseech your Majesty, that the Things of God and Religion, which have been so solemnly covenanted for, may be owned and confirmed by your royal Authority, which notwithstanding we do sincerely profess our Readiness to accommodate with our godly and orthodox Brethren dissenting from us, so far as may consist with our Consciences and Covenant. ——

FRIDAY *June* 15.
Lord Purbeck *taken into Custody.*

The Lord *Purbeck*, by Order of the House of Lords, was taken into the Custody of the Black Rod.

Alderman Pennington *had surrender'd himself to the Speaker.*

Mr. Speaker acquainted the House of Commons, that Alderman *Pennington*, one of his late Majesty's Tryers, had rendred himself to him according to his Majesty's Proclamation, and that he had put him into the Custody of the Serjeant at Arms, 'till the Pleasure of the House was further known; which the House approved, and ordered him still to remain in Custody.

Major General Butler *not to be excepted.*

The Question being put, whether Major-General *Butler* should be one of the twenty to be excepted out of the Act of Indemnity and Oblivion, &c. it was carried in the Negative.

Mr. John Blackwell *to be one of the Twenty excepted.*

Resolved, that *John Blackwell*, late Treasurer of War, be one of the twenty to be excepted, &c.

Address of the University of Oxford *to his Majesty, with a Speech of the Vice-Chancellor* Dr. Conant, *presenting a Book of Verses to congratulate his Majesty's Restauration.*

Publick Intelligence printed in 4to.

Printed under the Title of Britannia Rediviva seu Oxoniensium carmina in Reditum Caroli II. in Angliam. Oxonii. 1660. 4to.

Dr. *John Conant*, Rector of *Exeter* College, Vice-Chancellour of the University of *Oxford*, attended by the two honourable Members of Parliament, Dr. *Thomas Clayton*, *Regius Professor* of Physick, and Dr. *John Mills*, LL. D. Prebendary of *Christ-Church*, Dr. *Edmund Staunton*, President of *Corpus Christi*, Dr. *Edward Reynolds*, one of his Majesty's Chaplains and Dean of *Christ-Church*, and several Heads of Houses and other Doctors in their scarlet Robes, with the two Proctors, Mr. *Tanner* Fellow of *New* College, and Mr. *Dod* Student of *Christ-Church*; followed by about one hundred of Batchellors of Divinity and Masters of Arts, in their Gowns, Hoods, and Caps, came to wait on his Majesty, and were received in the privy Gallery, the right honourable the Earl of *Southampton* supplying the Chancellour's Place, upon the Indisposition of the Marquis of *Hertford*. His Majesty being entred, the Scholars bowed themselves very low several Times, and at due Distance did kneel. When the Vice-Chancellour was ready to deliver his Speech kneeling, his Majesty signified to him that he should stand, in which Posture he did pronounce his Speech in *Latin*, his Majesty standing all the Time, being attended by the right honourable the Marquis of *Ormond*, the Earl of *Manchester*, the Lord General *Monk*, and many other Persons of Honour. The Substance of the Speech was to acquaint his Majesty, how highly pleasing to the University his Return to his Kingdom was, and that the University having for so long Time been honoured with his Majesty's Presence, they could not but be more acquainted with his princely Virtues, and to be more deeply sensible of their and the whole Kingdom's Sufferings in his so long Absence. Next he humbly signified to his Majesty, that the Eyes not only of the University, but of the whole Nation was towards him, wishing his Majesty a long and happy Reign, and so to govern, that the land may be preserved, and Religion established.

After the Speech ended, the Vice-Chancellour kneeling, presented his Majesty with the Book of Verses of the University of *Oxford*, congratulating his Majesty's happy Restauration. The King thanked the Vice-Chancellour, adding, that upon all Occasions he would protect the Universities. Then the Vice-Chancellour, the Doctors, and all the Scholars were admitted to the Honour of kissing his Majesty's royal Hand.

SATURDAY *June* 16.
The Commons resolve to move his Majesty to call in and burn the Books of Milton *and* Goodwin, *which had been written*

Resolved by the Commons, that his Majesty be humbly moved to call in *Milton*'s two Books, and that of *John Goodwin*, written in Justification of the horrid Murder of the late King, and order them to be burnt by the common Hangman:

written in Justification of the King's horrid Murder.

nion: And that the Attorney-General do proceed againſt them by Indictment, or otherwiſe.

Three more of the King's Judges had ſurrendred themſelves.

Mr. Speaker informed the Houſe, that Alderman *Tichbourne*, Colonel *George Fleetwood*, and Colonel *Temple*, three of the Judges of his late Majeſty, had rendred themſelves to him, and that he had put them into the Cuſtody of the Serjeant at Arms, *&c.*

Major General John Lambert *to be one of the Twenty excepted.*

A Petition of *Frances* Wife of *John Lambert* was read. The Houſe ordered that *John Lambert* be one of the twenty to be excepted out of the Act of Pardon and Oblivion, *&c.*

And Christopher Pack *late Alderman of* London.

Ordered, that *Christopher Pack* be one of the twenty to be excepted out of the Act, *&c.*

And Serjeant Keeble.

Reſolved, that Serjeant *Richard Keeble* be one of the twenty to be excepted out of the ſaid general Act.

Entertainment of his Majeſty and the Court by the Lord Mayor of London.

Publ. Intellig. by Authority, 4to.

On this 16th of *June*, his Majeſty accompanied by his two royal Brothers, the Duke of *York* and the Duke of *Glouceſter*, as alſo ſeveral of the Nobility and Gentry, was pleaſed to ſup with the Lord-Mayor of *London* at his Houſe. Before Supper, the Lord-Mayor brought to his Majeſty a Napkin dipp'd in Roſe-water, and offered it kneeling, with which when his Majeſty had wiped his Hands, he ſate down at a Table raiſed by an Aſcent, the Duke of *York* on his right Hand, and the Duke of *Glouceſter* on his left: They were ſerved with three ſeveral Courſes, *&c.* At another Table in the ſame Room ſate bare his Excellency the Lord General, the Duke of *Buckingham*, the Marquis of *Ormond*, the Earl of *Oxford*, Earl of *Norwich*, Earl of St. *Alban's*, Lord *De la Ware*, Lord *Sands*, Lord *Berkley*, and ſeveral other of the Nobility, Knights, and Gentry. Sir *John Robinſon*, Alderman of *London*, began an Health to his Majeſty, which was pledged by all at the Table ſtanding. His Majeſty was all the while entertained with Variety of Muſick, and one that repreſented a Country-man, with whom his Majeſty ſeemed to be well pleaſed. His Majeſty conferred the Honour of Knighthood on Alderman *John Lawrence* and Mr. *Cutler*, two loyal Citizens, the two firſt that his Majeſty beſtowed that Honour on in the City of *London*; on the latter, as a Mark of his particular Favour, he was pleaſed to beſtow his own Sword.

Printed Addreſs of the City of Bath.

Printed at London, 1660.

Bathonia Rediviva. The humble Addreſs of the Mayor, Aldermen, and Citizens of the City of *Bath*, to the King's moſt excellent Majeſty; humbly preſented by Mr. *Prynne*, their Repreſentative in Parliament, *June* 16, 1660.

Addreſs of the Town of Kingſton *upon* Hull.

With a Preſent to his Majeſty of the Fee-Farm Rents which they had purchaſed.

Publick Intelligence, 4to.

The Town of *Kingſton* upon *Hull*, for a further Demonſtration of their Loyalty, Duty, and Affection to his Majeſty, did, by the Hands of their Members of Parliament, preſent to his Majeſty their humble Addreſs, in congratulation of that gracious Providence, by which his Majeſty hath been reſtored to his People, and therewith they rendred alſo under the Seal of their Corporation, a Releaſe of certain Fee-Farms there, which being in thoſe Times expoſed to Sale, they had redeemed out of other Hands for twelve hundred Pounds, and now joyfully reſtored them to his Majeſty, both which were by his Majeſty graciouſly received, and with particular Expreſſions of Favour to the ſaid Town.

Mr. Sharp's *Letter to Mr.* Douglas.

Woodrow's *Introduction, p.* 38.

A Letter of Mr. Sharp, *Agent for the Kirk of* Scotland, *to Mr.* Douglas *Miniſter at* Edinburgh, *dated* June 16, 1660.

Again aſſuring him, that he had done all he could for the Intereſt of his Country, and of the Covenant:

But he found no conſiderable Party in England *for Preſbyterian Government.*

And the ſober Party would yield to a Liturgy *and moderate* Epiſcopacy.

—— I have a Teſtimony that I have not been wanting to improve any Opportunity I had during theſe Tranſactions for the Intereſt of our Country and the *Covenant*. They will bear me up under the Conſtructions my Imployment at ſuch a tickliſh Juncture lays me open to. I truſt when I return to make it appear, I have purſued the publick Ends of Religion, as far as the Condition of Affairs would bear; and I have been byaſſed by no ſelfiſh Ends. —— I profeſs it ſtill to be my Opinion, that I know no conſiderable Number, and no Party in *England* that will join with you for ſettling *Preſbyterian* Government, and purſuing the Ends of the *Covenant*. —— The preſent Poſture of Affairs looks like a Ship founder'd with the Waves from all Corners, ſo that 'tis not known what Courſe will be ſteered. But diſcerning Men ſee, that the Gale is like to blow for the *Prelatick Party*, and thoſe who are ſober will yield to a *Liturgy* and *moderate Epiſcopacy*, which they phraſe to be *effectual Preſbytery*, and by this Salvo they think they guard againſt breach of *Covenant*. I know this Purpoſe is not pleaſing to you, neither to me, *&c.*

SUNDAY *June* 17.

Mr. Baxter *for an Agreement and Coalition of the two Parties, Epiſcopal and Preſbyterian.*

Life of Mr. Rich. Baxter, *Fol. Lib.* I. *Part* II. *p.* 230.

By a Conference on both Sides.

When I was with the two Lords (Lord *Brogbill* and Lord *Chamberlain*) on this Occaſion (of being made Chaplain to his Majeſty) I told them what Conferences I had with ſeveral epiſcopal Men about the Terms of an Agreement or Coalition, and how much it concerned the Intereſt, both of the King and of Religion, that we might be ſo united, and what unhappy Conſequences elſe would follow, and how eaſie I thought an Agreement with moderate Men would be, and on what Terms Biſhop *Uſher* and I had agreed in a little Space. A little after the Lord *Brogbill* was pleaſed to come to me; and he told me, that he had told the King of the Buſineſs of a Conference for an Agreement, and that the King took it very well, and was reſolved to further it. And about the ſame Time the Earl of *Mancheſter* ſignified as much to Mr. *Calamy*: So that Mr. *Calamy*, Dr. *Reynolds*, Mr. *Aſh*, and myſelf went about it to the Earl of *Mancheſter* Lord *Chamberlain*, and after Conſultations of the Buſineſs with him, he determined

To this purpose the Presbyterian Divines wait on his Majesty,

And exercise Boldneſs with him.

Mr. Baxter *is the chief Speaker.*

[illegible] of a Day [illegible] to the King [illegible] Calamy (he [illegible] I, and I [illegible]. I think all the reſt, did leave the Nomination of the Perſons to be employed; adviſed, that they who were the King's Chaplains, of us might be called to the Conſultation, and that we might not ſeem to take ſo much upon us without others. So Dr. *Wallis*, Dr. *Manton*, and Dr. *Spurſtow*, &c. went with us to the King, who with the Lord Chancellour, and the Earl of St. *Albans*, &c. came to us in the Lord *Chamberlain's* Lodgings. We exerciſed more Boldneſs at firſt, than afterwards would have been born: When ſome of the reſt had congratulated his Majeſty's happy Reſtauration, and declared the large Hope which they had of a happy Union among all Diſſenters by his Means, &c. I preſumed to ſpeak to him of the Concernments of Religion, and how far we were from deſiring the Continuance of any Parties or Factions in the Church, and how much a happy Union would conduce to the good of the Land, and to his Majeſty's Satisfaction; and though there were turbulent and fanatick Perſons in his Dominions, yet that thoſe Miniſters and godly People, whoſe Peace we humbly craved of him, were no ſuch Perſons, but ſuch as longed after Concord, and were truly loyal to him, and deſired no more than to live under him *a quiet and peaceable Life in all Godlineſs and Honeſty*: And whereas there were Differences between them and their Brethren about ſome Ceremonies or Diſcipline of the Church, we humbly craved his Majeſty's Favour for the ending of thoſe Differences, it being eaſie for him to interpoſe, that ſo the People might not be deprived of their faithful Paſtors, nor ignorant, ſcandalous, unworthy ones obtruded on them! I preſumed to tell him, that the People that we ſpake for were ſuch as were contented with an Intereſt in Heaven, and the Liberty and Advantages of the Goſpel to promote it; and if this were taken from them, and they were deprived of their faithful Paſtors, and Liberty of worſhipping God, they would take themſelves as undone in this World, whatever Plenty elſe they ſhould enjoy: And the Hearts of his moſt faithful Subjects, who hoped for his Help, would even be broken: And that we doubted not but his Majeſty deſired to govern a People made happy by him, and not a broken-hearted People that took themſelves to be undone, by the Loſs of that which is dearer to them than all the Riches of the World! And I preſumed to tell him, that the late Uſurpers that were over us, ſo well underſtood their own Intereſt, that to promote it, they had found the Way of doing good, to be the moſt effectual Means; and had placed and encouraged many thouſand faithful Miniſters in the Church, even ſuch as deteſted their Uſurpation: And ſo far had they attained their Ends thereby, that it was the principal Means of their Intereſt in the People, and the good Opinion that any had conceived of them; and thoſe of them that had taken the contrary Courſe, had thereby broken themſelves to Pieces: Wherefore I humbly craved his Majeſty's Patience, that we might have the Freedom to requeſt of him, that as he was our lawful King, in whom all his People (ſave a few inconſiderable Perſons) were prepared to centre, as weary of their Diviſions, and glad of the ſatisfactory Means of Union in him; ſo he would be pleaſed to undertake this bleſſed Work of promoting their *Holineſs* and *Concord*; (for it was not Faction or Diſobedience which we deſired him to indulge): And that he would never ſuffer himſelf to be tempted to undo the *Good* which *Cromwell* or any other had done, becauſe they were Uſurpers that did it, or diſcountenance a faithful Miniſtry, becauſe his Enemies had ſet them up: But that he would rather out-go them in doing good, and oppoſing and rejecting the Ignorant and Ungodly of what Opinion or Party ſoever: For the People whoſe Cauſe we recommend to him, had their Eyes on him as the Officer of God, to defend them in the Poſſeſſion of the Helps of their Salvation; which if he were pleaſed to vouchſafe them, their Eſtates and Lives would chearfully be offered to his Service. And I humbly beſought him that he would never ſuffer his Subjects to be tempted to have favourable Thoughts of the late Uſurpers, by ſeeing the Vice indulged which they ſuppreſſed; or the godly Miniſters or People diſcountenanced whom they encouraged. For the common People are apt to judge of Governours by the Effects, even by the Good or Evil which they feel; and they will take him to be the beſt Governour who doth them moſt Good, and him to be the worſt that doth them moſt Hurt: And all his Enemies cannot teach him a more effectual Way to reſtore the Reputation and Honour of the Uſurpers, than to do worſe than they, and deſtroy the Good which they had done, that ſo he may go contrary to his Enemies; and ſo to force the People to cry out, We are undone in loſs of the Means of our Salvation: It being a hard Matter ever to bring the People to love and honour him, by whom they think they are undone, in Compariſon of thoſe that they think made them happy, though the one have a juſt Title to be their Governor, which the other hath not. And again I humbly craved, that no Miſrepreſentations might cauſe him to believe, that becauſe ſome Fanaticks have been factious and diſloyal, therefore the religious People in his Dominions, who are moſt careful of their Souls, are ſuch, though ſome of them may be diſſatisfy'd about ſome Forms and Ceremonies in God's Worſhip, which others uſe: And that none of them might go under ſo ill a Character with him, by Miſreports behind their Backs, till it were proved of them perſonally, or they had anſwered for themſelves: For we that better knew them than thoſe that were like to be their Accuſers, did confidently teſtify to his Majeſty on their Behalf, that they are reſolved Enemies of Sedition, Rebellion, Diſobedience, and Diviſions; which the World ſhall ſee, and their Adver-

For an happy Union,

And the ending of Differences about Ceremonies;

And not depriving the People of their faithful Paſtors, and the Liberty of worſhipping God;

Whereby they would take themſelves as undone in this World.

That even the late Uſurpers had placed and encouraged many thouſand faithful Miniſters;

And therefore our lawful King muſt not undo the good which Cromwell *or any other had done;*

But rather outgo them in doing good, defending his People in the Poſſeſſion of the Helps of their Salvation.

Otherwiſe they would be tempted to have more favourable Thoughts of the late Uſurpers.

And now to cry out, we are undone in the Loſs of the Means of our Salvation.

Some Fanaticks indeed had been factious and diſloyal;

But the religious People, tho' diſſatisfied about Forms and Ceremonies, were Enemies of Sedition, Rebellion, Diſobedience and Diviſions.

If his Majeſty's Wiſdom and Clemency do but remove the Occaſions of Scruple.

He craves Pardon for his Freedom and Plainneſs of Expreſſion.

He ſpeaks not for Preſbyterians or any Party, as ſuch, but for the religious Part of his Majeſty's Subjects.

And adviſes the Ways and Means of Union.

Adverſaries be convinc'd of, if his Majeſty's Wiſdom and Clemency do but remove thoſe Occaſions of Scruple in ſome Points of Diſcipline and Worſhip of God, which give Advantage to others to call all Diſſenters factious and diſobedient, how loyal and peaceable ſoever. And I humbly craved, that the Freedom and Plainneſs of theſe Expreſſions to his Majeſty might be pardoned, as being extracted by the preſent Neceſſity, and encouraged by our revived Hopes. I told him alſo, that it was not for Preſbyterians or any Party, as ſuch, that we were ſpeaking for, but for the religious Part of his Subjects, as ſuch, than whom no Prince on Earth had better, and how conſiderable a Part of the Kingdom he would find them to be: And of what great Advantage their Union would be to his Majeſty, to the People, and to the Biſhops themſelves, and how eaſily it might be procured, 1. By making only Things neceſſary to be the Terms of Union. 2. And by the true Exerciſe of Church Diſcipline againſt Sin. 3. And not caſting out the faithful Miniſters that muſt exerciſe it, nor obtruding unworthy Men upon the People. And how eaſy it was to avoid the violating of Mens ſolemn Vows and Covenants, without any Hurt to any others. And finally I requeſted, that we might but be heard ſpeak for our ſelves, when any Accuſations were brought againſt us.

Mr. Aſh *ſpoke much to the ſame purpoſe.*

Theſe with ſome other ſuch Things, I then ſpake, when ſome of my Brethren had ſpoken firſt. Mr. *Simeon Aſh*, alſo ſpake much to the ſame purpoſe, and of all our Deſires of his Majeſty's Aſſiſtance in our deſired Union.

The King gave a gracious Anſwer.

Which made old Mr. Aſh *burſt out in Tears for Joy.*

See June 24.

The King gave us not only a free Audience, but as gracious an Anſwer as we could expect: Profeſſing his Gladneſs to hear our Inclinations to Agreement, and his Reſolution to do his Part to bring us together; and that it muſt not be by bringing one Party over to the other, but by abating ſomewhat on both Sides, and meeting in the Midway; and that if it were not accompliſhed, it ſhould be long of our ſelves, and not of him: Nay, that he was reſolved to ſee it brought to paſs, and that he would draw us together himſelf: With ſome more to this purpoſe. Inſomuch that old Mr. *Aſh* burſt out into Tears with Joy, and could not forbear expreſſing what Gladneſs this Promiſe of his Majeſty had put into his Heart.

MONDAY *June* 18.

Order for reſtoring Dr. Thomas Wood *to the Rectory of* Wickham, *in the Place of Mr.* Cuthbert Scot, *hereby diſcharged from the ſame.*

Journal of the Houſe of Lords.

In the Houſe of Lords. Whereas *Cuthbert Scot* Miniſter, now in the Poſſeſſion of the Rectory of *Wickham* in the Biſhoprick of *Durham*, is willing to ſurrender the ſaid Rectory into the Hands and Poſſeſſion of Dr. *Thomas Wood*, Chaplain in Ordinary to his late Majeſty, who was injuriouſly put out of his ſaid Living: It is Ordered by the Lords in Parliament aſſembled, that the ſaid Dr. *Wood* be, and is hereby reſtored to the ſaid Rectory with the Premiſſes, in as full and ample Manner as formerly he enjoyed the ſame, and the ſaid *Cuthbert Scot* is diſcharged from the ſaid Rectory accordingly.

A Committee of Commons to enquire into impropriate Rectories, and the Management of the late Truſtees for Maintenance of Miniſters.

Journal of the Houſe of Commons, MS.

Ordered by the Commons, that Sir *Francis Gerard*, Mr. *Anneſley*, &c. be a Committee to enquire into impropriate Rectories, with Power to inform themſelves how it ſtands as to the Revenue formerly under the Management of the late Truſtees for Maintenance of Miniſters, and of the Powers the ſaid former Truſtees had, and how the Rents now due and in Arrear may be gotten in, and this Summer's Profits ſecured and received; and what will be fit to be offered upon the Caſe for the putting of that whole Affair into ſuch a Way, as may be moſt for the publick Advantage.

Printed at London, *by* Richard Royſton, *Aug.* 2. 1647. 4to.

See by the King [*Ch.* I.] a Proclamation againſt the Oppreſſion of the Clergy, by the Intruſion of factious and ſchiſmatical Perſons into their Cures, and inverting and detaining their Tithes and Poſſeſſions, by Orders of one or both Houſes of Parliament, contrary to all Law and Juſtice. Given at our Court at *Oxford* the fifteenth Day of *May*, in the nineteenth Year of our Reign. —— Occaſioned by two Petitions of the ſequeſtred Clergy of *England* and *Wales*, *one* to the King's moſt excellent Majeſty, the *other* to Sir *Thomas Fairfax*, with the Declaration of the General, and his Council of War thereupon.

Favour to Sir Henry Mildmay.

Publick Intelligence by Order, 4to. No. 25.

Sir *Henry Mildmay* petitioned the Houſe, that they would be pleaſed to diſpenſe with his Commitment to the Tower: Whereupon it was Ordered, that he be committed to the Serjeant at Arms.

Three other of the King's Judges ſurrender themſelves.

Mr. Speaker acquainted the Houſe, that Sir *John Bourchier*, Colonel *Owen Roe*, and Colonel *Robert Lilburne*, three of the Judges of his late Majeſty, had rendred themſelves to him, and he had put them into the Cuſtody of the Serjeant at Arms.

A Meſſage from the King to the Commons, to haſten the Bill of Indemnity.

His Majeſty ſent a Meſſage in Writing to the Houſe, to deſire them to haſten the Bill of Pardon and Indemnity.

Contin. of the Hiſt. of Great Britain, *Fol. p.* 737.

This Meſſage in Writing was brought to the Houſe of Commons by Sir *William Morrice* to quicken their Debates about the Bill, as that which would beſt quiet the Minds of his Subjects.

His Majeſty's good and gracious Anſwer.

His Majeſty told them, he had too ample a Manifeſtation of their Affections and Duty towards him (the good Effects of which were notorious to the World) to make the leaſt Doubt of the Continuance and Improvement thereof, or in the leaſt Degree to diſlike what they had done, or to complain of what they had left undone: And that he knew well the Weight of thoſe Affairs which depended upon their Counſels, and the Time that muſt unavoidably be ſpent, where there muſt be naturally Difference of Opinions and Judgments, amongſt thoſe whoſe Deſires of the publick Peace and Safety were the ſame. And that neither he nor they muſt be over much troubled, if they found their good Intention and unwearied

wearied Pains, taken to reduce thoſe good Intentions into real Acts for the Quiet and Security of the Nation, miſrepreſented, and miſinterpreted, by thoſe who are in Truth afflicted to ſee the publick Diſtractions, by God's Bleſſing, ſo near an End; and by others upon whoſe Weakneſs, Fears and Jealouſies, the Activity and Cunning of thoſe ill Men hath had too great an Influence.

That how wonderful and miraculous ſoever the great Harmony of Affections between him and his Subjects is, (it being ſo viſible to the World, that there ſcarce appears the View of any Cloud to overſhadow or diſturb it) yet it is not to be thought that God Almighty had wrought the Miracle to that Degree, that a Nation ſo miraculouſly divided for ſo many Years, would be ſo ſoon and entirely united in their Affections and Endeavours as were to be wiſhed; but that the evil Conſciences of many continued ſo awake for Miſchief, they would not be willing to take Reſt themſelves, or ſuffer others to take it: And that they all had too ſad Experience of the unhappy Effects of Fears and Jealouſies, how groundleſs and unreaſonable ſoever, not to think it very neceſſary to apply all timely and proper Remedies to thoſe Diſtempers, and to prevent the Inconveniencies and Miſchiefs which ſo naturally flow from thence: That he well foreſaw, that the great Violation which the Laws of the Land had for ſo many Years ſuſtained, had filled the Hearts of the People with a terrible Apprehenſion of Inſecurity to themſelves, if all they had ſaid and done ſhould be liable to be examined and puniſhed by thoſe Laws which had been ſo violated: And that nothing could eſtabliſh the Security of the King and People, but a full Proviſion that the returning to the Reverence and Obedience of the Law (which is good for all) ſhould not turn to the Ruin of any who were willing and fit to receive that Protection hereafter from the Law, and to pay that Subjection to it which were juſt and neceſſary; and therefore he ſaid he made a free Offer of a general Pardon in ſuch a manner as was expreſſed in his *Declaration*, and how ready and deſirous he was to make good the ſame, appeared by his *Proclamation* iſſued out upon and according to their Deſire: However, it was evident, that all he had offered or did offer, did not enough compoſe the Minds of his People; nor in their Opinions could their Security be provided for, 'till the *Act of Indemnity and Oblivion* were paſſed. *He ſaid*, he found great Induſtry uſed (by thoſe who did not wiſh that Peace to the Kingdom they ought to do) to perſuade his good Subjects that he had no Mind to make good his Promiſes, which he deſired to perform for his own Sake, as well as theirs. And that therefore he did very earneſtly recommend it to them, that all Expedition might be uſed in the paſſing *that moſt neceſſary Act*, whereby his good Subjects generally would be ſatisfied that their Security was in their own Hands, and depended upon their future Actions, and that they were free for all paſt, and ſo all the Endeavours of ill Men would be diſappointed, who would perſuade them not to do well now, becauſe they had done amiſs heretofore. And that he was the more engaged to this his Recommendation, becauſe upon the Reflection of their eminent Zeal and Affection for his Service, and hearty Concurrence with him in all Things deſired from them, Men were apt to perſuade others (though not believing it themſelves) that the paſſing of this *Act* was therefore not deſired, becauſe he did not enough preſs the Diſpatch of it; which he did deſire from his Heart, and was confident they would the ſooner do it, upon his earneſt Recommendation.

The Houſe reſume the Debate and reſolve upon others to be of the Number of the Twenty to be excepted, not extending to Life.

Publick Intelligence, 4to.

Hereupon the Houſe reſumed the Debate upon the Bill of Indemnity and Oblivion, and reſolved, that *Charles Fleetwood*, *John Pyne*, Major *Creed*, *John Goodwyn*, *Richard Dean*, *Philp Nye*, and Colonel *Cobbet* be of the twenty to be excepted out of the general Act of Pardon and Indemnity, to ſuffer ſuch Pains, Penalties, and Forfeitures, not extending to Life, as ſhould be inflicted on them, by an Act to be hereafter made to that Purpoſe.

Hulet *and* Peters *to be excepted from Pardon.*

Reſolved, that *William Hulet* and *Hugh Peters* be excepted out of the general Act of Pardon and Oblivion.

The Commons diſpatch'd the Bill in a ſhort Time.

Contin. of the Hiſtory of Great-Britain, *Fol. p.* 737.

This Meſſage did ſo much quicken their Debates, that they diſpatched the Bill in a very ſhort Time, and ſent it up to the Lords; and the Peoples Minds were much compoſed thereby, and the more for that his Majeſty by a *Proclamation* after it, did declare a kind of Impatience for the Delay thereof.

TUESDAY *June* 19.

Four other of the King's Judges ſurrender themſelves.

Publick Intelligence by Order, 4to.

The Speaker made a Report to the Houſe of Commons, that *Adrian Scroop*, *Auguſtine Garland*, Colonel *Harvey*, and *Mr. Smith*, who ſate as Judges upon the late King's Majeſty, had, according to the Proclamation, rendred themſelves to him, and that he had committed them to the Serjeant at Arms.

And a Fifth ſeiz'd by the General.

Ordered, that Colonel *John Downs*, one of the King's Judges, ſeized upon by Order of the General, be committed to the Serjeant at Arms.

Thanks given to the Lord Mountague.

The Houſe ordered, that Thanks be given to the Lord *Mountague*, Knight of the moſt noble Order of the Garter, for the eminent Services which he hath performed to his Majeſty and the Kingdom.

Order for Tonnage and Poundage to be given to the King for Life.

Upon Debate of a Bill for a longer Continuation of Cuſtoms and Exciſe: Ordered, that Tonnage and Poundage be granted to his Majeſty during his Life, and it is referred to a Committee to prepare a Bill accordingly, and to conſider how it may be diſpoſed at preſent, 'till the Bill be diſpatched and a Book of Rates agreed.

General

June 1660.

12 *Car.* II.

The Preferments of General Monk, *with his Merits and Abilities.*

Even in the Management of the Treaſury and Exchequer.

Dr. Skinner's *Life of General* Monk, 8vo. *p.* 313.

General *Monk* had been Maſter of his Majeſty's Horſe, and one of the Gentlemen of his Bed-Chamber. By the firſt he had a conſiderable Station in the Court, and the other gave him the conſtant Opportunity of Acceſs to his Majeſty's Perſon and Converſe. —— And becauſe in this preſent State of Things, nothing requir'd greater Care than the Management of his Majeſty's Exchequer, the General was choſen one of the Commiſſioners for the Treaſury. But that Office was ſome Time after intruſted in the Hands of a ſingle Perſon, the juſt and upright Earl of *Southampton*, after whoſe Death both the King and People were ſo perfectly ſatisfied with the General's Care and Faithfulneſs in that Truſt, that he was called to it again, and in which he continued to the Day of his Death. To this Employment he brought very conjenial Virtues, both by his unqueſtionable Integrity, and natural Frugality; ſo that he was a greater Huſband in the King's Expences, than in ſome of his own.

Mr. Sharp's *Letter to Mr.* Douglas.

Neglect of the Covenant, and little Hopes of the Presbyterian Intereſt.

The Commiſſioners from Ireland *had deſired the old Eſtabliſhment of Epiſcopacy, as the only Fence againſt Schiſm and Confuſion.*

Woodrow's *Introduction*, p. 39.

A Lettter of Mr. *Sharp*, Commiſſioner from the Preſbyters of *Scotland*, to Mr. *Douglas* at *Edinburgh*, dated *June* 19. 1660. acquainting him, that he had been with ſome City Miniſters, and Mr. *Gower* of *Dorcheſter*, an eminent Preſbyterian Miniſter, who ſpeaks with regret of the Neglect of the *Covenant*; but (ſays he) I ſee no effectual Way to help this. —— I ſee little the Preſbyterians can, or intend to do for the promoting that Intereſt. —— Yeſterday his Majeſty gave Audience to the Commiſſioners from *Ireland*, who among other Deſires moved, that Religion might be ſettled there, as it was in the Days of the King's Grandfather and Father, that Eſtabliſhment being the only Fence againſt Schiſm and Confuſion. From this we may gueſs, what our *Preſbyterian* Brethren may meet with, &c.

Wednesday *June* 20.

Order for reſtoring Dr. Matthew Nicholas *to his Hoſpital near* Salisbury.

And Mr. Richard Sherlock *to a fifth Part of the Profits of the Rectory of* Winwick, *till he ſhall try his Title to it.*

Journal of the Houſe of Lords. See July 10. *This corrects a Miſtake in Mr* Wood, *who thinks him about the Time of the Reſtauration, by the Favour of his honourable Patron* Charles *E. of* Derby, *whoſe Chaplain he was, made Rector of* Winwick *in* Lancaſhire, *when he had been before preſented, and was ſoon after reſtored to it. See* Ath. Ox. *Vol* II. *p.* 533. *Publick Intell. by Order*, 4to.

Ordered by the Lords, that Dr. *Matthew Nicholas* be reſtored to his Maſterſhip and Government of the Hoſpital of St. *Nicholas* near *Saliſbury*.

Upon Report of the Lords Committees for Petitions, concerning the Caſe and Petition of *Richard Sherlock*, Clerk, preſented to the Rectory of *Winwick*, in the County of *Lancaſter*; it is ordered, that four Parts of five, Tythes and Glebe, and other Profits of the ſaid Pariſh, by Authority hereof, be ſecured in the Hands of the Church-Wardens or Overſeers of the Poor of the ſaid Pariſh, from the Time of the Death of the laſt Incumbent: And that the ſaid *Richard Sherlock* be, and is hereby authorized to receive the fifth Part of the Tythes, Glebe, and other Profits of the ſaid Pariſh of *Winwick*, until the ſaid *Richard Sherlock* ſhall try his Title unto the ſaid Pariſh of *Winwick*, againſt Mr. *Jeſſop* the preſent Incumbent, by due Courſe of Law.

A preſent Supply to the Queen Mother.

Reſolved by the Commons, that 10000*l.* be charged upon the Aſſeſſment of 70000*l. per Menſ.* to be paid to ſuch Perſon or Perſons, as the Queen's Majeſty ſhall appoint for her preſent Supply.

Sir Hardreſs Waller *had rendred himſelf to the Speaker.*

The Speaker acquainted the Houſe, that Sir *Hardreſs Waller* had rendred himſelf to him, whereupon it was ordered, that the Serjeant at Arms take him into Cuſtody.

Colonel Dixwell *deſir'd Time to ſurrender, being detain'd by Sickneſs.*

The Speaker informed the Houſe, that he was petition'd by a Relation of Colonel *Dixwell*'s, that he being ſick, and therefore not able to render himſelf in the Time limited by the Proclamation, that he might not loſe the Benefit thereof: Whereupon it was ordered, that upon ſurrendring himſelf, he ſhould not loſe the Benefit of the Proclamation.

Surrendry of Henry Marten.

The Speaker acquainted the Houſe, that upon the ſurrender of *Henry Marten*, one of the Judges of the late King, he had committed him to the Serjeant at Arms.

Adrian Scroop *diſcharg'd upon his Parole.*

Reſolved, that *Adrian Scroop* be diſcharged from his Commitment, upon his Engagement to appear when required thereunto.

The Miniſters of the foreign Churches wait upon his Majeſty.

Mercur. Polit. *by Authority*, 4to.

Adviſed, that on *Monday* laſt the Miniſters and Elders of the *Dutch*, *French*, and *Italian* Churches waited upon his Majeſty at *Whitehall*. Mr. *Stoupe*, Miniſter of the *French* Church, made a Speech, to which his Majeſty made a gracious Anſwer, and gave them Aſſurance of his royal Protection. The next Day, the ſaid Churches waited upon the Dukes of *York* and *Glouceſter*, who received them with many Expreſſions of their Affection.

Thursday *June* 21.

New Governours of Halls in Oxford.

Timothy Baldwin, LL. D. Fellow of *All-Souls* College, was admitted Principal of *Hart-Hall* in *Oxford*: And *Martin Lluellyn*, M. D. was admitted Principal of St. *Mary-Hall* in the ſaid Univerſity.

Letters Mandate for the Degree of D. D. to Bernard Hales, *ſee* March 29. 1663, Peter Gunning, Iſaac Barrow, John Aucher, *Fellow of St.* Peter's *College in* Cambridge. *I ſuppoſe the ſame that Dr.* Walker *by Miſtake calls* Archer, *for that he was ejected, he himſelf tells us, in the Title Page of his Treatiſe intituled,* The Arraignment of Rebellion, *London* 1684. 4to. *ſaid to be written by* John Aucher, *M. A.* an

MS. Notes of the Reverend Mr. Thomas Baker, *B. D.*

The King's Mandatory Letters to the Univerſity of *Cambridge* to confer upon theſe Perſons, *Bernard Hales*, *Peter Gunning*, *Iſaac Barrow*, *John Barwick*, *John Aucher*, *William Chamberlain*, the Degree of Doctors of Divinity, and create them ſuch within few Days after the Receipt of theſe our Letters, they promiſing to keep their Acts and other Exerciſes belonging to that Degree, within ſome convenient Time of the Year following: And becauſe through the long Interruption, which they ſuffered from the late unhappy Times, they may want ſome Things required by Statute to that Degree (though for their Time and Sufficiency we are enough aſſured) we hereby diſpenſe with all Irregularities whatſoever which may be objected againſt this their Proceeding. And further our Will and Pleaſure is, that whereas by the Diſturbance only of the late Times, they have been hindred from taking their Degrees, according to their ſeveral Seniorities, that therefore they being created Doctors, be alſo among thoſe of that Degree received to their ſeveral Seniorities accordingly, as if they had commenced each *an ejected Fellow of* St. Peter's *College in* Cambridge, *afterwards D. D. and Canon of* Chriſt-Church, Canterbury. *We learn from the Inſcription on his Grave-Stone, (publiſhed in the Appendix to the Supplement of* Mr. Battely's *Hiſtory of that Church*, p. 9.) *that upon the Reſtoration he was preferr'd to that Prebend for his Loyalty, that he enjoy'd it above forty Years, and dying* Anno 1700. *in the eighty ſecond Year of his Age, left eighty Pounds a Year for ever for the Maintenance of Clergymens Widows.* Note of the Editor of Dr. *John Barwick's* Life in Engliſh, 8vo. *p.* 283.

Mr. William Chamberlain *is ſuppoſed to have been ſenior Fellow of* Trinity *College in* Cambridge, *ibid.*

according to their own proper Time and Standing. Given at our Court at *Whitehall*, the one and twentieth Day of *June*, in the Twelfth Year of our Reign.

By his Majeſty's Command,

EDW. NICHOLAS.

Tranſlation of the Life of Dr. John Barwick *into Engliſh,* 8vo. 1724.

In ſeveral of the following Mandates, this Clauſe is left out, and a very different are added, viz. without thoſe previous Uſages and Performances which are ordinarily required, *&c.* and without any ſubſequent Conditions upon which they ſhall not have Conveniency to attend, *&c. Note of the Editor of the Latin and Tranſlator of the Engliſh Edition,* Mr. Bedford.

These Perſons were the firſt of all that were regularly advanced to the Degree of Doctor at *Cambridge*, after the Senate of the Univerſity had been long ſince diſſolved by the Rebellion, all moſt dear Friends to one another. Every one of theſe immediately before they took their Degree, either performed the Exerciſe required by the Univerſity, or according to Cuſtom gave ſufficient Caution, that they would perform it within the Year; leſt they ſhould make an ill Precedent for others, who might afterwards abuſe the royal Favour to the Prejudice of the Univerſity. Indeed if all that were afterwards Candidates for that Degree had followed their Example, the Univerſity had not ſo much Reaſon to complain of her Sons ſeizing upon her Honours, whether they deſerv'd them or no.

It being the Cuſtom of the Univerſity, that whoever would qualify himſelf for a Doctor in Divinity's Degree, ſhould undertake ſcholaſtically to explain and determine ſome theological Queſtion in the publick Schools, Mr. *Barwick* for his Diſſertation on that Occaſion made Choice of the Theſis or Poſition following; *Exomologeſin Primitivæ Eccleſiæ eſſe Diſciplinam piam, ejuſque reſtitutionem eſſe maxime optandam.* That is, *That the Method of impoſing Penance and reſtoring Penitents in the primitive Church was a godly Diſcipline, and that it is much to be wiſh'd it were reſtored.* —— And this * Diſſertation of his having merited the Praiſe of his learned Auditors, who were the beſt Judges, I was not willing that even ſo ſmall a Remain of this excellent Perſon ſhould be loſt. Indeed it was chiefly for the ſake of this Piece, little as it is, that (being deſired by ſome of the moſt religious and moſt learned Governours of the Church to take Care to preſerve it) I reſolved to write the Author's Life in *Latin*, *&c.*

Mr. Sharp's *Letter to Mr.* Douglas.

Complaining of Prelacy carried on without Oppoſition:

And that the Parliament complain'd of his Majeſty's Moderation.

A Letter of the reverend Mr. *James Sharp* to his chief Correſondent at *Edinburg*, Mr. *Douglas*, dated from *Weſtminſter*, *June* 21, 1660. telling him, That the Courſe of Prelacy is carrying on without any Oppoſition; ſo that they that were for the *Moderation* thereof, apprehend they have loſt their Game. No Man knows what this over-driving will come to, the Parliament complain of his Majeſty's Moderation, and that he does not preſs the ſettling all *ſicut ante*. God only knows what Temptations and Tryals are abiding us. —— Our Taſk is to wait upon God, who hath done great Things we looked not for, and can make thoſe Mountains Plains.

* *Mr.* Bedford *tells us, though he publiſhed this Diſſertation in the Latin Edition, he did not think it proper to tranſlate it,* &c. *p.* 285.

FRIDAY *June* 22.

Order for the Tythe and Glebe of the Livings of the ſequeſtred Clergy to be ſecured, till their Titles were determined.

Journal of the Lords.

Die Veneris, 22 Junii, 1660.

Reſolved upon the Queſtion by the Lords aſſembled in Parliament, that all the Tythes, Glebes, and other Profits of or belonging to the ſeveral Rectories and other eccleſiaſtical Livings and Benefices of ſuch of the Clergy as have been ſequeſtred without due Courſe of Law ſince the Times of the late Wars, be by Authority hereof ſtayed and ſecured in the Hands of the Church-Wardens or Overſeers of the Poor of the ſaid ſeveral Pariſhes, until the Titles of the ſaid ſequeſtred Clergy and of the preſent Poſſeſſors thereof ſhall be determined by further Order of Parliament or Eviction by due Courſe of Law.

A Call of Serjeants.

Syderfin's *Reports, Fol. p.* 2.

The firſt Day of Trinity Term, which was the 22d of *June*, 1660. fourteen old Serjeants at Law, who had been made ſince King CHARLES was deprived of his regal Government, were recalled by his Majeſty's Writ to the ſame State and Degree, *viz. Widdrington, Browne, Glynne, Earle, Bernard, Newdigate, Hale, Wyndham, H. Fountaine, Archer, Maynard, Twiſden, Saye, Waller.*

And Advancement of Judges.

In the ſame Term *Chriſtopher Turner* of the *Middle Temple* was made Baron of the *Exchequer* [*July* 7] and *Tyrrel* Juſtice of the *Common Pleas* [*July* 27].

SATURDAY *June* 23.

Letter of Mr. Sharp *to Mr.* Douglas.

Woodrow's *Introduction to the Hiſt. of* Scotland, *p.* 40.

A Letter of the reverend Mr. James Sharp, *Sollicitor for the Preſbyterians of* Scotland, *to his Friend the reverend Mr.* Douglas *at* Edinburgh, *dated* June 23, 1660.

Complaining that all is wrong in Church Affairs:

And that Biſhops are already named for Ireland.

Dr. Bramhall.

—— All is wrong here as to Church Affairs. Epiſcopacy will be ſettled here to the Height, their Lands will be all reſtored. None of the Preſbyterian Way here oppoſe this, or do any thing but mourn in ſecret. We know not the Temper of this People to have any thing to do with them. —— All the Biſhops in *Ireland* are nominated. Dr. *Bramble* is Archbiſhop of *Armagh*, and they are to ſit down next Seſſions of Parliament.

Another Letter of Mr. Sharp.

Complaining of Petitions come up for Epiſcopacy and Liturgy.

And of great Liberty taken by Dr. Crofts *in a late Sermon before the King.*

As if God was wroth with him, for the Guilt he had contracted in Scotland, *by favouring his Enemies the Preſbyterians.*

Another of the ſame Hand, to the ſame Perſon, dated June 26, 1660.

—— Dr. *Gauden* hath written againſt the Covenant. Petitions come up from Counties for Epiſcopacy and Liturgy. The Lord's Anger is not turned away. The Generality of the People are doting after Prelacy and the Service-Book. Dr. *Crofts* preaching before the King the laſt Sabbath, ſaid, that for the Guilt he had contracted in *Scotland*, and the Injuries he was brought to do againſt the Church of *England*, God had defeated him at *Worceſter*, and purſued his Controverſy with a nine Year's Exile, and yet he would further purſue him, if he did cloſe with his Enemies; meaning thoſe of the *Preſbyterian* Perſuaſion, who are of the Privy-Council. The King expreſſed his Diſlike after Sermon, calling him a paſſionate Preacher. The epiſcopal Party take all Methods to ſtrengthen themſelves: They have reprinted Mr. *Jenkins*'s Petition in the *Tower*, and

Recantation Sermon. Some Miniſters of the City tell me, they are endeavouring to promote a Petition, that Religion may be ſettled with Moderation; yet for avoiding Offence, they will not take Notice of the *Covenant* or *Preſbyterian* Government.

Dugdale's Chron. Ser. ſub Anno 1660.

On this Day, *June* 23. *Edward Atkins*, Serjeant at Law, was made ſecond Baron in the Court of *Exchequer*, and *Chriſtopher Turner*, Serjeant at Law, third Baron in the ſame Court on the 7th of *July* following.

A third Letter of Mr. Sharp, *dated* June 28, 1660.

The very foreign Proteſtant Divines were writing for Epiſcopacy, and the Aſſembly in Charenton *would give their Approbation of it.*

—— I ſaw this Day a Letter from one in *Paris*, that ſome learned Proteſtants in *France*, and of the Profeſſors of *Leyden*, were writing for the Lawfulneſs of Epiſcopacy: And if the King would write to the Aſſembly in *Charenton July* next, there would be no Doubt of their approving his Purpoſe to ſettle Epiſcopacy in *England*.

Complaining that the Epiſcopal Men have the Wind of the Preſbyterians.

Woodrow's *Introduction*, *p.* 40.

Another Letter of the ſame Date, *June* 26, Mr. Sharp tells Mr. *Douglas*. —— The Preſbyterian Miniſters are now buſie to get Terms of Moderation from the Epiſcopalians. There are Diſcontents and Grumblings, but the epiſcopal Men have the Wind of them, and know how to make uſe of it. —— Dr. *Reynold*, Mr. *Manton*, and *Baxter* were this Day with the King. Mr. *Calamy* is ill of the Gout. Mr. *Aſh* tells me, they will write an Anſwer to yours. The King, after the General and Chamberlain had ſpoke to him of endeavouring Reconciliation betwixt epiſcopal Men and others, ſaid, *He would make them agree*. The calling of a Synod is put off, *&c.*

Nothing remaining for the Scots Preſbyterians, but Prayer and Patience.

The King with great Moderation and Sweetneſs, had deſired the Preſbyterian Divines to draw up in Writing the Lengths they could go, and would order the Prelates to draw up their Condeſcenſions, and ſo bring them to agree in Spite of all Oppoſition.

Mr. Calamy *had acquainted him with the Proceedings, but he would not meddle, becauſe they were on a wrong Bottom, of moderate Epiſcopacy and reformed Liturgy.*

Ibid.

Another Letter of Mr. *Sharp*, dated *June* 28, telling Mr. *Douglas* of *Edinburgh*. Yeſterday I aſked our Friends, honeſt Mr. *Godfrey* and Mr. *Swinton*, what they thought was fit for us to do at preſent: They anſwered, they ſaw nothing remaining, but Prayer and waiting on God. The other Day Mr. *Calamy*, Dr. *Reynolds*, Mr. *Baxter*, and Mr. *Aſh* had a Conference with the King, whoſe Moderation and Sweetneſs much ſatisfied them. It iſſued in this, That the King deſired them to draw up in Writing the Lengths they could go for meeting thoſe of the epiſcopal Way; and promiſed he would order the Prelates and their Adherents to draw their Condeſcenſions; and after he had ſeen both, he would bring them to an Accommodation, in ſpite of all who would oppoſe it. —— Mr. *Calamy* ſent to me Yeſterday, to tell me of their Proceedings; but I told him and others, I would not meddle in thoſe Matters; that their Accommodation, and falling into *moderate Epiſcopacy* and *reformed Liturgy* was deſtructive to the Settlement among us. Next Week they are to have Meetings on theſe Heads; but I ſee not through them, and expect no Good of them.

A Letter of the ſame Date, *June* 28, tells Mr. *Douglas*, no Good will follow on the Accommodation with the epiſcopal Party; for theſe who profeſs the Preſbyterian Way reſolve to admit moderate Epiſcopacy: And the managing this Buſineſs by Papers will undo them. The epiſcopal Men will catch at any Advantage they get by their Conceſſions, and after all reſolve to carry their own way, thoſe Motions about putting in Writing what they would deſire in point of Accommodation are but to gain Time, and prevent Petitionings, and ſmooth over Matters, 'till the epiſcopal Men are more ſtrengthened.

SUNDAY *June* 24.

Mr. Baxter's *Account of the Preſbyterian Divines introduced to the King by the Earl of* Mancheſter.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II.

Mr. *Calamy*, Dr. *Reynolds*, Dr. *Wallis*, Dr. *Manton*, Dr. *Spurſtow*. Mr. *Baxter*, and Mr. *Aſh*, as the chief Preſbyterian Divines, had by the Earl of *Mancheſter* been introduced to the King. —— And either at this Time or ſhortly after, the King required us to draw up and offer him ſuch Propoſals as we thought meet, in order to Agreement about Church Government; for that was the main Difference; if that were agreed, there would be little Danger of differing in the reſt: And he deſired us to ſet down the moſt we could yield to.

The main Difference about Church Government.

The Miniſters Excuſe.

His Majeſty's wiſe Anſwer.

We told him, firſt, that we were but a few Men, and had no Commiſſion from any of our Brethren to expreſs their Minds: And therefore deſired that his Majeſty would give us Leave to acquaint our Brethren in the Country with it, and take them with us. The King anſwered, that that would be too long, and make too much Noiſe, and therefore we ſhould do what we would ourſelves only, with ſuch of the City as we would take with us. And when we then profeſſed, that we preſumed not to give the Senſe of others, nor oblige them; and that what we did muſt ſignify but the Minds of ſo many Men as were preſent: He anſwered, that it ſhould ſignify no more; and that he did not intend to call an Aſſembly of the other Party, but would bring a few ſuch as he thought meet; and that if he thought good to adviſe with a few of each Side, for his own Satiſfaction, none had Cauſe to be offended at it.

Alſo we craved, that at the ſame Time when we offered our Conceſſions to the King, the Brethren on the other Side might bring in theirs, containing alſo the uttermoſt that they could abate and yield to us for Concord, that ſeeing both together, we might ſee what Probability of Succeſs we had. And the King promiſed that it ſhould be ſo.

The Conſults at Sion *College, by the City Miniſters, and ſome out of the Country.*

See Sunday July 1.

Hereupon we departed, and appointed to meet from Day to Day at *Sion* College, and to conſult there openly with any of our Brethen that would pleaſe to join with us, that none might ſay they were excluded. Some City Miniſters came among us, and ſome came not, and divers Country Miniſters who were in the City came alſo to us, as Dr. *Worth* (ſince a Biſhop in *Ireland*) Mr. *Fullwood*

wood (since Archdeacon of Totneſs) &c. But Mr. Matthew Newcomen was moſt conſtant in aſſiſting us.

A Day of publick Joy and Thankſgiving to be obſerved at Heydelburg *and thro' the Dominions of the Palatinate, for the happy Reſtoration of his Majeſty of* Great-Britain.

Publick Intelligence, 4to.

Letters from *Heydelberg* intimate, that on *Tueſday* the 13th of *July*, a Day of Prayer and Thankſgiving will be kept in *Heydelberg, Wormes, Frankendale, Heylbron*, and through all his Electoral Highneſs's Dominions of the Palatinate, for the happy Reſtauration of his ſacred Majeſty of *Great-Britain*. In the great Church at *Heydelberg* will be a Sermon, the Text to be taken out of the Second Book of *Samuel*, the 19th Chapter, and 14, 15th Verſes, *And he bowed the Heart of all the Men of Judah, even as the Heart of one Man, ſo that they ſent this Word unto the King, Return thou and all thy Servants. So the King returned and came to Jordan; and Judah came to Gilgal to go to meet the King, to conduct the King over Jordan.* Before the Town-Houſe therein, there is erected a ſtately Fountain, adorned with all ſorts of Fruits and Flowers, from whence ſhall ſpring ſeveral ſorts of Wine; the reſt of the Day after the Sermon is to be ſpent in Feaſting and Jollity, with ſounding of Drums and Trumpets, and at Night many curious Fireworks are to be performed.

A Letter of Mr. Auſtin *to* Dr. Coſins *Dean of* Peterborough.

MS.

A Letter of Mr. Humphrey Auſtin *to the reverend Dr.* Coſins, *Dean of* Peterborough, *in* London, *dated* Peterborough, June 25, 1660.

Reverend Sir,

Sending up the Dean's Collection of the Church Leaſes, and a Collection of his Majeſty's Letters

He had preſerved all the Church Plate, except the Candleſticks.

Enquiries after the Copes delivered to the Lady Gerard.

Leaſe Book and Court Rolls had been delivered to the Committee for Sale of Dean and Chapters Lands.

According to my Promiſe, I have ſent you by Mr. *Rowell* your own Book of Collection of all Leaſes belonging to the Dean and Chapter; and with it a true Copy of the King's Majeſty's Letter. In which Book is plain to be underſtood, when every Leaſe commenced, and alſo their annual Rents. —— I have preſerved all the Plate except the Candleſticks. I make no Queſtion but your Worſhip knows where the Copes are (they being delivered by Mr. *Rowell* to my Lady *Garret* your Daughter) moſt of the other Ornaments are ſafe and kept private; and ſo are moſt of the Quire Books. The Leaſe-Book and all the Court-Rolls that were left unto me (and preſerved by my Wife in my Abſence, when the Chapter Houſe was broke open) were delivered into the Committee for Sale of Dean and Chapters Lands by Order of Parliament. I have a Note of all Things then delivered, which I hope (if Things go on) will be returned again to the Church, &c.

Caſe of Oliver St. John, *Eſq;* of Longthorp *near* Peterborough.

Printed at London, 1660.

The Caſe of **Oliver Saint John**, Eſq; concerning his Actions during the late Troubles. Written by himſelf. ——Wherein he has this Paſſage about ſaving the Fabrick of the Cathedral Church at *Peterborough*. —— As to my Embaſſy into *Holland* with Mr. *Strickland*, I had no Advantage by it. The Plate, Furniture, Beds, and other Things claimed formerly by Ambaſſadors were by us returned to the Wardrobe. The States at our Farewell as a Gratuity promiſed to return to each of us here in *England* a thouſand Pounds in Gold, which I refuſed. All the Reward of that Embaſſy was, that whereas the Minſter of *Peterborough*, being an ancient and goodly Fabrick, was propounded to be ſold and demoliſhed, I begg'd it to be granted to the Citizens of *Peterborough*, who at that preſent and ever ſince have made uſe of it.

Wherein he gives Account of his ſaving the noble Fabrick of that Church.

An Act concerning the Minſter in Peterborough.

There is a Report that the ſaving of the Minſter *was really owing to a Competition for it between* Oliver Cromwell *and* Oliver St. John, *both ſolliciting for that Fabrick as a Reward of their publick Services And that when* St. John *found that* Cromwell *would be too hard for him, he ſet on the Town to petition for the ſtanding Uſe of it; and ſo in* Cromwell*'s Abſence got the Matter of the Petition to be paſs'd into an Ordinance: For which good Office he obtain'd the Chapel of* St. Mary *adjoining to the Minſter.*

Hiſtory of the Church of Peterborough by Mr. Gunton *and Dr.* Patrick, *Fol. p.* 113.

Be it Enacted by the Parliament now aſſembled, and it is Enacted by Authority of the ſame, that the great Church called the **Minster**, within the City and Borough of *Peterborough*, and the Church-yard thereunto belonging, ſhall be employed and made uſe of by the Inhabitants of the ſaid City and Borough in all Time to come for the publick Worſhip and Service of God, and for a Work-houſe to employ the poorer ſort of People in Manufactures, the ſaid Inhabitants at their own Coſts and Charges repairing and maintaining the ſame.

Samuel Pepys, *Eſq; Secretary to the Navy, created Maſter of Arts at* Cambridge.

Ex Notis MSS. Tho. Baker, S. T. B.

A Grace paſſed in the Univerſity of Cambridge, *in Favour of* Samuel Pepys, *Eſq;*

Cum Sam. Pepys Coll. Madg. Inceptor in Artibus in Regia Claſſe exiſtat e Secretis, exindeque apud mare adeo occupatiſſimus, ut Comitiis proxime futuris intereſſe non poſſit: Placet vobis ut dictus Sam. Pepys admiſſionem ſuam necnon creationem recipiat ad gradum Magiſterii in Artibus ſub Perſona Timothei Wellfit Inceptoris: Ita tamen ut ſumma quadraginta ſolidorum in Manus Domini Procancellarii prius ſolvatur ea Lege ut ſi dictus Sam. Pepys omnia exercitia ad dictum gradum per Statuta Regia requiſita infra ſex Menſes poſt reditum ſuum in Anglia non præſtiterit, dicta ſumma quadraginta ſolidorum in Academiæ uſum penitus transferatur. —— Junii 26, 1660.

John Pierſon *(afterward Biſhop of* Cheſter) *admitted favourably to the Degree of D. D.*

Cum Johannes Pierſon tenore conceſſionis veſtræ pro gradu Doctoratus in Sacra Theologia factæ teneatur ſemel in eadem facultate reſpondere: Cumque eidem aſſignatum eſt in veſperis Comitiorum reſpondere: Placet vobis ut iſta Reſponſio differatur ad dictum Diem tunc Temporis ſolenniter præſtanda, ſub Pœna viginti Librarum ciſtæ communi applicandarum, ſi hujuſmodi Reſponſionem omiſerit: Atque ut ipſe interim in hac vel proxima Congregatione Admiſſionem ſuam ad dictum gradum recipiat. —— Junii 29, 1660.

Latin Speech of Dr. Rich. Love *in gratulation of the King's Return.*

Oratio Habita in Academia Cantabrigienſi in ſolenni Magnorum Comitiorum Die Anno Dom. 1660. paulo poſt Regem **Carolum** II. fœliciſſime Reducem, Præfatoria ad Diſputationem Theologicam per Reverendum Virum D. D. **Richardum Love** Magiſtrum Collegii Corporis Chriſti. Cui adjungitur Oratiuncula qua prædictus D. **Love** Auguſtiſſimum Regem allocutus eſt, cum gii Academiæ Cantabrigiensis Aulam Regiam primum gratulatum accedentem.

Degrees conferr'd in Oxford, with Incorporations, &c.

Wood's Fasti Oxon. II. *Col.* 806.

In Oxford, *Andrew Bruce*, younger Brother of Dr. *David Bruce* (who being Doctor of Physick at *Valence* in *Dauphiny*, had been incorporated at *Oxford*, *March* 27. 1660.) Maſter of Arts of St. *Leonard* College in the Univerſity of St. *Andrews*, and lately Profeſſor of Philoſophy in the ſaid College, being now converſant in Studies in *Chriſt-Church*, was incorporated Maſter of Arts, and after returned to *Scotland*, and became Miniſter of *Newtyle* in the Shire of *Angus*, where he finiſhed his Courſe about twenty one Years ſince. ——— *Philip Marinel* of *Pembroke* College proceeded M. A. *June* 21. He was one of the *Jerſey* or *Guernſey* Fellows of that Houſe, and tranſlated from French into Engliſh, *The Hinge of Faith and Religion: Or a Proof of the Deity, againſt Atheiſts and profane Perſons, by Reaſon and the Teſtimony of the Holy Scriptures. London* 1660. 8^vo^. Written originally by *Ludov. Cappel*, Doctor or Profeſſor of Divinity of *Samur*. Mr. *Marinel* died ſoon after, and was buried in the Yard of St. *Aldate*'s Church joyning to *Pembroke* College, near the South Door leading into the Church, as the Pariſh Clerk of that Place has told me.

WEDNESDAY *June* 27. *Order of Council agreeable to the Order of the House of Commons, for a Proclamation againſt two ſcandalous Books of Mr.* Milton *and* John Goodwyn.

Council Book, MS.

Whitehall. Upon Conſideration this Day had in Council, of the Order of the Houſe of Commons of the 16th of this inſtant *June*, concerning two ſcandalous Books written and publiſh'd by *John Milton*, one entituled, *Johannis Miltoni Angli pro Populo Anglicano Defenſio, contra Claudii Anonymi alias Salmaſii Defenſionem Regiam.* The other in Anſwer to a Book entituled, *the Pourtraicture of his ſacred Majeſty in his Solitudes and Sufferings.* As alſo another ſcandalous Book written by *John Goodwyn*, intituled, *The Obſtructors of Juſtice*, written in Defence of the traiterous Sentence of Death given againſt his ſaid late Majeſty. Ordered, that the Attorney General do forthwith prepare a Proclamation concerning them.

By the King. A Proclamation, &c.

A Copy of the Proclamation.

London, *by* John Bill *and* Chriſtopher Barker, *in two Sheets,* 1660.

CHARLES, *R.*

Whereas *John Milton*, late of *Weſtminſter* in the County of *Middleſex*, hath publiſhed in Print two ſeveral Books, the one intituled, *Johannis Miltoni Angli pro Populo Anglicano Defenſio, contra Claudii Anonymi alias Salmaſii Defenſionem Regiam.* And the other in Anſwer to a Book, intituled, *The Pourtraicture of his ſacred Majeſty in his Solitude and Sufferings.* In both which are contained ſundry treaſonable Paſſages againſt us and our Government, and moſt impious Endeavours to juſtify the horrid and unmatchable Murder of our late dear Father of glorious Memory.

The Authors had fled or did abſcond.

And whereas *J. Goodwin*, late of *Coleman-ſtreet, London*, Clerk, hath alſo publiſhed in Print a Book intituled, *The Obſtructors of Juſtice*, written in Defence of the Murder of his late Majeſty. And whereas the ſaid *John Milton* and *John Goodwin* are ſo fled or ſo obſcure themſelves, that no Endeavours uſed for their Apprehenſion can take Effect, whereby they might be brought to legal Tryal, and deſervedly receive condign Puniſhment for their Treaſons and Offences.

The Books to be delivered up to the next Magiſtrate.

Now to the end that our good Subjects may not be corrupted in their Judgments, with ſuch wicked and traiterous Principles, as are diſperſed and ſcattered throughout the before mentioned Books, we upon the Motion of the Commons in Parliament now Aſſembled, do hereby ſtraitly charge and command all and every Perſon and Perſons whatſoever, who live in any City, Borough, or Town incorporate, within this our Kingdom of *England*, the Dominion of *Wales*, and the Town of *Berwick* upon *Tweed*, in whoſe Hands any of thoſe books are, or hereafter ſhall be, that they, upon Pain of our high Diſpleaſure, and the Conſequence thereof, do forthwith upon Publication of this our Command, or within ten Days immediately following, deliver or cauſe the ſame to be delivered to the Mayor, Bayliffs, or other chief Officer or Magiſtrate, in any of the ſaid Cities, Boroughs or Towns incorporate, where ſuch Perſon or Perſons ſo live; or if living out of any City, Borough, or Town incorporate, then to the next Juſtice of Peace adjoining to his or their Dwelling or Place of Abode; or if living in either of our Univerſities, then to the Vice-Chancellor of that Univerſity where he or they do reſide.

Or the Magiſtrates to ſeize all Copies of them.

And in default of ſuch voluntary Delivery, which we do expect in Obſervance of our ſaid Command, that then and after the Time before limited expired, the ſaid chief Magiſtrate of all and every the ſaid Cities, Boroughs, *&c.* the Juſtices of the Peace in their ſeveral Counties, and the Vice-Chancellors of our ſaid Univerſities reſpectively, are hereby commanded to ſeize and take all and every the Books aforeſaid, in whoſe Hands or Poſſeſſion ſoever they ſhall be found, and certifie the Names of the Offenders unto our Privy-Council.

To be delivered to the Sheriffs and burnt by them at the next Aſſizes.

And we do hereby alſo give ſpecial Charge and Command to the ſaid chief Magiſtrates, Juſtices of the Peace, and Vice-Chancellors reſpectively, that they cauſe the ſaid Books which ſhall be ſo brought unto any of their Hands, or ſeized or taken as aforeſaid, by Virtue of this our Proclamation, to be delivered unto the reſpective Sheriffs of thoſe Counties where they reſpectively live, the firſt or next Aſſizes that ſhall hereafter happen. And the ſaid Sheriffs are hereby alſo required, in Times of holding ſuch Aſſizes, to cauſe the ſame to be publickly burnt by the Hand of the common Hangman.

June 1660.

12 Car. II.

And that no Person presume to print the same.

And we do further strictly charge and command, that no Man hereafter presume to print, vend, sell, or disperse any the foresaid Books, upon Pain of our heavy Displeasure, and of such further Punishment, as for their Presumption in that behalf, may any way be inflicted upon them by the Laws of this Realm.

Given at our Court at *Whitehall* the 13th Day of *August* in the twelfth Year of our Reign, 1660.

A Letter of the Chancellor of the University of Cambridge, *to restore* Michael Frere, *M. A. Fellow of* Queen's *College*

MS. Notes of Tho. Baker, *S. T. B.*

A Letter of the Chancellor of the University of *Cambridge*, to the Master and Fellows of *Queens* College, to restore *Michael Frere* Master in Arts and Fellow of the said College, who had been wrongfully ejected for refusing to take the Engagement. Given under my Hand this 27th Day of *June* 1660.

E. MANCHESTER.

A Testimony given to the Church of England, *by Monsieur* Martel, *Minister and Professor of* Mont-Alban.

M. John Durel *his View of the Government and Worship of Reformed Churches,* 1662. 4to. *p.* 18.

A Letter giving Testimony of the foreign Reformed Churches approving the Settlement of the Church of *England*, sent from a Man of great Worth and Fame amongst them, the learned and eloquent Monsieur *Martel*, Minister in the Church of *Mont-Alban*, and Divinity Reader in the University, which I received from him about a Year ago, wherein after he had testified his Joy, for the most happy Restauration of his *Majesty*, being sollicitous also for our Church, hath these very Words, *Miramur autem si, quod fertur, utique reperiantur in Anglia, qui prorsus abhorreant ab omni exemplari Liturgiæ formâ, quæ una sit & eadem apud omnes in eodem regno. Nobis sanè nullibi par est illius usum abjicere quæ à Calvino fuit adornata, &c.* which I translate thus, *I wonder to hear that some are found in* England, *that are altogether averse from any set Form of* Liturgy *to be observed generally one and the same in all the Kingdom. Among us it is no where permitted to reject the Use of that Liturgy which was made by* Calvin, *&c.*

THURSDAY *June* 28.

Thanksgiving Sermon, before the King by Dr. Gilbert Sheldon.

London, 1660. 4to.

A Sermon Preached before the KING *at* Whitehall, *on the* 28th *of* June 1660. *Being the Day of solemn Thanksgiving for the happy Return of his Majesty. By* GILBERT SHELDON, *D. D. Published by his Majesty's Command.*

Before the Lords by Mr. Hodges.

Ordered by the Lords, that Mr. *Hodges* have the Thanks of this House given him, for preaching on the Thanksgiving Day before the Lords in the Abbey, and is desired to print his said Sermon.

Before the Commons by Dr. Reynolds.

Works of Bp. Reynolds, *Fol. p.* 1010. *Sermon* XXII.

Divine Efficacy without humane Power. Opened in a Sermon preached at St. *Margaret's* Church in *Westminster*, before the Right Honourable the House of COMMONS *June* 28. 1660. Being the Day of solemn Thanksgiving for the happy Return of the KING'S MAJESTY. By *Edward Reynolds*, D. D.

Zechariah iv. 6. *Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts.*

The Church suffering in the late miserable Confusions.

——— The Church of God amongst us hath in our late miserable and licentious Confusions, suffered great Dilapidations in the Holy Truths, and in the Unity and Peace thereof. I shall not pollute the Solemnity of this Day's Joy, with giving you in (which is hardly possible) a Catalogue of them. Unto you, right honourable, and the other Orders of the Kingdom, it belongeth to be the Repairers of our Breaches, and the Restorers of Paths to dwell in. Do this as it ought to be done, and certainly there will be nothing more conducent to the settling of our Tranquillity, to the establishing of Government, to the Re-uniting of the shattered and divided Hearts of the People, to the Edification of the Church, which it infinitely more concerneth all wise and good Men to look after, than any single, domestical, or separated Interest.

Good Character of the King.

Concluding.] And now that the Lord hath brought these Kingdoms upon the Basis of their ancient and fundamental Constitution, and hath restored into your Bosoms a Prince of the greatest Sincerity and Meekness of Spirit (one of the best Tempers in the World for Government) that ever swayed these Scepters; whom he hath trained up like *David* in a School of Affliction to sit upon a Throne, and fitted by a Crown of Thorns to wear a royal Diadem; and by the bitter Cup of his own Sufferings, to provide against the Sufferings, and to heal the Wounds of his poor exhausted People.

What remaineth but these two Things, 1. To fill our Hearts and Mouths with the Praises of God for these divinely contrived Mercies, without the Effusion of one Drop of Blood, beyond the View of humane Council to have effected; to ascribe all to the Spirit and Grace of God, *Not unto us, Not unto us, but unto thy Name give the Glory.* To bless him for this first fundamental Step to Settlement, without which we should ever have been in Danger of Flames and Blood. To bless the Lord for inclining the Heart of his Majesty, to dedicate his Government with so religious a publick Testimony against Prophaneness, than which there is nothing which doth more loudly call upon you to second the Zeal of his Majesty in. To bless the Lord for that Christian Meekness of his Majesty, in anticipating and preventing the very Petitions of his People for Pardon, and hastening the Means of their Security therein. To bless the Lord for his Majesty's Firmness in and zealous Care of the Protestant Religion, and notwithstanding all Temptations which would have drawn him from it. To bless the Lord for his tender Indulgence towards Men of sober, peaceable, and pious Affections, who cannot in every thing come up to the Judgment, or Practice of other of their Brethren. To bless the Lord for his Christian Prudence and healing Moderation; in endeavouring such a fraternal Condescension amongst Brethren, as may bury all past Animosities, prevent all further Distempers, and reduce Things unto an equal and amicable Temperament.

His Zeal against Prophaneness.

His Christian Meekness.

His Firmness in the Protestant Religion.

His Indulgence, Prudence and Moderation.

2. To conſider how to uſe theſe Mercies unto the Glory of God that gave them, and to the good of the whole Body, and not the particular divided Intereſt of any one Party alone. It is a diſtinct Virtue, as the Hiſtorian tells us, to get Victories, and to uſe them. And ſo likewiſe it is to receive Mercies, and to improve them.

The Uſe and Improvement of theſe great Mercies.

Conſider, I beſeech you, what it is which the Lord calls for at your Hands in ſuch a Time as this. Whether after ſuch Earthquakes and Concuſſions, ſuch Afflictions and Temptations, ſuch little leſs than miraculous Viciſſitudes of Divine Providence, which we have ſeen, after the Effuſion of ſo many thouſand Mens Blood, after the Expence of ſo many Millions of Treaſure, whether he doth not juſtly expect, that now you ſhould be more zealous for his Glory, more tender of his Church, and the Souls of Men therein, more ſevere againſt all Impiety and Prophaneneſs; more careful of the Power of Godlineſs, and the powerful Preachers and Preaching thereof, and Purity of Divine Ordinances; more active and ſollicitous to cloſe up Breaches, to remove Offences; and by the moſt ſatisfactory Proviſions that may be, to prevent the Danger of any further Diſtempers, than ever any Parliaments have done before you. That it may be recorded amongſt the Memorials of this Nation, as was of *Joſiah*, like unto this King and this Parliament (who have been ſo obliged with ſuch a Series of Mercies and of Wonders) that there was no King nor Parliament before them that turned to the Lord *with all their Heart, and with all their Soul, and with all their Might, according to all the Law of God. This ſhall be written for the Generation to come; and the People that ſhall be created, ſhall praiſe the Lord.*

Sermon at Mitcham *by* Anthony Sadler.

London, 1660. 4to.

Mercy in a Miracle: Shewing the Deliverance and Duty of the King and People. In a Sermon preached at *Mitcham* in *Surrey*, on St. *Matth.* viii. 25. *And his Diſciples came to him and awoke him ſaying, Lord ſave us, we periſh*, In a ſolemn Congregation for the Reſtauration of his Majeſty to his royal Throne, *June* 28, 1660. By *Anthony Sadler*, Vicar of *Mitcham.*

Thankſgiving Sermon by Mr. John Martin.

Mr. Wood *ſaith this Sermon was* intended *to have been preached, and that it was dedicated to* William *Marquis of* Hertford, *and Lady* A. P. *meaning, I ſuppoſe* Arundella Penruddock, *Mother to Colonel* John Penruddock, *Ath. Ox. Vol.* II. *laſt Edit. col.* 907.

See Ath. Ox. *laſt Edit. Vol.* II. *col.* 907.

HOSANNA: A Thankſgiving Sermon intended to have been preached *June* 28. 1660. on *Pſalm* cxviii. 22, 23. *The Stone which the Builders refuſed, is become the head Stone of the Corner. This is the Lord's doing, it is marvellous in our Eyes.* By *John Martin* [ſoon after Rector of *Melcomb Horſey* in *Dorſetſhire*, and Prebendary of *Sarum.*] [The firſt Edition was at *Oxford.* Printed by *H. Hall* for *Rich. Davis*] To which is prefix'd an Epiſt. Ded. to the Right Reverend Father in God, BRIAN Lord Biſhop of SARUM.

Epiſt. Ded. to Biſhop Duppa. *Recommending his own Loyalty and Sufferings.*

—— I preſent this Sermon to your Lordſhip, not for any Confidence I have of the Worth of it (for I know my own Size well enough) but to account with your Lordſhip for that Duty I owe you as your *Curate of Souls.* I have this then to add to the *greatning of your Joy in the Day of Recompences*, that as I have by the Grace of God, through all the Intrigues of the late *Julian* Days, faithfully kept the *depoſitum* down to theſe very Times of the *Reſtitution of all Things*; ſo was it the good Pleaſure of God to pitch upon that *little Flock*, for ſuch Sacrifices as were ready to be *offered* up for the Teſtimony of a *good Conſcience.*

My Lord, The Inſolence of this Addreſs will hereafter receive an Alloy, even in your Lordſhip's own Judgment, when you ſhall be inform'd of your Lordſhip's more individual Concernments upon this Author, who is my Lord,

Your Lordſhip's moſt humble
and obedient Servant,
JO. MARTIN.

The King's Perſeverance in the Proteſtant Religion.

P. 11. And what is the greateſt Comfort to all honeſt hearted Chriſtians, we have Cauſe to truſt, that God hath rewarded his Majeſty's Sufferings with the Grace of *Perſeverance in Religion*, having for a long Time, divers Years together, endured the Aſſaults of two the moſt powerful Temptations, not only to *fall off* from, but even to hate the Proteſtant Religion, that of *Scandal* from the Men of his own (at leaſt from ſuch as pretended to be of his own) Faith, and the immenſe *Favours* of ſuch as are known to be of a *contrary* Perſuaſion.——

See Aug. 5. 1664.

Mr. Warwell's *Thankſgiving Sermon.*

Votiva Tabula. The Lord turning the Captivity of *Sion.* A Thankſgiving Sermon preached by *James Warwell*, on *Pſal.* cxxvi. 1, 2. Dedicated to his ſacred Majeſty *Charles* the IId.

London, 1660. 4to.

—— I know not how to apologize for ſo great a Preſumption as the inſcribing your Majeſty's Name before ſo thin and ſlight a Piece, but by charging the Guilt of it upon a great Obligation which I was under to your royal Father of bleſſed Memory, and ſome remote Relation to his Service — your poor Subject whoſe Heart hath never in the worſt Times declined from his Loyalty, *&c.*

This Preacher in the Time of Rebellion took up Arms, and ventur'd his Life in the King's Service. After the Reſtauration he lived as Chaplain with that eminently loyal Knight of the Bath Sir John Stawell, *at* Low-Ham *in* Somerſetſhire; *who (or his Son* George Stawell, *Eſq;) preſented him to the Church of* Rampiſham *in* Dorſetſhire, *where he dyed before* June 23. 1671.

London, 1660. 4to.

God ſave the King. Or a Sermon of Thankſgiving for his Majeſty's happy Return to his Throne, on 1 *Sam.* x. 24. *And Samuel ſaid to all the People, See ye him whom the Lord hath choſen, that there is none like him among all the People: And all the People ſhouted and ſaid, God ſave the King.* Preached on the 28th of *June* 1660. By *William Wallwyn*, Vicar of *Eaſt-Coker* in *Somerſetſhire.* To which is added, *A Character of his ſacred Majeſty.*

Faſti Oxon. II. *col.* 742.

William Walwyn, Son of *Francis Walwyn* of *Mugwell-ſtreet* in *London*, was elected from Merchant-Taylor's School, Scholar of St. *John's-College, Oxon.* 1634. or thereabouts, aged ſeventeen Years; was afterwards Fellow, Maſter of Arts, and a noted Preacher, Batchellor of Divinity in 1647. In the next Year he was ejected his Fellowſhip, ſuffered much in the Interval, but at length obtained the Vicaridge of *Eaſt-Coker* in *Somerſetſhire.*

Willielmus Wallope, S. T. B. coll. ad preb. de [illegible] in Eccl. S. *Pauli Lond. Aug.* 27. 1660. vac. per mort. ...., *Taylor*, S. T. P. cui successit *Hen. Halsted*, A. M. *Jun.* 21. 1671.

Reg. London.

Mr. Nich. Monk, *Brother to the General, made Provoſt of* Eaton-College.

Nicholas Monk, third Son of Sir *Thomas Monk* of *Potheridge* in *Devon*, entred in *Wadham* College *Oxon*, 1626. M. A. 1634. Rector of *Kilkhampton* in *Cornwall*, worth 300*l. per Ann.* beſtowed on him by his Kinſman Sir *John Greenvill*, who fix'd him in the King's Intereſt, and ſent him in 1659. to his Brother the General in *Scotland*, where he omitted nothing of his Inſtructions, but prudently manag'd them, as may reaſonably be inferred from the good Effect they had. And for his Reward, he was now by the Intereſt of the ſaid Sir *John* (minded thereunto by General *Monk*) made Provoſt of *Eaton-College* in this Month of *June*, then or lately enjoyed by *Nich. Lockyer*, ſometimes Chaplain to *Oliver Cromwell*.

Wood's Ath. Oxon. II. col. 66.

Books and Papers publiſhed in June 1660.

Signs and Wonders.

Account of the ſudden dreadful Death of the Clerk's Daughter at *Brockington* in *Glouceſterſhire*, *June* 3. 1660. juſt a Week before *Whitſunday*, at a Meeting there held by *B. Gollett* and *B. Collings*, gifted Brethren from *Burton on the Water*.

Jeſſey's *Lord's loud Call to* England, 1660. 4^to^. p. 3.

A Relation of the ſtrange Whirlwind on *June* 2. 1660. about *Worthington* and *Tongue* in *Leiceſterſhire*, &c.

Morning Exerciſe.

The Morning Exerciſe methodized. Or certain chief Heads and Points of the Chriſtian Religion opened and improved in divers Sermons, by ſeveral Miniſters of the City of *London*, in the monthly Courſe of the morning Exerciſe at St. *Giles's in the Fields*, in *May* 1659, *&c.*

London, *printed for* Ralph Smith, 4^to^. 1660.

Votes of Parliament from Feb. 21. 1659. *to* Mar. 16. *following.*

The Votes of the Houſe: Or the daily Proceedings in Parliament ſince the coming in of the ſecluded Members, the 21^st^ of *February* 1659. until the Diſſolution of the Parliament *March* 16. 1659.

London, *printed and ſold by* John Redmayne, 4^to^. 1660.

Body of Divinity.

The whole Body of Chriſtian Religion. By *Hieronymus Zanchius*, tranſlated out of *Latin* by Dr. *Ralph Winterton*.

Petition of the Nobility and Gentry of North-Wales, *againſt the Regicides and other notable Traytors.*

To the King's moſt excellent Majeſty. The humble Petition of divers Lords, Knights and Gentlemen, Inhabitants of the ſix Counties of *North-Wales*, Lord *Powys*, Lord *Herbert*, Lord *Bulkley*, Sir *Thomas Hanmer*, &c. humbly praying, that not only ſuch of thoſe principally engaged in that execrable Murder of your royal Father, as to your Majeſty and the honourable Parliament ſhall ſeem meet, be forthwith delivered over to publick Juſtice: But that alſo ſuch others as concurred therein, or procured and promoted Petitions to bring on that horrid Tryal or other Addreſſes to own the ſame, (and have not ſince given early Teſtimony of their unforced Repentance) may be diligently taken notice of, and diſabled to bear any Office of Truſt, Civil or Military, in your Majeſty's Realms, that ſo the Lives of your Majeſty's moſt loyal Subjects may no more come into the cruel Hands of blood-thirſty Men.

Printed in the Publ. Intellig. 4^to^. *June* 1660.

The learned Royaliſts in the late Confuſions had in their Retirements prepared many uſeful Works, which could not be well publiſh'd before the King's Return; as Mr. Somner *of* Gavelkind.

A TREATISE OF GAVELKIND, *both Name and Thing.* Shewing the true Etymology and Derivation of the one, the Nature, Antiquity, and Original of the other. With ſundry emergent Obſervations both pleaſant and profitable to be known of *Kentiſh* Men and others, eſpecially ſuch as are ſtudious either of the ancient Cuſtom, or the common Law of this Kingdom: By a Well-wiſher to both, WILLIAM SOMNER.

London, 1660. 4^to^. *Reprinted with the Life of Mr.* Somner, *by* Wh. Kennet, 1726. 4^to^.

A loyal Sermon by Dr. Meric Caſaubon.

A King and his Subjects unhappily fallen out, and happily reconciled, in a Sermon preached at *Canterbury*, on *Hoſea* iii. ℣. 4, 5. By *Meric Caſaubon*, D. D.

London, 1660. 4^to^.

The Fanaticks proved to be the great Antichriſt.

The great Antichriſt revealed; before this Time never diſcovered: And proved to be neither Pope nor Turk, nor any ſingle Perſon, nor the Succeſſion of any one Monarch, or Tyrant in any Policy; but a collected Path or Multitude of hypocritical, blaſphemous, and moſt ſcandalous wicked Men, that have fulfilled all the Prophecies of the Scripture. By *Griffith* [*Williams*] Biſhop of *Oſſory*.

London, 1660, 4^to^.

A Poem congratulating the King's Arrival.

A congratulatory Poem to his Majeſty, upon his Arrrival in our late diſcompoſed *Albion*. By *Richard Brathwaite*, Eſq,

London, 1660. *in two Sheets*, 4^to^.

Captain Howard *of the Revenue of the Crown.*

The Charges iſſuing forth of the Crown Revenue of England *and Dominion of* Wales, with the ſeveral Officers of his Majeſty's Courts, Cuſtoms, Houſholds, Houſes, Caſtles, Towns of War, Forts, Bulwarks, Foreſts, Parks, Chaſes, with their ſeveral Fees and Allowances, according to the ancient Eſtabliſhment of the Kingdom. And alſo the Valuation of the Biſhops and Deans Lands, with the Tenths paid out of the ſame. By Captain *Lawrence Howard*.

London, *ſold by* M. Wright, 1660.

Mr. Sparke*'s primitive Devotion.*

Primitive Devotion in the Feaſts and Faſts of the Church of England, conſiſting of Proſe, Poems, Prayers and Sculptures on the ſeveral Occaſions. Dedicated to the King. By *Edward Sparke*, B. D.

London, *ſold by* Octavian Pullen, 8^vo^. 1660.

The accompliſh'd Courtier.

The accompliſh'd Courtier: Conſiſting of Inſtitutions and Examples, by which Courtiers and Officers of State may ſquare their Tranſanctions prudently, and in good Order and Method. By *H. W.* Gent.

London, *ſold by* Tho. Dring, 1660. 8^vo^.

Defence of Learning.

The learned Man defended and reformed. A Diſcourſe of ſingular Politeneſs and Elocution, and is in Oppoſition to the many Enemies Learning meets with, eſpecially Ignorance and Vice. Written by *P. Bartolus*, and made Engliſh by *T. Saliſbury*, Gent.

London, *ſold by* Thomas Dring, 1660.

Sermon of Moderation.

SAMUEL *in Sackcloth.* Or a Sermon eſſaying to reſtrain our bitter Animoſities, and commending a Spirit of Moderation, and a right Conſtitution of Soul, and Behaviour towards our Brethren, upon 1 *Sam.* xv. 35. By *S. S.*

London, *ſold by* Henry Mortlock, 1660.

A De-

12 *Car.* II.

Apology of [illegible] *The Policy of* [illegible]

[illegible] *Davis*, [illegible] known the Truth of his Way of De- [illegible] of Treaſon.

London, 1660. 8vo.

[illegible] Or the publick Actions and Counſels, civil and [illegible] ency the Lord General *Monk*, under all Revolutions ſince [illegible] the Principles moral and political upon which they were grounded [illegible] out of the beſt Maſters of Policy, ancient and modern.

London, *ſold by* H. March, 1660, 8vo.

The firſt Edition of Dr. Taylor's Ductor Dubitantium.

The excellent Author had been preferr'd by Archbiſhop Laud *to a Fellowſhip in* All Souls College, Oxford; *and thence to the Rectory of* Uppingham *in* Rutland, *and to the Dioceſe of* Peterborough, *where he is ſaid to have preach'd over theſe* Caſes of Conſcience, *before he was ſequeſtred in the Times of Rebellion. He retired firſt into* Wales, *and then into* Ireland, *and was made Biſhop of* Down *and* Conner.

[illegible] Or the *Rule of Conſcience* in all her general Meaſures. Serving as a great Inſtrument for the Determination of *Caſes of Conſcience*. In [illegible] By *Jeremy Taylor*, D. D.

London, *for* Rich. Royſton, 1660. *Fol.*

Epiſt. Ded. *To the moſt ſacred Majeſty of* CHARLES II.

——— It was impoſſible to live without our King, but as Slaves live, that is, ſuch as are civilly dead, and Perſons condemn'd to Metals. We lived to the Luſts and Inſolencies of others, but not at all to ourſelves, to our own civil or religious Comforts. But now our Joys are mere and unmix'd: For that we may do our Duty and have our Reward at once. God hath ſent your Majeſty among us, that we may feel the Pleaſures of Obedience, and reap the Fruits of that Government which God loves and uſes, which he hath conſtituted and adorned, which he hath reſtored to us by a Conjugation of Miracles, by the Work of his Hand and the Light of his Countenance.

The Preface is dated. From my Study in *Portmore* in *Kilullagh*, *Octob.* 5. 1659.

Indians of America *deſcended from the* Jews, *by Mr.* Thorowgood *and Mr.* Elliot.

JEWS IN AMERICA. *Or Probabilities that thoſe Indians are Judaical, made more probable by ſome Additionals to the former Conjecture.* An accurate Diſcourſe is premiſed of Mr. *John Elliot* (who firſt preached the Goſpel to the Natives in their own Language) touching their Origination; and his Vindication of the Planters. By *Tho. Thorowgood*, S. T. B. *Norfolcienſis.*

London, *for* Henry Brome, 1660. 4to.

Epiſt. Ded. to the King.

Epiſt. Ded. *To the King's moſt excellent Majeſty.*

The Loyalty of the Preſbyterians.

The Wandrings of the King from Place to Place.

Beyond the Flittings of King David.

There was a Contention (moſt illuſtrious Sovereign) amongſt the Tribes of *Iſrael*, who ſhould make greateſt Haſte to bring home *David* the King, 2 *Sam.* xix. 9, 10. Such a Strife hath been in your Land of late concerning your gracious Majeſty. —— We have not been wanting in our Prayers for this. The Violence indeed of former Innovations drove ſome from their Affection to Epiſcopacy; and the Neceſſity of later Times inclined them to the Government of other Churches reformed: But neither of theſe hath, nor ſhall any thing elſe ever ſtir up in them any diſloyal Thoughts towards your Majeſty. —— Many were *David's* Flittings from Place to Place when he was hunted by *Saul.* —— More frequent and ſtrange have your Majeſty's Flittings been, and moſt marvellous your Deliverances, from the Lord *Hopton's* Armies in the *Scillies*, thence to the *Hague*, after into *France*, a Voyage then you had to the Iſle of *Jerſey*, afterwards to *Breda*, then into *Scotland*, where the Ceremonies of your Coronation were performed, and your Birth-day celebrated. You marched then through *England* to *Worceſter*, never to be forgotten *Worceſter* for your Majeſty's manifold and miraculous Preſervations there. —— You went into *France*, thence into *Germany* and *Flanders*, and *Spain*; in all theſe and all other your removings, you had many multiplied Deliverances. —— In the Numbers of Dangers and Years of Suffering you have ſurmounted *David*, and in one Thing more, which muſt for ever be recorded, to the Glory of God, your own Honour and the Comfort of your good Subjects. —— You were with ſpecious, ſubtle, deceived and deceiving Chriſtians, who made it their grand Deſign to entangle you in the Matters of your God, but moſt gracious hath the Lord been to your Majeſty and to your People, who pulled you out of the Net which they laid privily for you. Your Dangers were in a ſtrange Land, in the Days of your Youth, and in Seaſons when you were otherwiſe ſurrounded with innumerable Difficulties, Inconveniences, and Neceſſities; but bleſſed be the Lord to all Generations, who conſidered your Trouble, and hath known your Soul in Adverſity, and did not ſhut you up into the Hands of your Enemies, &c.

The King's Stedfaſtneſs in Religion amidſt great Temptations.

Commending to his Majeſty the Propagation of the Goſpel in America.

I humbly beg leave to commend another Mercy to your Majeſty, a Mercy to your Subjects in *America*, and the Indians there, in promoting and encouraging the former to the Converſion of the latter to Chriſtianity, &c. O let your Majeſty's Face ſhine upon them and their Endeavours, and the Face of God will ſhine upon you and your Ways, &c.

Your Majeſty's moſt humble and loweſt Bedeſman,

THOMAS THOROUGHGOOD.

Atteſtation given by ſeveral Divines.

An Atteſtation of the Work and the good Deſign of it, given by *Edward Reynolds*, *Edmund Calamy*, *John Durie*, *Simeon Aſhe*, dated *June* 27. 1660.

An Epiſtle to the noble Knights, Ladies and Gentlemen of *Norfolk*, and to thoſe eſpecially that declared their Deſires to promote the Goſpel among the Indians in *America*, by their bountiful Encouragement to Mr. *John Elliot*, dated *May* 26, 1660. —— And a Preface to the impartial and ſoul-loving Reader, recommending the good Work of propagating the Goſpel in *America*, dated *June* 25, 1660.

Mr. Jeanes *of the Nature of Thankſgiving.*

A Brief and ſcholaſtical Diſcourſe touching the Nature of Thankſgiving; on *Epheſ.* v. 20. By *Henry Jeanes* Miniſter of *Chedſey.* With ſome other Diſcourſes.

Oxon. 1660. 4to.

Cc

A Decla-

Declaration of the Quakers deliver'd to the King by a Woman, subscrib'd and avowed by several Men.

to the [illegible] whereby [illegible] the Church [illegible] *Fell* [illegible] the Principles [illegible] the *Oath of Allegiance* [illegible] other *Engagements* [illegible] the Denomination [illegible] cast us into Prison [illegible] that we do love, own, and honour the King, and these present Governours, *so far* as they do rule for God and his Truth, and do not impose any thing upon Peoples Consciences, but let the Gospel have its free Passage through the Consciences of Men, *&c.*

[illegible], 1660. 4to.

Given forth the [illegible] of the 4th Month, 1660.

MARGARET FELL.

We in the Unity of the Spirit, and Members of Christ, do subscribe and witness to the Truth of this, and in the [illegible] in the same Unity.

George Fox, *Gerard Roberts,*
Rich. Hubberthorne, [illegible]
Samuel Fisher, [illegible] &c.
Joseph Fuce, &c.

Mr. Wren's *Monarchy asserted.*

MONARCHY Asserted: Or the State of monarchical and popular Government. In Vindication of the Considerations upon Mr. *Harrington's* OCEANA. By Mr. *Wren.* —— With an Epist. Ded. to the reverend Dr. *Wilkins*, Warden of *Wadham* College in *Oxford.*

London, *for* Francis Bowman, 1660. 12°.

Mr. Puleston *of God's Providence over the British Monarchy.*

Monarchiæ Britannicæ Singularis Protectio: Or a brief historical Essay tending to prove God's especial Providence over the British Monarchy. By *Hamlet Puleston.*

London, 1660. 4to.

Account of the Author by Mr. A. Wood.

This Author was born at *Old Ailresford* in *Hampshire* (where his Father, *Richard Puleston*, D. D. a learned Divine, was Parson of *Abbotsworthy*) admitted Scholar of *Wadham* College, *August* 20, 1647. took a Degree in Arts, and then was made Fellow of *Jesus* College; afterwards proceeding in that Faculty, he became a Preacher in these Parts. He died at *London* in a poor Condition, and in an obscure House, in the beginning of 1663. but where buried I cannot tell.

Athen. Oxon. II. *col.* 177.

Dr. Daniel Featley *revived, with his Life and Death.*

Dr. DANIEL FEATLY *Revived, proving that the Protestant Church is the only catholick and true Church.* With a succinct History of the Life and Death of that learned and famous Divine. By his Nephew *John Featley.*

London, 1660. 8vo.

Vindication of the Surplice, *with other Discourses by Bishop* Westfield.

The WHITE ROBE: *Or the Surplice vindicated*, as a most ancient and decent Ornament of the Ministry. Together with a Discourse on *Psalm* lxv. 7. wherein is proved, that *Kings* and no other can properly be said to be *the Lords Anointed.* Being several Sermons preached by the late right reverend Father in God, Dr. *Thomas Westfield*, Bishop of *Bristol*, and some Time Preacher of St. *Bartholomew the Great*, in *London.*

Printed for Sam. Speed, 1660. 12°. *p.* 252.

Epistle supposed by Dr. John Gauden, *representing the sad Estate of the late Times.*

Epist. to the Reader. —— These Monuments only are beyond the Prejudice of Fortune, or the Consumption of Time; especially if we calculate the Time wherein it was composed; which was when the *Geneva* Faction had so far prevailed, that the Name of *Bishop* imply'd *Malefactor*, and was never pronounced without a *subintelligitur Delinquent.* All Order was rooted out of God's House, and the whole Land made a rude Chaos of Confusion. There was no Beauty in the Holy Temple, 'twas converted into a Den of Thieves, nay, which is worse, if possible, into a Stable for Horses. —— Rents and Schisms crept into the Church; every Pulpit hung with a blew Apron; not a Cobler but was an Enthusiast, and durst challenge St. *Paul* himself (were he upon Earth) to pray by the Spirit. —— These Things (beyond all Controversy) had never dropt from the Pen of so pious, learned, and reverend a Bishop, had not his Conscience and the Truth of the Matter guided his Quill: In all which Treatise nothing is to be found of Virulency, all Things being couched with so much Moderation, Meekness, and Christianity, as may well become so divine a Christian, and so christianiz'd a Divine; whose Method is all along sweet and pleasant, Sentence pithy and weighty, Arguments solid and irrefragable, *&c.* Subscribed *J. G.* [Supposed Dr. *John Gauden.*]

And giving some Character of the right reverend Author.

Mr. Bradshaw's *two honest loyal Sermons.*

ANASTASIS BRITANICA & HIBERNICA, Great-Britain and Ireland's *Resurrection:* Or the happy Turn upon his Majesty's happy Message and happy Return. The first Part upon the Occasion of the Thanksgiving, *May* 24, 1660. which was for his Majesty's gracious Message from beyond Seas to the two Houses: Delivered upon 2 *Sam.* xix. 14. *And he bowed the heart of all the men of Judah, even as the heart of one man,* so that *they sent this word to the King, Return thou and all thy servants.* The second Part upon Occasion of the Thanksgiving, *June* 28, 1660. for his Majesty's safe Return to his Kingdoms: Delivered on Verse xv. *So the King returned, and came to Jordan, and Judah came to Gilgal, to go to meet the King, to conduct the King over Jordan.* By *John Bradshaw*, Rector of *Etchingham* in *Sussex.*

London, *for* John Rothwell, 1660. 4to.

Mr. Love *celebrated by a Presbyterian Brother.*

The Tragedy of *Christopher Love*, as it was acted at *Tower-Hill*, on the 22d of *August*, 1651. A Poem. By Dr. *Robert Wild*, Minister of *Aynho* in *Northamptonshire.*

One Sheet, 4to. 1660.

King Charles I. a Martyr.
The Affliction and Proſperity of King David, and King Charles II.

London, 1660, 8vo.
Oxon, 1660, 8vo.

Veritas Inconcuſſa: Or King *Charles* I. no Man of Blood, but a Martyr for his People. By *Fabian Philips*, Gent.

DAVID RESTORED: Or an Antidote againſt the Proſperity of the Wicked, and Afflictions of the Juſt.

SUNDAY *July* 1.
Mr. Baxter*'s Account of the Meetings of the Presbyterian Divines at* Sion-College.

Life of Mr. Baxter *written by himſelf, Fol.*

[In the ſeveral Meetings of the Preſbyterian Divines in *Sion* College, ſays Mr. *Baxter*] In theſe Debates we found the great Inconvenience of too many Actors (though there cannot be too many Conſenters to what is well done) for that which ſeemed the moſt convenient Expreſſion to one, ſeemed inconvenient to another, and that we that all agreed in Matter, had much ado to agree in Words. But after two or three Weeks Time, we drew up the following Paper of *Propoſals*, which with Archbiſhop *Uſher*'s Form of Government (called his *Reduction*, &c.) we ſhould offer to the King.

The chief Pen-men of the Papers there drawn up.

Mr. *Calamy* drew up moſt with Dr. *Reynolds*; Dr. *Reynolds* and Dr. *Worth* drew up that which is againſt the Ceremonies. I only prevailed with them to premiſe the four firſt Particulars, for the countenancing Godlineſs, the Miniſtry, perſonal Profeſſion, and the Lord's Day: They were backward, becauſe they were not the Points in Controverſy, but yielded at laſt on the Reaſons offered them. About Diſcipline, we deſignedly adher'd to Biſhop *Uſher*'s *Model*, without a Word of Alteration; that ſo they might have leſs to ſay againſt our Offers as being our own; and that the World might ſee that it was *Epiſcopacy itſelf* which they refuſed; and that they contended againſt the Archbiſhop as well as againſt us; and that we pleaded not at all with them for *Preſbytery*, unleſs a *moderate Epiſcopacy* be *Preſbytery*: Yet was there a Faction that called this Offer of Biſhop *Uſher*'s Epiſcopacy by the Name of the *Preſbyterians impudent Expectations*. I alſo prevailed with our Brethren to offer an Abſtract of our larger Papers, leſt the Reading of the larger ſhould ſeem tedious to the King. Which Abſtract verbatim, as followeth, at their Deſire I drew up, and have hereafter adjoined.

They gloried much in Archbiſhop Uſher*'s Model, to which the true old Preſbyterians paid no Regard, in the Extirpation of Epiſcopacy Root and Branch.*

The firſt Addreſs and Propoſals, as drawn up by Mr. Baxter.

The firſt Addreſs and Propoſals of the Miniſters.

May it pleaſe your moſt excellent Majeſty,

Commending his Majeſty for his good Endeavours to compoſe the Differences and heal the Breaches in the Church.

And praying he may be the Inſtrument of ſo happy a Work.

The Union of Hearts in Religion.

We your Majeſty's moſt loyal Subjects cannot but acknowledge it as a very great Mercy of God, that immediately after your ſo wonderful and peaceable Reſtoration unto your Throne and Government (for which we bleſs his Name) he hath ſtirred up your royal Heart, as to a zealous Teſtimony againſt all Profaneneſs in the People, ſo to endeavour an happy compoſing of the Differences, and healing of the ſad Breaches which are in the Church. And we ſhall, according to our bounden Duty, become humble Suitors at the Throne of Grace, that the God of Peace, who hath put ſuch a Thing as this into your Majeſty's Heart, will by his heavenly Wiſdom and holy Spirit aſſiſt you therein, and bring your Reſolutions unto ſo perfect an Effect and Iſſue, that all the good People of theſe Kingdoms may have abundant Cauſe to riſe up and bleſs you, and to bleſs God who hath delighted in you to make you his Inſtrument in ſo happy a Work. That as your glorious Progenitor *Henry* VII. was happy in uniting the Houſes of *York* and *Lancaſter*; and your Grandfather King *James* of bleſſed Memory, in uniting the Kingdoms of *England* and *Scotland*, ſo this Honour may be reſerved for your Majeſty as a radiant Jewel in your Crown, that by your princely Wiſdom and chriſtian Moderation, the Hearts of all your People may be united, and the unhappy Differences and Miſunderſtandings amongſt Brethren in Matters eccleſiaſtical ſo compoſed, that the Lord may be *one*, and his Name *one* in the midſt of your Dominions.

They declare a perfect Agreement between their Brethren and them, in the Truth and Subſtance of Doctrine and Worſhip.

What Alterations they deſire.

In an humble Conformity to this your Majeſty's chriſtian Deſign, we taking it for granted that there is a firm Agreement between our Brethren and us in the *Doctrinal Truths* of the reformed Religion, and in the ſubſtantial Parts of divine *Worſhip*, and that the Differences are only in ſome various Conceptions about the ancient *Form* of *Church Government*, and ſome Particulars about *Liturgy* and *Ceremonies*, do in all humble Obedience to your Majeſty repreſent, that in as much as the ultimate End of Church-Government and Miniſtry is, that Holineſs of Life and Salvation of Souls may be effectually promoted; we humbly deſire in the firſt Place, that we may be ſecured of thoſe Things in practice, of which we ſeem to be agreed in Principles, &c.

In Church Government.

Againſt Hierarchy or Prelacy, not againſt the ancient primitive Preſidency.

I. For Church Goverment. That although upon juſt Reaſons we do diſſent from that eccleſiaſtical Hierarchy or Prelacy diſclaimed in the *Covenant*, as it was ſtated and exerciſed in theſe Kingdoms; yet we do not, nor ever did renounce the true ancient and primitive Preſidency, as it was ballanced and managed by a due Commixtion of *Preſbyters* therewith, as a fit Means to avoid Corruptions, Partiality, Tyranny and other Evils which may be incident to the Adminiſtration of one ſingle Perſon, &c.

In the Liturgy.

A Form of publick Worſhip lawful;
But the Liturgy was too tedious, and too rigorouſly impoſed, and no room for the Gifts of Prayer and Exhortation.

II. Concerning the Liturgy. We are ſatisfied in our Judgments concerning the Lawfulneſs of a Liturgy, or Form of publick Worſhip; provided that it be for the Matter agreeable to the Word of God, and fitly ſuited to the Nature of the ſeveral Ordinances, and the Neceſſity of the Church; neither too tedious in the whole, nor compoſed of too ſhort Prayers, unmeet Repetitions or Reſponſals, nor too diſſonant from the Liturgies of other Reformed Churches; nor too rigorouſly impoſed; nor the Miniſter ſo confined thereunto, but that he may alſo make uſe of thoſe Gifts for Prayer and Exhortation which Chriſt hath given him for the Service and Edification of the Church, *&c.*

In Ceremonies.

They are willing to obſerve Decency and Order; but according to the general Rules of the Word of God.

Concerning *Ceremonies.* We humbly repreſent that we hold ourſelves obliged in every Part of divine Worſhip to do all Things decently, in Order, and to Edification; and are willing therein to be determined by Authority in ſuch Things, as being meerly circumſtantial, are common to human Actions and Societies, and are to be ordered by the Light of Nature and Chriſtian Prudence, according to the general Rules of the Word which are always to be obſerved, *&c.*

This Draught of Mr. Baxter *not agreed to by the reſt of the Brethren,*

For Fear of granting too much to Epiſcopacy.

This following Paper I drew up at this Time, and offered to the Brethren to have been preſented to the King as the Summary of our Judgment, that he might ſee in a few plain Words what it was that we indeed deſired. But it was not conſented to, both becauſe that all of us were not agreed among ourſelves in granting ſo much of Epiſcopacy, and becauſe we would not hinder our Succeſs by adding any more to Biſhop *Uſher*'s Model, hoping that his Authority might have facilitated the Reception of it; to which Reaſons I conſented.

The brief Sum of our Judgment and Deſires about Church Government.

Power is, 1. Imperial and Coercive, by Mulcts and Penalties, or, 2. Doctoral and Suaſory: The firſt belongeth only to the Magiſtrate; the ſecond to the Paſtors of the Church, *&c.*

Archbiſhop Uſher'*s Model of Church Government.*

The Reduction of Epiſcopacy under the Form of a Synodical Government received in the ancient Church, propoſed in the Year 1641. as an Expedient for the Prevention of thoſe Troubles which did afterwards ariſe about the Matter of Church Government.

They wait on his Majeſty with theſe Papers, expecting the Conceſſions of the Epiſcopal Party.

When we went with theſe 'foreſaid Papers to the King, and expected there to meet the Divines of the other Party, according to Promiſe, with their Propoſals alſo, containing the loweſt Terms which they could yield to for Peace: We ſaw not a Man of them, nor any Papers from them of that Nature, no not to this Day; but it was not fit for us to expoſtulate or complain.

The King receiv'd them very graciouſly, as well pleas'd they were for a Liturgy, and for the Eſſence of Epiſcopacy.

But his Majeſty very graciouſly renewed his Profeſſions (I muſt not call them Promiſes) that he would bring us together, and ſee that the Biſhops ſhould come down and yield on their Parts: And when he heard our Papers read, he ſeemed well pleaſed with them; and told us he was glad, that we were for a *Liturgy*, and yielded to the Eſſence of *Epiſcopacy*, and therefore he doubted not of our Agreement with much more. Yet was not Biſhop *Uſher*'s Model the ſame in all Points that we could wiſh: But it was the beſt that we could have the leaſt Hope (I ſay not to *obtain*, but) acceptably to make any *Offers* of. For had we propoſed any thing below Biſhops and Archbiſhops, we ſhould but ſuddenly have furniſhed them with plauſible Reaſons for the rejecting of all further Attempts of Concord, or any other Favour from them.

See Tueſday July 3.

Raphael Throckmorton, *Archdeacon of* Lincoln, *gain'd Poſſeſſion of that Dignity.*

Raphael Throckmorton, A. M. was inſtalled Archdeacon of *Lincoln July* 1, 1660. in the Place of *Morgan Wynne* deceaſed, to which Dignity he had been collated in 1645. but by Reaſon of the rebellious Iniquity of the Times, he could have no Poſſeſſion or Enjoyment of Profits, till this happy Reſtauration. On the 7th of *Auguſt* following, being then of *Chriſt* Church, *Oxon.* he was created Doctor of Divinity by Virtue of the King's Letters, which ſay, *We are well aſſured of his particular and eminent Sufferings for us and the Church*, &c. He died on the ſecond Day of *February* 1666. and was buried in St. *Andrew*'s Church in *Holborn.*

Faſti Oxon. II. *col.* 813.

MONDAY *July* 2.

Petitions and Orders for the Benefit of ſecuring the Profits of Miniſters Livings, to thoſe who had been ſequeſtred from them.

Journal of Lords.

Upon reading the Petition of the Biſhop of *Rocheſter*, it is ordered by the Lords, that he ſhall have the Benefit of the general Order of the Houſe for ſecuring the Profits of Miniſters Livings.

Upon reading the Petition of Sir *Anthony Aucher* it is ordered, that he ſhall have the Benefit of the general Order concerning ſecuring the Profits of Livings.

Upon reading the Petition of *Matthew Griffith*, Clerk, it is ordered, that he ſhall have the Benefit of the general Order for ſecuring of the Profits of Miniſters Livings.

Upon reading the Petition of Dr. *Wylde* it is ordered, that he ſhall have the Benefit of the general Order.

TUESDAY *July* 3.

Mr. Baxter *complains of the Reſtitution of Miniſters to their ſequeſtred Livings.*

Mr. Baxter's *Life. Fol. Lib* I *Part* II. *p.* 241.

Before this Time, by the King's Return, many hundred worthy Miniſters were diſplaced, and caſt out of their Charges, becauſe they were in Sequeſtrations, where others had by the Parliament been caſt out. Our earneſt Deſires had been, that all ſuch ſhould be caſt out as were in any Benefice belonging formerly to a Man that was not groſly inſufficient or debauched; but that all that ſucceeded ſuch as *theſe ſcandalous Ones* ſhould hold their Places. But theſe Wiſhes being vain, and all the old ones reſtored, the King promiſed, that the Places where any of the *old Ones were dead* ſhould be confirmed to the Poſſeſſors: But many got the Broad Seal for them, and the Matter was not great; for we were *all* of us to be endured but a little longer. However, we agreed to offer theſe five Requeſts to the King, which he received.

Agreed to be verbally requeſted of the King:

The verbal Requeſts of the Preſbyterian Miniſters to the King.

I. That with all convenient Speed we may ſee his Majeſty's Concluſions upon the Propoſals of the mutual Condeſcenſions, before they paſs into Reſolves; and if it be thought meet our Brethrens Propoſals alſo.

II. That his Majeſty will publickly declare his Pleaſure for the Suſpenſion of Proceedings upon the Act of Uniformity, againſt Nonconformiſts in Caſe of Liturgy and Ceremonies, till our hoped for Agreement.

III. That his Majeſty will be pleaſed to publiſh his Pleaſure (at leaſt to thoſe that are concerned in the Execution) that till the ſaid expected Settlement, no Oath of canonical Obedience, nor Subſcription to the Liturgy, Diſcipline, Ceremonies, *&c.* nor Renuntiation of their Ordination by meer Preſbyters, or confeſſing it to be ſinful, be impoſed on, or required of any, as neceſſary to their Ordination, Inſtitution, Induction, or Confirmation by the Seals.

IV. That his Majeſty will cauſe the revoking of the Broad Seal that is granted to all thoſe Perſons, that by it are put into Places, where others have Poſſeſſion, to which none before could claim a Right, that is, ſuch as they call *dead Places.*

V. That his Majeſty will be pleaſed to provide ſome Remedy againſt the Return or Settlement of notoriouſly inſufficient or ſcandalous Miniſters, into the Places from which they were caſt out, or into any other.

The King's Letter to Merton *College,* Oxon *for Dr.* Reynolds *to be elected and admitted Warden.*

Reg. Coll. Merton, *MS.*

A Letter of his Majeſty to the Sub-warden and Fellows of *Merton* College in *Oxon.* dated *July* 3, 1660. the Tenour whereof was as followeth, That the Wardenſhip of *Merton* College being vacant by the Death of Sir *Nathaniel Brent*, and the Proviſion for Supplying that Headſhip belonging to the Crown in the Vacancy of the See of *Canterbury*, his Majeſty doth therefore appoint Dr. *Edward Reynolds*, one of his Chaplains, to be Warden, and requireth the Fellows to elect and admit him as ſuch.

Note, That Sir *Nathaniel Brent* had reſigned the Wardenſhip *November* 27, 1651. to the Committee for Reformation of the Univerſities, and *Jonathan Goddard*, Doctor of Phyſick, was appointed Warden by the ſaid Committee, and admitted into the Office *December* 9, and was now in Poſſeſſion of that Headſhip, though the King's Letter takes no Notice of him.

A Letter of the reverend Mr. James Sharp, *Agent for the* Scots, *to Mr.* Douglas *in* Edinburgh, *dated* July 3, 1660.

Mr. Sharp's *Letter to Mr.* Douglas, *giving Account of the Conferences between his Majeſty and the Preſbyterian Miniſters.*

Woodrow's *Hiſt. of* Scot. *Introduction, p.* xliv.

—— The King told the four Preſbyterian Miniſters at their laſt Conference, he would have the Church of *England* governed by Biſhops; and when it was replied, that they were not Enemies to regulated Epiſcopacy, he bid them put in Writ their *Conceſſions*, and what *Regulations* they thought needful. He promiſed that none of them ſhould be preſſed to Conformity, until a Synod determined that Point: And that all who had entred into Livings whoſe Incumbents are dead, ſhould be continued; and others before they were outed ſhould be provided for. They have had ſeveral Meetings ſince. At their firſt they voted, they would treat with the epiſcopal Party upon Biſhop *Uſher*'s Reduction. But I apprehend they will go a greater Length, and to-morrow I ſhall know of Mr. *Calamy* the Particulars.

Another Letter of Mr. Sharp, *that the* Scots *Preſbyterian Miniſters in* Ireland *preach againſt the King, and will not pray for him.*

Woodrow's *Introduction, p.* xlv.

Another Letter of Mr. *Sharp* of the ſame Date, *July* 3, acquainting Mr. *Douglas*, that *Middleton* will be Commiſſioner, *Glencairn* Chancellour, *Crawford* Treaſurer, *Newburgh* Secretary, Sir *Archibald Primroſe* Regiſter, Mr. *John Fletcher* Advocate; General *Monk* deſires you may write to the Preſbyterian Miniſters in the North of *Ireland*, to leave off their indiſcreet Preaching againſt the King, and not praying for him. ——

Wednesday *July* 4.

Petition of Mr. Rawlinſon *againſt Dr.* Wild.

Upon reading the Petition of *John Rawlinſon*, Rector of *Lambeth*, deſiring to be heard touching the Order lately made and granted to Dr. *Wild*, being made as is alledged upon Miſinformation. Ordered by the Lords, that the Petitioner ſhall be heard on *Friday* next.

The Lord Chancellour acquainted the Houſe, that the King intends to go into the City of *London* to-morrow to Dinner in his Coach, and the City intends with their own Guards to attend his Majeſty from *Whitehall* into *London*, and his Majeſty leaves it to the Lords how they will go, *&c.*

A Letter of Mr. John Durie *to the Lord Chancellour, recommending himſelf and his good Deſigns.*

A Letter of Mr. Durie *to the Lord Chancellor, giving Account of his good Deſigns and Labours to reconcile the* Lutherans *and* Calviniſts *abroad.*

Orig. in the Hands of Jo. Worthington, M. A.

My Lord,

In the Application which I made to your Honour when you were at the *Hague*, I offered the Fruit of my thirty Years Labours towards the Deſign of Healing the Breaches of Proteſtants, and this I did as one who never have ſerved the Turn of any Party, or have been byaſſed by particular Intereſts for any Advantage to myſelf; but walking in the Light by Rules and Principles, have ſtood free from all in Matters of Strife to be able to ſerve all through Love. My Way hath been and is to ſollicit the Means of Peace and Truth amongſt the diſſenting Parties, to do good Offices, and to quiet their Diſcontents, and I muſt ſtill continue in this Way if I ſhould be uſeful.

But not being rightly underſtood in my Aim and Principles, I have been conſtrained to give this brief Account thereof, as well to rectifie the Miſconſtruction of former Actings, as to prevent further Mistakes concerning my Way; that such as love not to foment Prejudices, may be clear in their Thoughts concerning me; and may know where to find me, if they would discern me or any of the Talents which God hath bestowed upon me for the publick Welfare of his Churches, which is my whole Aim; and wherein I hope to persevere unto the End, as the Lord shall enable me, to be without Offence unto all, with a sincere Purpose to approve myself under his Majesty in all Faithfulness,

Your Lordship's

July 4, 1660.

most humble Servant in Christ,

John Durie.

The Inscription.

To the right honourable Sir Edward Hide, *Knight, Lord Chancellour of the Kingdom of* England, *these are humbly presented at* Whitehall *or at* Salisbury Court.

Another Letter of Mr. Durie *to the Lord Chamberlain the* Earl *of* Manchester.

Orig. in the Hands of the same worthy Person.

Right Honourable,

Give me Leave to acquaint your Lordship with that which I conceive to be a ſpecial Concernment of the Publick, wherein the Reputation of our Sincerity, as to Matters of Religion, doth lye at the Stake, and will ſuffer if it be not minded.

Upon Letters of the Wirtemberg *Divines to the Miniſters of* London *and the two Univerſities, for Advice how to reconcile thoſe Differences.*

Be pleaſed then to take Notice, that about the Time, when his Majeſty was at *Breda*, and that there was a great Expectation raiſed that his Majeſty would be called home, I received ſome Letters out of the Dukedom of *Wirtemberg*, written in the Name of a Princeſs of our Religion, of the Houſe of *Chaſtillon*, married to one of the Dukes who hath moved the other Dukes of *Wirtemberg*, to ſet on foot a Conſultation, how to compoſe the Difference of Religion, between the Lutherans and the reformed Party; and becauſe they who were employed firſt were at ſome ſtand, how to proceed in that Work: Letters have been written hither with the Knowledge and Approbation of the Princes, directed to the Miniſtry of *London* and to both the Univerſities to ſeek our Advice in that weighty Buſineſs: Which being recommended to my Care, I did ſend to the Univerſities the Letters inſcribed to them; and delivered the other to a full Aſſembly of the Miniſters of *London*; who did appoint a Committee to conſider of an Anſwer to be given thereunto; this Committee met and hath prepared a Report to be made of the Advice to be given them, which is put into my Hand, as being one of that Committee.

But I have deferr'd to procure a Meeting of the Miniſtry to make that Report unto them, till I thought it ſeaſonable to acquaint his Majeſty with the Buſineſs, that with his Knowledge and Approbation it might be done. And becauſe I found nothing hitherto preſſing to offer it to his Majeſty, therefore I did not move in it; but now of late a Letter coming from the Antiſtes of *Zurich* hither, wherein the Progreſs of that Negotiation is mentioned, and I am called upon to mind it, I have judged it my Duty thus to apply myſelf unto your Honour, to entreat your Lordſhip to acquaint the King with it, and to move his Majeſty that he would be pleaſed to let me know his Pleaſure, what in this Matter it is fit for me to do further. For upon the firſt Receipt of thoſe Letters, and the Delivery thereof to thoſe to whom they were inſcribed, I did write back to thoſe from whom they came that their Letters were received and delivered, and that the Miniſters of *London* had reſolved to conſider of the Matter offered unto them. Now it will be, as I humbly conceive, very expedient for his Majeſty's Intereſt both at Home and Abroad to countenance this Deſign of giving them an Anſwer, either by permitting the Miniſters of *London* to ſend their Advice as it is deſired from abroad and expected; or by putting it into ſome other Way to be done, as his Majeſty ſhall ſee Cauſe. All which I humbly ſubmit to your Lordſhip's pious and prudent Judgment, as it becometh

Your Honour's

This 29th *July*, 1660.

moſt humble and obedient Servant in Chriſt,

John Durie.

The Inscription.

To the right honourable the Earl of Mancheſter, *Lord Chamberlain of his Majeſty's Houſhold, theſe, at* Whitehall.

A Petition to his Majeſty in Council, for giving ſome Maintenance to Lord Richard Chriſtophilus, *a Convert from the Turkiſh Religion.*

Council-Book.

Whitehall, July 4. Upon reading a Petition preſented to the King's moſt excellent Majeſty by divers of the moſt eminent *Engliſh* Divines in and about *London*, together with the Miniſters of the *French*, *Dutch*, and *Italian* Churches, who upon full Information received from the Miniſters of *Paris* and *Diepe*, concerning the Truth and Sincerity of the Converſion of the Lord *Richard Chriſtophilus* from the *Turkiſh* Religion to Chriſtianity, and upon their own Obſervation of the pious Converſation and good Life of the ſaid Convert ſince his coming over into this Kingdom, have humbly beſeeched his Majeſty to make this eminent and extraordinary Convert the Object of his Royal Charity, by beſtowing upon him ſome competent and comfortable Maintenance and Support. —— Committed to Lords for their Report upon it.

A Call of new Serjeants.

Dugd Chron. Ser. ſub anno 1660.

Charles Dalliſon, Knight, *George Beare*, Eſq; *Edward Hoſkins*, Eſq; *Wadham Windham*, Eſq; Sir *William Morton*, Knight, *John Parker*, Eſq; *John Kelyng*, Eſq; *Job Charleton* and *Thomas Broome*, Eſquires, were called to the Degree of Serjeants

II. July 1660.

12 Car. II.

[illegible] of Law by the King's Writ dated July 4, Reg. 12. A general Call of [illegible] by Writ returnable the first Day of Michaelmas Term, 12 Car. II. viz. [illegible] Temple, *Bere*, *Parker*, and *Frederick Hyde*; Six of the Inner [illegible], Sir *William Morton*, Sir *William Wilde*, Recorder of *London*, [illegible] and *Holloway*; Three of *Lincolns-Inn*, *Rainsford*, *Wadham* [illegible]; Two of *Grays-Inn*, Sir *Charles Dallison* and *Broome* of *London*, [illegible] Rings with this Inscription, ADest CaroLVS MagnVs, wherein the greater Letters made up the Date of the Year MDCLVV, 1660.

Siderfin's *Reports*, *Fol.* p. 4.

Thursday *July* 5.
Addresses and Presents to his Majesty from several Corporations.

The People were very forward to manifest their Duty and Allegiance to his Majesty by congratulatory Addresses from all Parts of the Kingdom; also those Towns and Corporations that had bought out their several Fee-farm Rents belonging formerly to the Crown, and by the late Common-wealth alienated from it, sent their Deputies to his Majesty to make a voluntary Surrender of them back again to him. Others presented him with Sums of Gold and other Gifts according to their Abilities. But the City of *London* as being the first, the richest and most honourable, and the Seat of Kings for many Ages, judg'd themselves obliged in Point of Duty and Reputation, to exceed all the rest in the Glory of their Performances towards their Sovereign, and therefore to the Splendour of their former Preparations at his Reception and triumphal Entrance, they added the Cost of a most magnificent Entertainment at *Guild-hall* (which was for that very Purpose richly beautified and adorned) to which the King, the two Princes his Brothers, the Lords of the Privy Council, the two Houses of Parliament, and the chief Officers of State being solemnly invited, were on *Thursday* the 5th of *July* conducted thither in very great Pomp by the Lord-Mayor and the Grandees of the City, where they were treated in a royal Manner, with the choicest of Delicacies, with excellent Musick, and whatever else could be thought on, delightful for so illustrious an Assembly.

Contin. of Hist. of Great-Britain, *Fol. p.* 736.

A magnificent Entertainment of the King, Court, and Parliament by the City of London.

Echard, *ch.* 11. c. 9.

Installation of the Prebendaries of Westminster.

On this 5th of *July*, these several Persons were installed Prebendaries in the Collegiate Church of *Westminster*. 1. Dr. *Henry Killegrew*. 2. *John Doughty*, S. T. B. 3. *Walter Jones*, S. T. P. 4. *Richard Busby*, S. T. B. Master of *Westminster* School: And *July* 14. *John Sudbury*, S. T. P. *July* 23. *James Lamb*, S. T. P. and *July* 25. *David Mitchell*, S. T. B. and *September* 1. *Francis Walsal*, S. T. P.

Friday *July* 6.
Account of Dr. William Creed, *Regius Professor of Divinity in* Oxford.

Dr. *William Creed*, elected Scholar of St. *John*'s College in *Oxford* in 1631. an eloquent Preacher, Proctor of the University in 1644. and two Years after actually created Batcheller of Divinity for the Sermons he had preached at *Oxon.* before the King and Parliament: In the Time of Usurpation Rector of *East Codeford* in *Wiltshire*. In the Month of *June*, 1660. made the King's Professor of Divinity, and thereby Canon of *Christ* Church, was on this 6th of *July* collated to the Archdeaconry of *Wilts*, in the Place of *Thomas Leach* some Years before deceased, and on the 13th of *September* the same Year, Prebendary of *Lyme* and *Halstock* in the Church of *Salisbury*. He was a Defender of the Church of *England* in the worst of Times, was a good Schoolman, Divine, and noted Disputant. —— He gave Way to Fate in his Lodgings at *Christ* Church in *Oxon.* on the 19th of *July*, 1663. and was buried with Solemnity in the next North Isle joining to the Choire of the said Cathedral, being accompanied to his Grave by all the Degrees of the University. —— Besides his Treatise entitled, *The Refuter, refuted, in Defence of Dr.* Henry Hammond, *against the Cavils of Mr.* Henry Jeanes, 1659-60. He published two Sermons within this Year, 1. *Judah's Purging of the Melting Pot*, an Assize Sermon at *Salisbury*, on *Isaiah* v. 25, 26. *London*, 1660. 4to. 2. *Judahs Return to their Allegiance*, &c. on 2 *Sam.* xix. 14, 15. *London*, 1660. 4to.

Wood's Athen. Oxon. *Vol.* II. *col.* 218.

Mr. Chancy *Rector of* Yelvertoft.

Die Julii 6, 1660. Gulielmus Chancy Clericus, A. M. admiss. & institut. ad Rect. Ecclesiæ de Yelvertoft, in Com. Northampt. vac. per mort. Johannis Harrison, ult. Incumb. ad pres. Knightley Harrison Clerici veri & indubitati Patroni.

Reg. Laney, vid. 18. Feb. 1669.

Saturday *July* 7.
Enquiry after those who had a Hand in the Tryal and Execution of the Lords Capel, Hamilton *and* Holland.

Ordered by the Lords, that all those Persons that have appeared before the Committee for Privileges, and have confessed to have set their Hands and Seals to the three Warrants for the Execution of the Lord *Capell*, Marquis *Hamilton*, and the Earl of *Holland*, or either of them, shall be sent for as Delinquents.

Ordered, that all those Persons whose Hands and Seals are to these three Warrants for the Execution of the Lord *Capell*, the Marquis *Hamilton*, and the Earl of *Holland*, or either of them, shall be brought before the Lords in safe Custody.

Ordered, that Sir *John Thorowghgood* and Serjeant *Keeble* shall be sent for in safe Custody, and brought before the Lords in Parliament, for sitting as Judges upon the Tryal of the said Lords.

Journal of the House of Lords.

The lineal Descent of General George Monk.

The renowned General *George Monk*, in Contemplation of his most laudable Adventures, and as a lasting Testimony of the real Sense which his Majesty had of his transcendent Merits: In Consideration also that by the Lady *Frances*, Daughter and Co-heir to *Arthur Plantaginet*, natural Son to King *Edward* IV. Wife of *Thomas Monk*, Esq; his lineal Ancestor; he was descended from *Edward Grey* Viscount *Lisle*, and by *Elizabeth* his Wife Daughter and Heir to *John Talbot* Viscount *Lisle*, Son to the renowned *John Talbot*, some Time Earl of *Shrewsbury*,

Dugdale, *Part* II. p. 477.

And his Advancement to great Honours.

(and with him [illegible] Earl, from the [illegible] of *France* (whose [illegible] these tance dated this [illegible] several Dignities [illegible] male of his Body, that [illegible] Earl of *Torrington*, and [illegible] House of Peers, whither all the Members of the [illegible] with great Joy to accompany him; and before he was removed, they were resolved to have a Statue [illegible] with other [illegible] of their Kindness: But being [illegible] to the [illegible] and Orders of their H[illegible] they did forbear with some Unwillingness [illegible] should do him most Honour.

The Commons had a good Intention to erect a Statue for him.

See Gamble's Life of General Monk, 8vo p. 395.

To maintain this Princely Honour [illegible] in the Patent, his Majesty hath settled for ever [illegible] one of the royal Revenues to him and his Heirs: And his Majesty never [illegible] him any Suit, where he asked with any Zeal and Concern, [illegible] made him Lord Lieutenant of the Counties of *Devon* and *Middlesex*, with the Borough of *Southwark*, and Lines of Communication, two as great Trusts as any were in *England*.

The King grants him 7000 l. per Ann. with several Places of Dignity and Trust.

Gamble, ib. 396.

A Letter of Mr. Sharp, *Agent for the Scots at Westminster, to his chief Friend and Correspondent Mr.* Douglas *at* Edinburgh, *dated* July 7. 1660.

Mr. Sharp's *Letter to Mr* Douglas, *of the ineffectual Meetings of the Presbyterian Ministers at* Sion College.

No speaking against Episcopacy in the House of Commons

The Bishops were never outed by Law.

The Presbyterians betwixt two Millstones.

Woodrow's Introduction to the Hist. of Scotland, *p.* xlv.

—— The Ministers have had several Meetings at *Sion* College since my last; they have many Debates, and are not all of one Mind: Yet they have all agreed to Bishop *Usher*'s Model, to *Set Forms*, and an *Amended Liturgy*. They desire Freedom from the Ceremonies. Some yesterday spoke in the House for Episcopacy, and Mr. *Bamfield* speaking against it was hissed down. The *English* Lawyers have given in Papers to shew, that the Bishops have not been outed by Law. The Cloud is more dark than was apprehended. —— The Presbyterians are like to be ground betwixt two Millstones: The Papists and Phanaticks are busie. *Argyle* is this Day come to Town, and he will not be welcome.

SUNDAY *July* 8.

Mr. Baxter's *Account of the Bishop's Answer to the Proposals of the Presbyterian* London *Ministers.*

Life of Mr. Baxter, *Fol. Lib.* 1. *Part* II. *p.* 242.

While we waited (says Mr. *Baxter*) for the promised Condescensions of the episcopal Divines, there came nothing to us but a Paper of bitter Oppositions, by Way of Confutation of our former Proposals. We were not insensible of the Unworthiness of the Dealing, and the Brethren at first desired me to write an Answer to it. But afterward they considered that this would but provoke them, aud turn a Treaty for Concord.

Call'd by Mr. Baxter *no Answer, but a Contradiction.*

The Bishop's Answer to the first Proposals of the London *Ministers, who attempted the Work of Reconcilement; which was brought them afterward instead of their Concessions before expected and promised. When we looked to see how much they would abate of their former Impositions, for the attaining of Unity and Peace, we received nothing but this Contradiction.*

Tho' indeed a plain and full Answer under all the particular Heads of their Proposals, *and* Preamble *to them.*

Concerning the Preamble.

We first observe, that they take it for granted, that there is a firm Agreement between them and us in the doctrinal Truths of the reformed Religion, and in the substantial Parts of divine Worship; and that the Differences are only in some various Conceptions about the ancient Forms of Church Government, and some Particulars about Liturgy and Ceremonies; which maketh all that follows the less considerable and the less reasonable to be stood upon to the Hazard and Disturbance of the Peace of the Church, &c.

Concerning Church Government.

The ecclesiastical Hierarchy or Prelacy, is in the main primitive Episcopacy.

They do not suggest, nor did we ever hear any just Reasons given for their Dissent from the ecclesiastical Hierarchy or Prelacy, as it was stated and established in this Kingdom; which we believe to be for the main the true, ancient, primitive Episcopacy, and that to be more than a meer Presidency of Order. Neither do we find that the same was in any Time ballanced or managed by any authoritative Commixtion of Presbyters therewith. Though it hath been then, and in all Times since usually exercised with the Assistance and Counsel of Presbyters in Subordination to the Bishops, &c.

As to the four particular Instances of Things amiss.

Answer to their several Complaints and Objections.

1. Against the Largeness of Dioceses.

I. We cannot grant that the Extent of any Diocese is so great, but that the Bishop may well perform that, wherein the proper Office and Duty of a Bishop doth consist, which is not the personal Inspection of every Man's Soul under his Government (which is the Work of every parochial Minister in his Cure) but the pastoral Charge of overseeing, directing, and taking Care, that the Ministers and other ecclesiastical Officers within his Diocese do their several respective Duties in their several Stations as they ought to do. And if some Dioceses shall be thought of too large Extent, the Bishops may have suffragan Bishops to assist them, as the Laws allow, &c.

2. Againſt Lay Chancellors, &c.

II. We confeſs the Biſhops did, (as by the Law they were enabled) depute Part of the Adminiſtration of their eccleſiaſtical Juriſdictions to Chancellors, Commiſſaries, and Officials, as Men better ſkilled in the Civil and Canon Laws. But as for Matters of more ſpiritual Concernment, *viz.* the Sentences of Excommunication and Abſolution, with other Cenſures of the Church, we conceive they belong properly to the Biſhop of the Church to decree and pronounce, either by himſelf where for the preſent he reſideth, or by ſome grave eccleſiaſtical Perſon by him ſurrogated for that Purpoſe, in ſuch Places where he cannot be perſonally preſent, *&c.*

3. Againſt the ſole Power of Ordination in the Biſhop.

III. Whether a Biſhop be a diſtinct Order from Preſbyter or not, or whether they have Power of ſole Ordination or no? is not now the Queſtion. But we affirm that the Biſhops of this Realm have conſtantly (for ought we know, or have heard to the contrary) ordained with the Aſſiſtance of Preſbyters, and the Impoſition of their Hands together with the Biſhops, *&c.*

As to Archbiſhop Uſher's *Model of Church Government.*

4. Againſt refuſing Archbiſhop Uſher's *Model.*

The Primate's Reduction, though not publiſhed in his Life-time, was formed many Years before his Death, and ſhewed to ſome Perſons (ready to atteſt the ſame) in 1640. but it is not conſiſtent with the two other Diſcourſes of the ſame learned Primate, *(viz.* the one of *the Original of Epiſcopacy*, and the other of *the Original of Metropolitans)* both printed in the Year 1641. and written with great Diligence and much Variety of ancient Learning. In neither of which is to be found any Mention of the Reduction aforeſaid.

Concerning Liturgy.

5. Againſt the eſtabliſh'd Liturgy.

A Liturgy or Form of publick Worſhip being not only by them acknowledged lawful, but by us alſo (for the Preſervation of Unity and Uniformity) deemed neceſſary, we eſteem the Liturgy of the Church of *England*, contained in the Book of Common-Prayer, and by Law eſtabliſhed, to be ſuch a one as is by them deſired, according to the Qualifications here mentioned, *&c.* —— The Diſcontinuance thereof we are ſure was not our Fault. But we find by Experience that the Uſe of it is very much deſired, where it is not; and the People generally are very well ſatisfy'd with it where it is uſed; which we believe to be a great Conſervatory of the chief Heads of Chriſtian Religion, and of Piety, Charity, and Loyalty in the Hearts of the People. We believe that the Diſuſe thereof for ſundry late Years hath been one of the great Cauſes of the ſad Diviſions in the Church; and that the Reſtoring the ſame will be (by God's Bleſſing) a ſpecial Means of making up the Breach. There being (as we have great Cauſe to believe) many thouſands more in the Nation that deſire it, than diſlike it. Nevertheleſs, we are not againſt *Reviſing* of the Liturgy by ſuch diſcreet Perſons as his Majeſty ſhall think fit to employ therein.

Of Ceremonies.

6. Againſt the Ceremonies impoſed.

We conceived that there needs no more to be ſaid for juſtifying the Impoſition of the Ceremonies by Law eſtabliſhed, than what is contained in the Beginning of this Section; which giveth a full and ſatisfactory Anſwer to all that is alledged or objected in the following Diſcourſe, which is rather rhetorical than argumentative. In as much as lawful Authority hath already determined the Ceremonies in Queſtion to be decent and orderly, and to ſerve to Edification; and conſequently to be agreeable to the general Rules of the Word, *&c.*

As we are no Way againſt ſuch tender and religious Compaſſion in Things of this Nature, as his Majeſty's Piety and Wiſdom ſhall think fit to extend; ſo we cannot think that the Satisfaction of ſome private Perſons is to be laid in the Balance againſt the publick Peace and Uniformity of the Church.

Concerning particular Ceremonies.

7. And eſpecially againſt kneeling at the Lord's Supper, and obſerving of Holy Days.

It being moſt convenient that in the Act of receiving the Lord's Supper one and the ſame Geſture ſhould be uniformly uſed by all the Members of this Church: And Kneeling having been formerly enjoined and uſed therein, as a Geſture of greateſt Reverence and Devotion, and ſo moſt agreeable to that holy Service: And holy Days of human Inſtitution having been obſerved by the People of God in the Old Teſtament, and by our bleſſed Saviour himſelf in the Goſpel, and by all the Churches of Chriſt in primitive and following Times, as apt Means to preſerve the Memorials of the chief Myſteries of the Chriſtian Religion: And ſuch holy Days being alſo fit Times for the honeſt Recreation of Servants, Labourers, and the meaner ſort of People: For theſe Reaſons, and the great Satisfaction of far the greateſt Part of the People, we humbly deſire (as a Thing in our Judgment very expedient) that they may both be ſtill continued in the Church.

So likewiſe againſt the Surplice, *the* Croſs in Baptiſm, *and Bowing at the Name of* Jeſus.

As for the other three Ceremonies, *viz.* The *Surplice*, the *Croſs* after Baptiſm, and Bowing at the Name of Jeſus; although we find not here any ſufficient Reaſon alledged why they ſhould be utterly aboliſhed: Nevertheleſs how far forth, in regard of tender Conſciences, a Liberty may be thought fit to be indulged to any, his Majeſty according to his great Wiſdom and Goodneſs is beſt able to judge, *&c.*

Concluſion, that his Majeſty's condeſcending to thoſe Demands

[*Concluding*] We are ſo far from believing that his Majeſty's condeſcending to theſe Demands will take away not only Differences, but the Roots and Cauſes of them, *mands would but create new Differences, and diſsatisfy the greateſt Part of his Subjects, and give Diſſenters Encouragement to make further Demands.*

them, that we are confident it will prove the Seminary of new Differences, both by giving Diſſatisfaction to thoſe that are well pleaſed with what is already eſtabliſhed, who are much the greateſt Part of his Majeſty's Subjects; and by encouraging unquiet Spirits when theſe Things ſhall be granted to make further Demands. There being no Aſſurance by them given, what will content all Diſſenters, than which nothing is more neceſſary for the ſettling of a firm Peace in the Church.

MONDAY *July* 9.

Orders for delivering the Deeds and Evidences of the Marquis of Worceſter.

Journal of the Houſe of Lords.

Upon Information given to the Houſe of Lords, that *Elizabeth Cromwell*, Widow, the Relict of *Oliver Cromwell*, *Richard Cromwell*, Eſq; and *Henry* Lord *Herbert* have many Deeds, Evidences, and Writings belonging to the Lord Marquis of *Worceſter*. Ordered by the Lords, that they deliver them up, *&c.*

MS. Copy.

A Letter of Mr. Robert Rowell *to the reverend Dr.* John Coſin, *Dean of* Peterborough *at* London, *dated* Peterborough July 9, 1660.

Mr. Rowell's *Letter to Dr.* Coſin *Dean of* Peterborough, *who had been in ſearch after the Copes and Plate belonging to that Cathedral Church.*

Reverend Sir,

At my Return to *Peterborough* I fell preſently into Examination of the Matter of the Delivery of the *Copes*; and I find that two Copes were delivered to my Lady *Gerrard* at the firſt Prebend's Houſe in *Peterborough*, to have been ſent into *France* to yourſelf; and Mr. *Auſtin* tells me, that after my Delivery of them, he did ſee them in the Cuſtody of my Lady: And therefore I hope her Ladyſhip will be pleaſed to call to mind how and to whom ſhe diſpoſed of them. As to the *Plate*, I heard by the Aſſignment of my Brother *Barker*, that the Lord *St. John*, the Purchaſer of the Royalties of the late pretended Authority, hath given them to a Servant of his, to whom I ſhall not willingly leave the Poſſeſſion of the Plate; but ſhall uſe my utmoſt Endeavour to continue it in the Right of yourſelf and the Chapter, until there ſhall be a further Opportunity of Settlement of Things of this Nature. ———

TUESDAY *July* 10.

Order for revoking an Order for Tythes and Profits indirectly obtain'd.

Journal of the Lords, MS.

Upon Report of the Lord *Finch* from the Committee of Petitions, ſhewing that *Pownell* a Miniſter having upon Miſinformation obtained the Benefit of the general Order concerning Security of Tythes, hath made indirect Uſe thereof: It is ordered by the Lords, that the ſaid Order for ſecuring of Tythes is revoked and diſcharged.

The like Order in the Caſe of the Rectory of Wraxall.

Upon Report from the Lords Committees for Petitions in the Caſe and Petition of *Thomas Gorge*, Clerk, it is ordered that the Sequeſtration of the Profits of *Wraxall* in the County of *Somerſet* into the Hands of the Church-wardens is hereby diſcharged, and the Poſſeſſion and Profits of the ſaid Rectory be reſtored and continued to *Thomas Gorge*, Clerk, until the Suit between him and *Ezekiel Pownell* depending in the Chancery concerning the ſaid Rectory of *Wraxall* ſhall otherwiſe determine the ſame.

Mr. Sharp's *Letter to Mr.* Douglas *of the State of eccleſiaſtical Affairs in* London

Woodrow's *Introduction, p. 46.*

A Letter of the reverend Mr. *James Sharp*, the *Scots* Agent at *Weſtminſter*, to Mr. *Douglas* at *Edinburgh*, dated *July* 10, 1660. ——— telling him, That *Crofts* is diſcharged the Court; the epiſcopal Men are bowing a little; the Presbyterians have finiſhed their *Conceſſions*; the Iſſue will be the emitting of a *Declaration* by the King about moderate Epiſcopacy, amended Liturgy, and diſpenſing with the Ceremonies. They will ſubject to any Epiſcopacy; they will act under moderate Epiſcopacy, and own Biſhops may be acknowledged as civil Officers impoſed by the King.

Commitment of the Marquis of Argyle *for High-Treaſon.*

The Marquis of *Argyle* was ſent to the Tower the laſt Lord's Day. —— You'll have many Letters as to the Manner of *Argyle*'s Commitment, and I ſay nothing of it. His Warrant mentions the Cauſe to be *High Treaſon*, whether for paſt Actings, or what he may do at this Time againſt the King's Intereſt, I know not. This Day the Lord *Lorn* was permitted to ſee his Father.

His Neceſſity for getting acquainted with the epiſcopal Party and the Courtiers.

—— There is a Neceſſity I get and keep Acquaintance with the epiſcopal Party, as well as Presbyterians, and with thoſe about Court, who manage the King's Affairs, (though they be no Friends to Presbyterians) though I will hereby be expoſed to the Conſtructions of Men.

The greateſt Fear is that of Eraſtianiſm.

I am confident the King hath no Purpoſe to wrong our Church in her Settlement; my greateſt Fear is their introducing *Eraſtianiſm*. Chancellour *Hyde* and thoſe of that Party will have *Middleton* Commiſſioner, and ſome of our Noblemen have told the King, it is their Deſire he be the Man. 'Tis probable *Lauderdale* will be Secretary.

Account of Dr Matthew Nicholas *Dean of St.* Paul's.

Le Neve *Faſti.*

Newcourt's *Dioceſe of* London, *Vol. I. p.* 52.

Dr. *Matthew Nicholas*, Dean of *Briſtol*, had formerly a Grant of the Deanery of St. *Paul*'s in *London*, made to him by King *Charles* I. and obtained a Confirmation of that Grant from King *Charles* II. ſoon after the Reſtauration, whereupon he was duly elected and inſtalled Dean this 10th of *July*, 1660. and on the 7th of *Auguſt* following he was collated to the Prebend of *Cadington Major* in this Church. He departed this Life *Auguſt* 14, 1661. and was buried near his Father and Mother at *Winterborn-Erles*, about three Miles diſtant from *Sarum* in *Wiltſhire*; at which Place was the Seat of his Family. At the Time of his Death, he was likewiſe Prebendary of *Weſtminſter*, Canon-Reſidentiary of *Sarum*; and Rector of *Weſt Dean* in *Wiltſhire*. He was Brother to that worthy and loyal Perſon Sir *Edward Nicholas*, Secretary of State to King *Charles* II.

Other Dignities fill'd up in the ſaid Church of St. Paul

—— In the ſaid Cathedral Church *Robert Pory*, S. T. P. was inſtalled Archdeacon of *Middleſex*, *July* 20, 1660. Canon-Reſidentiary, and Rector of *Much-Hadham*, in the County of *Hertford*. —— *John Hanſley*, Prebendary of *Holborn*,

born was made Archdeacon of *Colcheſter.* —— *Mark Frank*, S. T. B. was collated to the Archdeaconry of St. *Albans*, and to the Treaſurerſhip of the ſaid Church, *December* 19, 1660. —— *Joſeph Crowther*, S. T. P. Chaplain to the Duke of *York*, was admitted to the *Precentorſhip*, *Auguſt* 25, 1660. —— *William Brabourne*, A. M. to the Prebend of *Bromeſbury*, *Auguſt* 25, 1660. and on the ſame Day *Chriſtopher Newſted*, S. T. B. to the Prebend of *Cadington-minor.* —— *William Walwyn*, S. T. B. to the Prebend of *Ealdſtreet*, *Auguſt* 27, 1660. and on the ſame Day *William Collingwood*, A. M. to the Prebend of *Holywell.* —— *Thomas Holbeck*, S. T. P. to the Prebend of *Hoxton*, *Auguſt* 23. —— *William Hall*, A. M. to the Prebend of *Iſleden*, *Auguſt* 17. —— *Walter Jones*, S. T. B. to the Prebend of *Kentiſh-town*, *Auguſt* 14. —— *Francis Hall*, S. T. B. to the Prebend of *Mapeſbury*, *Auguſt* 23. —— *Matthew Day*, A. M. to the Prebend of *Neaſdon*, *Auguſt* 25. —— *Philip King*, S. T. P. to the Prebend of *Pancras*, *Auguſt* 14. —— *Chriſtopher Shute*, S. T. P. to the Prebend of *Portpoole*, *Auguſt* 26. —— *Richard Owen*, S. T. P. to the Prebend of *Reculverland*, *Auguſt* 16. —— *Matthew Smallwood*, S. T. P. to the Prebend of *Rugmere*, *December* 6. —— *John Wilton*, S. T. B. to the Prebend of *Sneating*, *Auguſt* 15. —— *Robert March*, A. M. to the Prebend of *Totenhall*, *Auguſt* 18. —— *Hugh Johnſon*, A. M. to the Prebend of *Twyford*, *October* 24. —— *Brian Walton*, S. T. P. to the Prebend of *W[illegible]lokeſburn*, *Auguſt* 14. —— *Robert Pory*, S. T. B. to the Prebend of *Willeſdon*, *Auguſt* 16, 1660.

WEDNESDAY *July* 11.
Two Bills from the Houſe of Commons.

Journal of the Houſe of Lords.

Arthur Anneſley, Eſq; *&c.* brought from the Houſe of Commons to the Lords two Bills, entitled,

I. An Act of free and general Pardon, Indemnity, and Oblivion.

II. An Act for Confirmation of judicial Proceedings.

Order of Lords for ſecuring the five Perſons that ſate in the Council of War and condemn'd to Death the Earl of Derby.

The Earl of *Briſtol* reported from the Committee of Privileges, that in the Caſe of the Death of the Earl of *Derby* there were five Perſons who appeared, and confeſſed that they did ſit in a Council of War upon the Condemning the Earl of *Derby*. Ordered, that the ſaid Perſons be forthwith ſecured, *viz.* Lieutenant Colonel *Henry Birkenhead*, Captain *John Griffith*, Colonel *Robert Buckenfield*, Colonel *Henry Bradſhaw*, and Captain *Edward Alcocke.*

Order for reſtoring Deeds and Evidences.

Journal of the Commons.

Whereas ſeveral Peers, Members of the Lords Houſe, have complained to that Houſe, that the late Committee for Compoſitions did enforce them to aſſign over ſeveral Tythes, Rectories, and Rent Charges to ſeveral and reſpective Uſes in thoſe Deeds mentioned: The Lords finding that the ſeveral Deeds and Evidences —— were lately remaining in the Hands of Mr. *Phelpes* —— They deſire the Houſe of Commons do order, that the ſaid Deeds be delivered to the Clerk of the Lords Houſe, *&c.*

The filling up of Dignities in the royal Chapel of Windſor.

Mr. *Ralph Brideoake*, Chaplain to his Majeſty, was inſtalled Canon of *Windſor* in the Place of Dr. *Thomas Howell* Biſhop of *Briſtol* deceaſed, and was actually created Doctor of Divinity in the Beginning of *Auguſt* following. On the next Day, *July* 12, *Edward Fulham*, S. T. P. was inſtalled Canon of *Windſor* in the Place of Dr. *Thomas Soame* deceaſed. And on *July* 18, *Anthony Hawles*, S. T. P. in the Room of Mr. *John Hales*, Fellow of *Eaton*. *John Lloyd*, A. M. in the Room of *Hugh Creſſy*. *George Hall*, S. T. P. in the Room of Dr. *Godfrey Goodman:* And *July* 30, *George Evans*, A. M. in the Place of Dr. *Nathaniel Gyles*. And *Auguſt* 2, *William Chamberlain*, S. T. P. in the Room of *David Collins*, S. T. P. —— *Bruno Ryves*; S. T. P. Dean of *Chicheſter*, was inſtalled Dean of this royal Chapel of St. *George* within the Caſtle of *Windſor September* 3, 1660. and ſolemnly ſworn Regiſtrary of the Garter the 14th of *January* following.

See July 18.

THURSDAY *July* 12.
Petitions of ſeveral Miniſters,

Journal of the Houſe of Lords.

Upon reading the Petition of *John Barwick*, Doctor of Divinity, it is ordered by the Lords to be referred to the Committee for Petitions.

Upon reading the Petition of —— *Bayley*, Rector of *Frinford*, ordered to be referred to the Committee for Petitions to hear all Parties concerned therein.

Articles were brought in and read againſt *John Yaxley*, Miniſter of *Kibworth* in the County of *Leiceſter*.

Death of Lord Culpeper.

Publick Intelligence, 4to. No. 29.

This Day died that eminent Servant of his Majeſty *John* Lord *Culpeper*, Maſter of the Rolls, and one of his Majeſty's moſt honourable Privy-Council; whoſe incomparable Abilities and Readineſs at all great Debates, are ſufficiently known to all that ever heard him, or had Diſcourſe with him; who for his Loyalty, Courage, and Wiſdom, more particularly in the Battle at *Edge-Hill*, had the Honour to be ſtyled by his late Majeſty, when he made him a Peer of *England*, *Præcipuum Coronæ noſtræ Fulcimentum.*

His Life and Death.

Dugdale's *Bar. Tom.* II. *p.* 472.

Sir *John Culpeper*, Knight, a Perſon of great Abilities, and perfectly loyal to our late Sovereign King *Charles* I. was by him firſt conſtituted Chancellour of the Exchequer, afterwards Maſter of the Rolls, and one of his Majeſty's Privy-Council: And not forſaking him in the Time of his greateſt Diſtreſſes and Troubles, adventured his Life couragiouſly on his Behalf in the Battels of *Kineton*, *Newberry*, and divers other ſharp Encounters. In Conſideration whereof he was by Letters Patents bearing Date at *Oxford October* 21, *Regni* 20, advanced to the Dignity of a Baron of this Realm, by the Title of Lord *Culpeper* of *Thoreſway* in *Com. Linc.* And after the Loſs of all, attending King *Charles* II. during the greateſt Part of his Abode beyond the Sea, being alſo one of the

Lords of his Privy-Council, departed this Life upon the 11th Day of *July*, 1660. and was buried at *Hollingburne* in *Kent*, leaving his eldeſt Son *Thomas* by *Judith*, Daughter to Sir *Thomas Colepeper* of *Hollingburne*, to ſucceed him in his Honour.

Three of the Regicides committed to the Tower. Hacker, Axtell, *and* Scot.

Publick Intelligence, 4to. No. 29.

Colonel *Hacker* who carried a Partizan and commanded the Guards, and was on the Scaffold when our late Sovereign was put to death, was for High Treaſon committed to the Tower, with Colonel *Axtell*, and Mr. *Thomas Scot* (not long ſince called Secretary *Scot*) who was ſent Priſoner out of *Flanders*, being one of thoſe who are excepted from Pardon.

A Letter of the ill Behaviour of Colonel Axtell *towards his late Majeſty.*

A Letter out of Ireland *dated* Kilkenny June 30, 1660. *concerning Colonel* Axtell.

—— His Deportment to his late Majeſty when he was brought before the pretended High Court of Juſtice: For I (then having the Honour to attend his Majeſty as being one of his menial Servants) heard the ſaid Colonel *Axtell*, adviſe and earneſtly incite the Soldiers then in *Weſtminſter-Hall* in a barbarous Manner to cry out for Juſtice (as he termed it) againſt his ſaid Majeſty; and on the Day when that pretended Court pronounced Sentence againſt his then Majeſty, I heard him then ſay to his Soldiers, *Cry out for Execution, Execution*, which they did accordingly; what I have now written I am ready to aver upon Oath, &c.

Wood's *Faſti Oxon. Vol.* II. *Col.* 848.

For the better Entertainment of his Majeſty and the Court at the City Feaſt, *Benj. Rogers*, Organiſt, being then eſteemed the prime Compoſer of the Nation, was deſir'd to compoſe a Song of ſeveral Parts to be performed at Dinner. Whereupon, in order to it, Dr. *Ingelo* made *Hymnus Euchariſticus* the Beginning of the Prelude, to which is *Exultate Juſti in Domino*, &c. This he alſo tranſlated into *Engliſh*, and both were printed in ſingle Papers. Theſe Things being done, *B. Rogers* compoſed a Song of four Parts to that Hymn. And at Dinner in the *Guild-hall* the ſaid printed Papers in *Latin* and *Engliſh* being delivered to the King, the two Dukes of *York* and *Glouceſter*, and diſperſed among the Nobility, purpoſely that they might look on them while the Performance was in doing; the Song was begun and carried on in *Latin* by twelve Voices, twelve Inſtruments, and an Organ, moſtly performed by his Majeſty's Servants. Which being admirably well done, it gave very great Content, and Mr. *Rogers* the Author being preſent, he obtained a great Name for his Compoſition and a plentiful Reward.

FRIDAY *July* 13.

Report of the Caſe of the Rectory of Lambeth.

Journal of the Houſe of Lords.

The Marquis of *Dorcheſter* reported from the Committee of Petitions the Caſe between *John Rawlinſon* and Dr. *Wilde*, concerning the Rectory of *Lambeth*, it did appear that the ſaid Dr. *Wilde* had the Benefit of the general Order of this Houſe for Sequeſtration and Ejection; but he was not *ſequeſtred*, yet it was conceived by ſome of the Lords Committees that he was *ejected*, becauſe a lawful Poſſeſſion by Grant from the King is good by reaſon of Inſtitution and Induction. There being different Opinions, ordered that both Parties be heard by Council.

General Monk, *Duke of* Albemarle.

The Lord Chancellour acquainted the Houſe, that his Majeſty hath conferred the Honour and Title of Duke of *Albemarle* on the Lord General *Monk*, upon which the Houſe appointed he ſhould be inducted, &c.

Thanks of the Lords to the King for that Honour done to him.

Ordered, that the Lord great Chamberlain and the Lord *Berkley* ſhall wait upon his Majeſty to give him Thanks from this Houſe for the Honour he hath been pleaſed to confer upon the Duke of *Albemarle*.

Dignities fill'd up in the Church of Canterbury.

Regiſt. Cant.

About this Time *John Caſtillion*, S. T. P. and *Peter Gunning*, S. T. P. *William Belk*, S. T. P. *Peter du Moulin*, S. T. P. *Thomas Paſke*, S. T. P. *John Aucher*, S. T. P. *Thomas Pierce*, S. T. P. *John Reading*, S. T. B. *Meric Caſaubon*, S. T. P. *Peter Hardres*, S. T. P. *Edward Aldey*, S. T. B. and *William Barker*, S. T. P. were admitted Prebendaries of the Cathedral Church of *Canterbury*, and *George Hall*, S. T. P. to the Archdeaconry of *Canterbury*, which he afterward held in *Commendam* with the See of *Cheſter*.

A grateful Entry in the Regiſter of Aſhen, *by the Rector formerly ſequeſtred and now reſtored.*

Regiſt. Aſhen.

Some of the Clergy reſtored to their Benefices made a grateful Entry in their Pariſh Regiſter, as in this Inſtance, within the Dioceſe of *Peterborough*. "*Memorandum*, That *John Whitford*, Rector of *Aſhen* alias *Aſhton*, in the "County of *Northampton*, was plundred and ſequeſtred by a Committee of Re-"bels ſitting at *Northampton*, for his Loyalty to his gracious Sovereign, of "bleſſed Memory, *Charles* the Firſt, in the Year of our Lord 1645. and was "reſtored to his ſaid Rectory in the twelfth Year of the Reign of *Charles* II. in "the Year 1660.

JO. WHITFORD, *Rector.*

SATURDAY *July* 14.

Admiral Mountague *created Earl of* Sandwich *for his many good Offices to the King.*

Dugdale's *Bar. Tom.* II. *p.* 445.

Edward Mountague of *Hinchinbroke* Com' *Huntingdon*, Eſq; being ſingularly ſkilled in Mathematical Learning, whereby he arrived to very great Knowledge in Maritime Affairs, having by his prudent Deportment in the Time of the late Uſurpation, obtained the ſole Command of the *Engliſh Navy*, (till then divided and diſpoſed of under ſundry petty Officers) made ſuch uſe of his Power and Intereſt with the Mariners, in that happy Juncture of Time, when the Tyranny of thoſe Uſurpers, who then ruled, had cauſed moſt Men to be weary of their Dominion, and inclined the Hearts of the People generally to an obedient Submiſſion to their lawful Sovereign; as that without Bloodſhed or any hazardous Conteſts, he ſo wrought upon them, that they peacefully delivered up the whole Fleet unto his Majeſty King *Charles* the Second. For which happy Service and exemplary Fidelity, he was firſt made Choice of for one of the Knights Companions of the moſt noble Order of the Garter, and ſhortly after, *viz.* 12 *Julii* 12 *Car.* II. advanced to the Dignity of a Baron of this Realm, by the Title of Lord *Mountague* of *St. Neots* in Com' *Huntingdon*, Viſcount *Hinchinbrooke*, and Earl of *Sandwich*.

Biſhop Burnet *gives no Character of the Earl of* Sandwich, *and a very bad one of the Duke of* Albemarle, *contrary to the high Opinion the King, the Court, and the Country had of him, nor did he ever become* uſeleſt *till his* Diſtemper *of Body made him ſo; and the King, who call'd him Father, did rather fear him, than* deſpiſe *him.*

Burnet's *Hiſtory of his own Times, Fol. p.* 98.

At the King's firſt coming over, *Monk* and *Mountague* were the moſt conſider'd, they both had the Garter, the one was made Duke of *Albemarle*, and the other Earl of *Sandwich*, and had noble Eſtates given them. *Monk* was ravenous as well as his Wife, who was a mean contemptible Creature. They both aſked and ſold all that was within their reach, nothing being denied them for ſome Time; till he became ſo uſeleſs that little perſonal Regard could be paid him. But the King maintained ſtill the Appearances of it: For the Appearance of the Service he did him was ſuch, that the King thought it fit to treat him with great Diſtinction, even after he ſaw into him, and deſpiſed him.

Letter of Mr. Sharp *to Mr.* Douglas, *giving Account of the Preſbyterian Divines delivering their Paper to the King.*

Woodrow's *Introduction to the Hiſtory of the Church of* Scotland.

Hardly conſiſtent with their Covenant.

But they excuſe themſelves and ſay, they yield only (inſtead of Epiſcopacy and Common-Prayer) to a conſtant Precedency and a reformed Liturgy.

The Writer doth bleſs the Lord for ſo gracious a King.

A Letter of Mr. *Sharp* (afterwards Archbiſhop of St. *Andrews*) to Mr. *Douglas* in *Edinburgh*, dated *July* 14. 1660. —— That he had communicated his Thoughts upon the Accommodation to the Brethren of the City. They have ſome Senſe of the Inconveniences you mention, but they excuſe themſelves from the preſent Neceſſity they lye under, and the Duty they owe to the Peace of the Church. They gave in their Paper to the King on *Tueſday* laſt, which he ordered them not to communicate, till he made his Pleaſure known. After he heard them read it, he commended it, as ſavouring of Learning and Moderation, and hoped it might give a Beginning to a good Settlement in the Church. When I heard of the Contents of that Paper, I aſked if they thought it conſiſtent with their *Covenant* Engagements? They ſaid they judged ſo, for they had only yielded to a conſtant *Precedency*, and a reformed *Liturgy*. I fear they have hereby given a Knife to cut their own Throats, and do find the Epiſcopalians proſecute their own Way. This Morning the King called me to his Cloſet alone, where I had the Opportunity to give a full Information, as to all thoſe Particulars you by your former Letter did deſire; and I muſt ſay, we have cauſe to bleſs the Lord for ſo gracious a King. A Letter will be writ in a Day or two, and I will get off. E're long the Parliament will reſtore the Biſhops Lands. There are univerſal Complaints of the Ejection of many honeſt Miniſters throughout the Land, and the Re-admiſſion of many not well qualified.

SUNDAY *July* 15.

The Preſbyterian Divines Defence of their Propoſals to his Majeſty.

In Reply to an Anſwer from the epiſcopal Clergy,

Drawn up by Mr. Baxter.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 149.

A Defence of our Propoſals to his Majeſty for Agreement in Matters of Religion.

Concerning the Preamble.

We are not inſenſible of the great Danger of the Church, through the doctrinal Errors of many of thoſe with whom we are at Difference alſo about the Points of Government and Worſhip now before us. But yet we choſe to ſay of the Party, that we are agreed in Doctrinals, becauſe they ſubſcribe the ſame Holy Scriptures and Articles of Religion, and Books of Homilies, as we do. And the Contradictions to their own Confeſſions, which too many are guilty of, we thought not juſt to charge upon the Party, becauſe it is but perſonal Guilt, *&c.*

Concerning Church Government.

Wherein Writing and Diſputing are likely to ſet them at a greater Diſtance.

Had you well read but *Gerſon*, *Bucer*, *Didoclavius*, *Parker*, *Baynes*, *Salmaſius*, *Blondell*, &c. yea of the few Lines in Biſhop *Uſher's Reduction*, which we have offered you; or what I have written of it in *Diſp.* I. *Of Church Government*, you would have ſeen juſt Reaſon given for our Diſſent from the eccleſiaſtical Hierarchy as ſtated in *England*, &c.

Inſtances of Things amiſs.

The Dioceſes too large.

That which you cannot grant (that the Dioceſes are too great) you would quickly grant, if you had ever conſcionably tryed the Taſk which Dr. *Hammond* deſcribeth as the Biſhop's Work; yea but for one Pariſh; or had ever believed *Ignatius* and other ancient Deſcriptions of a Biſhop's Church. But is it a faithful Dealing with your Brethren or your Conſciences (pardon our Freedom in ſo weighty a Cauſe) to diſpute as though you made a Biſhop but an Archbiſhop, to ſee by a general Inſpection of the Pariſh Paſtors that they do their Office, and as if they only ruled the Rulers of the particular Flocks (which you know we never ſtrove againſt) when as no knowing Engliſhman can be ignorant that our Biſhops have the ſole Government of Paſtors and People, having taken all Juriſdiction or proper Government (or next all) from the particular Paſtors of the Pariſhes to themſelves alone, *&c.*

They conclude the Biſhops Counſels to be againſt Peace.

And uſe ſome Bitterneſs of Language.

In Concluſion we perceive your Counſels againſt Peace are not likely to be fruſtrated: Your Deſires concerning us are like to be accompliſhed: You are like to be gratified with our Silence and Ejection, and the Excommunication and conſequent Sufferings of Diſſenters. And yet we will believe, that *bleſſed are the Peace-Makers*, and tho' *Deceit be in the Heart of them that imagine Evil*, yet *there is Joy to the Councellors* of Peace, *Prov.* xii. 20. And though we are ſtopt by you in our following of Peace, and are never like thus publickly to ſee it more, (becauſe you think that we muſt hold our Tongues that you may hold your Peace) yet are we reſolved by the Help of God, *if it be poſſible, and as much as in us lieth, to live peaceably with all Men.*

MONDAY *July* 16.

The Proteſtants of Piedmont *complain of the Collections of Money detained from 'em,*

Council-Book.

Whitehall-Council, &c. Upon the Petition of the Deputies of the poor Proteſtants in *Piedmont,* deſiring that Alderman *Vyner* and Alderman *Pack,* Treaſurers of the Money raiſed by charitable Contribution for thoſe People, might pay the ſame; the ſaid Aldermen were by an Order of this Board commanded to attend this Day, and deliver in an Account of thoſe Moneys, which accordingly they did. And it appearing, that they had two thouſand Pounds of that Money in their Hands: Ordered they ſhould pay it to the Perſons lawfully deputed to receive the ſame.

And have an Order for 2000 l.

The Parliaments in Time of Uſurpation needed Guards about 'em, but all ſuch Forces were now diſmiſs'd.

Publick Intelligence, 4to. No. 29.

The Guards are at laſt diſcharged from their Attendance on the two Houſes of Parliament, who being now upon the Performance of their Duty to his Majeſty as loyal Subjects, and the true Service of their Country in their Repreſentatives, need no other Security, than the Hearts and Affections of the People.

Some of the Clergy ejected and perſecuted in the late Times, were not allow'd to publiſh a Narrative of the Injuſtice and Oppreſſion put upon them; till they took an Opportunity after the King's Return.

London, 1660. 8vo. Wood's *Ath. Oxon. Vol.* II. *Col.* 273. *See an Anſwer among the Books in* Auguſt.

A Narrative of the Proceedings of the Commiſſioners appointed by *Oliver Cromwell* for ejecting ſcandalous and ignorant Miniſters in the Caſe of *Walter Buſhnell,* Clerk, Vicar of *Box* in the County of *Wilts.* [Which Book being not permitted to be publiſhed after he had made it fit for the Preſs in the Reign of *Oliver,* was at his Majeſty's Return now printed. About which Time the Author being reſtored to his Living of *Box* near *Malmſbury,* continued there to the Time of his Death in the beginning of 1667. and was buried in the Church at *Box.*

TUESDAY *July* 17.

Addreſs of the Officers at Cheſter *to the King.*

Mercur. Polit. 4to.

To his moſt excellent Majeſty, &c. The humble Addreſs of the Officers in the Caſtle of *Cheſter,* in the Name of themſelves and the Soldiers of that Gariſon. —— Making a thankful Acknowledgment of the Goodneſs of God in ſettling his ſacred Majeſty on the Throne of his Anceſtors —— and of the ſignal Tokens given by his Majeſty of his admirable Virtue and Goodneſs in his gracious Declaration ſet forth before he came into his Kingdoms, his pious Proclamation againſt Debauchery, and for virtuous Deportment ſince he came into his imperial City, and thereupon having Cauſe to believe that he will become another *Joſiah,* in reſtoring the Worſhip of God, and ſettling the Church in Peace —— hoping that a due Reſtraint will be put to Prophaneneſs, Superſtition, and Libertiniſm, *&c.*

WEDNESDAY *July* 18.

Care to ſuppreſs ſeditious Libels.

Council Book,

His Majeſty recommending unto his Council, that ſpeedy Care ſhould be taken to ſuppreſs libellous and ſeditious Papers and Pamphlets, one whereof was there delivered unto the Duke of *Albemarle,* Lord General, who promiſed his beſt Endeavours to find out the Author: It was thereupon ordered, that Mr. Attorney General ſhould prepare a Proclamation againſt the licentious Liberty of printing and expoſing factious, [ſeditious, and libellous Papers to Sale.

Preferments at Windſor.

Faſti Oxon. *Vol.* II. *Col.* 812.

Ibid.

See July 10.

John Lloyd, M. A. of *All-Souls* College, *Oxon,* Chaplain to his Majeſty, was inſtalled Canon of *Windſor* in the Place of *Hugh Creſſey,* who in the War Time had changed his Religion. He was created Doctor of Divinity at *Oxford* on the ſecond of *Auguſt* following, and died on the ninth of *April* 1671. On the 12th of *July, Edward Fulham,* B. D. of *Chriſt-Church, Oxon,* who had been Rector of *Hampton-Poyle* in *Oxfordſhire,* in the Times of Uſurpation, had been inſtalled Canon of *Windſor* in the Place of Dr. *Thomas Soame* ſome Years before deceaſed, and about the ſame Time became Prebendary of *Chicheſter*; and was likewiſe created Doctor of Divinity, the 2d of *Auguſt* following.

THURSDAY *July* 19.

A Replevin for the braſs Statue of King Charles I. *on Horſeback, now at* Charing-Croſs.

Journal of the Houſe of Lords.

Upon Complaint made that one *John Rivett* a Brazier, refuſeth to deliver to the Earl of *Portland* a Statue of Braſs of the late King on Horſe-back, according to an Order of this Houſe, it is ordered, that the ſaid *John Rivett* ſhall permit and ſuffer the Sheriff of *London* to ſerve a Replevin upon the ſaid Statue and Horſe of Braſs that are now in his Cuſtody and Poſſeſſion.

Relief given to the Miniſter of Fringford Com' Oxon.

Upon Report of *Bayley*'s Caſe, late Miniſter of *Fringford,* that there is no Sequeſtration nor Ejection in the Caſe; it is ordered, that the Order appointed for ſequeſtring the Profits thereof is hereby diſcharged and vacated, and Poſſeſſion continued to *John Bayley.*

And to the Rector of Barnack Com' Northton.

Upon the Report from the Lords Committees for Petitions on the Caſe and Petition of *Robert Viney,* Clerk: It is ordered by the Lords aſſembled in Parliament, that the Sequeſtration of the Profits of the Rectory of *Barnack* in the County of *Northampton* into the Hands of the Church-Wardens or Overſeers of the ſaid Pariſh, by Virtue of an Order of this Houſe dated the 23d Day of *June* laſt paſt, be and is hereby diſcharged, and the Poſſeſſion and Profits of the ſaid Rectory reſtored and continued to *Robert Viney* aforeſaid, until he ſhall be evicted by due Courſe of Law.

A noble Preſent from the Borough of Plymouth *to the King.*

Publick Intelligence, 4to. No. 30.

This Day the Borough of *Plymouth,* as an Expreſſion of their unfeigned Joy for his Majeſty's happy Reſtauration, preſented by the Hands of the Right Honourable Sir *William Morris,* one of his Majeſty's principal Secretaries of State and Governour of *Plymouth,* Serjeant *Maynard,* Recorder, *&c.* an honorable Preſent of Plate, which for the Largeneſs of the Pieces, and Curioſity of the Work was a noble Preſent, and was received very graciouſly by his Majeſty. Amongſt the reſt was a Fountain carved with rare Art and curious Figures, out of which perfumed Water was caſt up twenty Foot high, and had at the Top thereof a curious perfuming Box, which at the ſame Time iſſued forth perfumed Fire.

And from the City of Exeter.

At the ſame Time the City of *Exeter* by the ſaid *Sir William Morris*, *Thomas Bampfield*, Eſq; Recorder, *&c.* as a Pledge of their Congratulation of his Majeſty's bleſſed Reſtauration, and an earneſt of their hearty Affections, did preſent his Majeſty with ſeveral Parcels of rich Plate to a very conſiderable Value for the Maſs thereof.

With a Speech by Mr. Serjeant Maynard, *who had pleaded in the Houſe of Commons againſt* Cromwell *and the other horrid Regicides.*

Serjeant *Maynard* having declared the Affection of the ſaid City and Borough in a moſt elegant pithy Speech, to which his Majeſty manifeſted a particular Application, the Serjeant being better heard here, than when he forced his Entrance into the Houſe of Commons (after two Months Secluſion) when thoſe horrid Regicides fell upon that bloody Debate, where the Serjeant by *Cromwell* was divers Times demanded to the Bar, as unable to bear the Strength and Force of the Serjeant's Arguments, when he pleaded ſo admirably for the Life of the King.

The University of Cambridge *reſtore to his Majeſty the Fee-Farm Rents, which by Neceſſity they had purchas'd in the late unhappy Times.*

Ex Notis MSS.

A Grace was granted in the Univerſity of *Cambridge*, that whereas in the Danger of the late unhappy Times, when the King's Exchequer and the Revenues thereof were wholly diſordered, and no Probability or Poſſibility for this Univerſity to obtain from thence thoſe yearly Penſions which were thence due unto the Univerſity, and conſtantly paid till then; it was found neceſſary to make Purchaſe of ſo many Fee-Farm Rents payable into the ſaid Exchequer, as might make good the foreſaid Penſions to this Univerſity; and that Dr. *Love* was therein employed by the Senate of this Univerſity accordingly to procure, and did thereupon make Purchaſe, the Conveyances of which ſaid Purchaſe are now in the Poſſeſſion of this Univerſity: Seeing that it hath pleaſed Almighty God to reſtore our gracious Sovereign to his Throne, that his royal Exchequer may be enabled to the Payment of the ſaid Penſions to the Univerſity as formerly in the Days of our gracious Sovereigns: Therefore it pleaſeth, that the ſaid Dr. *Love* may make tender of the ſaid Conveyances unto his ſacred Majeſty, expreſſing the tender Care and loyal Affection of this Univerſity in the whole Proceeding of this Buſineſs: And that the ſaid Dr. *Love*, by the Advice of ſuch Council in Law as in his Judgment and Prudence ſhall be requiſite, ſhall be enabled as in the Name of the Univerſity to make ſuch Addreſſes and Petitions to his ſacred Majeſty as by his ſaid Council ſhall be thought fit, for the Expreſſion of the preſent Loyalty of this Univerſity, and the Security of the ſaid Payments for the Future. And that Mr. *Thomas Buck*, who was formerly Aſſiſtant to the ſaid Dr. *Love* in the Procurement of the ſaid Purchaſe may now go along with the ſaid Doctor, and that all the Expences upon this Employment may be upon the Univerſity Account. —— *Lect. & Conceſſ. Jul.* 19, 1660.

Dr. Giles Thorn *Archdeacon of* Bucks.

Dr. Throckmorton *Archdeacon of* Lincoln.

Le Neve *Faſti, p* 137.

Giles Thorn, S. T. P. had been collated to the Archdeaconry of *Buckingham* in 1643. and was now inſtalled therein *July* 19, 1660. He died in 1671. And *Raphael Throckmorton*, S. T. P. who had been collated to the Archdeaconry of *Lincoln* in 1645. was inſtalled therein *July* 1, 1660. He died *February* 2, 1666.

FRIDAY *July* 20.

The Regicides to be excepted in the Bill of Indemnity.

Reſolved by the Lords, that thoſe Perſons who gave Sentence of Death upon the King, or ſigned the Warrant for his Murder, ſhall be excepted out of the Bill of Indemnity.

Earl of Briſtol's *Speech upon the Bill.*

Printed at London, 1660. *in a ſingle Sheet.*

A Speech in the Houſe of Lords *July* 20, 1660. upon the Bill of Indemnity, delivered by the Earl of *Briſtol*.

Mandate for Degrees in Cambridge.

MS. Notes.

The King's Letters Mandatory to the Univerſity of *Cambridge* for admitting *Michael Honywood*, *Robert Gray*, and *Lionel Gatford*, Batchellors of Divinity, and *Ralph Witherington*, Maſter of Arts, to the Degree of Doctor of Divinity. —— Given at *Whitehall July* 20, in the twelfth Year of our Reign. —— And on the next Day, *July* 21, there were other Letters Mandatory for *Henry Downhall*, *Peter Hardres*, *Gilbert Wigmore*, and *Nicholas Preſton*, Batchellors of Divinity, and *Robert Moſſom*, *William Clarke*, (Chaplain to the Duke of *York*) and *Peter Samwaies*, Maſters of Arts, to be admitted Doctors in Divinity.

Advancement of James *Marquis of* Ormond.

Dugdale's *Bar. Tom.* II. *p.* 478.

James Marquis of *Ormond* and Earl of *Oſſory* in *Ireland*, of his Majeſty's Privy-Council, both in *England* and that Realm, Lord Steward of his Houſhold, one of the Gentlemen of his royal Bed-Chamber, and Knight of the moſt noble Order of the Garter; having been Lieutenant of *Ireland* in the Time of King *Charles* I. where he performed great Things, and afterwards conſtantly adhered to his Majeſty that now is, throughout that tedious Time of his calamitous Expulſion, meriting much for his moſt loyal Actings and Sufferings, was by Letters Patents bearing Date at *Weſtminſter* upon the 20th of *July*, in the twelfth of his Reign, advanced by his Majeſty to the State and Degree of a Baron of this Realm, by the Title of Lord *Butler* of *Lanthony* (his noble Anceſtor *Bohun* Earl of *Hereford* and *Eſſex* having divers Ages paſt, been the pious Founder of a great Abbey there) as alſo Earl of *Brecknock*, and to the Heirs Male of his Body. And the next enſuing Year by other Letters Patents, dated at *Weſtminſter* on the 13th of *March*, 13 *Car.* II. created Duke of *Ormond* in the Realm of *Ireland*, and ſhortly after, again Lord Lieutenant of that Realm.

Character of the Duke of Ormond *given by Biſhop* Burnet.

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 95.

The next Man to *Clarendon* in favour with the King was the Duke of *Ormond*; a Man every Way fitted for a Court: Of a graceful Appearance, a lively Wit, and a chearful Temper: A Man of great Expence, decent even in his Vices, for he always kept up the Form of Religion. He had gone thro' many Tranſactions in *Ireland* with more Fidelity than Succeſs. He had made a Treaty with the *Iriſh*, which was broke by the great Body of them, though ſome few of them adher'd ſtill to him. But the whole *Iriſh* Nation did ſtill pretend, that though they had broke the Agreement firſt, yet he, or rather the King in whoſe Name he had treated with them, was bound to perform all the Articles of the Treaty. He had miſcarried ſo in the Siege of *Dublin*, that it very much leſſened the Opinion of his military Conduct. Yet his conſtant Attendance on his Maſter, his Eaſineſs to him, and his great Sufferings for him, raiſed him to be Lord Steward of the Houſhold, and Lord Lieutenant of *Ireland*. He was firm to the Proteſtant Religion, and ſo far firm to the Laws, that he always gave good Advices; but when bad ones were followed, he was not for complaining too much of them.

Sir John Swintoun *ſent to be tried in* Scotland, *but brought off by the popiſh Intereſt, profeſſing himſelf a* Quaker.

July 20. Sir *John Swintoun*, a *Scot*, one of the Judges under *Cromwell*, and called the Lord *Swintoun*, was taken out of his Bed in a Quaker's Houſe in *King-ſtreet*, *London*, and ſent in Fetters to the *Gate-houſe*. He was afterwards ſent down to *Scotland* with the Marquis of *Argyle*. He had been once a zealous Profeſſor of Reformation, and a Covenanter; but falling in with the Uſurper and *Engliſh* Sectaries, he firſt turned lax, and of late took on the Maſk of Quakeriſm. It is ſaid, the Queen Mother and Papiſts took a Care of him and brought him off. And indeed Quakeriſm is but a ſmall Remove from Popery and Jeſuitiſm.

Woodrow's *Hiſt. of the Church of* Scotland, *Vol.* 1. *p.* 6.

SATURDAY *July* 21.

Report of the King's Anſwer to the Deſires of the Houſe of Commons.

For a Meeting of Divines to adviſe in Matters of Religion.

And for a Proclamation againſt Prophaneneſs.

Mr. *Hollis* acquainted the Houſe, that according to their Command, himſelf and the reſt to whom it was referred had attended his Majeſty with the Deſires of the Houſe, expreſſed in their two Votes lately paſſed; one for the moving his Majeſty to call ſuch a Number of Divines, as he ſhall think fit to adviſe with, concerning Matters of Religion: The other for moving his Majeſty to iſſue a Proclamation for putting the Laws in Execution againſt Profanation of the Sabbath, Drunkenneſs, *&c.* and that his Majeſty returned them Anſwer, that he liked them both very well: That for the *firſt*, he was in hand with it, and did hope very ſpeedily to do ſomething therein to the good Satisfaction of the Kingdom. And that for the *Proclamation* deſired, his Majeſty ſaid it ſhould be done.

Votes of Commons MS.

As had been debated and agreed in the Privy-Council.

The Day before, the Votes of the Houſe of Commons were read at the Council Board, *viz.* 1. To deſire his Majeſty to call ſuch a Number of Divines as his Majeſty ſhall think fit to adviſe with concerning Matters of Religion. 2. That the King's Majeſty be moved that he would pleaſe by his Proclamation to quicken the Execution of all Laws in Force againſt the breaking of the Lord's Day, Drunkenneſs, Swearing and other Prophaneneſs.

Council Book.

SUNDAY *July* 22.

Mr. Baxter's *Sermon before the King.*

The Life of Faith, as it is the Evidence of Things unſeen. A Sermon preached (contractedly) before the King at *Whitehall*, upon *July* 22. 1660. By *Richard Baxter*, one of his Majeſty's Chaplains in Ordinary. Publiſhed by his Majeſty's ſpecial Command. With Enlargement and Relaxation of the Style for common Uſe.

London, *for* Fran. Tyton *and* John Underhill, 4to. *p.* 70.

Upon Faith.

Text, Hebr. xi. 1. *Now Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen.*

Beginning.] Tho' the Wicked are diſtinguiſh'd into Hypocrites and Unbelievers, yet Hypocrites themſelves are Unbelievers too: They have no Faith which they can juſtify by its prevailing Efficacy and Works; and therefore have no Faith by which they can *be juſtified*. Becauſe their *Diſcovery* is needful to their *Recovery*, and all our Salvation depends on the Sincerity of our Faith: I have choſen this Text, which is a Deſcription of Faith, that the opening of it, may help us for the *opening of our Hearts*, and reſolving the great Queſtion on which our endleſs Life depends, *&c.*

MONDAY *July* 23.

Order for finding out the original Warrant for the Execution of King Charles I.

Ordered by the Lords, that an Order be ſent to the Lieutenant of the Tower, that he ſhould examine Colonel *Hacker*, now a Priſoner in the Tower of *London*, concerning the original Warrant for the Execution of the late King, and if it be in his Cuſtody to bring it into this Houſe to Morrow Morning, or to give an Account what is become of it.

Journal of the Houſe of Lords.

Church Preferments.

Robert Morgan, S. T. P. was collated to the Archdeaconry of *Merioneth*, and was promoted to the See of *Bangor* in 1666. And the Day following *Benjamin Laney*, S. T. P. was inſtalled Dean of *Rocheſter* in the Room of Dr. *Thomas Turner*, preferred to the Deanery of *Canterbury*; and within this Year was promoted to the See of *Peterborough*.

Reg. MS.

Debate of the Houſe of Commons upon Religion.

On *Monday July* 23, there was a hot and long Debate in the Houſe of Commons about Religion. The high epiſcopal Men laboured to put to the Queſtion the whole complex Buſineſs about Doctrine, Worſhip, Diſcipline, and Government of the Church of *England*; that none other ſhould take Place. The other ſide conſiſting of Preſbyterians, *i. e.* for the moſt part moderate epiſcopal Men, urged, that the Particular about Doctrine might only at that Time be put to the Queſtion. After Debates till Night, it came to this Iſſue, that the Houſe ſhould adjourn the taking the Matter of Religion into their Conſideration until the 23d of *October*.

Letter of Mr. Sharp *to Mr.* Douglas, *in* Woodrow's *Introduction to Hiſt. of* Scot. *p.* 49.

Confeſſion of Colonel Hacker *that he had the Warrant for Execution of the King at his Houſe in the Country.*

Report was made to the Houſe of Lords from the Lord Lieutenant of the Tower, that he had examined Colonel *Hacker*, who confeſſeth that he hath the Warrant

Journal of Lords.

Order for his Wiſe to fetch it,

But he did not know the Executioner.

Warrant in the Order mentioned at his Houſe in the Country; and that he believes it agrees with what was printed. —— Ordered, that he ſend his Wiſe into the Country to fetch the ſaid Warrant. —— The Lieutenant of the Tower ſaid further, he aſked Colonel *Hacker* if he knew the Perſon that executed his late Majeſty; and he told him, that he heard it was a Major, but does not know his Name, but he will endeavour to find it out.

Mr. Ruſhworth *examined about the Contrivance at* Windſor *for putting the King to Death.*

Mr. *Ruſhworth* was called in, and the Speaker by Directions of the Houſe aſked him, what he knew of a Meeting at the *Bear* on the *Bridge Foot*, *Windſor*, or any other Place concerning the Contrivance of the late King's Death. Mr. *Ruſhworth* ſaid, that Scoutmaſter *Watſon* told him, that ſome Officers of the Army at *Windſor* did ſpeak about Trying of the King, and they were of Opinion, that if the Army did deſire the ſame of the Parliament, the Parliament would not deny it: That Mr. *Watſon* did name Colonel *Deane* and Colonel *Ireton*; and further he knows not.

Addreſs of the Clergy of the County of Lincoln, *preſented by the excellent Dr.* Saunderſon, *as Rector of* Boothby-Pagnell.

Publick Intelligence, 4°, *Numb.* 30.

This Day ſome of the Clergy of the County of *Lincoln*, in the Name of the reſt, being brought into the royal Preſence by the Earl of *Mancheſter*, preſented an Addreſs to the King's moſt excellent Majeſty by the Hands of the reverend and moſt learned Doctor *Saunderſon*, his Majeſty's Profeſſor of Divinity at *Oxon*, accompanied by that worthy Gentleman Sir *Thomas Meers*; and ſeveral of the orthodox and loyal Clergy.

To the King's moſt excellent Majeſty:

The moſt humble Addreſs of the Miniſters in the County of Lincoln.

Moſt dread Sovereign!

Againſt the barbarous Inhumanity acted upon his royal Father,

And the Jeſuitical Principles that tended to it,

Among all the great Calamities which God moſt juſtly for our Sins hath brought upon us, ſince the firſt Commencing of our national Diſtractions, none have made ſo deep Impreſſions of real Sorrow upon our Hearts, as the barbarous Inhumanity acted upon your Royal Father of bleſſed Memory, by certain wicked and deceitful Men: The Remembrance of which, as it doth renew our utmoſt Abhorrency of the Act, ſo of all thoſe Jeſuitical Principles, which under any Pretence whatſoever, have any Tendency to the Depoſing, and much more the Murdering of Kings.

And the forced Exile of his Majeſty.

After the Loſs of the beſt deſerving King the World could then boaſt of, which was attended with the Voice of Blaſphemy, uttered by our Enemies againſt our true Religion, becauſe ſome who did profeſs it, had ſtained her Beauty with their bloody Hands: Gall was added to our Wormwood by the forced Exile of your Majeſty, during whoſe Abſence abroad we could hardly think ourſelves to be at home.

They congratulate his Majeſty's Preſervation at Worceſter,

And his holding faſt amidſt all Temptations the true, ancient, Catholick, and Apoſtolick Faith.

But God, who comforteth thoſe who are caſt down, gave us Hope in the wonderful Preſervation of your Majeſty at *Worceſter*, in many Supplications made for you by your faithful People, and Eſtabliſhment of your royal Heart with his Grace, to reſiſt and overcome a great Crowd of Temptations both on the right Hand and on the left, by holding faſt the true, ancient, Catholick, and Apoſtolical Faith once delivered unto the Saints.

They expreſs their Joy for his Majeſty's Return;

And portend his happy Reign,

Theſe Things were to us as the Dawning of the Day of Salvation, which God, after a dark Night of Confuſion, hath now (not by an ordinary working of Providence) cauſed to ſhine upon us. And we have Cauſe to believe, that he, who hath ſubdued the Power of the Enemy, will alſo ſubdue their Hearts: That as your Majeſty's Return hath been accompanied with the cordial Deſire and Joy of moſt of your Subjects, ſo your Reign will be with the great Love and full Satisfaction of all.

Which began with a healing Declaration, *and was followed by a* Proclamation *againſt Vice and Profaneneſs.*

And this our Confidence is more increaſed by your Majeſty's gracious, charitable, and healing Declaration of the firſt of *May*, and your early Proclamation iſſued againſt vitious, debauched, and prophane Perſons: For which, as we are always bound to praiſe God, ſo we do with all humble Thankfulneſs acknowledge your Majeſty's ſpecial Grace and princely Favour.

They promiſe all dutiful Subjection,

And offer up their Prayers.

And whatſoever our earneſt Prayers to God, Exhortations to our Hearers, and dutiful Subjection may poſſibly contribute to the Happineſs of your ſacred Perſon and Government, we ſhall with all Alacrity perform; beſeeching him by whom Kings reign, to increaſe your Graces, preſerve your Health, prolong your Days, and eſtabliſh the Crown upon your Head.

This Addreſs his Majeſty was graciouſly pleaſed to accept, with ſeveral Expreſſions of Favour to the Preſenters, giving them alſo the Honour of kiſſing his Hand.

Biſhop Morley's *Character of Dr.* Saunderſon, *who preſented this Addreſs.*

A Calumny of Father Creſſy *upon the loyal Clergy refuted.*

Biſhop Morley's *Tracts, publiſh'd* 1683. 4to.

Certainly never any *Church*, under ſo great and general a Perſecution as ours was, had fewer of her Children fell away from her, than ours had: Neither is that which he [Father *Creſſey*] takes for granted true, namely, that none did, or could keep their Livings, without renouncing the *Proteſtant Religion* and their *Loyalty*. For many *Livings* were ſo poor, that the haughty *Preſbyterians* diſdained to ſtoop to them, and therefore ſuffered thoſe that were Owners of them to continue in them, though they read the Liturgy, and profeſſed and preached for *Loyalty:* And of theſe I know and can name divers, as I can ſome others likewiſe, whoſe Intereſt and Reputation for Piety and Learning was ſo great in the Countries wherein they lived, that their Enemies thought it better to expect their Deaths, than by depriving them of their *Benefices*, to contract ſo much Hatred, as they ſhould have done unto themſelves. And of theſe I will name but one for all, *viz.* the reverend, learned, and pious Dr. *Sanderſon* (now Biſhop of *Lincoln*) who notwithſtanding he was for the aforeſaid Reaſon ſuffered to keep his *Benefice*, yet I think no Man will be ſo impudently malicious, as to ſay, that he renounced either his *Religion* or his *Loyalty* by ſo doing. For he never took the *Covenant*, nor *Engagement*, nor uſed the *Directory*, but officiated always as he ought to do, and always maintained both the *Doctrine* and *Diſcipline* of our Church, as well publickly in *Print*, as privately in his *Pulpit*; witneſs his *Judicium Oxonienſe*, his *Lectures* touching the *Obligation* of *Oaths*, and that excellent Volume of *Sermons*, all printed, or re-printed, and owned by him, during the Time of the Rebellion, together with that learned, judicious, and reſolute *Preface* before his Book of *Sermons*, wherein the Authority, Government, and Diſcipline of the *Church* of *England* is unanſwerably aſſerted againſt the *Preſbyterians*, and all other Sects and Sectaries, who then domineered in and over the whole Kingdom.

The Loyalty of the City of Norwich *in reſtoring the Fee-Farm Rents, and making a Preſent of one thouſand Pounds in Gold to his Majeſty.*

Publick Intelligence, 4to.

This Day, *July* 24, *Joſeph Payne*, Eſq; Major of the City of *Norwich*, *Thomas Rant* and *William Barnham*, Eſqs. Members of Parliament for the ſaid City; *Chriſtopher Jay*, Eſq; Alderman, *Thomas Wiſe*, one of the Sheriffs, *Thomas Johnſon*, Alderman, *Francis Norris*, *Robert Bendiſh*, Gentlemen, *Thomas Beleſton*, Town Clerk, and divers other Citizens of the ſaid City, were brought into the Preſence of his Majeſty by the Lord *Howard* and Sir *Horatio Townſhend*, accompanied with Sir *John Holland*, Sir *Philip Woodhouſe*, Sir *Ralph Hare*, and Sir *William Doyley*, with divers other Eſquires and Gentlemen in the County of *Norfolk*; where the Major and the reſt of the Citizens preſented his Majeſty with the Reſignation of the Fee-Farm Rents of the ſaid City, under the Common Seal of the ſaid City, amounting to one hundred thirty and two Pounds, eighteen Shillings, and three Pence yearly; and one thouſand Pounds in Gold, as a Teſtimony of their Thankfulneſs to God for his Majeſty's Safe Return to the Government of his Kingdom; and of their Loyalty and Faithfulneſs to his Majeſty.

Thomas Rant *and* Joſeph Payne *knighted.*

And his Majeſty gave them a gracious Reception, and was pleaſed to confer the Honour of Knighthood upon the ſaid *Thomas Rant* and *Joſeph Payne*, and gave the Honour of his Hand to all that Company; and promiſed his conſtant Favour and Protection to the ſaid City.

WEDNESDAY *July* 25.

Order of Council for a Proclamation againſt Duels.

Council Book, MS.

At the Council-Board in *Whitehall*. Upon the Reading his Majeſty's Declaration againſt Duels, publiſhed in his Majeſty's Chapel upon *Sunday* the 24th of *November*, 1658. It was ordered by this Board, that a Copy thereof ſhould be ſent to his Majeſty's Attorney-General, who is forthwith to prepare a *Proclamation againſt Duells*, and to inſert therein all ſuch Changes as ſhall be neceſſary, and particularly that his Majeſty will not extend his Pardon to any Perſon that ſhall offend againſt this his Proclamation.

According to a Declaration publiſhed by his Majeſty at Bruſſels.

A Proclamation ſignifying that his Majeſty having formerly in a Declaration publiſhed at *Bruſſels November* the 24th, 1658. manifeſted his Diſlike of impious and unlawful Duels, ſtrictly commanding all his Subjects whatſoever, that they do not by themſelves, or any others, either by Meſſage, Word, Writing, or other Ways or Means, challenge or cauſe to be challenged, any Perſon or Perſons to fight in Duel, nor to carry, accept, or conceal any Challenge, nor actually to fight, or to be a Second to any therein.

Purport of the ſaid Proclamation.

His Majeſty doth hereby further declare, that every Perſon that ſhall offend againſt the ſaid Command, ſhall not only incur his Majeſty's higheſt Diſpleaſure, but ſhall be incapable of holding any Office in his Majeſty's Service, and never after be permitted to come to Court, or be preferred; beſides the Suffering of ſuch Puniſhments as the Law ſhall inflict on ſuch Offenders. All Perſons likewiſe that accept or know of ſuch Challenges, and do not reveal the ſame to one of his Majeſty's Privy-Council, or the next Juſtice of Peace, ſhall be liable to the ſame Penalties, and to be proceeded againſt according to Law. And finally, his Majeſty doth forbid any Interceſſion to be made for ſuch Offenders, and doth further declare, that his Pardon ſhall not extend to them.

No Pardon to ſuch Offenders.

Church Preferments to well-deſerving Men.

Le Neve Faſti.

Richard Meredith obtained the royal Mandate for the Archdeaconry of *Dorſet* in the Dioceſe of *Briſtol*; in the Room of *Richard Fitzherbert* deceaſed, *July* 25, 1660. —— *Henry Glemham*, S. T. P. was inſtituted Dean of *Briſtol*, *July* 28, 1660. inſtalled *September* 14 following, in the Room of Dr. *Matthew Nicholas*, preferred to the Deanery of St. *Paul*'s; and in 1667 was made Biſhop of St. *Aſaph*. —— *Richard Toogood*, S. T. B. was admitted Prebendary in the firſt Stall of the Cathedral Church of *Briſtol*, in the Place of *Chriſtopher Green*, S. T. B. *Auguſt* 25, 1660. and was made Dean of the ſaid Church in 1667. —— *Richard Standfaſt*, A. M. was inſtalled in the ſecond prebendal Stall, *Auguſt* 25, 1660. in the Place of *Thomas Tucker*, S. T. B. and died in 1684. —— *William Kemp* ſucceeded *George Cuthbert* in the fourth Stall about *October* 23, 1660. he died *June* 11, 1664. —— *John Daſhfield*, S. T. B. ſucceeded *Robert Markes*, A. M. in the fifth Stall, *July* 15, 1660. and died about five Years after.

Rector of Polebrook *in* Com. Northton.

Reg. Juxon Cant.

Die 25 Jul. 1660. Gulielmus Griffith, Clericus, admiſſ. per D. Arepum Cant. (ſede Petriburg. vacante) ad Eccleſiam de Pokebroke alias Polebrook Com. Northton.

Dugd. Orig. Jurid. *Fol. p.* 174.

Death of *Edward Barnard*, Gent. buried in the *Temple* Church with this Inſcription, *Hic jacet Edwardus Barnard generoſus, Medii Templi Socius qui obiit* 25 *Die Julii, A. D.* 1660. *Ætatis ſuæ* 22.

A Nar-

The Lincolnſhire *Quaker's Addreſs to the King.*

Jeſſey's *Lord's loud Call to* England, 4^to^. 1660. *p.* 15.

A Narrative and Complaint of many good peaceable People in *Lincolnſhire* preſented to the King the 26^th^ of the fifth Month *July* 1660. with the King's Anſwer thereunto.

Being commanded thereto by the Lord, we have met often together, to acquaint each other what God hath done, doth daily, and will do for our Souls; and what therefore we ought to do towards him, each other, and all Men. From which Aſſemblings, O King! we have been diſcharged by ſome in magiſtratical Capacity in theſe Parts, *&c.*

His Majeſty's gracious Anſwer.

The Subſtance of the King's Anſwer.

That it was not his Mind, that any of his good Subjects who lived peaceably, ſhould ſuffer any Trouble upon the Account of their Judgments or Opinions in Matters of Religion, and that he had declared the ſame in ſeveral Declarations.

The Anabaptiſts Confeſſion of Faith.

London, *Printed for* Fran. Smith, 1660. 4^to^.

A Confeſſion of Faith made in the Name of thoſe Perſons known by the Name of Anabaptists; preſented to Charles II. King, *&c.* by ſome of the chief of that Perſuaſion, *July* 26, 1660.

Mr. Sharp's *Letter to Mr.* Douglas.

A Letter of Mr. Sharp, *preparing to return to* Scotland, *to Mr.* Douglas *at* Edinburgh, *dated* July 26, 1660.

The Scots *not ſatisfied with his Majeſty's Declaration for preſerving their Government.*

Woodrow's *Introduction, p.* xlix.

The ſettling of Epiſcopacy going on apace in England *and* Ireland.

The Preſbyterians in Ireland *had addreſſed his Majeſty to be their* Covenanting King, *againſt Popery and Prelacy.*

—— In that ſeveral of our Countrymen are not ſatisfied with the King's gracious Declaration as to the preſerving our Government, I am adviſed to put off my Journey two or three Days, that I may take Care, that by Inſtructions to the Committee of Eſtates, the King's Aſſurance in his Letter may be made good. —— The Proceedings to ſettle Epiſcopacy in *England* and *Ireland* go on apace: The Biſhops will be ſpeedily nominated for *England*, as they are moſtly already for *Ireland*. The Brethren from *Ireland* are at a great Stand what to do [the Preſbyterian Miniſters in the North of *Ireland*, who come over to addreſs the King to be their *Covenanting King*, and to engage againſt Error and Schiſm, Popery and Prelacy; and pray, that Reformation may be ſettled according to the Covenant] The General, *Mancheſter*, or any Perſon of Intereſt, refuſe to introduce them to the King, if they preſent their Addreſs. The moſt they can expect will be a Forbearance a little in the Exerciſe of their Miniſtry, but they will not be permitted to meet in Preſbyteries or a Synod: I give them all the Aſſiſtance I can, though they get none from the City Miniſters.

George Fox *the leading Quaker committed to Priſon in* Lancaſter, *with a Vindication of himſelf.*

Journal of George Fox, 8^vo^. *Vol.* I. *p.* 540.

A Vindication of the Innocency of George Fox, *Priſoner at* Lancaſter.

The Matters charged againſt me were: That I *was a Perſon* generally ſuſpected to be a common Diſturber of the Peace of the Nation, an Enemy to the King, and a chief Upholder of the *Quaker's* Sect: And that I, together with others of my Fanatick Opinion, have of late endeavoured to raiſe Inſurrections in theſe Parts of the Country, and to embroil the whole Kingdom in Blood. Wherefore the Gaoler was commanded to keep me in ſafe Cuſtody, till I ſhould be releaſed by Order from the King and Parliament.

I writ a plain downright Anſwer in Vindication of my Innocency to each Particular, as followeth:

He had foreſeen the bringing down thoſe who had been unrighteouſly ſet up three Years before the King came in.

I am a Priſoner at *Lancaſter*, committed by Juſtice *Porter*. A Copy of the *Mittimus* I cannot get: But ſuch like Expreſſions I am told are in it, which are very untrue. As *that I am generally ſuſpected to be a common Diſturber of the Nation's Peace, an Enemy to the King, and that I with others ſhould endeavour to raiſe Inſurrections, to embroil the Nation in Blood.* All which is utterly falſe; and I do in every Part thereof deny it. —— Whereas Major *Porter* ſaith, *I am an Enemy to the King*, this is falſe: For my Love is *to him, and to all Men*, though they be Enemies to God, to themſelves, and to me. And I can ſay it is of the Lord, that he is come in to bring down many unrighteouſly ſet up, of which I had a Sight three Years before he came in. It is much, he ſhould ſay I am an Enemy to the King, for I have no Reaſon ſo to be, he having done nothing againſt me, *&c.* Subſcribed, From an innocent Sufferer in Bonds, and cloſe Priſoner in *Lancaſter* Caſtle, called

George Fox.

Upon my being taken, and forcibly carried away from *Margaret Fell*'s Houſe, and charged with Things of ſo high a Nature, ſhe was concerned, as looking upon it to be an Injury offered to her. Whereupon ſhe writ the following Lines, and ſent them abroad directed thus:

A Declaration of Margaret Fell, *in behalf of* George Fox, *whom ſhe afterward married.*

To all Magiſtrates concerning the wrong taking up and impriſoning of George Fox *at* Lancaſter.

I do inform the Governours of the Nation, that *Henry Porter* of *Lancaſter* ſent a Warrant with four Conſtables to my Houſe, for which he had no Authority nor Order, *&c.*

Anne Curtis of *Reading*, whoſe Father had been Sheriff of *Briſtol*, and was hanged near his own Door, for endeavouring to bring the King in: Upon which Conſideration ſhe had ſome Hopes, that the King might hear her on my Behalf. Accordingly, when ſhe returned to *London*, ſhe and *Margaret Fell* went to the King together; who when he underſtood whoſe Daughter ſhe was, received her kindly. And her Requeſt to him being *to ſend for me up* and hear the Cauſe himſelf, he promiſed he would, and commanded his Secretary to ſend down an Order for bringing me up, *&c.*

Order of Council for Money and Penſion to Lord Richard Chriſtophilus, *a* Turk *converted to Chriſtianity.*

Council Book.

Upon a Report made to the Council Board by Lords Committees, that they found the Pretenſions of the Lord *Richard Chriſtophilus* to be ſufficiently grounded for the making him the Object of his Majeſty's Chriſtian Charity: Ordered, that the ſaid Lord *Richard Chriſtophilus* ſhall have fifty Pounds given him in ready Money, and a Penſion of forty Shillings a Week, until ſome other Courſe be found for his Support.

Order for a Collection in the Churches of London, *for the Relief of* Philip Dandulo *another Convert* Turk.

Upon reading the Petition of *Philip Dandulo* a Convert *Turk* (his Majeſty being preſent) it is ordered; that it ſhall be recommended to the Miniſters of *London*, who are deſired to collect the Charity and Benevolence of all well-diſpoſed Perſons within their ſeveral Pariſhes.

A printed Narrative of his Converſion.

London, 1658. 8vo.

Athen. Oxon. II. *col.* 251.

See *The Baptized Turk*: Or a Narrative of the happy Converſion of Signior *Rigep Dandulo*, the only Son of a Silk Merchant in the Iſle of *Tzio*, and of his Admiſſion to Baptiſm by Mr. *Peter Gunning* at *Exeter-Houſe* Chapel on the 28th of *November*, 1657. —— This Narrative was drawn up by Dr. *Warmeſtry* Dean of *Worceſter*, who cauſed the Picture of the ſaid *Dandulo* in a Turkiſh Habit to be put before it.

His Majeſty's Speech to the Houſe of Peers, to quicken the Paſſing of the Bill of Indemnity.

London, *for the King's Printers*, 1660.

His Majeſty's gracious Speech to the Houſe of Peers the 27th of July, 1660. *concerning the ſpeedy paſſing of the Bill of Indemnity and Oblivion. Ordered by the Lords to be forthwith printed and publiſhed.*

Die Veneris 27 Julii, 1660.

My Lords,

Repeating his frequent Motions for diſpatch of that important Act.

When I came firſt hither to you, which was within two or three Days after I came to *Whitehall*, I did, with as much *Earneſtneſs* as I could, both by *myſelf* and the *Chancellour*, recommend to *you* and the *Houſe of Commons*, the ſpeedy Diſpatch of the *Act of Indemnity*, as a neceſſary Foundation of that Security we all pray for. I did ſince, by a particular Meſſage to the *Houſe of Commons*, again preſs them to haſten that important Work, and did likewiſe by a Proclamation publiſh to all the Kingdom, that I did with Impatience expect that that *Act* ſhould be preſented to me for my Aſſent, as the moſt reaſonable and ſolid Foundation of that Peace, Happineſs, and Security I hope and pray for to myſelf and all my Dominions. I will not deny it to you, I thought the Houſe of Commons too long about that Work, and therefore, now it comes up to you, I would not have you guilty of the ſame Delay. I thank God I have the ſame Intentions and Reſolutions now I am here with you, which I had at *Breda*, and believe that I owe my being here to God's Bleſſing upon the Intentions and Reſolutions I then expreſſed to have, I will read to you what I then ſaid.

And reading that Part of his Declaration from Breda.

And to the End that the Fear of Puniſhment may not engage any, conſcious to themſelves of what is paſſed, to a Perſeverance in Guilt for the Future, by oppoſing the Quiet and Happineſs of their Country in the Reſtauration of King, Peers, and People to their juſt, ancient, and fundamental Rights: We do by theſe Preſents declare, that we do grant a free and general Pardon, which we are ready upon Demand to paſs under our Great Seal of England, *to all our Subjects, of what Degree or Quality ſoever, who within forty Days after the publiſhing hereof, ſhall lay hold on this our Grace and Favour, and ſhall by any publick Act declare their doing ſo; and that they return to the Loyalty and Obedience of good Subjects; excepting only ſuch Perſons as ſhall hereafter be excepted by Parliament: Thoſe only excepted, let all our loving Subjects, how faulty ſoever, rely upon the Word of a King, ſolemnly given by this preſent Declaration, that no Crime whatſoever committed againſt us or our Royal Father, before the Publication of this, ſhall ever riſe in Judgment, or be brought in Queſtion againſt any of them, to the leaſt Endamagement of them, either in their Lives, Liberties, or Eſtates, or (as far forth as lies in our Power) ſo much as to the Prejudice of their Reputations, by any Reproach or Term of Diſtinction from the reſt of our beſt Subjects. We deſiring and ordaining, that henceforward all Notes of Diſcord, Separation, and Difference of Parties be utterly aboliſhed among all our Subjects, whom we invite and conjure to a perfect Union among themſelves under our Protection, for the Re-ſettlement of our juſt Rights, and theirs in a free Parliament: By which upon the Word of a King, we will be adviſed.*

And deſires them not to keep him from performing his Promiſes.

He Thanks them for the Juſtice of excepting his Father's Murderers; and he never thought of excepting any other.

Hoping Mercy and Indulgence will bring all others to Repentance.

My Lords, if you do not join with me in extinguiſhing this Fear, which keeps the Hearts of Men awake, and apprehenſive of Safety and Security; you keep me from performing my Promiſe, which if I had not made, I am perſuaded neither I nor you had been now here; I pray let us not deceive thoſe who brought or permitted us to come together. I knew well there were ſome Men who could neither forgive themſelves, or be forgiven by us, and I thank you for your *Juſtice* towards thoſe, the immediate Murderers of my Father, and I will deal truly with you, I never thought of excepting any other. I pray think well upon what I have offer'd, and the Benefit you and I have received from that Offer, and encourage and oblige all other Perſons, by not excluding them from the Benefit of this *Act*. This Mercy and Indulgence is the beſt Way to bring them to a true Repentance, and to make them more ſevere to themſelves, when they find we are not ſo to them. It will make them good Subjects to me, and good Friends and Neighbours to you; and we have then all our End, and you ſhall find this the ſecureſt Expedient to prevent future Miſchief: Therefore I

And therefore again earneſtly deſires, that the Act may paſs without any Exception but of thoſe immediate Murderers.

do earneſtly deſire and conjure you to depart from all particular Animoſities and Revenge, or Memory of paſt Provocations, and that you will paſs this Act without other Exceptions, then of thoſe who were immediately guilty of that *Murther* of my Father. My Lords, I have told you my Opinion, and I hope you will be of the ſame. If any Perſons appear of ſuch dangerous and obſtinate Principles, that the Peace of the Kingdom cannot be preſerved whilſt they have Liberty in it, ſome other Courſe may be taken, that they ſhall not be able to do hurt; and I aſſure you, there is nothing can enable them to do ſo much Harm, as the deferring the Paſſing this *Act*.

I hope I need ſay nothing of *Ireland*, and that they alone ſhall not be without the Benefit of my Mercy: They have ſhewed much Affection to me abroad, and you will have a Care of my Honour, and of what I have promiſed to them. I do again conjure you, that you will uſe all Expedition in diſpatch of this Bill.

SATURDAY *July* 28.

The King's Letters of Mandate to the Univerſity of Cambridge, *for admitting ſeveral Perſons to Degrees.*

Reg. Cantabr.

A Royal Mandate to the Univerſity of *Cambridge* for *Thomas Burwell*, M. A. and Chancellour of our Cathedral Church of *Durham*, to be admitted Doctor of the Laws, dated *July* 28, *Reg.* 12.

Other Letters mandatory to the Univerſity of *Cambridge* to admit to the Degree of Doctors in Divinity, *Robert Mapletoft*, *Thomas Holbech*, and *Joſeph Beaumont*, being well ſatisfied of the full Standing, Sufficiency, and Merit of them, and alſo well aſſured of their particular and eminent Sufferings and Service for ourſelf and the Church during the late Diſtractions, &c. Given at our Court at *Whitehall* this 28th of *July* in the twelfth Year of our Reign.

Preferments in the Univerſity of Oxford.

MS. Notes.

Afterward Biſhop of Oxon.

Afterward Biſhop of Rocheſter *and Archbiſhop of* York

Biſhop of Wincheſter.

Provoſt of Eaton.

Jaſper Mayne, S. T. P. was made Canon of *Chriſt-Church* in *Oxford* in the Room of Dr. *Henry Wilkinſon*, (who had been an Intruder) *July* 27, 1660. He died *December* 6, 1672. and was buried in the ſecond Iſle joining on the North Side of the Cathedral of *Chriſt-Church*. —— The ſame Day, *July* 27, *John Fell*, A. M. was ſubſtituted Canon of *Chriſt-Church* in the ſecond Stall, in the Room of *Ralph Button*, A. M. put in by the uſurped Powers. —— *Richard Gardiner*, S. T. P. was reſtored to his third Stall by the Receſs of Dr. *Chriſtopher Rogers*, within this ſame Month of *July*, 1660. —— *John Dolben*, A. M. was inſtalled Canon in the fourth Stall (uſurped by *John Poynter*, A. B.) *July* 27, 1660. —— *Edward Pocock*, S. T. P. was reſtored to his Place in the ſixth Stall, *July* 27, by the Deprivation of *John Mills*, LL. D. —— Before this Time *George Morley*, S. T. P. ejected in 1642. was reſtored to the eighth Stall (uſurped by *Henry Langley*, A. M.) and being ſoon made Dean of *Chriſt-Church*, *Richard Alleſtry*, A. M. a Sollicitor and Sufferer for the King was admitted thereto, *July* 27, 1660.

Other Preferments.

Le Neve *Faſti.*

Before the End of this Month, *Henry Bridgman*, S. T. P. ſucceeded Dr. *William Nicholas* in the Deanery of *Cheſter*, and in 1671. was made Biſhop of *Man*, with Leave to hold this Deanery in *Commendam*, which he did to his Death, *May* 15, 1682. when he was buried in the Cathedral Church of *Cheſter*.

And Royal Mandates for Academical Degrees.

A Royal Mandate for *Edward Sparke* and *Malachy Harris*, Batchellors of Divinity, to be admitted Doctors of Divinity in the Univerſity of *Cambridge*. Another Mandate for *John Sherman*, B. D. and *Francis Wilford*, M. A. to be admitted Doctors of Divinity, dated *July* 28, *Reg.* 12.

The King paſſed two Bills, 1. *Of Tonnage and Poundage.* 2. *Of Exciſe.*

Journal of the Houſe of Lords, and Commons

Die Sabbati Julii 28, 1660. This Day his Majeſty being preſent gave Order to the Gentleman Uſher to give Notice to the Houſe of Commons that they preſently wait upon him, who being come, they by their Speaker preſented his Majeſty with two Bills, one of Tonnage and Poundage, the other concerning the Exciſe; with a ſhort Speech to this Effect;

With a ſhort Speech by the Speaker of the Houſe of Commons.

That it was never the Courſe of Parliaments to charge the People with Payments, until their Liberties and Grievances were firſt confirmed and redreſſed; yet out of the greateſt Truſt and Confidence that ever Subjects had in a Prince, the Houſe of Commons do now go out of their old Way, and have now ſupplied his Majeſty's Neceſſities with the greateſt Gift that ever Prince of this Kingdom had given by his People, which they humbly preſented to his Majeſty. —— The Clerk pronounced the Royal Aſſent.

I. An Act for continuing the Exciſe until the 20th of *Auguſt*, 1660.

II. A Subſidy granted to the King of Tonnage and Poundage, and other Sums of Money payable upon Merchandizes exported and imported.

III. An Act for the preſent nominating of Commiſſioners of Sewers.

IV. An Act for reſtoring unto *James* Marquis of *Ormond* all his Honours, Mannors, Lands, and Tenements in *Ireland* whereof he was in Poſſeſſion on the 23d of *October*, 1641. or at any Time ſince.

Mr. Sharp's *Letter to Mr.* Douglas.

Of the Marquis of Argyle.

The Scots *Proteſters.*

The Iriſh *Preſbyterians growing more ſoft and moderate.*

Woodrow's *Introduction*, p. 49.

A Letter of Mr. *Sharp* at *Weſtminſter*, to Mr. *Douglas* at *Edinburgh*, dated *July* 28, 1660. telling him, that *Argyle* will be ſent down to the Parliament to be tried; his Friends wiſh rather he were tried before the King. No Petition from the *Proteſters* will be acceptable to the King. I wonder how they expect you ſhould, by a Conjunction with them, involve yourſelf in their Guilt and Hazard. Their *Remonſtrance* will be cenſured. Yeſterday the King went to the Houſe, and in an excellent Speech preſſed an Indemnity to all, who had not an immediate Hand in his Father's Murder. I ſpoke this Day with our Brethren from *Ireland*, who tell me, by the Advice of their beſt Friends here, they are reſolved to expunge out of their *Addreſs* the Expreſſions which might be moſt offenſive, and to tender a ſmooth one to his Majeſty, without mentioning their Exception againſt *Prelacy*, or craving Reformation according to the *Covenant*.

SUNDAY *July* 29.
The Preſbyterian Miniſters diſpleaſed at the Anſwer given to their Propoſals, murmur at the Attempt of Reconciliation.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 258.

The Preſbyterian Miniſters were diſpleaſed at the Anſwer that had been lately given to their Propoſals; and Mr. *Baxter* had replied in a Defence of thoſe Propoſals. Hereupon (ſays Mr. *Baxter*) ſome very learned godly Men renewed their former Speeches. *That it was a vain Attempt to endeavour a Reconciliation with ſuch Men: That their Minds were exaſperated, and they were reſolved to monopolize the Favour of our Prince, and all Honours and Preferments to themſelves: That there was no hope they would do any thing for the promoting of ſtrict ſerious Godlineſs, or any thing that deſerved the Name of Eccleſiaſtical Diſcipline: That undoubtedly they do draw us on, partly to ſpin out the Time till they are ready to perſecute us without any Danger to themſelves, and partly to ſet us together by the Ears and otherwiſe abuſe us, by drawing us to grant them that which they know our Brethren cannot grant.*

Mr. Baxter *has no Expectation of this Conference.*

Yet is for a Continuation of it,

For ſeveral Reaſons.

Eſpecially becauſe they are not ſo formidable to the Biſhops,

As are the Anabaptiſts, Millenaries *or* Levellers.

To all this, I anſwered for my own Part, that though Charity commanded me to hope that there were ſome Men among them better than this Deſcription doth import, yet my Reaſon forced me, all Things conſidered, to have as low Expectations of this Conference as they had; and that I made no doubt but that the End would verify much what was ſaid; that for my own Part I looked e're long to be ſilenced by them, with many hundreds more, and that all this was but to quiet Men till the Time. But yet for all that I was fully convinced that it was our Duty not only to yield to an offered Treaty, but to be the Seekers of it, and follow it on till we ſee the Iſſue. 1. Becauſe we are commanded, if poſſible, as much as in us lyeth, to live peaceably with all Men. 2. Becauſe though we have too great a Probability of ſuch an Iſſue as they deſcribe, yet we are not *certain* of it, and the leaſt Poſſiblity of a better Iſſue may ſhew us, that we ſhould wait on God in the Uſe of the Means, till we are diſappointed. 3. Becauſe we have no other Means at all to uſe; to keep our Flocks and publick Work we cannot: For the old Laws will be in Force again, if we ſay nothing; and new ones will further enforce them, if there be need. And for our Parts we are not formidable to the Biſhops at all, were our Numbers ſix Times as great as theirs: For we abhor all Thoughts of Sedition and Rebellion, and they know that this is our Judgment, and therefore how ſhould they be afraid of Men, whoſe Conſciences bind them to make no Reſiſtance to the legal Exerciſe of a lawful Authority. If it were the *Anabaptiſts*, *Millenaries*, or *Levellers*, they would fear them. But for my Part, I thought it very unmeet that ſuch a Word as intimated any Formidableneſs in us, ſhould ever come out of our Mouths, either to them, or to our People, or among ourſelves, for it ſeemeth to intimate either that we would reſiſt, or would have them think ſo, *&c.*

Mr. South*'s Sermon upon the Viſitation of* Oxon *by the King's Commiſſioners.*

Sermons 8^vo^. *Vol.* IV. *p.* 1.

The Scribe inſtructed, *&c.* A Sermon preached at St. *Mary*'s Church in *Oxon*, before the Univerſity on the 29th of *July*, 1660. Being the Time of the King's Commiſſioners meeting there for the Viſitation of that Univerſity. St. *Matth.* xiii. *ver.* 52. By *Robert South*, M. A.

MONDAY *July* 30.
Tho. Viner, *Alderman of* London, *knighted.*

For his Loyalty and other good Qualities.

Publick Intelligence, 4^to^.

His Majeſty was graciouſly pleaſed to confer the Honour of Knighthood upon Alderman *Thomas Viner*, an eminent worthy Member of the City of *London*, a Perſon of known Civility in his Behaviour, unblemiſhed in all his Dealings, and of good Affection to his Majeſty; whereof his Majeſty hath had many and particular Aſſurances through all the violent Changes of the late Diſorders, wherein he would never be tempted to any Place of Profit, or to buy one Pennyworth of the State belonging to King, Queen, Church, or any loyal Subjects, formerly called *Delinquents*; but hath been a faithful Lover of his Country in the worſt Times, and always (eſpecially of late) very inſtrumental in his Majeſty's happy Reſtauration.

TUESDAY *July* 31.
Arrears in the Court of Wards remitted.

Journal of the Houſe of Lords.

The Lord Chamberlain having been appointed by the Houſe to acquaint his Majeſty with the great Sums of Money in Arrears of the Court of Wards, which are mentioned as remitted in the Act of Indemnity; his Lordſhip reported the King's Anſwer.

Dr. Walker *reſtored to his Maſterſhip of Univerſity-College*, Oxon.

Le Neve Faſti, &c. p. 481.

Thomas Walker, S. T. P. who had been elected to the Maſterſhip of Univerſity-College in *Oxford*, *Auguſt* 31, 1632. and ejected by the Parliament Viſitors *July* 10, 1648. was now reſtored to his Right of Government in the ſaid College, in the Room of the Intruder *Francis Johnſon*, A. M. *July* 31, 1660. He died *December* 5, 1665. and was buried in the Church of St. *Peter* in the *Eaſt*.

The Quaker's Battle Door *or* Horn-Book, *by* George Fox, *as he pretended.*

Who likewiſe aſſumed the Honour of writing a Letter to John III. *King of* Poland.

Bugg*'s brief Hiſtory of Quakeriſm*, 8^vo^. *p.* 59. *from the general Hiſtory of Quakeriſm by* Croiſe.

About this Time came forth a Book call'd, *A Battle-door* for Teachers and Profeſſors to learn Singular and Plural, mark'd in every Page with the Form and Figure of a penny Horn-Book. The Work was neatly done by *John Stubs* and *Benjamin Furly*. But *Fox*, who beſides his *Engliſh* Tongue knew none of the Languages therein (being thirty in Number, as *Latin*, *Greek*, *Hebrew*, *Chaldee*, *Italick*, *Syriack*, *Arabick*, *&c.*) was ſo deſirous to ſeem to be the Author of this Book and that, whatever it contained of Induſtry and Praiſe-worthineſs, had its Original from him, that he even here and there ſubſcribed his Name to every Page, and by him confirmed *Page* 240. The ſaid *George Fox* ſent a Letter to *John* III. King of *Poland*, written Originally in *Engliſh*, and ſent into *Holland*, and there tranſlated into the *German* Tongue. This Epiſtle was ſo learnedly done, that it looked not like the Work of a ſingle Perſon; yet ſo, as that they left it to *Fox*, an ignorant Fellow, who ſubſcribed it only *Geo. Fox.*

While

George Fox *his own Account of the* Battle-Door.

George Fox's Journal in 1661.

While I was Priſoner in *Lancaſter* Caſtle, the Book, called the *Battle-door*, came forth, which was written to ſhew that in all Languages *thou* and *thee* is the proper and uſual Form of Speech to a ſingle Perſon, and *you* to more than one. This was ſet forth in Examples or Inſtances taken out of the Scriptures, and out of Books of Teaching in about thirty Languages. *John Stubbs* and *Benjamin Furly* took great Pains in the Compiling of it, which I put them upon, and ſome Things I added. When it was finiſhed, ſome of them were preſented to the King and Council, to the Biſhops of *Canterbury* and *London*, and to the two Univerſities one a-piece, *&c.*

Books and Papers publiſh'd in July 1660.

The Anabaptiſts Apology.

Printed at London, 1660. 4to.

An *Apology* of ſome called *Anabaptiſts* in and about the City of *London*, in behalf of themſelves and others of the ſame Judgment with them: Declaring their conſtant Principles, and that their Practice ſhall be conformable, in the great Point concerning Magiſtracy and the civil Government.

Life and Death of Dr. Daniel Featley.

London, *for* Nat. Brook, 1660. 8vo.

Dr. Daniel Featley *revived*, with a *ſuccinct Hiſtory of his Life and Death.* Publiſhed by *John Featley*, Chaplain to the King's moſt excellent Majeſty. Dated *July* 13. 1660.

Relation of the Lord's wonderful Works. By H. Jeſſy, 1660. 4to.

Part of a Narrative and Complaint, that, by the Help of an honourable Parliament Man, was preſented to the King the 26th of the fifth Month *July* 1660. of Perſecution for aſſembling to worſhip the Lord. With the King's Anſwer thereunto.

Dr. Gauden *againſt the Sacrilege of Dr.* Burges.

Printed at London, 1660. 4to.

Anti-Sacrilegus. Or a Defenſative againſt the Plauſibleneſs or guilded Poiſon of that nameleſs Paper (ſuppoſed to be the Plot of Dr. *Cornelius Burges* and his Partners) which attempts the King's Majeſty by the Offer of five hundred thouſand Pounds, to make good by an Act of Parliament to the Purchaſers of Biſhops Lands their illegal Bargain for ninety nine Years. By Dr. *John Gauden.*

Prayers for the Dead and Purgatory recommended by a Popiſh Writer.

Paris, 1660. 12o.

A Remembrance for the Living to pray for the Dead: Proving that there is a *Purgatory*; that Souls are thence deliverable before the Day of Judgment: And recommending Prayer for the Dead. By *J. M.* —— With a Preface to the Catholick Reader, aſſerting, that the Points are proved from Scripture, Reaſon, and the Authorities of the Greek and Latin Fathers: Alſo from Liturgies and Decrees of Councils.

Hiſtory of Engliſh and Scotch Preſbytery.

Printed in Villa Franca, 1660. 8vo.

The Hiſtory of the Engliſh and Scotch Preſbytery. Wherein is diſcovered their Deſigns and Practices for the Subverſion of Government in Church and State. Written in *French* by an eminent Divine of the reformed Church, and now Engliſhed. —— In the Beginning is a Declaration of King Charles I. to all Reformed Churches, ſhewing that he had no Deſign to bring in Popery. With another of the Engliſh Exiles to the Miniſters of the Reformed Church at *Paris*, exhorting them to teſtify their Abhorrence of the Rebellion in *England.*

Dean Coſin *upon the Inconſiſtence of our Principles with thoſe of the Church of* Rome.

Printed in the Appendix to Biſhop Bull's *Anſwer to the Bp. of* Meaux, 8vo.

The Difference in the chief Points of Religion between the Roman Catholicks and us of the Church of England. Together with the Agreements which we for our Parts profeſs, and are ready to embrace; if they for theirs were as ready to accord with us in the ſame. Written to theOunteſs of *Peterborough* by Dr. *John Coſin* Dean of *Peterborough.*

A Vindication of the Lord's Prayer, which had been out of uſe among the Independents.

London, 1660. 4to.

A Vindication of the Lord's Prayer as a formal Prayer, and by Chriſt's Inſtitution to be uſed as a Prayer. Againſt the Antichriſtian Practice and Opinion of ſome Men. Wherein alſo their private and ungrounded Zeal is diſcover'd, who are ſo ſtrict for the Obſervation of the Lord's Day, and make ſo light of the Lord's Prayer. By *Meric Caſaubon*, D. D. one of the Prebendaries of *Chriſt-Church, Canterbury.*

Preface.] The firſt Occaſion of this Treatiſe (Chriſtian Reader) was the Relation of a ſtrange Affront done publickly unto Chriſt or, if you will more punctually, to the Lord's Prayer, in the chief Church in *Oxford* [Saint *Mary*'s] by one who had then (under uſurping Powers) the chief Government of that famous Univerſity [Dr. *John Owen*, Dean of *Chriſt-Church.*]

Mr. Ellis's *gentile Sinner.*

Oxford, *by* Henry Hall, 1660. 8vo.

The gentile Sinner. Or *England*'s brave Gentleman characterized in a Letter to a Friend, both as he is, and as he ſhould be. By *C. E.* [*Clement Ellis.*]

Retractations of Mr. Ellis.

London, *ſold by* Eliſha Wallis.

The Paſtor and the Clerk. Or a Debate (real) concerning Infant Baptiſm: Together with ſome Retractions of the Author, and Repentings in Reference to the late Civil and Eccleſiaſtical Changes. By *John Ellis.*

A Sermon by Mr. A. Short.

London, *ſold by* William Roybould, 1660.

God ſave the King. A Sermon preached at *Lyme-Regis* at the Proclamation of his moſt excellent Majeſty Charles the Second, By the Grace of God of *England, Scotland, France* and *Ireland*, King, Defender of the Faith, *&c.* By *Ames Short*, Miniſter there.

Mr. Sadler's Inquiſitio Anglicana, *or Tyranny of the late Tryers reprinted.*

Printed at London *for* Richard Royſton, 1654. *Reprinted* 1660. 4to.

Inquiſitio Anglicana: Or the Diſguiſe diſcovered. Shewing the Proceedings of the Commiſſioners at *Whitehall* for the Approbation of Miniſters in the Examinations of *Anthony Sadler*, Clerk, Chaplain to the right honourable the Lady *Pagett* Dowager; whoſe Delay, Tryal, Suſpence, and Wrong preſents itſelf for Remedy to the Lord *Protector* and High Court of Parliament; and for Information to the Clergy, and all the People of the Nation.

Dr. Love's *Oration Latin publiſh'd by the King's Command.*

Cantabrig. 1660. 4to.

Oratio Habita in Academia Cantabrigienſi in Solenni magnorum Comitiorum Die Anno Domini MDCLX. paulo poſt Regem Carolum II. fœliciſſimè Reducem, Præfatoria ad Diſputationem Theologicam per Reverendum Virum, D. D. Richardum Love, Magiſtrum Collegii Corporis Chriſti & illuſtriſſimæ Dominæ Margaretæ Profeſſorem in S. Theologia, & prædictæ Diſputationis Moderatorem. Typis excuſa ex Mandato Regio.

Mr. Parkhurſt *on the Scriptures.*

Maſorah. Critica Divina. A Synoptical Directory on the ſacred Scriptures, diſtributed into four Parts. I. Of the Canon of Scripture old and new. II. Of the Tranſlations of Scripture autographical and apographical. III. Of the Interpretations of Scripture literal and myſtical. IV. Of the Authorities of Scripture Divine and Eccleſiaſtical. The firſt Part. Dedicated to his Majeſty, by *Ferdinando Parkhurſt*, Βιβλιόφιλος.

London, *ſold by* Henry Seile, 1660.

A Speech of Mr. Langley.

The Death of *Charles* the Firſt lamented, with the Reſtauration of *Charles* the Second congratulated. Delivered in a Speech at *Wellington May* 17, 1660. By *William Langley.*

London, *ſold by* Richard Lownds.

A Poem by Mr. Broom.

A congratulatory Poem on the miraculous and glorious Return of *Charles* the Second; by *Alexander Broom.*

London, *ſold by* Henry Broom.

Pourtraicture of Charles II *by* R. F.

Εἰκὼν Βασιλική. Or the true Pourtraicture of his ſacred Majeſty *Charles* the Second, in three Books. Beginning from his Birth 1630. unto this preſent Year 1660. Wherein is interwoven a compleat Hiſtory of the high born Dukes of *York* and *Glouceſter*. By *R. F.* Eſq; an Eye Witneſs.

London, *ſold by* Henry Broom.

The Cambridge *Verſes on King's Return.*

The Names of the Poets.

ACADEMIÆ CANTABRIGIENSIS ΣΩΣΤΡΑ ſive ad CAROLUM II. reducem, de Regnis ipſi, Muſis per ipſum feliciter reſtitutis, GRATULATIO. ——— Guil. Dillingham, S. T. D. Academiæ Procan. Coll. Emman. Præf. Antonius Comes Cantii Coll. Trin. Henricus Noel filius natu minor Baptiſtæ Vicecom. de Campden. Coll. Trin. Ric. Love Magiſter Coll. Corp. Chr. & illuſtriſſimæ Dominæ Margaretæ Profeſſor Theologicus. A. Tuckney S. Theologiæ Profeſſor Regius & Coll. S. Joan. Evang. Præfectus. Tho. Horton Coll. Regin. Præſes. B. Whichcot Coll. Regal. S. Theol. Pr. R. Cudworth, S. T. D. Coll. Chriſti Cuſt. Rad. Widdrington Coll. Chriſti, Academiæ Cantabr. Orator. Theoph. Dillingham, S. T. D. Aul. Clar. Præfectus. J. Worthington, S. T. D. Coll. Jeſ. Præf. Guil. Moſes Aul. Pembr. Præfect. Tho. Smith, S. T. B. Protobibliothecarius Academiæ. J. Gardiner, C. C. C. Soc. & Acad. Procur. alter, &c.

Cantabrig. excudebat Johannes Field, 1660. 4^to^.

Againſt bowing at the Name of Jeſus.

A Tract of Henry Burton *now reprinted.*

Jeſu Worſhip confuted: Or certain Arguments againſt *Bowing* at the *Name* of *Jeſus*, proving it to be idolatrous and ſuperſtitious, and ſo, utterly unlawful: With Objections to the contrary fully anſwered. By *H. B.* [*Henry Burton*] Allowed by Sir *Edward Dering*, and firſt publiſhed in 1641. now re-printed. —— [*Concluding*] Though it would not offend the ignorant Sort, which are the greateſt Number, yet it would ſcandalize and wound the weak Brother, grieving his Soul to ſee thee fall, and giving Example to others to follow thee in a Way that is not warrantable but ſinful. For *whatſoever is not of Faith* [as this is not] *is of Sin.*

London, *for* H. C. *in* Pope's-head *Alley*, 1660. 4^to^. *p.* 8.

Mr. Thomas Pierce's *Sinner impleaded.*

The Sinner impleaded in his own Court: Wherein are repreſented the great Diſcouragements from Sinning, which the Sinner receiveth from Sin itſelf. Whereunto is added, the grand Characteriſtick whereby a Chriſtian is to be known. The ſecond Edition. By *Thomas Pierce*, Rector of *Brington* in *Northamptonſhire.*

London, *printed for* Richard Royſton, 1660. 8^vo^. *p.* 449.

The Author had been Tutor to the young Lord Sunderland, *and preſented by his Mother the Lady Dowager Counteſs, to the Rectory of* Brington *in the Dioceſe of* Peterborough.

Epiſt. Ded. *To the right honourable and my noble Lady* Dorothy *Counteſs of* Sunderland.

——— It is by your Ladyſhip's Donation, that I enjoy a good Portion, and which is more a good People, whoſe more than uſual Integrity, and more than ordinary Affection (as I am apt to believe when I look abroad) have made me much more happy in my Contentment, than all their Poſſeſſions put together can make me rich. And as they were a Treaſure which (under the Providence of God) was by your Ladyſhip's Care as well as Favour committed to my Charge, ſo I am able with ſome Comfort to give your Ladyſhip this Account, that how few ſoever I may have gained, I have not loſt ſo much as one. Were it not for this Comfort, I ſhould think my preſent Poſſeſſion (though moſt freely conferred by your Ladyſhip) had been bought by me at too dear a Rate; it having coſt me a Sequeſtration from your Ladyſhip's Preſence, and from the immediate Pleaſure which I enjoy'd in the Education of your Son, whoſe choice Endowments of Nature having been happily ſeaſon'd and crown'd with Grace, gave him at once ſuch a Willingneſs and ſuch an Aptneſs to be taught as reconciled my greateſt Pains with Eaſe and Pleaſure. —— So as the Education of my dear Lord was not ſo much my Employment as it was my Recreation and my Reward. ——

He gives a great Character of his young Pupil.

Form of the King's Coronation in Scotland, *with a Sermon then preach'd by Mr.* Douglas.

The Form and Order of the Coronation of *Charles* II. King of *Scotland*, *England*, *France*, and *Ireland*, as it was acted and done at *Scoon* the firſt Day of *January*, 1651. With a Sermon at the ſaid Coronation. By *Robert Douglas*, Miniſter at *Edinburgh*. Printed according to the Author's own Copy to prevent any Counterfeit.

London, 1660, 4^to^.

Works of Mr. John Gregory *of* Chriſt-Church, Oxon.

Notes and *Obſervations* on ſome *Paſſages* of *Scripture.* By *John Gregory*, A. M. of *Chriſt-Church*, *Oxon.* firſt printed at *Oxford* in 1646. and now reprinted.

London, 1660. 4^to^.

It was tranſlated alſo into *Latin* and remitted into the *Critica Sacra:* From which Notes may be eaſily diſcovered his exact Skill in the Oriental Tongues.

Wood's Athen. Oxon. *Vol.* II. *col.* 50.

Obadiah Sedgwick *of Secret Sins.*

The Anatomy of Secret Sins, &c. Wherein divers weighty Caſes are reſolved, *&c.* Together with the Remiſſibleneſs of all Sin, and the Irremiſſibleneſs of the Sin againſt the Holy Ghoſt. By *Obadiah Sedgwick.*

London, 1660. 4^to^.

A Breaſt-

Jerome Turner *of keeping the Heart.*

A *Breaſt-Plate* for the keeping of the *Heart*. Being the Subſtance of certain Sermons on *Prov.* iv. 23. Together with a rich Treaſury for the Promiſes, being the Subſtance of other Sermons on *Micah* vii. 19. By *Jerome Turner*, Paſtor of *Netherbury* in the County of *Dorſet*.

London, 1660. 8vo *See* Wood's Athen. Oxon *Vol.* II. *Col.* 122.

Zach. Bogan *of Prayer and Meditation.*

A Help to Prayer, both Extempore and by a Set Form: As alſo to Meditation. By *Zachary Bogan*, Fellow of *C. C.* College, *Oxon*. Publiſhed after the Author's Death by *Dan. Agas*, Fellow of the ſame College. [The Author died *Sept.* 1, 1659. and was buried about the Middle of the North Cloiſter of his College, a great Benefactor to the City of *Oxford*.]

Oxon, 1660. 8vo. Wood's Ath. Oxon. *Vol.* II. *Col.* 151.

Defence of Dr. Hammond *againſt* Mr. White *a popiſh Prieſt.*

The Diſpatcher diſpatch'd. Or an Examination of the Romaniſts Rejoinder to Dr. *Hammond*'s Replies. Wherein is inſerted, a View of their Profeſſion and oral Tradition in the Way of Mr. *White* or *Tho. de Albiis*. With a brief Account of the Suggeſtion againſt the *Diſpatcher diſpatch'd*.

London, 1660. 4to.

Dr. Zouch's *Queſtions of Civil Law.*

Quæſtionum Juris Civilis, Centuriæ in decem Claſſes diſtributæ. Autore Ricardo Zouch, LL. D. [The learned Author died the firſt Day of *March* following.]

Oxon, 1660 8vo.

Conſtantine Jeſſop *againſt Biſhops.*

The *Angel* of the Church of *Epheſus* no Biſhop of *Epheſus*. A Sermon on *Rev.* ii. 1. By *Conſtantine Jeſſop*. Firſt publiſh'd at *London* in 1644. now Re-printed. [The Author was Miniſter of *Fyfield* in *Eſſex*.]

London, 1660. 4to.

Brookbank *a Breviate of* Lilly's *Grammar.*

Defence of Church Muſick.

Rebels tried and caſt.

A *Breviate* of our King's whole Latin Grammar, vulgarly called *Lilly*'s: Or a brief grammatical Table thereof, &c. By *Joſeph Brookbank*. [He taught School in *Fleetſtreet*, and exerciſed the Miniſtry there. He likewiſe publiſh'd *The well-tuned Organ:* Or whether *Muſick* be lawful in holy and publick Aſſemblies. *London* 1660. 4to. As alſo *Rebels Tried and Caſt:* In three Sermons on *Rom.* xiii. 2. *London* 1661. 12^{o}.]

London, 1660. 8vo. *See* Wood's Ath. Oxon. *Vol.* II. *col.* 176.

Arguments to perſuade Oliver Cromwell *to be King.*

Arguments whereby *Monarchy* is aſſerted to be the beſt, moſt ancient, and legal Form of *Government:* In a Conference held at *Whitehall* with *Oliver* Lord Protector, and a Committee of Parliament, in *April* 1657. With the ſeveral Speeches then made on that Occaſion. [Said to be put together by *William Lenthall* late Speaker.]

London, 1660. 8vo.

Chambers's *Anſwer to* Buſhnel *in Defence of* Oliver's *Triers.*

An Anſwer to the Charge of *Walter Buſhnell*, Vicar of *Box* in *Wiltſhire*, publiſhed in a Book of his entituled, *A Narrative of the Proceedings of the Commiſſioners appointed by* Oliver Cromwell *for ejecting ſcandalous and ignorant Miniſters.* With a Vindication of the ſaid Commiſſioners. By *Humphrey Chambers*, Miniſter at *Pewſey*.

London, 1660. 4to.

Scruples and Doubts about taking the Covenant.

Certain Scruples and Doubts of Conſcience about taking the Solemn League and Covenant, tendered to the Conſideration of *Laur. Bromfield* and *Zach. Crofton*. Firſt Publiſhed in 1643. and now Re-printed.

London, 1660. 4to.

Hall's *Beauty of Magiſtracy.*

The Beauty of Magiſtracy in an Expoſition of the eighty ſecond *Pſalm*; Wherein is ſet forth the Neceſſity, Utility, Dignity, Duty, and Morality of Magiſtrates. By *Thomas Hall*. [Said to be aſſiſted in this Work by *George Swinnock*, M. A. Miniſter of *Great-Kimbel* in *Bucks*.]

London, 1660. 4to.

Dr. Warmeſtry's *Countermine to the Jeſuits.*

The Countermine of Union: Or the Jeſuits Mine of Diviſion. Being a ſhort Platform of Expedients for Peace. By *Tho. Warmeſtry*, D. D.

London, 1660.

A Tract of the Quakers againſt Swearing.

The Caſe of Swearing (at all) diſcuſs'd: With ſeveral Objections anſwer'd, the primitive Practices therein aſſerted out of ſeveral ancient Authors; together with ſeveral Precedents out of the Book of Martyrs. The Inconveniences that follow the preſent Practice of Swearing, which might eaſily be prevented by a Law to puniſh falſe Witneſs-bearing and Lying, as well as other Evils. Alſo a Word to all People that are zealous for the Commands of Chriſt recorded in the Scripture. By a Friend to Truth and Righteouſneſs, *John Crook*.

London; *printed for* Rob. Wilſon; 1660. 4to.

Concluding.] From henceforth let no Man think it ſtrange, that any denies to *ſwear at all*, but rather wonder that the God of this World ſhould ſo long have blinded the Minds of them that believe not in the *Light* of the Son of God, leſt by the Shining of the *Light* in their Hearts, they ſhould come to the Knowledge of the Glory of God in the Face of *Chriſt*, and by him ſhould be taught to ſpeak Truth without Swearing, and ſo he become the Head over all Things to the Church, who is God over all bleſſed for evermore. *Amen.*

A Defence of Non-Conformity.

The old Non-Conformiſt, touching the Book of Common-Prayer and Ceremonies. Unto which is annexed the Reaſons why *Scotland* refuſed the Common-Prayer. —— [*Concluding with*] an Expedient humbly preſented to the King and Parliament, for the happy Settlement of eccleſiaſtical Affairs.

I. That eleven neighbour Pariſhes be gathered into a Dioceſe or Claſſis, whereof one of the Paſtors to be choſen a Biſhop or Preſident.

II. Let there be every Sabbath in the Morning before Preaching, a general Prayer deviſed in good Style, where one Thing may not be often repeated, and the Miniſter may be alone the Mouth of the People.

III. Let there be a Toleration in Religion, excepting Blaſphemy, &c.

IV. As for unneceſſary Ceremonies, Bowing, Organs, Croſs, Surplice, Holy Place, Veſtments, Time, excepting the Lord's Day, let them never be impoſed.

London; *printed and are to be ſold by* H. C. *in* Pope's-head *Alley*, 1660. 4to. *p.* 40.

WEDNESDAY *Aug.* 1.

Nicholas Monk *Provoſt of* Eaton *created D. D.*

Nicholas Monk ſome Time of *Wadham* College, now Provoſt of *Eaton*, Brother to General *George Monk* Duke of *Albemarle* (at this Time in high Value by the King, Church, Univerſity, and all *Britiſh* People) was preſented by Dr. *Rob. Sanderſon*, the King's Profeſſor of Divinity, to the Degree of Doctor of that Faculty, and actually created by the Vice-Chancellour in Convocation by Virtue

Wood's Faſti Oxon. II. *p.* 812.

of the King's Letters which ſay, *We are well ſatisfied of the full Standing, Sufficiency, and Merit of* Nich. Monk, M. *of* A. *as duly qualified for the Degree of* D. *of* D. *and alſo well aſſured of his particular and eminent Sufferings for ourſelf and the Church during the late Diſtractions,* &c.

A good Act in Augmentation of a poor Vicarage, obtain'd by the Vicar Mr. Simon Gunton, *M. A. who had been collated to the firſt Prebend of the Cathedral Church of* Peterborough, Nov. 12. 1646. *but was not inducted into this Vicarage till the firſt of* October 1660. *in the Room of Mr.* Panke, *buried* Nov. 5. 1658. *He was preſented by the Dean and Chapter of* Peterborough, *to the Rectory of* Fiſkerton *near* Lincoln, Dec. 13. 1666. *and died a Benefactor to that Pariſh.*

Act-Book of Dean Coſin, *MS.*

An Act of the Dean and Chapter of *Peterborough*, made *Auguſt* 1. 1660. That the white Tythes of the impropriate Rectory of *Peterborough* be leaſed out to the Vicar of the Town for the Time being, or his Truſtees, towards the Augmentation of the ſaid Vicaridge, and the Leaſe to be renewed every ſeven Years without any Fine.

Prebendaries in the Church of Peterborough.

Reg. Nevil, Dec. Petrib.

Reg. Towers, MS.

Reg. Lany.

John Wyldbore, A. M. was inſtalled in the ſixth Prebend of the Cathedral Church of *Peterborough*, vacant by the Death of *Robert Sumner*, M. A. (who had been preſented to the Rectory of *Norborough* by the Dean and Chapter, *March* 31, 1640.) He was Rector of *Wittering*, and died in the Beginning of *November* 1663. —— *Robertus Sumner, Clericus, A. M. preſ. per Decan. & Capit. Petriburg. ad rect. Eccleſiæ de Norborough in Dioc. Petrib. Die* 31 *Martii*, 1640. —— *Inſtitutus & admiſſ. ad eandem Eccl.* 18 *Maii*, 1640. —— 19 *Novemb.* 1662. *Dom. Epiſcopus Benjaminus contulit ſextam prebendam vac. per mort. Magiſtri Joh. Wyldbore, ult. Prebendarii Thomæ Lany*, S. T. B. —— 12 *Martii*, 1662. *Johannes Fox, A. M. ad Rect. de Wittering vac. per mort. Joh. Wyldbore.*

John Howorth, B. D. Preſident of *Magdalen* College, *Cambridge*, (afterwards D. D. and Maſter of the ſame College) was collated to the ſecond Prebend in the Church of *Peterborough*, void by the Death of *Rob. Williamſon*, B. D. *Auguſt* 6, 1660. —— *William Towers*, B. D. who had been collated by his Father the Biſhop, was now inſtalled in the fourth Prebend, and was ſoon after Rector of *Fiſkerton*, *&c.*

Simon *Son of* William Gunton *of* Peterborough, *was born there and chriſten'd in* St. John's *Church* Dec. 30. 1609. *his Mother* Ellen Gunton *was there buried* Octob. 10. 1613. *and had this Character of her entred in the Pariſh Regiſter:* This Mrs. *Hellen Gunton*, Wife of *William Gunton* was excellent in Muſick, and for other good Virtues generally beloved and lamented in *Peterburgh. His Father* William Gunton, *made his laſt Will in* 1632. *leaving to* Elizabeth *his then Wiſe* 200 l. *to his Son* Nicholas *then travelling his wearing Ring, Virginals*, &c. *to the Poor in* Preſgate-lane 20 *l. the Reſidue to* Simon Gunton *my Son, whom I make ſole Executor. He married* Suſan Dickenſon *of* Peterborough, *by whom he had ſeveral Children.*

Reg. Dec. & Capit. Petrib.

Printed at London, 1657. 12°.

Only Son of James Stuart, *Duke of* Richmond. *See* Dugdale's *Bar. Tom.* II. *p.* 427.

London, *for* Rich. Chiſwell, 1686. *Fol.*

Simon Gunton, M. A. who had been collated without Effect to the firſt Prebend *Novemb.* 12, 1646. was now admitted into Poſſeſſion of it. He had been preſented to the Vicarage of *Pytchley, Com. Northton.* by *Robert* Biſhop of *Coventry* and *Litchfield*, *October* 14, 1637. and accepting the Vicarage of St. *John's Peterborough*, was preſented by the Dean and Chapter (as his Option) to the Rectory of *Fiſkerton*, void by the Death of Mr. *William Towers*, *Decemb.* 13, 1666. —— He had publiſhed *God's Houſe with the Nature and Uſe thereof, as it ought to be underſtood and reſpected by Chriſtians under the Goſpel.* By *Simon Gunton*, Maſter of Arts. —— With an Epiſt. Ded. to the illuſtrious *Eſme* Duke of *Richmond* and *Lenox.* —— *To teſtify my Obligations to your moſt noble Parents,* —— *their vouchſafing me an Harbour, when I was well nigh ſunk by the common Tempeſt.* —— Being a Native of the Town, Miniſter of the Pariſh, and Dignitary in the Cathedral Church; he drew up *The Hiſtory of the Church of* Peterborough, *wherein the moſt remarkable Things concerning that Place, from the firſt Foundation thereof: With other Paſſages of Hiſtory not unworthy publick View, are repreſented.* By Symon Gunton, *late Prebendary of that Church. Illuſtrated with Sculptures. And ſet forth by* Symon Patrick, *D. D. now Dean of the ſame.*

THURSDAY *Aug.* 2.

Mr. Abraham Wright *reſtored to his Vicarage of* Okham *in* Com' Rutland.

Wood's Ath. Oxon. Vol. II. *col.* 641.

Mr. *Abraham Wright*, Fellow of St. *John*'s College, *Oxon*, a Man of Parts and Learning, became Vicar of *Okeham* in *Rutland*, by the Favour of Dr. *Juxon* Biſhop of *London*, in *Auguſt* 1645. and thereupon received Inſtitution from Dr. *Towers* Biſhop of *Peterborough*, but refuſed Induction, becauſe he was then to have taken the Covenant: So one *Benjamin King*, a Parliamenteer, was put into that Vicarage; and Mr. *Wright* was toſſed about in ſeveral Troubles. But now after his Majeſty's Reſtauration, *Benj. King* before-mentioned, did, by his Hand and Seal *Auguſt* 2, 1660. reſign up all his Title and Pretenſions to *Okeham*, whereupon Mr. *Wright* returned in *October* following, and had peaceable Poſſeſſion delivered to him of the Church there. A little before he had left *London* to go to *Okeham* he was offered to be Chaplain to the Queen of *Bohemia*, only Siſter to King *Charles* I. but he waved that Honour and went to *Okeham*.

His good Character for Abilities and Honeſty.

He was a Perſon of open and profeſſed Affections for Conformity, and no Favourer of Sectaries and their Conventicles, and therefore not beloved by the Diſſenters of his Pariſh, which was [*then*] always full of them. His Life and Converſation was ſober and reſerv'd, a Man very charitable to Widows and fatherleſs Children. —— He left ſeveral Works of Learning, —— and refuſed for Quietneſs and Solitude Sake ſeveral Preferments in the Church after his Majeſty's Reſtauration; departing this mortal Life in a good old Age, on *Friday* the ninth of *May*, 1690. and was on the *Sunday* following buried in the Church at *Okeham*.

A Creation of Doctors in Divinity at Oxford.

Wood's Faſti Oxon. Vol. II. *ſub anno* 1660.

Theſe Perſons following were actually created Doctors of Divinity on the ſecond Day of *Auguſt* in the Univerſity of *Oxford*, though ſeveral of them had not ſuffer'd for the King's Cauſe.

Dr. Guy Carleton *after Biſhop of* Briſtol *and then of* Chicheſter.

Dr. Anthony Hawles, *Canon of* Windſor.

1. *Guy Carleton.* 2. *Anthony Hawles*, Maſters of Arts of *Queen*'s College, the laſt was Chaplain to his Majeſty in his Exile, was collated to the Archdeaconry of *Saliſbury* by Biſhop *Duppa*, *January* 1657. in the Place of *William Buckner* deceaſed, and about the ſame Time to a Prebend in the ſame Church, inſtalled Canon of *Windſor July* 18, 1660. in the Place of *John Hales*, and had two good Rectories beſtowed on him in *Wilts*. He died on the 16th of *January*, 1663. and was buried in the Chapel of St. *George* at *Windſor*.

Dr John Lloyd *Canon of* Windſor.

3. *John Lloyd*, M. A. Chaplain alſo to his Majeſty in his Exile, who on the 18th of *July* before had been inſtalled Canon of *Windſor*, in the Place of *Hugh Creſſey*,

Creſſey, who in the War Time had changed his Religion. This Dr. *Lloyd* died on the ninth of *April* 1671.

Dr. Joſeph Crowther.

Feb. 8. 1639. *Joſeph Crowther, S. T. B. coll. ad Vicar. de Dunmow Magna, Com. Eſſex. Joſ. Crowther, S. T. P. coll. ad Precent. S. Pauli, Lond. Aug.* 25. 1660. *per mort. Tho. Wykes, & ad Preb. de Brownſwode, Apr.* 8. 1642.

4. *Joſeph Crowther*, B. D. of St. *John*'s College, and Chaplain to *James* Duke of *York*. He was about this Time Chantor and Prebend of St. *Paul*'s Cathedral, and Rector of the rich Church of *Tredington* in the Dioceſe of *Worceſter*. On the ſeventh of *March*, 1661. he was inſtalled Prebend of *Worceſter* in the Place of Dr. *Herbert Croft*, promoted to the See of *Hereford*; and on the 26th of *December*, 1664. was admitted Principal of St. *Mary*'s Hall. —— He died in the Fleet, 1689. and was buried in St. *Paul*'s Cathedral.

Dr. George Benſon.

5. *George Benſon*, M. A. of *Queen*'s College, and about this Time Archdeacon of *Hereford*. —— On the 16th of *June*, 1671. he was inſtalled Prebend of *Worceſter* in the Place of Dr. *William Dowdeſwell* deceaſed, and in the Year following he became Dean of *Hereford* on the Death of *Thomas Hodges*.

Dr. Ralph Brideoake.

6. *Ralph Brideoake*, M. A. of *New* College. —— He was afterwards Biſhop of *Chicheſter*.

Dr. Edward Fulham, *Canon of* Windſor.

7. *Edward Fulham*, B. D. of *Chriſt* Church. —— This Perſon who had been Rector of *Hampton-Poyle* in *Oxfordſhire* in the Times of Uſurpation, was inſtalled Canon of *Windſor* on the 12th of *July* this Year, in the Place of Dr. *Thomas Soame* ſome Years before deceaſed; and about the ſame Time he became Prebend of *Chicheſter*.

Dr. George Hall.

8. *George Hall* of *Exeter* College. He was afterwards Biſhop of *Cheſter*.

Dr. Nath. Hardy.

9. *Nath. Hardy* of *Hart*, ſome Time of *Magdalen* Hall. [inſtall'd Dean of *Rocheſter Decemb.* 10, 1660.]

Dr. Joh. Townſon.

10. *John Townſon* of *Magdalen* College.

Dr. John Lee.

Biſhop Warner *in his laſt Will, proved* Feb. 7. 1666. *gives his Manor of* Aps *and his Manor of* Swayton *to his Nephew Dr.* John Lee *and his eldeſt Son.*

11. *John Lee*, M. A. ſome Time Fellow of *Magdalen* College; Son of *Thomas Lee* by *Anne* his Wife, Daughter of *Harman Warner*, and Siſter and Heir of Dr. *John Warner* Biſhop of *Rocheſter*: He was now Prebend of *Rocheſter* and Archdeacon thereof in the Place of *Elizeus Burges*, ſome Years before deceaſed. He afterwards wrote himſelf *John Lee alias Warner*, becauſe he was Heir to the ſaid Biſhop; hath publiſhed one or more Sermons, and dying about the Beginning of *June* 1679. left behind him a Son, *Henry Lee*, Eſq;

Dr. Henry Bridgman.

12. *Henry Bridgman*, M. A. of *Braſen-Noſe* College, was created by Virtue of the Chancellour's Letters, which ſay, that *he hath done his Majeſty faithful Service, &c.* He was afterwards Biſhop of the Iſle of *Man*.

Dr. Michael Woodward.

13. *Mich. Woodward*, B. D. Warden of *New* College, who dying on the 16th of *June*, 1675. was ſucceeded in his Wardenſhip by *John Nicholas*, M. A. and Fellow of *Wykeham*'s College near *Wincheſter*.

Dr. Tho. Barlow.

14. *Thomas Barlow*, B. D. afterwards Provoſt of *Queen*'s College, and Biſhop of *Lincoln*, ſucceeded in his Provoſtſhip by *Tim. Halton*, B. D.

Dr. Robert Say.

15. *Robert Say*, M. A. Provoſt of *Oriel* College, who dying on the 24th of *October*, 1691. was ſucceeded in his Provoſtſhip by *George Royſe*, D. D.

Dr. Walter Blandford.

16. *Walter Blandford*, M. A. Warden of *Wadham* College, afterwards ſucceſſively Biſhop of *Oxon* and *Worceſter*, and was ſucceeded in his Wardenſhip by *Gilbert Ironſide*, B. D.

Dr. Thomas Yate.

Tho. Yate, A. M. admiſſ. ad Rect. de Midleton Cheyney Com. Northton. ex preſ. Domini Regis Sept. 30. 1633. *Reg. Lindſel Epiſc. Petrib.*

17. *Thomas Yate*, B. D. Principal of *Braſen-Noſe* College, who dying on the 22d of *April*, 1681, was ſucceeded in his Principality by *John Meare*, M. A.

But the Reader is to know, that though the five laſt were created as Loyaliſts, yet none of them ſuffered for their Loyalty in the Times of Rebellion and Uſurpation, only the laſt.

Dr. Robert Davenant.

18. *Robert Davenant* of St. *John*'s College, Batchellor of Divinity, of 28 Years Standing, and now Prebend elect of *Saliſbury*, as 'tis ſaid in the publick Regiſter. He was Brother to Sir *William Davenant* the Poet.

Dr. Ralph Cooke.

19. *Ralph Cooke* of *Magdalen* College, Batchellor of Divinity and Prebendary of *Rocheſter*.

Dr. Richard Harwood.

20. *Richard Harwood*, B. D. of *Magdalen* Hall, Son of a Father of both his Names, born in the City of *Glouceſter*, educated in *Grammar* Learning there, became a Commoner of the ſaid Hall in *Michaelmas* Term 1631. aged 18 Years, took the Degrees in Arts, entred into the ſacred Function, and being accounted a learned Preacher, was appointed by the Delegacy of the Univerſity to be one of thoſe Perſons to preach before King *Charles* I. at *Chriſt* Church, in the Time of the Rebellion. Afterwards upon the Death of that King, he ſuffered, as all Divines that adhered to him did; but upon his Son's Reſtauration, he became Chaplain in ordinary to him, was made Prebendary of *Glouceſter*, and Rector of a Church near *Stow* in the *Wold* in *Glouceſterſhire*. —— He died in the Year 1669. and was ſucceeded in his Prebend by *Will. Waſhbourne*, M. A. and Fellow of *Oriel* College.

Dr. Richard Hyde.

Ric. Hyde, S. T. P. inſtallatus in tertia Preb. Eccleſia Cath. Winton. vac per mort Ed. Stanley, S. T. P. Sept. 6. 1662. *Obiit anno* 1666.

21. *Richard Hyde*, M. A. of St. *Edmund*'s Hall. He was ſome Time a Chaplain in the King's Army, was now Prebend. of *Warmiſter* in the Church of *Saliſbury*, afterwards Sub-Dean of the ſaid Church by the Reſignation of Dr. *Alexander Hyde*, in the Beginning of *Auguſt* 1661. and at length Prebendary of *Wincheſter*.

Dr. Richard Owen.

22. *Richard Owen*, B. D. of *Oriel* College.

Dr. Tho. Good.

23. *Thomas Good*, B. D. of *Baliol* College.

Dr. Tho. Powell.

24. *Thomas Powel*, M. A. of *Jeſus* College; he had performed his Exerciſe for Batchellor of Divinity twenty Years before this Time.

Dr. Will. Thomas.

25. *William Thomas*, M. A. of *Jeſus* College, created by Virtue of the Chancellour's Letters, which ſay thus of him, *I have heard of the great Worth and Deſerts*

ſerts of him, as well in reſpect of his Learning and orthodox Judgment, as of his moſt exemplary Life and Converſation, —— *who for divers Years together hath lived in* South-Wales, *&c.* He was afterwards Biſhop of St. *Davids* and *Worceſter* ſucceſſively.

Dr. Byrom Eaton.

26. *Byrom Eaton* of *Braſen-Noſe* College. He was ſoon after Principal of *Glouceſter* Hall, and when Dr. *Barlow* became Biſhop of *Lincoln*, he gave him firſt the Archdeaconry of *Stow*, and afterwards of *Leiceſter*, in which laſt he was inſtalled *Sept.* 8. 1683. [He died in *Oxford* 1704.]

Mr. George Jay.

At the ſame Time were Letters from the Chancellour read, for *George Jay* of *Chriſt-Church* to be created Doctor of Divinity, but being not preſent he was to be admitted when he made his Appearance. The ſaid Letters ſpeak thus of him —— *He continued a Student of* Chriſt-Church *for the Space of twenty Years and upwards, and in the Year* 1614. *he proceeded Maſter of Arts, and was firſt made Grammar Reader, then* Terræ Filius *at the publick Act, and afterwards was made Chaplain to the Earl of* Angleſey, *after to the Duke of* Bucks, *and then to Dr.* White *Biſhop of* Ely *lately deceaſed. And now his Majeſty taking ſpecial Notice of Mr.* Jay's *Worth and Abilities, as alſo of his Services done to him, and his Sufferings for him, hath been graciouſly pleaſed, without any Privity or ſeeking of his own, to give unto him an eminent Preferment in the Church.* —— *By reaſon of the late Troubles he was forced beyond the Seas to ſave his Life*, &c. This Mr. *Jay* was born of gentile Parents in *Dorſetſhire*, but not admitted Doctor, hath ſeveral Sermons extant.

Maſters of Arts.
Charles Wren.
William Wren.

The ſame Day, *Aug.* 2. *Charles Wren* and *William Wren*, Sons of *Matthew* Biſhop of *Ely*, who had been Sojourners for a Time in the Univerſity of *Oxon*, were created Maſters of Arts. *Charles* was afterwards Burgeſs for the Town of *Cambridge*, to ſerve in that Parliament that began at *Weſtminſter May* 19, 1685. 1 *Jac.* II.

Tho. Wren, *Doctor of Phyſick.*

Tho. Wren, M. D. coll. per D. Epiſc. Elien ad Rect. de Littlebury ſine cura. Aug. 25. 1660. *Joh. Colvile, S. T. P. admiſſ. ad Eccleſiam de Littlebury vac. per mort. Thomæ Wren, LL. D ad preſ Petri Elien. Epiſc. Martii* 15. 1630.

Tho Wren inſtallatus in Archid. Elien vac per mort Bernardi Hale, S. T. P. Apr. 13. 1663.

Thomas Wren, ſecond Son of *Matthew* Biſhop of *Ely*, and ſometimes a Student of *Cambridge*, was created Doctor of Phyſick, by Virtue of the Chancellour's Letters, which ſay, that *by Force of the late unhappy Times, he was conſtrained to leave the Univerſity of Cambridge (in divers Colleges whereof his Father was Viſitor) and for his Proficiency in Studies he was fain to ſettle himſelf within the Verge of the Univerſity of Oxon.* —— *That the Preſſures under which his Father lay for ſeventeen Years together were ſuch, that he could not (his Eſtate being taken away) allow his Children Bread, much leſs ſupply their Expences for living in Colleges, and the taking of their Degrees, only to have the Benefit of the publick Library*, &c. This Perſon who was much addicted to Muſick, while he ſtudied in *Oxon*, (which was about eight Years) was made Archdeacon of *Ely* by his Father after his Majeſty's Reſtauration, had other Spiritualities as I conceive conferr'd upon him, and became a Member of the Royal Society. He died in 1679. being then of *Wilberton* in the Iſle of *Ely*, and whether he was Doctor of the Laws at *Cambridge* I cannot tell.

The Doctor of Law created the ſame Day at *Oxon*, was *William Fuller* ſome Time of St. *Edmund-Hall.* —He was afterward Biſhop of *Limerick* and at length of *Lincoln*.

Jeſſey's *Lord's loud Call to* England, 4to. 1660. *p.* 27.

Several Letters from *Oxford*, dated *Thurſday*, *Aug.* 2, &c. of the great Alterations lately made by the King's Commiſſioners there in diſcharging the Vice-Chancellor and many Heads of Colleges, Fellows, Beadles, *&c.*

The Viſitors named by the King are the Lord Chancellor *Hyde*, the Marquis of *Hertford*, the Earl of *Southampton*, the Biſhops of *Saliſbury*, of *Rocheſter*, and *Oxford*, Sir *Edward Nicholas* and Sir *William Morris* the King's Secretaries, and Dr. *Hood*, Dr. *Oliver*, Dr. *Zouch*, Dr. *Chaworth*, Dr. *Lluellyn*, Dr. *Clayton*, Dr. *Baldwyn*, Mr. *Say* of *Oriel*, Mr. *Blandford* of *Wadham*, Mr. *Houghton* of *Braſen-Noſe*, Mr. *Walrand* the Marquis's Secretary.

Their Citation for all the Univerſity to appear before them was ſet up on *Thurſday* laſt *July* 26. Their Commiſſion likewiſe was opened and publiſhed in the Convocation Houſe on *Tueſday* Morning. None of the great Perſons are here but the Biſhop of *Oxon*. They ſate on *Tueſday* and diſcharged the Vice-Chancellor from his Office, who made a very honeſt Speech and reſigned yeſterday to Dr. *Hood*, &c.

His Majeſty's Letters to the Univerſity of Cambridge.

The King's Letters to the Univerſity of Cambridge *for creating Doctors in Divinity.* Edmund Porter, Richard Drake, Anthony Sparrow, Robert Pory, Tho. Fuller, Richard Watts, William Belk, John Breton. *And* Robert Crane, *Doctor of Civil Law.*

Ex Reg. Cantabr.

CHARLES *R.*

Whereas the Violence of the late Commotions hath had ſo ſad an Influence upon our two Univerſities, that divers Scholars of Integrity and good Learning have been hindred in the due Way of proceeding to their reſpective Degrees: And whereas we are well ſatisfy'd of the full Standing, Sufficiency and Merit of *Edmund Porter*, *Richard Drake*, *Anthony Sparrow*, *Robert Pory*, and *Thomas Fuller*, Batchellors in Divinity, *Richard Watts*, *William Belk*, and *John Breton*, Maſters of Arts, to be admitted to the Degrees of Doctors in Divinity; and *Robert Crane*, Maſter of Arts to the Degree of Doctor in the Civil Law, diſpenſing with the Irregularities that may relate to this Affair, *&c.*

Given at our Court at *Whitehall* this ſecond Day of *Auguſt* in the Twelfth
Year of our Reign.

Mundiford Bramſton.
Philip Brome.

A Mandate for *Moundiford Bramſton* Batchellor of Law, and *Philip Brome*, Maſter of Arts, to be admitted Doctors of the Civil Law at *Cambridge*, dated *Auguſt* 2. *Reg.* 12.

FRIDAY *Aug.* 3.

Letters of the Earl of Mancheſter, *Chancellor of* Cambridge, *for reſtoring* Dr. Martin *to the Headſhip of* Queens.

Die Dominico Oct. 16. 1631. *Edvardus Martin electus eſt & admiſſus Præſidens hujus Collegii.*

Divina igitur ope miſericordia & providentia Collegium hoc e captivitate quadam Babylonica ereptum, integris & legitimis ſuis membris conſtituitur Aug. 25. 1660.

Edwardo Martin Præſidente

1. *Magiſt. Ric. Bryan.*
2. *M. Ed. Kemp.*
3. *M. Sam. Rogers.*
4. *M Ambroſ. Appleby.*
5. *M. Arthuro Walpole.*
6. *M. Mich. Frere*
7. *M. Tho. Edwards*
8. *M. Joh. Davenant.*
9. *M. Jacobo Spering.*
10. *M. Dan. Nicols.*
11. *M. Andr. Paſchall.*
12. *M. Joh Wilſon.*
13. *M. Zach. Cradock.*
14. *M. Jac. Cade.*
15. *M. Tho Belk.*
16. *M. Ric. Wind.*
17. *M. Joh Kelſey.*
18. *M. Rob. Sayer.*
19. *Dom. Phin. Fowke*
20. *Dom. Jo. Newbery.*

Electis in loca ſucceſſive vacatura Dom. Walther & Dom. Pepys.

Reg. Acad. Cantabr.

The Chancellor of the Univerſity of Cambridge *to the Maſter of* Queen's *College in* Cambridge.

Whereas I am informed, that *Edward Martin* Doctor in Divinity, and Maſter of *Queen*'s College in *Cambridge* hath been wrongfully put out of his Maſterſhip: Theſe are to ſignify to all whom it may concern, that I do by Virtue of an Authority given unto me by the Lords aſſembled in Parliament, reſtore him to his ſaid Maſterſhip, together with all Lodgings, Keys, Leiger-Books and Seals, appertaining to his Place, from henceforth to have and enjoy all Profits, Rights, Privileges and Advantages thereto belonging, unleſs Cauſe be ſhewn me to the contrary within ten Days next after the Date hereof. Given under my Hand the third Day of *Auguſt* 1660. in the twelfth Year of the Reign of our Sovereign Lord the King.

E. MANCHESTER.

He had been ejected by theſe Letters of the ſame Chancellour:

By Virtue of an Ordinance of Parliament, entitled, an Ordinance for regulating the Univerſity of *Cambridge*, and for removing of ſcandalous Miniſters in the ſeveral aſſociated Counties, giving me likewiſe Power to eject ſuch Maſters of Colleges as are ſcandalous in their Lives and Doctrine, or that oppoſe the Proceeding of Parliament: I do eject Dr. *Martin* Maſter of *Queen*'s College in *Cambridge*, for oppoſing the Proceeding of Parliament, and other ſcandalous Acts in the Univerſity of *Cambridge*. Given under my Hand and Seal this 13th of *March* 1643.

E. MANCHESTER.

A Letter of the Chancellor to the Maſter of *Queen*'s College in *Cambridge*, to reſtore *Edward Kempe*, Maſter in Arts, and Fellow of *Queen*'s College in *Cambridge*, wrongfully put out of his ſaid Fellowſhip and Seniority therein. Given under my Hand the third Day of *Auguſt* 1660.

Dr. Sanderſon *reſtored to his Reg. Profeſſorſhip in Divinity.*

Mr. Wood's Athen. Oxon. II. *col.* 627.

Dr. *Robert Sanderſon*, who had been appointed Regius Profeſſor of Divinity in *Oxford July* 21, 1642. and ejected in 1648. was reſtored to that Office in the Beginning of *Auguſt* 1660. ſoon after made Biſhop of *Lincoln*.

Dr. Potter *to the Headſhip of* Trinity.

Hann. Potter, S. T. B. admiſſ. ad Eccl. de Wotton Dioc. Petriburg. ad preſ. Regis Decemb. 10, 1625. *Reg. Dove.*

Athen. Oxon. II. *col.* 628.

Hannibal Potter, S. T. P. who had been admitted Preſident of *Trinity* College in *Oxford*, *Auguſt* 8, 1643. and ejected by the Parliament Delegates in 1647. was now reſtored to his Headſhip, in the Room of Dr. *Seth Ward*, *Auguſt* 3, 1660. He died *September* 1, 1664. and was buried in the Chapel. —— He had in a moſt woful Manner endured great Hardſhip from the Time of his Ejection.

Dr. Rich. Baylie *to the Preſidentſhip of St.* John's.

Richard Baylie, S. T. P. who had been elected Preſident of St. *John*'s College in *Oxford January* 12, 1642. and ejected by the Parliament Delegates *January* 20, 1647. was reſtored. He died at *Saliſbury*, Dean of that Church, *July* 27, 1667.

Dr. Francis Manſell *to the Principality of* Jeſus *College.*

Ibid.

Francis Manſell, S. T. P. formerly Fellow of *All-Souls* College, had been admitted Principal of *Jeſus* College, *Oxon*, *July* 3, 1620. and reſigned in the Year following in Favour of Sir *Eubule Thalwall*, Knight, who ſucceeded him in *May*, 1621. and dying *October* 8, 1630. *ætat.* 68. was buried in the Chapel; whereupon Dr. *Francis Manſell* reſumed the Government of the College, and was ejected by the Parliament Delegates in 1648. He was reſtored *Auguſt* 1, 1660. and reſigned within the ſame Year, ſucceeded by Sir *Leolyne Jenkyns*, LL. D. elected *March* 1, 1660. He died *May* 1, 1665. and was buried in the Chapel.

Account of Dr. Manſell.

Life of Sir Leoline Jenkins *by* William Wynne, *Eſq; Fol.* 1724. *p.* 8.

Dr. *Manſell*'s Infirmities being great, and the Decays of Age, eſpecially of Sight, preſſing hard upon him, he would not be perſuaded to act longer in that Station; and had for the ſame Reaſon juſt before twice refuſed the Dignity of a Biſhop. The beſt he thought he could do for the Society was, to give Way to a more buſie and active Succeſſor, that would ſtudy the Intereſt of the College, with the ſame Concern as he had done: Accordingly having by new Conveyances ſettled the Remains of his Eſtate, which the Civil War had left him, upon the College, he reſigned his Principalſhip, and recommended to them Dr. *William Baſſet*, Fellow of *All-Souls*, a Man of conſiderable Intereſt in his own Country of *Glamorganſhire*, whom he thought would have added to the Reputation of the College by his Government, and to the Revenues of it, in all Probability, by his generous Mind and ample Fortune. But Dr. *Baſſet*'s want of Health not allowing him to accept of ſo great a Burthen, Dr. *Jenkins* was looked upon as the next Perſon among them capable of retrieving the Credit and Diſcipline of the College, and therefore was at a free Election of the Fellows, *March* 1, 1660. unanimouſly choſen in his Stead.

Dr. Robert Newlin *reſtored to the Preſidentſhip of* Corpus Chriſti *College.*

In the Room of Dr. Edmund Staunton.

Dr. *Robert Newlin*, S. T. B. was ſworn Preſident of *Corpus Chriſti* College, *Oxon*, *October* 9, 1640. ejected by the Parliament 1648. reſtored by the King's Viſitors *Auguſt* 7, 1660. He died *March* 5, 1687. aged 90 or more, and was buried in the Chapel.

Dr. Gilbert Sheldon *to the Wardenſhip of* All Souls.

Gilbert Sheldon, S. T. P. who had duly ſucceeded Dr. *Aſtley* in the Wardenſhip of *All-Souls* College, *Oxon*, in the middle of *March* 1635. and was deprived by the Parliament Viſitors in 1647. was re-poſſeſſed of it upon the Death of Dr. *John Meredith*, LL. D. and reſigned it in *January* following.

Dr. John Oliver *Preſident of St.* John's.

John Oliver, S. T. P. who had ſucceeded Biſhop *Frewen* in the Preſidentſhip of *Magdalen* College *May* 24, 1644. and had been ejected by the Parliament Delegates in 1647. was by Order of the Lords in Parliament reſtored *May* 22, 1660.

1660. He died Dean of *Worceſter October* 27, 1661. and was buried in the College Chapel.

Dr. Thomas Yate, *Principal of* Braſen-Noſe.

Thomas Yate, S. T. P. who had been elected Principal of *Braſen-Noſe* College *July* 13, 1648. but hinder'd from Enjoyment of it (at that Time) by the Authority that ejected his Predeceſſor Dr. *Samuel Radcliffe*, was now reſtored to his Government (in the Room of Dr. *Daniel Greenwood) Auguſt* 10, 1660. He died *April* 22, 1681.

Mr. Henry Wightwick *to the Maſterſhip of* Pembroke *College.*

Henry Wightwych, S. T. B. had been elected Maſter of *Pembroke* College *July* 13, 1647. but preſently ejected by the Parliament Delegates, and reſtored *Auguſt* 3, 1660. and again ejected *December* 21, 1664.

Mr. Laxton *Rector of* Whiſandine.

Reg. Juxon.

Die Aug. 3, 1660. Tho. Laxton Clericus admiſſ. ad Eccl. de Whiſandine Com. Rutland. per D. Arepum Cant. ſede Petriburg. vacante.

SATURDAY *Aug.* 4.
Reſtored in the Univerſity of Cambridge.

Dr. Tho. Paſke *to* Clare-Hall.

Ex Reg. Acad. Cantabr.

In *Cambridge*. Dr. *Thomas Paſke*, Maſter of *Clare* Hall, elected in 1620. and ejected in 1644. ſucceeded by Dr. *Ralph Cudworth*, and he by Dr. *Theophilus Dillingham* in 1654. who having married a Daughter of the ſaid Dr. *Paſke*, the Doctor being very old quitted his Right of Reſtitution to his ſaid Son in Law, who accordingly was re-admitted 1660.

Dr. John Coſin *to* Peter *Houſe.*

Dr. *John Coſin* admitted Maſter of *Peter* Houſe *February* 8, 1634. had been ejected *March* 13, 1643. and *Lazarus Seaman* ſubſtituted in his Place; but was now reſtored to the Maſterſhip, and being made Biſhop of *Durham*, was ſucceeded in the College by *Bernard Hale*, S. T. B. admitted *November* 5, 1660.

Dr Benjamin Laney *to* Pembroke *Hall.*

Dr. *Benjamin Laney* elected Maſter of *Pembroke* Hall in 1630. was deprived in 1643. and Mr. *Rich. Vines* was made Maſter by the Earl of *Mancheſter* in 1644. who being forced to quit it for refuſing the Engagement in 1650. was ſucceeded by *Sydrach Simpſon*, put in by the Viſitors; who dying in 1654. *William Moſes* was elected in his Room, who gave Place now to Dr. *Laney*, who held it with the Biſhoprick of *Peterborough* till he reſigned it in 1662.

Dr. Robert King *to* Trinity *Hall.*

Robert King, LL. D. elected Maſter of *Trinity* Hall *October* 28, 1645. ſuffer'd Deprivation, and *John Bond* was put in in *March* 1645. by the Parliament Authority; but Dr. *Robert King* was re-elected and admitted *Auguſt* 20, 1660.

Dr Richard Sterne *to* Jeſus *College.*

Richard Sterne, S. T. P. had been admitted Maſter of *Jeſus* College in 1633. ejected in 1644. when *Thomas Young* was put in by Authority of Parliament, ſucceeded by *John Worthington*, S. T. B. 1659. who gave Place to the lawful Maſter Dr. *Sterne*, 1660. made Biſhop of *Carliſle* in *December* following.

Dr. Edward Rainbow *to* Magdalen *College.*

Edward Rainbow, S. T. P. was made Maſter of *Magdalen* College in 1642. and in 1650. was ejected for refuſing the Engagement; ſucceeded by one *John Sadler*, A. M. who gave Way to the Return of Dr. *Rainbow*, made Dean of *Peterborough* the ſame Year, and Biſhop of *Carliſle* in 1664.

Dr. Edward Reynolds *removed from* Chriſt-Church *to* Merton *College.*

Dr. *Edward Reynolds*, Dean of *Chriſt* Church, to make Room for a Succeſſor there, was by the King nominated to the Wardenſhip of *Merton* College *July* 3, and admitted by the Fellows *Auguſt* 4, 1660. Being conſecrated Biſhop of *Norwich January* 6, he reſigned the Wardenſhip *February* 14, 1660.

Letter of Mr. Sharp *to Mr.* Douglas.
The Preſbyterian Miniſters from Ireland *had ſo ſmoothed their Addreſs and Petition, that they were kindly received by the King.*

Woodrow's *Introduction, p.* 49.

A Letter of the reverend Mr. *Sharp* to Mr. *Douglas* at *Edinburgh*, dated *Auguſt* 4, telling him, that the two Brethren from *Ireland* had been with him, and ſignified, that Yeſterday they had been introduced to the King, who received their *Addreſs* and *Petition* (which they did ſmooth) and cauſed to read them, and ſpoke kindly to them, bidding them be confident, they ſhould be protected in their Miniſtry, and not impoſed upon; he would give Orders to the Deputy of *Ireland* to have a tender Regard of them: They are going home much ſatisfied with this Anſwer.

SUNDAY *Aug.* 5.
Tho. White *or* de Albiis *a Roman Prieſt, had in the late Uſurpation maintain'd all the Principles of Rebellion and Anarchy, to oppoſe the Reſtauration of the King.*
In favour of Oliver Cromwell, *then Protector.*

Dr. P. du Moulin's *Anſwer to* Philanax Angl. 4to. 1664. *p.* 61.

In the Height of *Oliver*'s Tyranny, *Thomas White*, Gentleman, a Prieſt, and a right Jeſuit in all his Principles about Obedience, ſet out a Book, entitled, *The Grounds of Obedience and Government*; wherein he maintains, that *if the People by any Circumſtance be devolved to the State of Anarchy, their Promiſe made (to their expelled Governour) binds no more. That the People are remitted by the civil managing or inſufficiency of their Governour to the Force of Nature to provide for themſelves, and not bound by any Promiſe made to their Governour. That the Magiſtrate by his Miſcarriages abdicateth himſelf from being a Magiſtrate, and proveth a Brigand or Robber inſtead of a Defender.* That Word *Defender* he writes with a great *D*, that the Reader may take Notice whom he means. *If the Magiſtrate* (ſaith he) *have truly deſerved to be diſpoſſeſſed, or if it be rationally doubted, that he hath deſerved it, and be be actually out of Poſſeſſion: In the former Caſe, it is certain the Subject hath no Obligation to hazard for his* Reſtitution, *but rather to hinder it.* —— *The next Caſe is, if he be innocent and wrongfully depoſed, and totally* diſpoſſeſſed, *it were better for the common Good to ſtay as they are, than to venture the* Reſtoring *him, becauſe of the publick Hazard.* —— Nay, he maintaineth, *That a diſpoſſeſſed Prince, whether by Right or Wrong, is obliged abſolutely to renounce all Right and Claim to Government, and if he does not, he is worſe than an Infidel.* He tells us that Pope *Urban* VIII. publiſhed a Deciſion, *That after five Years quiet Poſſeſſion of an Eſtate, the Church was not bound to take Notice whether the* Title *were lawful or no; but acknowledge the* Poſſeſſor. —— And concludes, *That the Right of the old Magiſtate is transferred from him to his* Rival *by the Title of Quiet Poſſeſſion.*

This was the Philoſophy of that contemplative Gentleman, when the King lived in Exile, and *Oliver* ſate on the Throne. Having ſo well deſerved of the

King, he was not long since highly recommended to his Majesty by a Man of great Note: But the King, who hath a royal Insight into Persons and Businesses, stopp'd him with this short Answer, *No more of that, I know what Man he is.*

And yet this seditious Writer was highly recommended to his Majesty, by a Man of great Note. But his Majesty knew the Man.

Mr. Wood's *Character of Mr.* White.

He sometimes styled himself Thomas Anglus ex Albiis East Saxonum.

Thomas White, second Son of *Richard White* of *Hatton* in *Essex*, Esq; by *Mary* his Wife, Daughter of *Edmund Plowden* the great Lawyer, became a secular Priest and a most noted Philosopher, as his published Writings much sought after and admired by many, shew. He died in his Lodgings in *Drury-lane*, between the Hours of two and three in the Afternoon of the sixth Day of *July*, *An.* 1676. aged 94 Years, and was buried almost under the Pulpit in the Church of *St. Martin in the Fields*, on the ninth of the same Month. By his Death the Roman Catholicks lost an eminent Ornament from among them, and it hath been a Question among some of them, whether ever any secular Priest of *England* went beyond him in philosophical Matters.

MONDAY *Aug.* 6.

A Vote of the Commons for restraining all Ecclesiastical Persons from making any new Leases, while the Bill of Sales was depending.

Votes of the House of Commons.

In a grand Committee of the House of Commons upon the Bill of Sales.

Resolved, that divers Leases are made by ecclesiastical Persons now that they have the Bill under Consideration; and that the Directions of the House be prayed in it.

Resolved, that it is the Opinion of this House, that all Archbishops, Bishops, Deans and Chapters, Prebendaries, and other ecclesiastical Persons be restrained from making any Leases or Grants of any of the Lands, Rectories, or Tythes, or other Profits belonging to any their Offices or Churches, until the Bill for Sales now depending before this House receive Determination.

Ordered, that a Committee be appointed to prepare and bring in a Bill to that Purpose.

Vote of the Commons for a compleat Maintenance to Curates out of impropriate Rectories.

Resolved, that it be referred to the said grand Committee to consider of settling a compleat Maintenance and Encouragement out of any impropriate or appropriate Rectories whatever belonging to ecclesiastical Persons, for those who shall officiate in the Cures of such Rectories.

TUESDAY *Aug.* 7.

An Apology for the Bishops to sit in Parliament.

London, 1660. Athen. Oxon. *Vol.* II. *col.* 230.

An Apology for the ancient Right and Power for the Bishops to sit and vote in Parliament. By *Jeremy Stephens*, B. D. Rector of *Wotton* and *Quinton* in the County of *Northampton*. The Question then of Restitution being under Debate.

The solemn League and Covenant confuted by Dr. Daniel Featley.

Published by his Nephew John Featley.

London, *printed for* R. Royston, 1660. 4to. *p.* 58.

The League Illegal. Wherein the late Solemn League and Covenant is seriously examined, scholastically and solidly confuted: For the right informing of weak and tender Consciences, and the undeceiving of the Erroneous. Written long since in Prison by *Daniel Featley*, D. D. and never until now made known unto the World. Published by *John Fairclough*, vulgo *Featley*, Chaplain to the King's most excellent Majesty.

With an Epistle to the Lord Chancellor Hyde.

Epist. Ded. *To the right honourable Sir* Edward Hyde, *Knight, Chancellour and Under-Treasurer of his Majesty's Exchequer, Lord Chancellour of* England, *and one of his Majesty's most honourable Privy-Council.*

My Lord,

Rejoicing in the Blessing of the best of Kings.

And applauding his Lordship for being the great Instrument in it.

It is a Sin as great to be insensible of our Mercies, as to turn them into Wantonness. The best of Kings is the Blessing of our Nations. —— To this over-ruling Providence therefore in the first and chiefest Place belongs the Sacrifice of our Praise: And in the next Place to his Instruments: Among these, how much your Lordship hath merited by your constant Attendance, your faithful Counsels, and such unshaken Allegiance, as hath neither been tainted with Suspicion, nor tired by Calamities. —— The King hath entrusted you with the Jewel of his Conscience. —— He hath entrusted you with the great Seal of his Indulgences and Pardons. —— He hath entrusted you with many Encouragements and Rewards for the loyaler and sounder Clergy; yea, and with a Conquest of the Erring by the Streams of his Munificence. And who more fit to be entrusted with *Conscience*, *Mercy*, and *Bounty*, than a Person religious, gentle, and noble. —— You have learned of *Elisha* so to favour the Sons of the Prophets and their Relations, as instead of rendring them but a poor Moiety of the Tythe of their Tythes, (which was the *pia Fraus* and reforming Sacrilege of our late Lay-Preachers and Black Saints): You make it much of your Business to fill their empty Vessels with Oyl of Gladness. —— Your noble Virtues encourage me in the Dedication of this little Book, and the rather, both because the Author (my best of Unkles) was not, I presume, unknown to your Lordship, and because myself had the Honour to be your Lordship's Contemporanean in our renowned University of *Oxford*. —— Full fifteen Years hath this Book continued a private and close Mourner for the Death of the Author, and the Heresies of the later Times. —— Mine it was by the Right of an Executor, and your's it is by the Right of Dedication. ——

London, August
4, 1660.

The humblest of all your Servants,
JOHN FAIRECLOUGH *vulgo* FEATLEY.

The Publisher's Introduction to the ensuing Book.

A Description of the Iniquity and Misery of the late Times.

—— The Misery of our last and wasting Maladies we have not forgotten: For our Land was surfeited with Blood, and our Garments were rolled in Blood: We carried our Lives in our Hands, and our Estates were exposed to Rapine:

Hereſies and Schiſms did eat like a Gangrene, and Religion was near loſt in the Atheiſm, Blaſphemy, Epicuriſm, and Liberty of thoſe looſer Times. —— The chief Cauſe was the *Solemn League and Covenant*, but was it lawful or proper? If we truly deſire a ſober, judicious, and ſolid Reſolution, I preſume that the enſuing Book will anſwer our Doubts, and inform our Conſciences.

And of the Diſcontents and Ingratitude of the preſent Times.

I confeſs that this Book might have ſlept ſtill in private, and ſhould not have grown publick (eſpecially at this Time) if the Spirit of Contradiction were not now ſo prevalent, and Malice ſo induſtrious. —— Alas! alas! the Moth endeavours to eat into our Garments again, and the Canker into our pureſt Gold. We daily ſee, how theſe Diſcontents of ungrateful and irreligious Spirits endeavour to blaſt our faireſt Hopes, by diſturbing our Peace and renewing our Contentions. The Ambitious are diſcontented and want Promotion: The Malicious are troubled and want Revenge: The needy Sufferers are impatient and want Preferment: The Heretical are vexed and fear a Curb: And the Schiſmatical are unquiet and ſuſpect a Settlement. Too many forget the Miſeries of War; too few are thankful for Peace and Truth.

Yet many of the learned and conſcientious Covenanters do already retract their Errors.

——— Yet we ſee and rejoice that many learned and conſcientious *Covenanters* retract their Errours: Some there are whoſe Judgments are convinced by the Syllogyſm of Conſcience: Some who are charmed by the Gentleneſs of Remiſſion; and ſome alſo who are reclaimed by the Royal Care and indulgent Tenderneſs of our moſt gracious Sovereign, who maketh the Children of the Bond-woman Heirs with thoſe of the Free-woman.

While an inflexible Obſtinacy remains in ſome few diſſenting Brethren.

——— But I greatly ſuſpect the Inflexibility and pertinacious Obſtinacy of ſome few of our diſſenting Brethren, whom peradventure nothing will content but an unlimited Power to *lord* it in their Pariſhes, and (aſſiſted with their Confederates) to make their *Conſiſtories* as well the Benches for ſecular Cauſes, as the Tribunals for Eccleſiaſtical, and all under a Notion of the Power of the Keys. To theſe in particular, (if ſuch there are) I do friendly recommend this following Work, hoping that when they feel the Force of Argument in their ſtrong Convictions, they will not be aſhamed to confeſs their Miſtakes, and ſtudy to be quiet, *&c.*

Dignities fill'd up in the Cathedral Church of Norwich.

Dr. John Crofts *Dean*, &c.

John Crofts, D. D. Fellow of *All-Souls, Oxon*, and Brother to the Lord *Crofts* now Ambaſſadour in *France*, was inſtalled Dean of *Norwich* in the Place of Dr. *John Haſſal*, *Auguſt* 7, 1660. and became a great Benefactor to the Fabrick of the Church. He died *July* 27, 1670. and was buried in the Cathedral of *Norwich*. —— On this ſame Day *Auguſt* 7, *Joſeph Loveland*, A. M. was preferred to the firſt Prebend in the Church of *Norwich*. He died in 92d Year of his Age, *May* 20, 1695. —— *Vincent Pierſe*, S. T. P. was inſtalled in the ſecond Prebend *Auguſt* 7. —— *George Kent*, A. M. in the fifth Stall, *Auguſt* 21, 1660. —— *William Gery*, S. T. P. was made Archdeacon of *Norwich*. —— *Philip Teniſon*, S. T. P. Archdeacon of *Norfolk* inſtalled *Auguſt* 24, 1660. —— *Lawrence Womack*, S. T. P. Archdeacon of *Suffolk* admitted in *September* 1660. made Biſhop of St. *Davids* in 1683.

Dr Guy Carleton *Dean of* Carliſle.

Guy Carleton, D. D. was in the Beginning of *Auguſt* made Dean of *Carliſle*, in the Room of Dr. *Thomas Comber* (deceaſed *Feb.* 28, 1653.) and in 1671. was made Biſhop of *Briſtol*.

Dignities conferr'd in the Church of Glocester.

Auguſt 7, 1660. Mr. *John Middleton* was collated to the Archdeaconry of *Glouceſter*, void by the Death of *Hugh Robinſon* (*April* 8, 1645.) and on the ſame Day *Thomas Waſhbourn*, S. T. B. was admitted Prebendary of that Church of *Glouceſter* in the firſt Stall. And *Auguſt* 22, Dr. *Walter Blandford* in the ſecond Stall, afterward Biſhop of *Oxon*. And *Auguſt* 19, Dr. *Thomas Warmiſter* in the third Stall; and in *November* 11, *Richard Harwood*, S. T. P. in the fourth; and *September* 10, Dr. *Hugh Naiſh* in the fifth Stall.

Mr. Pym *Rector of* Thorp-Maundevill.

Die Aug. 7, 1660. Edwardus Pym, Clericus admiſſ. ad Eccl. de Thorp-Maundevill in Com. Northton. per D. Arepum Cant. ſede Petriburg. vacante.

Reg. Juxon.

Mr. Degory Polwheel *created Doctor of Phyſick.*

Mr. *Degory Polwheel*, who had been Fellow of *Exeter* College in *Oxford*, ejected by the Parliament Viſitors in 1648. was created Doctor of Phyſick in that Univerſity, by Virtue of the Chancellour's Letters, dated *Auguſt* 7, 1660. wherein it is ſaid, that he the ſaid *D. Polwheel* had *from the Beginning of the late unhappy Troubles vigorouſly and faithfully ſerved his Majeſty under the Command of* Ralph *Lord* Hopton, *then of Sir* James Smith, *in the Quality of a Major of Horſe, and continued in Arms until the Surrender of* Pendennis *Caſtle, from whence he went to his late Majeſty of bleſſed Memory, and afterwards followed his now Majeſty for ſome Time in* Holland *and* Flanders; *and in or about the Year* 1650. *he returned into* Cornwall *his native Country, where he betook himſelf to the Study and Practice of Phyſick*, &c.

Faſti Oxon, *Vol* II. *col.* 811.

Note of the Editor of the Engliſh Life of Dr. Joh. Barwick, 8vo, *p.* 89.

THURSDAY *Aug.* 9. *The King's Letters to Biſhops, Deans, and ſole Prebendaries, for their augmenting the Vicarages and inſufficient Curacies in Livings belonging to them.*

The King's Majeſty's moſt gracious Letter and Declaration to the Biſhops, Deans, and Prebends for the Augmentation of Vicarages and Stipends of Curates in Livings impropriated to Biſhops, Deans, and Chapters.

London, *printed for* John Jones, 1660. *in a broad Sheet.*

CHARLES *R.*

As nothing is more in our Deſires than to provide that the Church of *England* under our Reign might be furniſhed with a religious, learned, ſober, modeſt, and prudent Clergy; ſo we are ready to give Encouragement to their Labours and Study in their ſeveral Degrees and Stations; that they may give Check to all Profaneneſs and Superſtition, and as zealouſly affect to remove all Scandals and Reproach from them and their Callings: Conceiving therefore a competent Maintenance to be a neceſſary Encouragement; and that all other Perſons who have Power to diſpoſe of Tythes, may be invited to cheriſh a learned and godly Miniſtry: We do Reſolve, that where Tythes have been appointed for the Support of Biſhops, Deans and Chapters, collegiate Churches and Colleges, and other ſingle Perſons, that have not taken due Care to provide and ordain ſufficient Maintenance for the Vicars of their reſpective Places, or for the Curates where Vicarages were not endow'd, to ſettle for the future ſome good Addition and Encreaſe on ſuch Vicarages and Curates Places.

Our Will therefore is, that forthwith Proviſion be made for the Augmentation of all ſuch Vicarages and Cures, where the Tythes and Profits are appropriated to you and your Succeſſors, in ſuch manner, that they who immediately attend upon the Performance of miniſterial Offices in every Pariſh, may have a competent Portion out of every Rectory impropriate to your See, or to any of you or your Succeſſors.

No Leaſes to be granted of ſuch impropriate Rectories or Tythes, till a Proviſion of 100 l. *or* 80 l. *per Ann. be made for the Vicar or Curate.*

And to this End our farther Will is, that no Leaſe be granted of any Rectories or Parſonages belonging to your See, or belonging to you or your Succeſſors, until you ſhall provide that the reſpective Vicarages or Curates Places, where are no Vicarages endow'd, have ſo much Revenue in Glebe, Tythes, or other Emoluments, as commonly will amount to one hundred or eighty Pounds a Year, or more if it will bear it, and in good Form of Law ſettle it upon them and their Succeſſors; and where the Rectories are of ſmall Value, and cannot permit of ſuch Proportions to the Vicar and Curate, our Will is that one half of the Profit of ſuch a Rectory be reſerved for the Maintenance of the Vicar or Curate. And if any Leaſes or Grants of ſuch forenamed Rectories have been made by you ſince the firſt Day of *June* laſt paſt, and you did not ordain competent Augmentation of the Vicarages or Cures in their reſpective Places; our Will is, that out of the Fines which you have received, or are to receive, you do add ſuch Encreaſe to the Vicar or Curate as is agreeable to the Rates and Proportions formerly mentioned.

And that every Biſhop or other Ordinary, ſhall employ his Authority and Power for the Augmentation of all other poor Livings.

The Dean and Chapter to compell the ſole Prebendary.

And the Biſhop to interpoſe his Authority.

Or the Archbiſhop upon Complaint made to him.

And our further Will is, that you do employ your Authority and Power, which by Law belongeth to you as Ordinary for the Augmentation of Vicarages and Stipends of Curates, and that you with Diligence proceed in due Form of Law, for the raiſing and eſtabliſhing convenient Maintenance of thoſe who do attend holy Duties in Pariſh Churches: And if any Prebendary in any Church (the Corps of whoſe Prebend conſiſts of Tythes) ſhall not obſerve theſe our Commands, then we require you or the Dean of the Church, to uſe all due Means in Law, where you or he hath Power to compel them: Or that otherwiſe you report to the Biſhop of the Dioceſe, where the ſaid Corps doth lye, that he may interpoſe his Authority for fulfilling this our Order. And if any Dean, or Dean and Chapter, or any that holdeth any Dignity or Prebend in the Cathedral Church, do not obſerve theſe our Commands, that you call them before you, and ſee this our Will be obeyed. And if you or any Biſhop do not your Duty, either in your own Grants, or in ſeeing others to do it, then we will upon that Complaint, that the Archbiſhop of the Province ſee all performed according to this our Declaration, Will and Pleaſure. And whereas there are divers rural Prebends, where the Vicarages are not ſufficiently endow'd, we require you to ſee thoſe our Commands be fully obſerved by them.

They who refuſe or omit to obey theſe Commands, are to be judged unworthy of his Majeſty's future Favours.

And we do declare our Will and Pleaſure in all Particulars before-cited to be, that if you or any of your Succeſſors, or any Dean, or Dean and Chapter of that our Cathedral Church, or any other Perſon holding any Office, Benefice, or Prebend in the ſame, do or ſhall refuſe or omit to obſerve theſe our Commands, we ſhall judge them unworthy of our future Favour, whenſoever any Preferment Eccleſiaſtical ſhall be deſired by them from us.

The Biſhops to give an Account to the Archbiſhop, and he to the King.

And laſtly our Will and Command is, that you and your Succeſſors do at or before the firſt Day of *October* in every Year, render an Account to the Archbiſhop of the Province, how theſe our Orders and Commands are obſerved, that the Archbiſhop afterwards may repreſent the ſame unto us.

Given at our Court at *Whitehall*, the ninth Day of *Auguſt*, in the twelfth Year of our Reign.

By his Majeſty's Command,

Edward Nicholas.

This is a true Copy of the King's Letter, ſhewed in the Houſe of Commons by Sir Allen Brawdriff *the* 7th *of* Auguſt 1660.

Livings fill'd up by the Dean and Chapter of Peterborough.

Act Book of Dean and Chapter of Peterborough

Among the Acts or Orders paſſed by the Dean and Prebendaries of the Church of *Peterborough*, in a Chapter held *Aug.* 7. 1660.—— To Mr. *Wyltſhire* a Preſentation to the Rectory of *Peykirk.*—— To Mr. *Eaton* a Preſentation to the Vicarage of *Maxey.* —— To Mr. *Dalton* a Preſentation to the Rectory of *Fiſkerton.* —— To Mr. *Stoughton* a Preſentation to the Rectory of *Norborough.* —— To Mr. *Robert Newcome* a Preſentation to the Rectory of *Allwallton.*

In the Houſe of Lords. *Die Jovis Aug.* 9. 1660.

Order againſt the pulling down of Churches in the City of Exeter.

See Sept. 1, 1660.

Ordered, That there be no further Proceedings in pulling down and demoliſhing of Churches in the City of *Exeter*, and that ſuch Churches as are now ſtanding be employed to divine Uſes.

Upon reading the Petition of *John Halke*, Rector of *Upminſter* in the County of *Eſſex*, it is ordered, that the Tithes and Profits of that Place ſhall be ſecured in the Hands of *Agmondeſham Pinkneys* and *Robert Sibthorpe*, and not in the preſent Church-Wardens.

The King's Letters for a Creation of Doctors of Divinity in Cambridge.

Reg. Acad. Cantabrig.

The King's Letters Mandatory to the Univerſity of *Cambridge*, for admitting *Anthony Marſhall*, *Thomas Dalton* and *Robert Boreman*, Batchellors of Divinity, and *Edward Wilford*, *Thomas Crawley* and *Robert Crawley*, Maſters of Arts, to the Degree of Doctors in Divinity, and *Robert Crawley*, Doctor of Phyſick. Dated *Aug.* 9. *Reg.* 12.

FRIDAY *Aug.* 10.

A loyal Addreſs of the Clergy in the County of Surrey, *preſented to the King by Dr* George Wild.

Dr George Wild *was the Son of* Henry Wild, *a Citizen of* London, *born in* Middleſex; *elected Scholar of St* John's *College*, Oxon, *from* Merchant-Taylor's *School in* 1628 — *became Chaplain to Archbiſhop* Laud, *who had an eſpecial Reſpect for him, and would have preferr'd him above the Vicarage of* St. Giles *in* Reading, *had not the Civil Diſtempers broke forth.* [*The Archbiſhop did collate him to the Rectory of* Lambeth, *tho' he could not obtain Poſſeſſion, till now after the King's Return*] *Turned out of his Fellowſhip by the Parliamentarian Viſitors in* 1648 *after which he ſuffer'd much, yet kept up a religious Meeting for the Loyaliſts in* Fleet-ſtreet, London. *After his Majeſty's Reſtauration, he was in Requital for his Loyalty, made Biſhop of* Londonderry *in* Ireland, *where he was highly valued for his publick Spirit, religious Converſation, and exemplary Piety.* — *A Perſon of great Ingenuity, ſingular Prudence, a Grace to the Pulpit*, &c. *He died at* Dublin *on* Friday Dec. 29. 1665. *and was buried in* Chriſt-Church *there, at which Time Mr.* George Seignior *his Chaplain* (*ſome Time Fellow of* Trinity *College*, Cambridge) *preached his Funeral Sermon, ſaid to be made publick.* Athen. Oxon *Vol* II. 252.

Publick Intelligence, publiſhed by Order, 4to. No. 34.

The following Addreſs was preſented to his Majeſty in the Cloſet at *Whitehall*, on *Friday* the tenth of *Auguſt* 1660, by *George Wild*, Doctor of Divinity, accompanied with Sir *William Hayward*, Knt. Gentleman in Ordinary of his Majeſty's Privy Chamber, and theſe of the Clergy, Dr. *Pearſon*, *Richard Randall*, *Thomas Mulcaſter*, *Thomas Packenham*, *Edward Lorkin*, and *Jo. Worthington.*

To the King's moſt excellent Majeſty. The moſt humble and joyful congratulatory Addreſs of divers Rectors, Vicars, and other of the Clergy, in the County of Surrey.

May it pleaſe your moſt Excellent Majeſty,

The preſent Mercies we enjoy through the infinite Goodneſs and Bounty of our God are wonderful in our Eyes. No Power but Omnipotency could extricate us out of thoſe woful Confuſions, and lamentable Labyrinths of Ruin, into which our national and perſonal Sins had ſo deeply and deſervedly plunged us. For whereas we were not long ſince deſpairing of ever beholding your Majeſty's bleſſed Face in Peace, and our troubled Thoughts were, that there was no Path for your Majeſty to walk unto your Royal Throne, but Blood and Fire and Pillars of Smoke; lo now to our very Amazement, it hath pleaſed the great King of Heaven and Earth (of whom your Majeſty's Perſon is an expreſs Image, and lively Character in your kingly Power and Sovereign Authority) to make Way thereunto without ſhedding in the Field one Drop of precious chriſtian Blood. Nay he hath cauſed thoſe very Swords, which were lately unnaturally and violently drawn againſt the Life of your moſt Excellent Majeſty, to be ready and willing to be now drawn for you, and hath conſtrained your moſt implacable Enemies to ſubmit to your Majeſty's Mercy.

And now we hope that as the Lord hath ſweetly inclined your Majeſty's Heart, like your Father of ever bleſſed Memory, to paſs by every Inſolency committed againſt your princely ſacred Perſon: So he will give every miſled and undutiful Subject a relenting Spirit, to mourn heavily for their wicked Diſloyalties, and to ſupplicate as for God's infinite Mercy, ſo likewiſe for your Majeſty's moſt gracious Pardon, which as we humbly begg'd by the late Act of the Commons in Parliament, ſo we do by this our Addreſs ſignify our joyful Acceptance thereof at your Majeſty's moſt clement and gracious Hands. And henceforth we ſhall ſtrive in our Prayers with the moſt high God, to grant to every Soul within your Majeſty's Dominions true Grace to manifeſt their Fear of him, by their Honour and Obedience towards you.

And as we heartily deſire to ſhew ourſelves your dutiful Subjects, ſo we do not doubt of finding your Majeſty an indulgent nurſing Father, to carry us in your Boſom, to cover us with your Wings of Protection, to rule us with your Scepter of Righteouſneſs, to defend us with your Sword of Might, to lead us by your moſt holy princely Example to all Piety and Virtue, that we may be a happy People under a moſt bleſſed and glorious KING.

And now the mighty Councellor from above inſpire your Majeſty's Royal Heart, and make you as wiſe as a glorious Angel, that you may diſcern between Good and Evil, and be able with your great Wiſdom to heal the Sores, and cure the Wounds of theſe your diſtracted Kingdoms; that you may with an invincible Courage under God, inſtrumentally finiſh the great and miraculous Work that he hath begun for your Majeſty and your People, in reſtoring your Royal Perſon to all your hereditary and due Rights; your Parliaments to their known Privileges; your Subjects to their Charters and juſt Liberties; the Church and Government to their ancient legal Government, Order, Beauty, Dignity, and Splendor; that all Poſterities to come, as well as this preſent Generation, may riſe up to call you CHARLES the BLESSED KING.

They conclude with a fervent Prayer for the King,

Now the Lord love you, delight in you, give you length of Days, with an uninterrupted Proſperity, protect your ſacred Perſon from all ſecret Conſpiracies, diſcover and convert your Enemies, increaſe and multiply your Friends, ſet your Throne in the Hearts of all your People, bleſs your Government, and when your Majeſty's long and moſt happy Reign ſhall expire, grant that there may not be wanting one of the Royal Line to ſit on the Throne after you, and receive your immortal Soul into his heavenly Kingdom, there to wear an immarceſſible Crown of Glory.

This is and ſhall be the continual hearty, zealous, fervent, loyal Prayer of us,

Your Majeſty's moſt faithful,
moſt obedient and moſt loving Subjects,

And ſubſcribe their Names.

Thomas Turner, Rector of *Fetcham*, S. T. D.
John Hacket, Rector of *Cheame*, S. T. D.
George Wilde, LL. D.
John Pearſon, D. D.
Ralph Cooke, Rector of *Burſtow*, S. T. D.
John Harris, S. T. B. And many others.

Advertiſed,

Saturday *Aug.* 11.

A Vindication of Mr. George Baker, *Biſhop Elect of* Waterford.

He died in October *or thereabouts,* An. 1668. Athen. Oxon. *Vol.* I. *col.* 632.

Publick Intelligence, 4to, No. 28.

Advertiſed, that whereas the Enemies of Epiſcopacy have traduc'd *George Baker* (Chaplain to the late Primate of *Ireland*, and now elect Biſhop of *Waterford)* as guilty of ſome Miſdemeanours in preaching a Funeral Sermon in St. *Margaret's Weſtminſter*, at the Funeral of Mr. *Chriſtopher Walker* late of that Pariſh; it hath been certified by the Inhabitants, and by *Joyce Walker*, Widow of the Deceaſed, that the Sermon then preached was by Mr. *Baker* of *Marybone*, and not by Mr. *George Baker*, Chaplain to the late Lord Primate, as had been ſlanderouſly reported.

Mr. Michael Darby *was the Man who in the Time of the Rump blotted out that infamous Inſcription over the Statue of* Charles I. *in the* Royal-Exchange.

Advertiſed, That whereas in the Time of the late Rump, a Perſon adventured to blot out that monſtrous Inſcription ſet over the Statue of King *Charles* I. in the *Royal-Exchange*, [*Exit Tyrannus Regum ultimus.*] and that ſeveral Perſons had aſſumed that honeſt Enterprize to themſelves, it was really done by Mr. *Michael Darby*, now Painter to the Company of Mercers, who performed it at a full Afternoon's Exchange Time, and as ſoon as he had finiſhed it, with a loud Voice ſaid, *God ſave King* Charles *the Second*; for which Act of Loyalty he hath had the Honour to beautify the Statues of our gracious King and his glorious Father with the Inſcriptions underwritten:

A Scepter in his right Hand.
A Church in his left Arm.
A Globe at his left Foot.
On his Shield Magna Carta.

CAROLUS PRIMUS
Monarcharum Mag. Britanniæ Secundus
Franciæ & Hiberniæ Rex,
Martyr ad Cœlum miſſus penultimo
Jan. Anno Dom. MDCXLVIII.

Scepter in his right Hand.
In his Left the Globe.
On his Shield Amnestia.

CAROLUS SECUNDUS.
Monarcharum Mag. Britanniæ Tertius
Franciæ & Hiberniæ Rex
Ætat. ſuæ Anno triceſimo, Regni duodecimo
Reſtaurationis primo
Anno Dom. MDCLX.

Dignities fill'd up in the Church of Wells.
Dr. Robert Creyghton, *Dean,* &c.

Robert Creyghton, S. T. P. had been inſtalled Treaſurer of *Wells*, *December* 17, 1632. and being now advanced to the Deanery in that Church; Dr. *Richard Buſby*, the eminent Maſter of *Weſtminſter* School was admitted Treaſurer of *Wells*, *Auguſt* 11, 1660. He died *April* 5, 1695. and was buried in *Weſtminſter* Abbey. —— *Thomas Holt*, S. T. P. was inſtalled Chancellour of the Church of *Wells September* 12, 1660. and the ſame Day *James Dugdale*, S. T. P. was inſtalled in the Sub-Deanery. —— *Grindal Sheafes*, S. T. P. inſtalled Archdeacon of *Wells Auguſt* 12, 1660. He died *April* 28, 1680. and was buried in the Cathedral. —— *John Selleck*, S. T. P. inſtalled Archdeacon of *Bath June* 6, 1661. died *June* 30, 1690. aged 81. buried in the Cathedral. —— *William Piers*, A. M. who had been inſtalled Archdeacon of *Taunton December* 19, 1643. returned to the Poſſeſſion of that Dignity, and died in *April* 1682. in the 70th Year of his Age, and was buried in St. *Mary*'s Chapel, *Wells*.

A Letter of Mr. Sharp *to Mr.* Douglas *of the King's Condeſcenſions,* &c.

Woodrow's *Introduction*, *p.* 49.

A Letter of the reverend Mr. *Sharp* to Mr. *Douglas* at *Edinburgh*, dated *Auguſt* 11, 1660. ſignifying to him, That the Apprehenſions of *Scotchmen* here are much alter'd ſince his Majeſty hath been pleaſed to yield to what I humbly offer'd, by his Condeſcenſions in that Letter. I thought it was not amiſs to acquaint ſeveral here with it, and their Expreſſions about the Government of our Church are much moderated. The Letter of the Miniſters of *London*, in Anſwer to yours, is after much Belabouring ſigned by them, and I am to have it to Morrow. The epiſcopal Party here are ſtill increaſing in Number, as well as Confidence. Some think, they fly ſo high, that they will undo their own Intereſt.

The Epiſcopal Party increaſe in Number and in Confidence.

The Engliſh *Preſbyterians Letter to their Brethren in* Scotland.

Woodrow's *Introduction*, *Appendix* No. 10.

A Letter ſigned by Edmund Calamy, Simeon Aſh, Thomas Manton, *directed to our reverend and highly eſteemed Brethren Mr.* David Dickſon, *Mr.* Robert Douglas, *Mr.* James Hamilton, *Mr.* John Smith, *and Mr.* George Hutchinſon *at* Edinburg, *dated* London Auguſt 10, 1660.

In Anſwer to a Letter from them.

Reverend and beloved Brethren,

They rejoice in the King's Return.

And think they have broken the formidable Power of Sectaries.

And have been reſtored to their ancient, i. e. *Preſbyterial Government.*

And will wait upon the Lord for an Eſtabliſhment of it.

We had ſooner returned our Thanks to you for your brotherly Salutation and Remembrance of us, but that we expected the Convenience of Mr. *Sharp*'s Return, hoping by that Time Things would grow to ſuch a Conſiſtency, that we might be able to give you a ſatisfactory Account of the State of Religion among us. We do with you heartily rejoice in the Return of our Sovereign unto the Exerciſe of Government over theſe his Kingdoms; and as we cannot but own much of God in the Way of bringing it about, ſo we look upon the Thing itſelf as the Fruit of Prayers, and a Mercy not to be forgotten. Hitherto our God hath helped us, in breaking the formidable Power of *Sectaries*, cauſing them to fall by the Violence of their own Attempts, and in reſtoring us to our ancient Government after ſo many Shakings, the only proper Baſis to ſupport the Happineſs and juſt Liberties of theſe Nations, and freeing us from the many Snares and Dangers to which we were expoſed by the former Confuſions and Uſurpations. Therefore we will yet wait upon the Lord, who hath in part heard us, until all thoſe Things, concerning which we have humbly ſought to him, be accompliſhed and brought about. We heartily thank you for your kind and brotherly Encouragements, and ſhall in our Places endeavour the

They will endeavour an advancing of the Covenanted Reformation,

The Bonds of the Covenant yet remaining upon their Conſciences.

To bring the Foundations of Preſbytery *to a perfect Building.*

the advancing of the *Covenanted Reformation*, according to the *Bonds* yet remaining upon our own Conſciences, and our renowned Profeſſions before God and Man; and though we cannot but foreſee potent Oppoſitions and ſad Diſcouragements in the Work, yet we hope our GOD will carry us through all Difficulties and Hazards, at length cauſe the Foundations now laid to increaſe into a perfect Building, that the top Stone may be brought forth with Shoutings, and his People cry, *Grace, Grace unto it.*

They bleſs God for the good Eſtate of the Kirk of Scotland.

Beg their Prayers and their Advice and Counſel what to do, being uncertain whether to be rigid or to comply.

We bleſs God on your Behalf, that your Warfare is in a great Meaſure accompliſhed, and the Church of Chriſt, and the Intereſts thereof, ſo far owned in *Scotland*, as to be ſecured, not only by the uniform Submiſſion of the People, but alſo by Laws, and thoſe confirmed by the Royal Aſſent, a Complication of Bleſſings, which yet the Kingdom of *England* hath not obtained, and (though we promiſe ourſelves much from the Wiſdom, Piety, and Clemency of his Royal Majeſty) through our manifold Deſtructions, Diſtances, and Prejudices, not like ſuddenly to obtain. Therefore we earneſtly beg the Continuance of your Prayers for us, in this Day of our Conflicts, Fears, and Temptations, as alſo your Advice and Counſel, that on the one Side, we may neither by any Forwardneſs, and rigid Counſels of our own, hazard the Peace and Safety of a late ſadly diſtempered, and not yet healed Nation; and on the other Side, by undue Compliances, deſtroy the Hopes of a begun Reformation. We have to do with Men of different Humours and Principles; the general Stream and Current is for the old Prelacy in all its Pomp and Height, and therefore it cannot be hoped for, that the Preſbyterial Government ſhould be owned as the publick Eſtabliſhment of this Nation, while the Tide runneth ſo ſtrongly that Way; and the bare Toleration of it will certainly produce a Miſchief, whilſt Papiſts, and Sectaries of all Sorts, will wind in themſelves under the Covert of ſuch a Favour: Therefore no Courſe ſeemeth likely to us to ſecure Religion, and the Intereſts of Chriſt Jeſus our Lord, but by making Preſbytery a Part of the publick Eſtabliſhment; which will not be effected, but by moderating and reducing Epiſcopacy to the Form of Synodical Government, and a mutual Condeſcendency of both Parties in ſome leſſer Things, which fully come within the Latitude of allowable Differences in the Church. This is all we can for the preſent hope for; and if we could obtain it, we ſhould account it a Mercy, and the beſt Expedient to eaſe his Majeſty, in his great Difficulties about the Matter of Religion: And, we hope, none that fear GOD, and ſeek the Peace of *Sion*, conſidering the perplexed Poſture of our Affairs, will interpret this to be any Tergiverſation from our Principles, or Apoſtacy from the *Covenant*; but if we cannot obtain this, we muſt be content, with Prayers and Tears, to commend our Cauſe to GOD, and, by meek and humble Sufferings, to wait upon him, until he be pleaſed to prepare the Hearts of the People for his beautiful Work, and to bring his Ways (at which they are now ſo much ſcandalized) into Requeſt with them.

The general Stream of the People is for old Prelacy.

No making Preſbytery *a Part of the Eſtabliſhment.*

And the bare Toleration of it would cover Papiſts and all ſort of Sectaries.

Therefore the beſt Way will be to moderate and reduce Epiſcopacy.

Thus we have, with all Plainneſs and Simplicity of Heart, laid forth our Straits before you, who again beg your Advice and Prayers, and heartily recommend you to the Lord's Grace, in whom we are,

Your loving Brethren,
and Fellow-labourers in the Work of the Goſpel,
EDM. CALAMY,
SIMEON ASH,
THO. MANTON.

SUNDAY *Aug.* 12.
Dr. Baſire's *Diſcourſe of the Liberty of the* Britannick *Churches.*

Publiſhed by Mr. Richard Watſon.

With a Letter of Sir Richard Brown, *and an Anſwer of Mr.* Watſon.

The ancient Liberty of the Britannick Church: And the legitimate Exemption thereof from the Roman *Partriarchate. Diſcovered in four Poſitions, and aſſerted by* Iſaac Baſire, *D. D. and Chaplain in Ordinary to his late Majeſty of* Great-Britain. *Three Chapters concerning the Privileges of the Britannick Church*, &c. *ſelected out of a* Latin *Manuſcript, entitled,* Catholico Romanus Pacificus, *written by* F.J. Barnes, *of the Order of St.* Benedict, *yet living (as is ſaid) in the* Roman *Inquiſition. Tranſlated and publiſhed for vulgar Inſtruction. By* R. Watſon.

London, *printed for* John Mileſon, 8vo, *p.* 48.

Sir *Richard Brown*'s Letter to my worthy good Friend Mr. *Richard Watſon*, &c. upon reading of that excellent *Diatribe* of Dr. *Baſire*, dated *Paris* the firſt Day of the Year 1658.

Anſwer of Mr. Richard Watſon *to the honourable Sir* Richard Brown, *Clerk of the right honourable the Privy-Council to his Majeſty of* Great-Britain.

This Diatribe of Dr. Baſire *was written in* Latin, *and formerly publiſh'd by Mr.* Watſon, *now tranſlated by him, with ſome Chapters out of Father* Barnes *his* Catholico Romanus Pacificus, *then in Manuſcript.*

SIR,

Although I took the Liberty ſome Years ſince to publiſh the *Latin Diatribe* of the worthy Doctor which I found in my Lord's [*Hopton*] Cabinet after his Deceaſe; yet I could not preſume ſo well to addreſs it, as I am confident intended by the learned Author, unto your noble Self. By my Adventure in the Tranſlation, I have ſomewhat improved my Title to your Patronage, *&c.* It waits on you accompanied with ſomewhat I communicated not before, obtained by the friendly Induſtry of that ingenious Gentleman (Mr. *Tho. Coventry*) who ſent me Father *Barnes*'s Manuſcript, whence I ſelected what the Doctor directs us to, though he ſurvives not to entertain the Duplicate of my Thanks, —— dying at *Paris*, —— having acquired the Character of a prudent, exemplary young Gentleman in his Life, and of a very pious Chriſtian in the ſelf-diſcerned Approaches to his Death. —— I cannot but take Notice of the magnanimous Reſo-

The Houſe of Sir Richard Brown *was the viſible Church of* England.

Reſolution of the two moſt loyal and learned Travellers, [Dr. *Baſire* and Dr. *Duncon*] *not to exerciſe their Function, where the Duty of praying for the King ſhould be prohibited.* —— The publick Exerciſe of our Liturgy, when chaſed out of the *Temple*, took Refuge in your *Houſe*, ſo that we have been forced many Times to argue from your *Oratory* for a Viſibility of our *Church.* Your eaſy Admiſſion of me to officiate in it for ſome Months, and your Endeavours to have ſuch an Eſtabliſhment made for me, as whereby in the moſt difficult of Times, I might have had a comfortable Subſiſtence, and a ſafe Protection under your ſacred Roof; beſides the other Graces and Civilities I had from you, exact this open Retribution of my Thanks, *&c.*

Dated from *Caen*,
Auguſt 12, 1660.

R. WATSON.

Epiſt. Ded. to the Lord Hopton.

An Epiſtle to the right honourable the Lord *Hopton*, Baron of *Stratton*; importing the Occaſion of Writing the foregoing Treatiſe. Dated *Paris*, *March* 17, 1648. *R. Watſon.*

A Diſcourſe of Father Barnes, *ſo moderate a Papiſt, that he was reputed a Heretick.*

Select Diſcourſes concerning, 1. *Councils, the Pope, Schiſm.* 2. *The Privileges of the Iſle of* Great-Britain. 3. *The Pope's Primacy, and the ſupreme Power of Kings, both in Temporals and alſo in Spirituals, accordingly as they put on the Quality of Temporals, and are Means for the hindering or procuring the Safety of the Republick.* By *F. Barnes*, of the Order of St. *Benedict.*

And ſo much under the Pope's Diſpleaſure, that he is ſaid to be ſtill lying in the Inquiſition.

To the Reader.] Friend, I was put upon the Enquiry after the Manuſcript of this moderate Romaniſt our Countryman *F. Barnes*, by the double Reference Dr. *Baſire* makes to it in his marginal Annotations; with ſome Difficulty I at laſt recovered a Copy of it, the ſame as I remember the Doctor himſelf uſed at the Compoſure of his *Diatribe*, which then was with much Secrecy convey'd from Hand to Hand, none of us daring to own the having it, upon Apprehenſion of ſome Queſtion or Inconvenience from the Pope's Nuncio in *Paris*, the Author himſelf being under his Holineſs's high Diſpleaſure, and, as was ſaid, ſtill is in the ſevere Diſcipline of the *Inquiſition* for it. ——

R. WATSON.

Dr. Baſire's *Letter to Sir* Richard Brown.

A Letter written by the reverend Dr. *Baſire* to the honourable Sir *Richard Brown*, when Reſident at *Paris* for his Majeſty of *Great-Britain*, relating his Troubles and Endeavours to propagate the Knowledge of the Doctrine and Diſcipline eſtabliſhed in the Britannick Church, among the *Greeks*, *Arabians*, &c. Dated from *Pera* near *Conſtantinople*, *July* 20, 1653.

Account of Dr. Coſin *holding a Chapter at* Peterborough.

He had been inſtalled Dean, Nov. 1. 1640.

Act Book of Dean Coſin *and Chapter of* Peterborough.

The reverend Dr. *Coſin* Dean of *Peterborough* returning from a long Exile came lately down to *Peterborough*, and held a Chapter for reſtoring and regulating the Affairs of that Church; by ſeveral Orders then made.

Mr. Standiſh *in his fair and punctual Narrative at the End of the printed Hiſtory of that Church tells us: At the King's Return, Dr.* Coſin *the ancient Dean of this Church after almoſt twenty Years Exile in* France, *returned and reaſſumed his Right. Again in the Year* 1660. *about the End of* July, *he then after ſo long an Interval renew'd the ancient Uſage, and read Divine Service firſt himſelf, and cauſed it to be read every Day afterward, according to the old laudable Uſe and Cuſtom, and ſettled the Church and Quire in that Order wherein it now* (1685.) *continues.*

Auguſt 1, 1660. Whereas during the late Troubles the ancient and common Chapter Seal of this Church hath been taken away or loſt, whereupon there hath ariſen a Neceſſity of making a new Seal for the Uſe of the ſaid Church, the Sculpture of which Seal is the croſs Daggers betwixt four Croſſes Pattee, with theſe *Latin* Words written about the ſame, *viz. Sigillum Capitulare Eccleſiæ Cathedralis Petriburgenſis.* It is now therefore ordered, that the new Seal from henceforth (until another Seal ſhall be agreed upon and made) ſhall be taken and uſed for the Common and Chapter Seal of the ſaid Church, *&c.*

Agreed, that according to the Tenor of his late Majeſty's Letters concerning *Caſtor* and *Sutton* Manours, the old Leaſe whereof expired divers Years ſince, there ſhall be now an Addition of Rent made upon the new Leaſing of thoſe Manours to the Sum of three hundred and ten Pounds *per Ann.* more than was reſerved upon them before, for the Augmentation of the ſeveral Stipends belonging to the Dean and Prebendaries, with other Officers and Uſes of this Church, as in the Letters Royal is mentioned, *&c.*

Agreed, that the white Tythes of the Pariſh of *Peterborough* ſhall be leaſed to the Vicar of the Town for the Time being, or his Truſtees towards the Augmentation of his Vicarage, and the Leaſe to be renewed at every ſeven Years *gratis*, if he requireth it.

See the Occaſion of calling this Audit, in a Paper of Dr Coſin, *when Biſhop of* Durham, March 2. 1660.

Memoran. The Vicarage of St. *John Baptiſt* in the Town of *Peterborough* is diſcharged from the Demand of Firſt-Fruits to the Crown, as well as the Deanery and Prebends of the ſaid, by Virtue of a Compoſition for an equivalent Fee-Farm Rent.

A very worthy new Vicar Mr. Gunton.

Mr. Standiſh's *Narrative at the End of Dr.* Patrick *and* Gunton *Hiſtory of the Church of* Peterborough, *Fol. p.* 339.

The late Preacher had been Mr. Sam. Wilſon, *who ſeems to have preach'd at the Minſter in the Morning, and in the Town Church Afternoon.*

Memoran. The preſent Vicar is Mr. *Simon Gunton* Prebendary of the Cathedral Church, who lately ſucceeded Mr. *Panke.* When the Quire defaced by the Parliament Soldiers had been fitted up by the Townſmen, to whom it was given by an Ordinance; and the Devaſtations which the ſaid Soldiers and *Cromwell* had made, were in ſome Meaſure repaired; one Mr. *Samuel Wilſon*, School-Maſter of the *Charter-Houſe* in *London*, was ſent down by the Committee of plunder'd Miniſters, as they were then called, to be Preacher in the Minſter, with a Salary of 160 *l. per Ann.* in which Employment he continued until the King's Return.

Books writ by Mr. Gunton.

Memoran. Mr. *Gunton* had publiſhed two very good Pieces in his late Sufferings for the King and Church.

Mem. *the Dean and Chapter of* Peterborough *granted the Office of Regiſterſhip to* William Gunton, *Father of* Simon, *with an annual Fee,* Mar. 13. 1616. *Reg.* Neville, *MS.* fol. 56.

London, *printed for* Gabriel Bedell, 1650. 4to.

Ὀρθολατρεία. Or a brief Diſcourſe concerning *Bodily Worſhip*, proving it to be God's Due, to be given unto him with Acceptation on his Part, and not to be denied without Sin on ours. A Thing worthy to be taken into Conſideration in theſe Days, wherein Profaneneſs and Irreverence towards the ſacred Majeſty of

And perhaps this Employment of the Father might early turn the Thoughts of the Son to ſearch the Regiſters and Records of this Church; and ſo by Degrees to pick up the Materials for his uſeful Work of the Hiſtory of the Church of *Peterborough, publiſh'd and enlarg'd by Dean* Patrick, *Fol.* 1686. *There is a MS left in private Hands, being an Expoſition of the Lord's Prayer, ten Commandments,* &c. *by Mr.* Simon Gunton.

of God hath ſo much corrupted our religious Aſſemblies, that Men are regardleſs of their being before God, or of God's being amongſt them in his own Houſe. By *S. G.* late Preacher of the Word of God in the Cathedral Church of *Peterborough.*

Preface.] ——— Here is a Beſom to ſweep away an horrid Abuſe, wherewith the Adverſary to God and Man, Religion and Decency, hath much and long corrupted our publick Aſſemblies before God in his Sanctuary; and that is Profaneneſs and Irreverence toward the ſacred Majeſty of God, before whom the Appearance is, which is after ſo rude a Manner, as if God were equal, nay, inferiour to the meaneſt of us. ——

II. *God's Houſe:* With the Nature and Uſe thereof, as it ought to be underſtood and reſpected by Chriſtians under the Goſpel. By *Simon Gunton*, Maſter of Arts.

London, 1657. 12°.

With an Epiſt. Ded. *To the illuſtrious* Esme, *Duke of* Richmond *and* Lenox. ——— To teſtify my Obligations to your moſt noble Parents. ——— Their vouchſafing me an Harbour, when I was well nigh ſunk by the common Tempeſt, &c.

Monday *Aug.* 13.

A Proclamation for calling in the Books of John Milton *and* John Goodwin.

Iconoclaſtes: *In Anſwer to the* Pourtraicture of King *Charles,* &c. *publiſhed to the Horror of all ſober Men, even the Preſbyterians themſelves,* &c. *but at the Time of this Proclamation, the Author* Milton *(who a little before had left his Houſe in* Petty-France, *which had a Door going into* St James's *Park) abſconded for fear of being brought to a legal Tryal,* &c. Athen. Oxon. *Vol.* I. *p.* 882.

By the King. A Proclamation for calling in and ſuppreſſing of two Books written by *John Milton.* The one entitled, *Johannis Miltoni Angli pro Populo Anglicano Defenſio contra Claudii Anonymi alias Salmaſii Defenſionem Regiam*; and the other in Anſwer to a Book entitled, *The Pourtraicture of his ſacred Majeſty in his Solitude and Sufferings:* And alſo a third Book entitled, *The Obſtructors of Juſtice*; written by *John Goodwin.* —— Given at our Court at *Whitehall* the thirteenth Day of *Auguſt*, in the twelfth Year of our Reign, 1660.

London, *by* John Bill *and* Chriſtopher Barker, 1660. *in two Sheets.*

By the King. A Proclamation againſt Fighting of Duels. ——— Given at our Court at *Whitehall* the thirteenth Day of *Auguſt*, in the twelfth Year of our Reign.

London, *in one Sheet, for the King's Printers.*

A Proclamation againſt vicious debauched and prophane Perſons.

By the King. A Proclamation for publiſhing a former Proclamation of the thirtieth of May *laſt, (Entitled, A Proclamation againſt vitious, debauched, and profane Perſons) in all Churches and Chapels throughout* England *and* Wales.

London, *in one Sheet, for the King's Printers.*

. Charles *R.*

Whereas we find, to our exceeding great Joy and Comfort, that the Proclamation lately publiſhed by us againſt vicious, debauched, and profane Perſons, hath been well received and reſented, and in ſome Meaſure hath had, and will we hope yet more have our wiſhed Effect amongſt our People: And we continuing our ardent Deſire to proſecute all Means which tend to the Suppreſſing of Vice and the Advancement of Virtue: And alſo to acknowledge the tranſcendent Goodneſs of Almighty God for the great Progreſs in this ſhort Time made towards our full Eſtabliſhment, no leſs than his wonderful Providence in our miraculous Reſtauration to our People, and them to us, with the Advice of the Lords and Commons in Parliament Aſſembled, do, by this our Proclamation ſtreightly charge and command, that each Miniſter in his reſpective Pariſh or Chapel, within this our Realm of *England*, Dominion of *Wales*, and the Town of *Berwick* upon *Tweed*, ſhall once in every Month, for the Space of ſix Months together next enſuing, read in their reſpective Congregations the aforeſaid Proclamation, and incite and ſtir up their reſpective Auditories to obſerve the Duties therein enjoyned, and avoid the Vices therein forbidden.

To be read by the Miniſters in their Congregations once a Month, for ſix Months together.

And we do hereby alſo ſtrictly charge and command, that every one of the reſpective Miniſters aforeſaid do carefully and effectually obſerve our Will and Pleaſure herein, as they tender our Favour, and would avoid our Diſpleaſure.

And laſtly, We do hereby renew our Command, and again require all Mayors, Sheriffs, and Juſtices of the Peace to be very vigilant and ſtrict in diſcovering and puniſhing of ſuch Perſons according to Law, as ſhall offend contrary to the ſaid Proclamation.

Given at our Court at *Whitehall* the thirteenth Day of *Auguſt*, in the twelfth
Year of our Reign, 1660.

Order of Lords to take off the Sequeſtration of the Tythes of Crofton Com' Ebor' *in favour of the Rector Mr.* Hill.

Die Lunæ, Auguſt 13, 1660. Upon reading the Petition of *Edward Hill*, Clerk, ſhewing, That the Profits and Tythes of the Rectory of *Crofton* in the County of *York* are ſecured in the Hands of the Church-Wardens, upon a Miſinformation of *Matthew Whitley:* It is ordered, that the Order made to the ſaid *Matthew Whitley* as to him is hereby revoked and made void, and the Church-Wardens and Overſeers of the Poor of *Crofton* aforeſaid are hereby enjoined not to meddle with any of the ſaid Tythes and Profits.

Journal of Lords.

Account of John Featley *Precentor of* Lincoln.

John Featley (Nephew of Dr. *Daniel Featley*, Writer of his Life, and Editor of ſome of his Works) born in *Northamptonſhire*, bred in *All-Souls* College, *Oxon*, a great Sufferer in the Times of Rebellion, glad to take Shipping with his Wife, Children, and Servants in *June* 1643. for St. *Chriſtopher's* in the *Weſt-Indies*, where he continued for ſeveral Years. He had been ſworn and admitted Chaplain to the King *June* 29, 1660. and now obtained from the Lord Chancellour *Hyde* his Majeſty's Letters-Patents *Auguſt* 13, *Reg.* 12. of Preſentation to the Precentorſhip of the Church of *Lincoln*; and *September* 3, following, to the Prebend of *Melton Roſſe cum Scameleſby* in the ſaid Church, and was inſtalled in theſe Dignities *September* 24, 1660. He was in the next Year actually created Doctor of Divinity, and ſoon after had the Vicarage of *Edwington* in *Nottinghamſhire* (worth about 60 *l. per Annum*) beſtowed upon him, by the Dean and Chapter

Ex Collectan. MSS. Johannis Featley.

Athen. Oxon. *Vol.* II. *col.* 257.

of the ſaid Church. He died at *Lincoln* in 1666. and was buried in one of the Chapels joyning to the Cathedral Church.

Of Dr. Michael Honeywood *Dean of* Lincoln.

Dr. *Michael Honeywood* was made Dean of *Lincoln* (in the Room of Dr. *Anthony Topham* who had ſucceeded Dr. *Roger Parker* in 1629. and died in 1655.) inſtall'd *Oct.* 12. 1660. and collated to the Prebend of *Welton Painſhull* in the ſaid Church of *Lincoln*, *Nov.* 12. 1660.

In the Act for confirming and reſtoring of Miniſters 12 *Car.* II. *cap.* 17. Exception from Payment of Fifths is made to *Mr.* Honeywood *Parſon of* Kegworth *in* Leiceſterſhire, *who hath been beyond Sea ſince the firſt Day of* January *one thouſand ſix hundred forty two*, &c. He died *Sept.* 1. 1681. *Ætat.* 85. and was buried in the Cathedral.

Mr. John Pulleyn *Chancellor of the Church of* Lincoln.

John Pulleyn, S. T. B. was preferr'd to the Chancellorſhip of the Church of *Lincoln*, in the Room of *Robert Meers*, S. T. B. inſtalled by Proxy *Oct.* 2. and in Perſon the 12th of the ſame Month 1660, and collated to the Prebend of *All Saints* in *Hungate Nov.* 17. following. He died in 1670.

Robert Mapletoft, *Dean of* Ely.

Robert Mapletoft, S. T. B. was inſtalled Sub-Dean of *Lincoln*, *Aug.* 23. 1660. the ſame Day Prebendary of *Clifton* in the ſaid Church of *Lincoln*, and Dean of *Ely Aug.* 10. 1667. He died in *Pembroke* Hall in *Cambridge*, and was buried in the Chapel there, *Aug.* 20. 1677. but had firſt reſigned the Sub-Deanery in favour of Dr. *James Gardiner*, inſtalled therein *Aug.* 19. 1671.

Dr. Raphael Throckmorton *Archdeacon of* Lincoln.

Raphael Throckmorton, S. T. P. collated to the Archdeaconry of *Lincoln* in 1645. was inſtalled *July* 1. 1660. and died *Feb.* 2. 1666. Buried in St. *Andrew's Holborn*, *London*.

Dr. Peter Mew, *Archdeacon of* Huntingdon.

Peter Mew, LL. D. was inſtall'd Archdeacon of *Huntingdon* in the Place of Dr. *Richard Holdſworth*, (who died *June* 22. 1649.) *Sept.* 12. 1660. and reſigned in 1665. afterward Biſhop of *Bath* and *Wells*.

Dr. Henry Ferne, *Archdeacon of* Leiceſter.

Henry Ferne, S. T. P. was made Archdeacon of *Leiceſter*, and reſign'd in 1661. before he was promoted to the See of *Cheſter*.

Dr. Giles Thorne, *Archdeacon of* Bucks.

Giles Thorne, S. T. P. had been collated to the Archdeaconry of *Buckingham* in 1643. and was inſtall'd *July* 19, 1660. He died in 1671.

Dr. Hacket, *Archdeacon of* Bedford, *and Dr.* Luddington *of* Stow.

Dr. *John Hacket* was now Archdeacon of *Bedford*, and Dr. *Stephen Luddington* Archdeacon of *Stow*.

TUESDAY *Aug.* 14.

Some others of the ſequeſtred and ejected Clergy reſtored to their Benefices.

Many of the inferior Clergy who had been ejected or ſequeſtred from their legal Benefices, were ſince this happy Change reſtored to them, among others

Theophilus Wodenote.

Theophilus Wodenote, B. D. Rector of *Lankenhom* in *Cornwall*; a Writer of ſeveral Books, particularly of *Eremicus Theologus*, or *a ſequeſtred Divine his Aphoriſms*, &c. 1654. 8vo. was reſtored to what he had loſt for his Loyalty, during the Time of the Grand Rebellion.

Athen. Oxon. *Vol* II. *col.* 835.

Mr. Humphrey Lloyd.

Humphry Lloyd Vicar of *Ruabon* in *Denbighſhire*, and Prebendary of *Ampleford* in the Church of *York*, having been deprived by the Uſurpers, was now reſtored; and on the 13th of *Aug.* 1661. was made Canon of St. *Aſaph*, in the next Month created D. D. and on the 14th of *Dec.* 1663. was inſtalled Dean of St. *Aſaph*, and conſecrated Biſhop of *Bangor Nov.* 16. 1673.

Faſti Oxon. *Vol.* II. 685.

Order in favour of Mr. Capper, *Miniſter of* Paul's Perry *in the Dioceſe of* Peterborough.

In the Houſe of Lords. Upon reading the Petition of Mr. *Capper*, Miniſter of *Paul's-Perry* in the County of *Northampton*, it is ordered, that the Order granted to *Ezekiel Johnſon*, for ſecuring the Tithes and Profits of the ſaid Rectory is hereby revoked and made void.

Journal of the Houſe of Lords

And of Mr. Dingley, *Rector of* Kingſton *in* Kent.

Upon reading the Petition of Mr. *Dingley*, Rector of *Kingſton* in the County of *Kent*, complaining of an Order to ſequeſter the Profits of the ſaid Rectory, obtained under a falſe Suggeſtion. It is ordered, that it be ſubſcribed under the Petition, that if the Church-Wardens and Overſeers of the Poor be informed, there is no Sequeſtration in the Caſe, then they are to forbear the ſecuring of the Tythes, and Mr. *Dingley* is to take the ſole Benefit of them.

The pretended Reformers had ſuffer'd ſome Papiſts to creep into the Livings of the orthodox ejected Clergy.

An eminent Inſtance in the Father of Archbiſhop Teniſon.

That ſome Papiſts in Diſguiſe had thruſt themſelves into the Livings of our Clergy ſequeſtred in the late Times of Confuſion, appears by the undoubted Teſtimony of Archbiſhop *Teniſon*, in the Caſe of his own Father. It may be (ſaith Dr. *Tho. Teniſon*, in the Dedication of his *True Account of a Conference with Mr.* A. Pulton, *Jeſuit*) I have a Motive to ſevere Language to that ſort of Men, which few have beſides me. My Father being turn'd out of his Living of *Mondeſley* in *Norfolk*, as an Adherer to King *Charles* the Martyr, a Perſon, one of whoſe Names was *Gubbard*, recommending himſelf to the Committee at *Norwich*, as a Man who had a Zeal for the ſame Cauſe in which they were engaged, took Poſſeſſion of the Living, and received all Profits, but reſtored nothing: And with Modeſty he held the Living of *Knapton* alſo. After a few Years he began to throw off part of his Diſguiſe, and he preach'd up *Purgatory* and other ſuch Points in ſo open a Manner, that the ſame Committee who had put him in, turn'd him out again, and in a little Time he (as it were) vaniſh'd away.

Sept. 29. 1687. 4to.

WEDNESDAY *Aug.* 15.

The King's Mandate for creating Doctors of Divinity in Cambridge.

The King's Letters Mandatory to the Univerſity of *Cambridge*, for *Thomas Anſell*, *Henry Vintner*, *Grindall Sheaſe*, *Nathaniel Willis*, and *Chriſtopher Shute*, Batchellors of Divinity, *William Hobſon*, *Richard Colbrand* and *Henry Dean*, Maſters of Arts, to be admitted to the Degree of Doctors of Divinity, dated *Aug.* 15. *Reg.* 12.

Reg. Cantabr.

Will. Parſons, LL. B. admiſſ. ad Rect. de Birchanger Com' Eſſex, Junii 30. 1641. *vac. per mort. Ricardi Paine, ad Praſ.*

Letters of the Chancellour of the Univerſity of *Oxford* recommending *William Parſons*, who when he was Sub-Warden of *New-College*, and Batchellor of Law, had read his Lectures for Doctorſhip, according to the Statute in the Year 1635, to

Faſti Oxon. *Vol.* II. *col.* 809.

Prof. Caſtod. & Scholar. B. Mariæ Winton' in Oxon. — ad Rect. de Lambourne, Octob. 21. 1661.

to be created Doctor of the Civil Law, to which Honour he was admitted *Aug. 7.* he had been a great Sufferer by the Presbyterians, and had been kept in Jayl at *Cambridge* nineteen Weeks for his Loyalty to King *Charles* I. during the Rebellion. Afterwards retiring to his ſmall Living at *Birchanger* in *Eſſex*, he did uſually read the Common Prayer there in the Times of Uſurpation, and therefore beloved of the loyal Gentry in thoſe Parts. After his Majeſty's Reſtauration, he became Prebendary of *Chicheſter*, Rector of *Lambourn*, and Vicar of *Great Dunmow* in *Eſſex*. At the laſt of which Places, he dying of an Apoplexy, was buried there the 11th of *July* 1671. aged 72.

In the Life of Biſhop Ward *written by Dr.* Pope, *the* 16th *Chapter is of Dr.* Turbervill, 8vo. *p.* 98. *born at* Wayford *in* Somerſetſhire, 1612. *he died at* Saliſbury April 21. 1696. *was buried in the Cathedral Church, had an Epitaph written by the ſaid Dr.* Walter Pope.

Faſti Oxon. *col.* 111.

Daubigny Turbervill of *Oriel* College, was created Doctor of Phyſick by Virtue of the Chancellors Letters, *Aug. 7.* together with *Degorie Polwhele*, who had been ejected from his Fellowſhip of *Exeter* College by the Parliament Viſitors in 1648, of whom the Chancellor's Letters teſtify, *that he had from the Beginning of the late unhappy Troubles vigorouſly and faithfully ſerved his Majeſty under the Command of* Ralph *Lord* Hopton, *then of* Sir James Smith, *in the Quality of a Major of Horſe, and continued in Arms until the Surrender of* Pendennis-Caſtle; *from whence he went to his late Majeſty of bleſſed Memory, and afterwards followed his now Majeſty for ſome Time in* Holland *and* Flanders: *And in or about the Year* 1650. *he returned into* Cornwall *his native Country, where he betook himſelf to the Study and Practice of Phyſick*, &c.

Dr. William Jacob *an eminent Phyſician in* Canterbury.

Ibid. Faſti Oxon.

William Jacob of *Chriſt-Church*, was created Doctor of Phyſick, *Aug. 16.* by Virtue of the King's Letters which ſay, *we have received a good Teſtimony of his Abilities in the Theory and Practice of Phyſick. He hath been formerly a Graduate in* Oxon, *and hath ſtudied in Foreign Countries*, &c. He was Son of *John Jacob*, a Phyſician of *Canterbury*, was bred in *Chriſt-Church*, afterwards practiſed his Faculty with good Succeſs for many Years in the ſaid City; and was a Burgeſs to ſerve them in one of the Parliaments that began after the Diſcovery of the Popiſh Plot.

Dr. William Owen *and Dr.* John Priaulx.

William Owen and *John Priaulx* of *Merton* College, were created Doctors of Divinity *Aug. 7.* The former was Treaſurer of the Cathedral Church of St. *David*, afterwards Archdeacon of *Cardigan*, and died in 1680. The other, who was fourth Son of *Peter Priaulx* of *Southampton*, and born there, was admitted Probationer Fellow of the ſaid College of *Merton*, *An.* 1635. proceeded in Arts, and ſoon after entred into the ſacred Function. In the Time of the Rebellion he left the College, ſided with the Men that were uppermoſt, became Rector of *Fovant* in *Wilts*, and afterwards Aſſiſtant to the Commiſſioners for ejecting of ſuch whom the Presbyterians and Independents called *ignorant, ſcandalous and inſufficient Miniſters and Schoolmaſters*, An. 1654. After his Majeſty's Reſtauration he became Prebendary of *Netherbury in terra* in the Church of *Saliſbury*, D. D. being then eſteem'd an excellent Theologiſt, the King's Profeſſorſhip of Divinity was offered to him upon Dr. *Sanderſon*'s Promotion to the See of *Lincoln*, but he modeſtly refuſing it, it was conferr'd on Dr. *William Creed*. In *May* 1671. he became Archdeacon of *Saliſbury* in the Place of *John Sherman* deceaſed, and dying at *Saliſbury* on the ſecond of *June* 1674. was buried in the Cathedral Church.

See his Sermon, Confirmation confirmed, and recommended from Scripture, Antiquity, and Reaſon: *In a Sermon preached in the Cathedral Church of St.* Mary *in* Saliſbury, *at a ſolemn Confirmation there adminiſtred by* Humphrey *Biſhop of* Sarum. London, 1662. 4to. *By* John Priaulx, *D. D.*

Le Neve's *Supplement*, 8vo. *p.* 105.

Variæ Eruditionis
Virtutis Eximiæ
Ingens juxta conditur Theſaurus
Dominus JOHANNES PRIAULX, *S. T. P.* &c.

Dr. James Lamb.

Athen Oxon. *Vol.* II. *col.* 229.

Aug. 10. *James Lamb*, M. A. of St. *Mary*'s Hall was created D. D. Chaplain to *Thomas* Earl of *Southampton*, for his Sufferings as a Loyaliſt he was made Canon of *Weſtminſter*, and Rector of St. *Andrew*'s Church in *Holborn*. He had a moſt exact Style in penning and in diſcourſing, was a ſententious and acute Preacher, and above all had an excellent Faculty in opening and explaining the oriental Languages. He died in 1664. and was buried in the Abbey Church of St. *Peter*, near the Stairs going up the Pulpit, not far from the Grave of Dr. *Samuel Bolton* on the 20th of *October*.

Some Syriac *and* Arabic *Volumes written with his own Hand, are kept as Rarities in the* Bodleian *Library.*

Dr. Thomas Waſhbourne.
He hath written divine Poems. London, 1654. 8vo
Sermon at the Funeral of Charles Cocks, *Eſq*; *on* Pſal. xc. 9, 10. London, 1655. 4to.
The Repairer of the Breach at Glouceſterſhire, May 29. 1661. *on* Iſai lviii. 12. London 1661. 4to.

Athen Oxon. *Vol* II. *col.* 608.

Aug. 16. *Thomas Waſhbourne*, B. D. of *Baliol* College, was created Doctor of Divinity by Virtue of the Chancellour's Letters, which ſay, that he *is a learned, pious, and orthodox Perſon.* —— A younger Son of *John Waſhbourne* of *Wycherford* in *Worceſterſhire*, he became Prebendary of *Glouceſter*, and Rector of *Dumbleton* in *Glouceſterſhire*. He died *May* 6. 1687. and was buried in our Lady's Chapel, within the Cathedral Church of *Glouceſter*. Soon after was a little Monument ſet up on the Wall over his Grave, with an Inſcription thereon, wherein 'tis ſaid, that he was *Theologus vere Chriſtianus, vere Primitivus, per Annos* 44. *Eccl. Cath. Gloc. Prebendarius*, and that he deſir'd to have this written on his Monument, that he was *primus Peccatorum, minimus Miniſtrorum Dei*, &c.

The Cavaliers began to complain of their being neglected in the diſpoſing of the King's Favours and Preferments.
Mr. Roger L'Eſtrange *publiſh'd a bold Remonſtrance on that Occaſion, anſwer'd by Mr.* James Howell, *and replied to by* L'Eſtrange.
Yet it was certainly after this Month of Auguſt: *I think in* December.
I think the Writer got nothing but to be Licenſer of the Preſs.

Eachard, *Ch.* II. *p.* 62.

The Cavalier Party complained of the Hardſhips they labour'd under from the Neglect of the Government. —— In this Month of *Auguſt* a notable Book was publiſhed by Mr. *L'Eſtrange* in Favour of the diſtreſſed Cavaliers, which took ſo wonderfully in the Nation, and contained ſo many bold Truths, that it would not be improper here to inſert ſome few Paſſages, leaving the Reader to make Allowance for the Vehemence of his Style. He declar'd, that he verily believed the King was betray'd; that many of his Favours were ſurreptitiouſly obtained, and others abuſed and miſapply'd by ſecond Hands, that were entruſted to diſpoſe of them better. He ſaid, "He that ſaw *Cromwell*'s, *Bradſhaw*'s, and St. *John*'s Creatures, nay, and the meaneſt of them, laden with

"Offices and Honours, might give himſelf a ſecond Thought to underſtand "the Meaning of it: Eſpecially conſidering how many Thouſands of loyal Sub-"jects were ready to periſh for want of that, which was ſuperfluouſly ſcatter'd "among ſcarce ſo many ſingle Perſons on the other Side." He then laid down one general Rule for his Majeſty to obſerve, *The Prince who pinches his Subjects Bellies, will loſe their Hearts.* And Sir *Francis Bacon* obſerv'd, *That the Multiplying of the Nobility, and other Degrees of Quality, doth ſpeedily bring a State to Neceſſity.* Which becomes yet more dangerous, where it happens that the ancient Nobility is ſhrunk into Nothing, and the new Nobility are raiſed out of Nothing. In other Places he tells us, "The Court was dangerouſly throng'd "with Paraſites; Knaves repreſented to the King for honeſt Men, and honeſt "Men for Villains; a Watch upon the King's Ear to keep out better Informa-"tion; ſeditious Miniſters protected and encouraged; Libels againſt the King's "Authority and Perſon diſpers'd even by his Majeſty's ſworn Servants; and to "diſcover Treaſon was in ſome Reſpects more hazardous than to commit it." Afterward ſpeaking of the *Act of Indemnity*, he declar'd, "That Act made the "Enemies to the Conſtitution Maſters in Effect of the Booty of three Nations; "bating the Crown and Church Lands, all which they might now call their "own; while thoſe who ſtood up for the Laws were abandoned to the Comfort "of an irreparable but honourable Ruin." Then ſpeaking of the preſent Preachers, and the *Non-Conformiſts* in general, he ſays, "As to their Numbers, up-"on a moderate Calculation, there would ariſe at leaſt thirty againſt one in "the Nation, even in *Covent-Garden*, a Pariſh of the *Geneva* Stamp, the Odds "was little leſs, betwixt the late Petitioners for the *Common Prayer* and the Op-"poſers of it. And yet ſtill the Pulpits were profaned by unqualify'd and ſedi-"tious *Lecturers*, and thoſe too out of the rankeſt of the old Separatiſts, both "*Preſbyterian* and *Independent*, the better to advance the common Work of "ſtirring up the Rabble againſt his ſacred Majeſty, whom they more than "covertly aſperſe with *Rottenneſs of Heart*, preſſing the Calamities of the Na-"tion, and the Danger of *Perſecution*, ſo cloſe and home to the People, as "if the Knife were already at their Throats. They pray for the King's Con-"verſion rather than his Eſtabliſhment." *Hancock* prays, *Give the King another, a new Heart, Lord.* *Mead* ſeconds him with a Word of Conſolation, *Ye do not know what a* YEAR, *yea, what a* MONTH *may bring forth:* This laſt was repeated ſo often, and with ſuch an Accent, that it looked more like the timing of a *Plot*, than preſſing of a *Duty*. Theſe Lecturers, he ſaid, were increaſed both in Number and Boldneſs, to a moſt ſcandalous and prodigious Degree, ever ſince the laſt Receſs of the Parliament, not only to the Hazard of the publick Peace, but to the Diſhonour of the *Engliſh* Church. In ſumme, he very freely declar'd his Thoughts, and let his Majeſty know, that *Miſplaced Mercy was his Father's Ruin.*

With great Liberty, that would hardly be thought Decency.

THURSDAY *Aug.* 16.

The King's Mandate for Tho. Hodges *to be Doctor in Divinity.*

Tho. Hodges, S. T. P. admiſſ. ad Eccl. S. Petri Cornhill, London, Oct. 23. 1662. ad preſ. Majoris. Alderman. & Commun. Civitat. London.

A Royal Mandate to the Univerſity of *Cambridge* for *Thomas Hodges*, our Chaplain, to be admitted to the Degree of Doctor in Divinity, dated *Aug.* 16. *Reg.* 12. —— There was one *Thomas Hodges*, Rector of *Kenſington* near *London*, before the Rebellion broke out, a Preacher ſome Time before the Long Parliament, one of the Aſſembly of Divines and a Covenanter. After his Majeſty's Reſtauration he became Rector of St. *Peter*'s Church in *Cornhill*, *London*, and Dean of *Hereford* in the Place of Dr. *Herbert Croft* made Biſhop thereof *Ann.* 1661. which Deanery he holding to the Time of his Death, was ſucceeded therein by Dr. *George Benſon* about *Midſummer* 1672.

Faſti Oxon. *Vol.* II. *col.* 714.

See Aug. 18.

The bold and forward Mr. Will. Prynne *was often rebuked in Parliament and out of Doors, and yet would never be quiet.*

Mr. *William Prynne* as a ſecluded Member of the Commons Houſe being reſtored to ſit again in *February* 1659, became very inſtrumental to the King's Reſtauration, and was ſo forward and bold, that he openly ſpake in the Houſe, when it was not then ſeaſonable for ſuch Expreſſions, that *if the King muſt come in, it was ſafeſt for them, that he ſhould come in by their Votes, who had made the War againſt his Father*, which being then unſeaſonably ſpoken, he was ſent for by General *Monk* and his Privy Councellors, and admoniſhed to be quiet. He was choſen a Burgeſs for the City of *Bath*, to ſit in the *Healing Parliament* that began at *Weſtminſter* 25th of *April* 1660. and always oppoſed the Re-eſtabliſhment of Epiſcopacy. Yet to keep him the more quiet, he was in this Month of *Auguſt* appointed one of the ſix Commiſſioners for Appeals, and regulating the Exciſe.

Wood's Ath. Oxon. *Vol.* II. *col.* 314.

See Aug. 20.

FRIDAY *Aug.* 17.

Petition of the Lord-Mayor, &c. of London, *to the King in Council, in favour of the Miniſter of St.* Antholin's.

Referred to the King's Council.

At the Council Board, *Whitehall*. Upon the humble Petition of the Lord Mayor, Aldermen, and Commons of the City of *London*, ſhewing, that they had received an annexed Petition from the Miniſter, Lecturers and Pariſhioners of St. *Antholin*'s, *London*, praying the Continuance of Maintenance provided for them out of the Rectory impropriate of *Preſteigne* in the Counties of *Hereford* and *Radnor*, purchaſed by Feoffees in Truſt for an Augmentation of Maintenance for the ſaid Miniſter and Lecturers: Ordered to be referred to his Majeſty's Council learned in the Laws, who are required to examine the Matter of Fact, and to make Report thereof to this Board.

Council Book.

Richard Marſh, *created Doctor of Divinity.*

1638. *Apr.* 12. *Ricardus Marſh, S. T. P. admiſſ. ad Vic. de Hallifax per mort. ult. Incumb. Reg. Ebor.*

Richard Marſh, of the Univerſity of *Cambridge*, created Doctor of Divinity in *Oxford* 1636. Chaplain to Archbiſhop *Laud*, and afterwards to King *Charles* I. he was then Prebendary of *Huſthwait* in the Church of *York*, and ſoon after Vicar of *Hallifax* in the Room of *Henry Ramſden* deceaſed. In *November* 1644. he

Faſti Oxon. *Vol.* I. *col* 889. *See Mr.* R. Thoreſby *of* Leeds.

had the Deanery of *York* conferr'd upon him, on the [illegible] of Dr. *John Scot*, who died in the *King's-Bench* Prison [illegible]. [illegible] his Majesty being at *Oxon*, Dr. *Peter Heylin* was nominated by his Majesty to obtain that Dignity, but was put aside. After his Majesty's Restoration, he was elected *August* 17, and installed the 20th of the same Month, *Ann.* 1660. He died *October* 13, 1663. aged 78. was buried near to the Grave of *Matthew Hutton* some Time Archbishop of *York*, in the South Isle adjoining to the Cathedral Church. ——

Mr. Walker's *Account of this Sufferer.*

Part II. *p.* 82

Mr. *Walker* in his *Sufferings of the Clergy*, tells us, he was born at [illegible] in *Hertfordshire*, and that he had been Chaplain not only to Archbishop *Laud* and his Majesty, but to Dr. *Matthews* Archbishop of *York*; that in 1614. he obtained the Vicarage of *Birstall*; in 1615. the Prebend of *Southwell*, and the Archdeaconry of *York*, the Prebend of *Husthwaite*, a Prebend of *Rippon*; and in 1634. the Vicarage of *Halifax*, which was sequester'd for his Delinquency 1642.

Dr. Toby Wickham, *Precentor, and at last Dean of* York.

Toby Wickham was installed Precentor of *York*, 1660. and was installed Dean of the said Church, S. T. P. *March* 31, 1677. He died in 1697.

Mr. Christ. Stone, *Chancellor of the Church of* York.

Christopher Stone, A. M. was installed Chancellour of the Church of *York October* 24, 1660. in the Room of Dr. *Phineas Hodson*, who died about the latter End of 1646.

Dr. Anth. Elcock, *Sub-dean.*

Fasti Oxon. *Vol.* II. *col.* 816, 864.

Anthony Elcock, S. T. P. was made Sub-Dean of *York* in 1660. and Prebendary of *Donington* in the said Church. He was of *Brasen-Nose* College, *Oxon*, created D. D. *March* 14, 1660. He died in 1670.

Dr. Rich. Marsh, *Archdeacon and then Dean of* York.

Richard Marsh, D. D. was collated to the Arcdeaconry of *York*, and died possessed of this Dignity as well as of the Deanery of *York*, in *October* 1663.

Dr. Clement Breton, *Archdeacon of the East-Riding.*

Clement Breton, S. T. P. succeeded Dr. *John Cosin* in the Archdeaconry of the East-Riding of *York*, 1660. and was succeeded by Dr. *Robert Hitch* in 1662.

Dr. Vere Harcourt, *Archdeacon of* Nottingham.

Vere Harcourt, S. T. P. was collated to the Archdeaconry of *Nottingham* in *September* 1660. and died in 1683. Rector of *Plumtre, Com. Not.* by the Presentation of Sir *Godfrey Copley*.

SATURDAY *Aug.* 18.

Mr. Hodges, *Chaplain to the House of Lords, recommended to the King's Favour.*

Journal of the House of Lords.

See Aug. 16.

In the House of Lords. Prayers by Mr. *Hodges*. Ordered, that Mr. *Hodges* who reads Prayers in this House, shall have Leave to be absent for a Week, and that Mr. *Buck* do officiate in his Room, in the mean Time: And that the said Mr. *Hodges* be recommended by this House to his Majesty for his Favour, in regard of his constant and diligent Attendance upon this House.

Order in favour of Mr. Ives, *Rector of* Stow.

Upon reading the Petition of *William Ives*, of *Stow*, in the County of *Northampton*; it is ordered, that the Petitioner giving Security by Bond to the Sheriff in the Name of the Person that sues, to be responsible for the Tythes, if the Tryal goes against him, then he shall be permitted to receive into his Custody this Summer Tythe, Glebe, and Profits; and the Bond to be kept by the Sheriff until the Right doth appear to whom it doth belong.

Dr. Lambrook Thomas *Chancellor of the Church of* Chichester.

Epitaph in the Antiquities of Chichester *annex'd to those of* Worcester, 8*vo*, *p.* 235.

Lambrook Thomas, born in *Wales*, bred in St. *John*'s College *Cambridge*, S. T. P. was installed Chancellour of the Cathedral Church of *Chichester*, *August* 18, 1660. He died *November* 27, 1672. aged 65. and was buried in the North Chancel of the said Church, with a Monument of black Marble fixed to the North Wall.

Dr. Jos. Henshaw, *Precentor, then Dean of* Chichester.

Joseph Henshaw, S. T. P. was installed Precentor of *Chichester July* 12, 1660. and installed Dean of the said Church *November* 29 following, promoted to the See of *Peterborough* in 1663.

Dr. Phil. King, *Treasurer of the Church of* Chichester.

Phil. King, S. T. P. admiss ad Preb. de Panaras in Eccl. S. Pauli Lond. Aug. 14 1660.

Fasti Oxon. *Vol.* II. *col.* 134.

Newcourt *Vol.* I. *p.* 197.

Philip King, S T. P. was installed Treasurer of the Church of *Chichester July* 12, 1660. He was a younger Son of Dr. *John King*, some Time Bishop of *London*, and so younger Brother to Dr. *Henry King*, now Bishop of *Chichester*. He was originally a Student of *Christ* Church, afterwards Orator of the University, Rector of St. *Botolph*'s Church near *Billingsgate*, *London*, Prebendary of *Paul*'s, and Archdeacon of *Lewes*. But being sequestred of St. *Botolph*'s, and forced to fly by the Faction, he took Sanctuary at *Oxon*, was there created Doctor of Divinity *December* 17, 1645. lived afterwards in a retired Condition till his Majesty's Return; at which Time being restored to what he had lost, lived for some Time in a quiet and sedate Repose. At length paying his last Debt to Nature on the fourth of *March* 1666. was buried at *Langley* in *Bucks*, where he had a Sister married to Sir *Rich. Hobart*.

Dr. Jasper Mayne *Archdeacon of* Chichester.

See Athen. Oxon. *Vol.* II. *col.* 372.

Dr. *Jasper Mayne* was made Archdeacon of *Chichester* in 1660. He died *December* 6, 1672. and was buried in *Christ* Church, *Oxon*.

SUNDAY *Aug.* 19.

See Athen. Oxon. *Vol.* II. *col.* 195.

A Sermon preached in the Cathedral Church at Winchester, *on* Sunday *August* 19, 1660. *at the first Return of the Dean and Chapter to that Church, on* Psalm xiv. 7. By *Edward Stanley*, D. D. Prebendary of the said Church.

The Presbyterian Ministers forc'd by Law to give Place to the rightful Church Incumbents.

After a printed Plea *for their illegal Possession.*

To which a short Answer was afterward given by the Author of the Friendly Debate.

London, 1660.

The Presbyterians who had continued in all Livings, unless where they had been supplanted by the Independent Teachers, were now constrained to give Way to the surviving Incumbents, who had been illegally ejected or sequestred from them. Yet they murmured at this Restitution of the rightful Owners, and had lately published their *Plea for Ministers in Sequestrations*. To which *Plea* the Author of *the third Part of the Friendly Debate*, 1670. *p.* 147. hath given this short Answer. The episcopal sequestred Clergy had been most grievously persecuted by the Usurpers. Not only stripp'd of their legal Maintenance, but made incapable to earn their Bread in any Way of their own Profession, by a Declaration of the late Protector, dated *November* 24, 1655. —— A marvellous Honeſty there is in ſome Mens Principles, their Removal from other Mens Freeholds they reckon for a Part of their hard Uſage; and tell us, they were *caſt out* of that which they ought freely to have *reſtored.* Yet they writ a Book called, *A Plea for Miniſters in Sequeſtrations, An.* 1660. where they boaſt of their not wanting what they unjuſtly detained. It is well known (ſay they) many of us need not, nor did need their Eſtates for a Subſiſtence. The greater Number of us (through the Mercy of God) could boaſt of as great Birth, Eſtates, Friends, and Offers of Preferment, as they: We having many of us ourſelves Livings, and Preferments to beſtow, and ſome beſtowed upon deſerving Men, *&c. p.* 248.

MONDAY *Aug.* 20. *Mr.* Will. Prynne, *a great Enemy to Biſhops, as thinking he owed his hard Uſage to Archbiſhop* Laud, *&c. re-prints his* Un-biſhoping of Timothy *and* Titus: *With Additions and Appendix full of Bitterneſs of Spirit.*

The Un-Biſhoping of Timothy *and* Titus *and of the* Angel *of the Church of* Epheſus. Or a brief elaborate Diſcourſe, proving *Timothy* and the *Angel* to be no firſt ſole or Dioceſan Biſhop of *Epheſus*, nor *Titus* of *Crete:* And that the Power of Ordination or Impoſition of Hands, belongs, *Jure Divino*, to Preſbyters as well as to Biſhops; who by Divine Inſtitution are evidenced to be one and the ſame with Preſbyters; and *many* over one City Church, not *one* over many Cities and Churches. Wherein all Objections, Pretences to the contrary, are fully anſwered; and the pretended Superiority of Biſhops over other Miniſters and Preſbyters, and their ſole Right of Ordination, *Jure Divino* (now much contended for) are utterly ſubverted in a moſt conſpicuous Manner. By *William Prynne*, Eſq; Bencher of *Lincolns-Inn*, a Well-wiſher to God's Truth, the King's juſt Prerogative, the People's Liberties, and the Church's Peace; firſt compiled and printed in the Year 1636. re-printed with Additions for publick Good and Satisfaction, *Anno* 1660.

London, *for* Edw. Thomas, 1660. 4to. *p.* 144.

An Appendix touching the Occaſions and Ends of Re-printing this Treatiſe, to prevent all Miſconſtructions.

He tells the Occaſion and End of reprinting this Tract.

The Occaſions inducing me to re-print this Treatiſe (which I compiled above twenty four Years ſince, whilſt impriſoned in the *Tower* by the cauſleſs Malice of ſome ſwaying Prelates) were theſe:

The Boldneſs of a popiſh Prieſt.

Firſt, The Boldneſs of a Popiſh Prieſt (under the Diſguiſe of a Sectary) in re-printing a pernicious Pamphlet, entitled, *Eraſtus Junior*, *London*, 1660. fitting this Parliament, with his Name prefixed to it, (Printed without a Name ſome few Months before) wherein he endeavours to prove, the Miniſters of the Church of *England*, whether epiſcopal or preſbyterian, to be *no Miniſters*, and their Ordination *no legal Ordination*, and thence infers our Church to be *no Church*, our Sacraments to be *no Sacraments*, becauſe our Miniſters are *not lawfully ordained Miniſters.*

The Extravagancies of ſome Epiſcopal Men.

Secondly, The Extravagancies of ſome of our reviving *Engliſh* Biſhops and epiſcopal Clergymen, who ſhaking Hands with the Council of *Trent*, *Bellarmine*, *Janſenius*, *Eraſtus Junior*, and our Romiſh Adverſaries —— diſown all Ordinations made by Preſbyters, during our long laſting Troubles, pronouncing them *null and void*, and refuſing to admit Miniſters ordained by *Preſbyters* to Benefices or Fellowſhips, unleſs they will renounce their Orders, and receive a Re-ordination by *Biſhops*; whereby they *un-church* all Preſbyterian Proteſtant Churches both at home and abroad.

The warm Motions in the Houſe of Commons.

Thirdly, The late unreaſonable Motions of ſome Members in the Commons Houſe itſelf, (*Auguſt* 15 and 17, 1660.) that all Miniſters ordained by Preſbyters during our late Troubles, ſhould be put from their Livings and Miniſtry, unleſs they were re-ordained by Biſhops within one Month. Since all Serjeants at Law made in thoſe Times were recalled, and made Serjeants by new Writs from the King.

—— I have ever readily conformed to that Church Government, which the King and Parliament have eſtabliſhed, ſo far forth as it was warranted by our Laws, never oppoſing our Biſhops *eccleſiaſtical Juriſdiction* ſo far as it was juſtly claimed and exerciſed by *Regal* and *Legal* Authority. ——

He himſelf will ſubmit to a legal Church Government, with juſt Liberty to truly tender Conſciences.

But among the Ends of re-publiſhing this Diſcourſe, the chief is, patiently to expect and chearfully to ſubmit to that Model of Church Government (with juſt Liberty to truly tender Conſciences, in Points not fundamental, and conſiſtent with publick Peace) which we all hope will e're long be ſettled by his Majeſty's pious Endeavours and royal Authority, (according to the Miniſters and Commons Houſe *Addreſſes to his Majeſty*, in purſuance of his own royal *Letters* and *Declarations* ſent from *Breda*) with the Advice of moderate, learned and pious Divines of all formerly diſſenting Parties, and both Houſes of Parliament, for the future Tranquillity and Proſperity both of our Churches and Kingdoms, over which God long preſerve and proſper his Majeſty's moſt gracious and pious Reign.

Lincoln's-Inn, *Aug.* 20. 1660. WILLIAM PRYNNE.

The Wiſdom of the Government not to prefer any hot violent Men.

It was obſerved to be one Point of great Wiſdom in the King and his Miniſters, to place their Favours and Preferments upon the moſt ſober and moderate Men, not upon thoſe who had diſtinguiſh'd themſelves by a high and a bitter Spirit. This the Reaſon why Mr. *Prynne*, tho' very laborious in the Laws, and very Inſtrumental in his Majeſty's Reſtoration, was not advanc'd to be a Judge, tho' a very active Parliament Man; but *inſtead of being made one of the Barons of the Exchequer, which, as 'tis ſaid, he ſought after, he was made chief Keeper* of

See Aug. 16. Athen. Oxon. *Vol.* II. *col.* 314.

Yet Judge Jenkins *was rather* stout *than* hot.

The like Neglect put upon Dr. Heylyn, Dr. Sibthorp *and* Dr. Griffith, *Who rose no higher in the Church.*

of his Majesty's Records in the Tower of London, with [illegible] *Salary (but afterwards much lessen'd) purposely to* [illegible] *his Hand from* [illegible] *against the State and Bishops.* This was suppos'd to be the Case of Judge Jenkins and others of the long Robe. So again in the Church, some of the noblest Divines, tho' great Sufferers, and of great Names, were passed by in the Designation to Bishopricks. An Instance in Dr. *Peter Heylyn, who in* 1660. *upon his Majesty's Return to his Kingdoms, was restored to his Spiritualties, but never rose higher than Sub-Dean of* Westminster, *which was a Wonder to many, and a great Discontent to him and his: But the Reason being manifest to those that well know the Temper of the Person, I shall forbear to make mention of that Matter any further.* Such was the Case of Dr. *Sibthorpe*, who had suffered very great Calamities in his Majesty's Cause: Yet upon the Return of King *Charles* II. he was only restored to the small Preferments from which he had been violently ejected. So with poor Dr. *Matthew Griffith, sequestred, plundred, suffering seven violent Assaults, and five Imprisonments, and even committed to* Newgate *by* General Monk *for preaching up the King too soon; yet at the King's Return he was only restored to his Rectory, made Preacher to the honourable Societies of the Temples, and Rector of* Bladon *near* Woodstock *in* Oxfordshire, *but whether he was made a Prebend of a Church, or a Dean, which he much deserved, I know not.*

Ath. Oxon. Vol. II. col. 184.

Ath. Oxon. Vol. II. col. 186.

Ath. Oxon. Vol. II. col. 249.

Tuesday *Aug.* 21. *Bill of Indemnity sent down to the Commons, who did not approve of the Lords Amendments in it.*

And besides the King's Murderers, thought none unpardonable but Haslerigg, Vane *and* Lambert.

Yet after some Debates agreed in the main with the Lords.

The Act of Indemnity was sent from the *Lords* to the *Commons* with several Alterations, to which the *Commons* were very unwilling to agree; for they had subjected Twenty that were not the King's Judges to be liable to such Pains and Penalties not extending to Life, as should be inflicted by another Act to be passed in this Parliament: Whereas the *Lords* finding the King's Inclinations to tend towards the pardoning of all but such as were his Father's Judges, or otherwise Actors in his Murder, they disagreed to that Part of the Act, as to all those named by the Commons, except Sir *Arthur Haslerig*, Sir *Henry Vane*, and Colonel *John Lambert*, who were esteemed to be so maliciously active in Opposition to his Majesty's Government, as to be excepted from any Conditions of Pardon. The Commons for some Time adhered to their first Resolution, but after several Conferences, they agreed with the Lords in all Things except some little Alterations in the Frame of the Act; *Vane* and *Lambert* were excepted, but *Hasterigg* remained liable to such Pains, Penalties, and Forfeitures, as should be inflicted on him, not extending to Life; and the rest of those put under the same Qualifications by the Commons that were not of the King's Judges, were made only with others incapable of Offices.

Philips's Continuat. of the Hist. of Ch.II. Fol. p. 739.

The Commons thank his Majesty for the Defence he had made of the Parliament and People of England, *that the horrid Murder of his Father was not their Act, but the Act of a wretched little Company of Miscreants in this Kingdom.*

At this last Conference of the *Lords* and *Commons*, the Lord Chancellor took Occasion to speak of the King's Affection to his People, by a very remarkable Instance, saying, that *he being employ'd in an Embassy to* Spain, *had it strictly given him in Charge by his Majesty, to avow and declare, that the horrid Murder of his Royal Father was not the Act of the Parliament or People of* England, *but of a very wretched and little Company of Miscreants in the Kingdom.* Which was so pleasing to the House of *Commons*, that upon the Report of it to them, they ordered such of the Privy Council, as were Members of that House, to present to his Majesty the humble and thankful Sense they had of his Justice and Favour, for that just Defence he had been graciously pleased to make in Behalf of the Parliament and People of *England*.

Die Aug. 21. 1660. Johannes Yate Clericus admiss. per D. Archiepisc. Cant. sede Petriburg. vacante ad Ecclesiam de Charwelton in Com' Northton.

Reg. Juxon Cant.

Eod. die Aug. 21. 1660. Richardus Harris Clericus admiss. per D. Arepum Cant. (sede Petrib. vacante) ad Eccl. de Irtlingborough in Com' Northton.

Ibid.

Georgius Kent, A. M. installatus in Preb. Eccl. Norwic. in loco Fulconis Roberts olim defuncti.

Reg. MS.

Wednesday *Aug.* 22. *The Artillery Company entertain the Court at* Merchant-Taylors *Hall*.

Yesterday, *Aug.* 21. The Gentlemen of the Artillery Ground for the City of *London*, having invited their Highnesses the Dukes of *York* and *Glocester*, they were accordingly entertained with the Duke of *Buckingham*, at *Merchant-Taylors* Hall, Sir *John Robinson* Lieutenant of the Tower of *London*, leading them thither from St. *Paul*'s Church, where they had a Sermon.

Publick Intelligence by Order, 4to. No. 34.

After a Sermon at St. Paul's, *Duke of* Albemarle *made Lieutenant of* Ireland.

His Grace the Duke of *Albemarle* is by the special Favour of his Majesty, declared Lord Lieutenant of the Kingdom of *Ireland*.

Among the loyal Clergy some of the greatest Sufferers were least considered; and that chiefly owing to their own Modesty.

As in the Case of an excellent Man Dr. Henry Byam.

Henry Byam, D. D. Rector of *Luckham* and of *Selworthy* in *Somersetshire*, and Prebendary of *Exeter*, had raised Men and Horse for his Majesty, engaged his five Sons in the King's Service, and exposed all his Estate to Rapine, Plunder, and Sequestration, his Children to Distress and Danger, and himself to many grievous Shifts and Exigencies; his Wife and Daughter drowned in flying from the Rebels. ——When the Prince of *Wales* fled from *England*, this Doctor went with him, first to the Island of *Scilly*, and afterwards to that of *Jersey*, where the Prince left him as his Chaplain, to preach in his Chapel in the Castle called *Elizabeth*, and there he remained till that Castle was taken by the Parliament Forces. From which Time till the King's Return, he lived in a poor and obscure Condition; and was now only made Canon of *Exeter* and Prebendary of *Wells*. He might have obtained what he would have asked, but contented himself only with what his Majesty was pleased freely to bestow upon him. However, had not his own Modesty stood in the Way, 'tis well known his Majesty's Bounty towards him had not rested here, but he must have died a Bishop.

Ath. Oxon. Vol. II. col. 307.

See June 16. 1669. his Death, &c.

Which honourable Function he really deſerved, not only for Sanctity of Life, but for Learning, Charity, and Loyalty, ſcarce to be equalled by any in the Age he lived.

Mr. John Howorth, *Prebendary of* Peterborough.

He ſeems to have been Brother or near Relation to Theophilus Howorth, *M.D of the ſame College,* Magdalen, Cambridge, *incorporated at* Oxford, July 8 1669. *of the College of Phyſicians,* London.

John Howorth, S. T. B. of *Magdalen* College, *Cambridge*, admitted to the firſt Prebend in the Cathedral Church of *Peterborough* within this Month of *Auguſt* by a Royal Preſentation, the See being vacant. He was Rector of *Little Samford* in the Dioceſe of *London*, 1639.

Reg. Acad. Cantabr.

Gratia conceſſa Nov. 4, 1639. in Senatu Cantabr. Cum Magiſter Johannes Howorth, S. T. B. & Socius Coll. Magd. modo ſuffragiis veſtris electus ſit ad Rectoriam de Samford. parva in Dioc. Lond. placet vobis ut ſuper hac conceſſione veſtra preſentationem habeat ad dictam Rectoriam. ——— Gratia conceſſ.

About the ſame Time *John Wyldbore*, A. M. Parſon of *Wittering* in the County of *Northampton*, was preſented by the Crown to the ſixth Prebend in the ſaid Cathedral Church of *Peterborough*, void by the Death of Mr. *Robert Sumner*.

THURSDAY *Aug.* 23. Italian *Advice for promoting Popery in* England.

Dr. Stillingfleet's *Unreaſonableneſs of Separation*, 4to. Pref. *p.* 20.

The Letter of Advice and Inſtructions given to Father Young, *an* Engliſh *Miſſionary, by Signior* Bellarini, *an* Italian *Miniſter, concerning the beſt Way of managing and promoting the Catholick Intereſt in* England *upon his Majeſty's Reſtauration.*

To obſtruct a full legal Settlement.

I. To make the Obſtruction of Settlement their great Deſign, eſpecially upon the fundamental Conſtitutions of the Kingdom, whereunto if Things ſhould fall, they would be more firm than ever.

To let Papiſts and Proteſtant Factions agree in creating Jealouſies between the King and Biſhops.

II. To remove the Jealouſies raiſed by *Prin*, *Baxter*, *&c.* of the Catholicks Deſign upon the late Factions, and to ſet up the proſperous Way of Fears and Jealouſies of the King and Biſhops.

To make the People believe there is no great Difference between the Church of Rome *and the Church of* England, *the Common-Prayer and the Maſs Book.*

III. To make it appear under hand, how near the Doctrine, Diſcipline, and Worſhip of the Church of *England* comes to us; at how little Diſtance their Common-Prayer is from our Maſs; and that the ableſt and wiſeſt Men of that Way are ſo moderate, that they would willingly come over to us, or at leaſt meet us half way. Hereby the more ſtayed Men will become more odious, and others will run out of all Religion for Fear of Popery.

To promote a general Indulgence.

IV. Let there be an Indulgence promoted by the Factions, and ſeconded by you.

To get the Trade of the Nation into the Hands of the Faction.

V. That the Trade and Treaſure of the Nation may be engroſſed between themſelves, and other diſcontented Parties.

To aſperſe the Biſhops in order to remove them.

VI. That the *Biſhops* and Miniſters of the Church of *England* be aſperſed, as either worldly and careleſs on the one hand, or ſo factious on the other, that it were well they were removed.

The juſt Reflections upon this Letter made by Dr. Stillingfleet.

N. B. *This Letter was found in Father* Young's *Study after his Death, and was tranſlated out of* Italian, *and printed in a Collection,* &c. *Theſe (ſaith Dr.* Stillingfleet) *were ſome of thoſe excellent Advices then given, and how well they have been followed we all know,* &c.

Jacobus Metford Diaconus A. M. ad ſacrum Preſbyteratus ordinem admiſſus die Martii 15. 1660. *in Eccl. Paroch. S. Botolphi extra Alderſgate, London, & inſtitutus eod. die ad Rect de Baſſingham Com. Linc. ex Preſ. Præſidis & Scholarium Coll. Corp. Chriſti, Oxon. pleno jure.* Reg. Sanderſon Linc.

Faſti Oxon, *Vol* II. *col.* 807.

Auguſt 23, 1660. *James Metford* of C. C. C. *Oxon*, was created Maſter of Arts among the Sufferers for his Majeſty's Cauſe. He was the Son of *Joh. Metford* of *Crookborn* in *Somerſetſhire*, was elected Scholar of the ſaid College from that of *Merton* in *January* 1647, ejected ſoon after thence by the Parliament Viſitors, but being reſtored in 1660, was after he had been created Maſter of Arts, made Fellow of his Houſe, and by the Preſentation of the Preſident and Society, became Rector of *Baſſingham* in *Lincolnſhire*, and in *Auguſt* 1687, made Prebendary of *Bole* in the Church of *York* by the Reſignation of *Rob. Powell.* He hath publiſhed *A General Diſcourſe of Simony*, having been put upon the Writing of it by Dr. *Mich. Honywood*, Dean of *Lincoln*, who was pleaſed to inform the Author with ſome Reſentment, of the too great Progreſs of it in the Nation, bewailing the fatal Conſequence of it in the Church, and commanding him to ſay ſomething (if poſſible) to ſtop its Growth.

London, 1682. 8vo.

Faſti Oxon. *Vol.* II. *p.* 80.

William Fulman of C. C. C. and *Philip Fell* of *Trinity* College, were created Maſters the ſame Day.

FRIDAY *Aug.* 25. *The regular and legal Clergy could hardly recover Poſſeſſion of their Livings and Rights.*

Journal of the Lords, MS.

Upon reading the Petition of *John Breton*, Clerk, ſhewing, that *Henry Vernon*, Eſq; Patron of the Rectory of *Hodnett*, in the County of *Salop*, preſented the Petitioner to that Rectory, and he is legally inſtituted, but ſtill kept out, and one *Samuel Campion* receives the Profits thereof, contrary to the juſt Rights of Patronage: It is ordered, that if the preſent Incumbent can give good and ſufficient Security to the High Sheriff for that County, to be reſponſible for the Profits of the ſaid Rectory, if the Tryal at Law goes againſt him, then he ſhall have Liberty to take this Summer's Profits.

Lord Inchequin *and his Son to be redeemed from Turkiſh Slavery.*

Publick Intelligence, 4to.

The noble and valiant Lord *Inchequin* came this *Friday*, *Auguſt* 24, to *London*, to finiſh his Redemption from the Turkiſh Slavery, where his Son is left as a Pledge, till their Ranſome be accompliſhed by the full Payment of it.

The Quakers confeſs that the Papiſts deſign'd to make Tools of them.

G. Fox *his Journal* 1661. 8vo. *Part* I. *p.* 583.

About this Time many Papiſts and Jeſuits began to fawn upon Friends, and talk'd up and down where they came, that *of all the Sects the* Quakers *were the beſt and moſt ſelf-denying People*; and ſaid, *It was great Pity, that they did not return to the Holy Mother Church.* Thus they made a Buz among the People, and ſaid, *They would willingly diſcourſe with Friends.* But Friends were loth to meddle

Upon which George Fox *would adventure a Diſcourſe with the* Jeſuits.

dle with them becauſe they were Jeſuits, looking upon it to be both dangerous and ſcandalous. But when I underſtood it, I ſaid to Friends, *Let us diſcourſe with them be they what they will.* So a Time being appointed at *Gerrard Roberts* his Houſe, there came two of them like Courtiers. When we were come together, they aſked our Names, which we told them: But we did not aſk their Names, for we underſtood they were called *Papiſts*, and they knew we were called *Quakers.* I aſked them the ſame Queſtion, that I had formerly aſked a *Jeſuit*, namely, *Whether the Church of* Rome *was not degenerated from the Church in the primitive Times, from the Spirit, and Power, and Practice that they were in, in the Apoſtles Time?* He to whom I put the Queſtion being ſubtile, ſaid, *He would not anſwer it.* I aſked him *why?* but he would ſhew no Reaſon. His Companion ſaid, *he would anſwer me*; and he ſaid, *They were not degenerated from the Church in the primitive Times.* I aſked the other, *Whether he was of the ſame Mind?* And he ſaid *Yes.* Then I told them, that for the better underſtanding one another, and that there might be no Miſtake, I would repeat the Queſtion over again in this Manner; *Whether the Church of* Rome *now was in the ſame Purity, Practice, Power, and Spirit, that the Church in the Apoſtles Time was in?* When they ſaw we would be exact with them, they flew off and denied that, ſaying; *It was Preſumption in any to ſay, they had the ſame Power and Spirit which the Apoſtles had.* But I told them, it was a Preſumption in them, to meddle with the Words of Chriſt and his Apoſtles, and make People believe, they ſucceeded the Apoſtles, and yet be forced to confeſs, they *were not in the ſame Power and Spirit, that the Apoſtles were in:* This, ſaid I, is a Spirit of Preſumption, and rebuked by the Apoſtles Spirit. Then I ſhewed them, how different their Fruits and Practices were from the Fruits and Practices of the Apoſtles. Then got up one of them, and ſaid, *Ye are a Company of Dreamers.* Nay, ſaid I, *Ye are the filthy Dreamers* who *dream* ye are the Apoſtles Succeſſors, and yet confeſs, *Ye have not the ſame Power and Spirit, which the Apoſtles were in, &c.* They were ſoon weary of this Diſcourſe, and went their Way; and gave a Charge (as we heard) to the Papiſts, that *they ſhould not diſpute with us, nor read any of our Books.* So we were rid of them.

And aſk'd them a Queſtion which they were not willing to anſwer.

And yet were caught in it, and prov'd to be filthy Dreamers.

SATURDAY *Aug.* 25.

A Letter from a London *Merchant to Mr.* Abraham Jacobs *at* Oporto, *dated* London Auguſt 25, 1660.

SIR,

Conſul Maynard.

His good Services.

This is intended by the Conſul [*Maynard*] who returns back unto you not without ſome ſignal of Honour, and Patent for his Office from his Majeſty, and hath given great Satisfaction both to the *Portugal* Ambaſſadour, and *Engliſh* Merchants by his great Care and Induſtry at Court for Accommodation of Affairs between the two Nations, in which hitherto he hath proceeded with ſo good Succeſs, that I hope it tends to his greater Honour and Preferment hereafter, *&c.*

See May 16. 1660.

Three ſurviving Prebendaries in the Cathedral of Peterborough.

Among the Dignitaries in the Cathedral Church of *Peterborough*, there were but three Prebendaries (and they all great Sufferers) who ſurvived the general Shipwrack; and were now re-poſſeſſed of their Stalls, though they could not yet gain Poſſeſſion of their Houſes.

1. *William Towers*, Preſbyter, A. B. of *Chriſt* Church, *Oxon*, collated by his Father the Biſhop to the fourth Prebend of the Cathedral Church, void by the Statute of Deprivation of Dr. *John Pocklington*, *April* 20, 1641.

2. *Simon Gunton*, A. M. a Native of the Town, and an eminent Preacher in the Cathedral Church, collated by Biſhop *Towers* to the firſt Prebend (then meerly nominal) *November* 12, 1646. in the Place of *Tho. Swift*, B. D.

3. *William Souch* or *Zouch*, M. A. of *Oxford*, collated to the third Prebend by the ſame Biſhop *March* 30, 1646. void (as it ſeemeth) by the Death of Mr. *Abraham Jackſon.* —— There was one *William Souch* or *Zouch* [probably Father of our *William*] of *Chriſt* Church, *Oxon*, who proceeded Doctor of Divinity, *July* 5, 1582. and on the 14th of *February*, 1583. became Chantor of the Church of *Saliſbury* on the Reſignation of *Tobias Matthews*, D. D.

Faſti Oxon. *Vol.* I. *col.* 752.

No Sacrilege nor Sin to alienate or purchaſe the Cathedral Lands as ſuch: Or, a Vindication not only of the late Purchaſers, but of the ancient Nobility and Gentry, yea of the Crown itſelf, all deeply wounded by the falſe Charge of Sacrilege upon new Purchaſers. With a Poſtſcript to Dr. Pearſon. *By Cornelius Burgeſs*, D. D. The Preface dated *Aug.* 25. 1660.

Printed at London, 1660. 4to.

An Offer of 500,000 l. *to turn the Sale of Church Lands into a Leaſe of* 99 *Years.*

The Author of the *Pillar of Gratitude*, &c. 1661. *Fol.* affirmed, that the Poſſeſſors of Church Lands did more than once offer to his Majeſty a Preſent of five hundred thouſand Pounds to confirm the late illegal Sales of Church Lands for ninety nine Years, and yet they the Purchaſers the mean while to pay the old Rents to the Biſhops and Clergy. But his Majeſty abhorr'd any Fruit of Sacrilege, *&c.*

The Bill of Indemnity near perfected.

And now after ſo many Conferences and Debates by the Lords and Commons in Parliament, it hath pleaſed God, that the Act of Indemnity, which his Majeſty hath ſo often preſſed and called for, is ſo near Perfection, that it is verily believed it will ſuddenly be publiſhed to the World in Print.

Publick Intelligence by Order, 4to. No. 36.

In purſuance whereof, that worthy and faithful Sir *John Robinſon*, Knight and Baronet, his Majeſty's Lieutenant of the Tower of *London*, received into his Cuſtody ſeven of thoſe who ſate as Judges on the Life of his late Majeſty, *viz.*

Colonel Waite, Colonel Temple, Colonel Robert Lilburn, —— Smith of Leicestershire, Esq; Colonel Henry Marten, —— Carey, Esq; Colonel Downes. These seven were committed the Evening to the Tower (August 25.) where more of the same Order are expected on Monday next.

MONDAY *Aug.* 27.
Milton and Goodwin's Books burnt by the Hangman.

According to a former Proclamation, several Copies of these infamous Books made by *John Goodwin* and *John Milton*, in Justification of the horrid Murder of our late glorious Sovereign King *Charles* I. were solemnly burnt at the Sessions House in the Old-Baily, by the Hand of the common Hangman.

Publick Intelligence, 4to. No. 37.

And to let you see how sensible his Majesty's good Subjects are of the Preservation of our gracious Sovereign, and the execrable Murder of his now glorious Father, we are ascertain'd by divers Letters, that the Judges in several Circuits giving their Charge upon mention of those Persons excepted from Pardon by Act of Parliament, the People cried out, *Why are they not hang'd? Why are they not hang'd?* We mention not this, as if we rejoiced at the Miseries of Malefactors (how wicked soever) but the *Voice of the People*, touching a Fact of universal Concernment, must not be concealed.

Mr. Lacy *restored to his Fellowship of St.* John's *in* Cambridge. *He was one of the Composers of* certain Disquisitions and Considerations representing to the Conscience the Unlawfulness of the Oath, intitled, *a Solemn League and Covenant for Reformation,* &c. Also the Insufficiency of the Arguments used in the Exhortation for taking the said Covenant. *Drawn up at* Cambridge, *and published by Command at* Oxford; 1644. 4to. *p.* 49.

A Letter of my Lord Manchester *to the Master and Fellows of St.* John's College *in* Cambridge, *for restoring* William Lacy, *B. D. to his Fellowship in that House, dated* August 27, 1660. *(which was executed* November 2,) *the very Day it was received.* ——

He was born at *Beverley* in *Yorkshire*, admitted Fellow of the College *April* 5, 1636. probably admitted in that College before the Year 1620. because his Admission is not upon the College Register, which begins not till that Year. But in the University Register he is mentioned as Batchellor of Arts *Anno* 1632. and Master of Arts *Anno* 1636. After his Ejection he went into the King's Army and became Chaplain to Prince *Rupert*: After the Restauration he proceeded Doctor of Divinity, and by some of the *Savile* Family was preferr'd to the rich Living of *Thornhill*, in the *West-Riding* of *Yorkshire*, where he died.

Notes of the Editor of the English Life of Dr. John Barwick, 8vo. 1724. 36.
Walker's *Sufferings of the Clergy, Part* 2. *p.* 149.

This most upright and excellent Divine was taken in the War, and confined to a nasty Prison, where he was very barbarously treated, and reduced to great Want, when Mr. *Barwick* relieved and supported him, while a certain Doctor of Physick of no little Note, [in all Probability Dr. *Robert Wittie*] who had always lived with Mr. *Lacy* from their Youth in the strictest League of Intimacy and Friendship, having been born in the same Town with him, and educated in the same School, and in the same University, yet most shamefully deserted his old Friend in this his Extremity.

Dr. Peter Barwick's *Life of his Brother* John, *Engl. Edit.* 8vo. *p.* 108.

TUESDAY *Aug.* 28.
Church Dignities in Wales.

William Thomas, S. T. P. was installed Precentor of St. *Davids*, soon after Dean, and at last Bishop of *Worcester*. The same Day *August* 28, *William Jones*, A. M. was installed Archdeacon of *Caermarthen*. —— *Edward Vaughan*, A. M. installed Archdeacon of *Cardigan October* 23, 1660. *William Slatyer*, A. M. was restored to his Dignity of Treasurer of St. *Davids*, in the Place of *William Owen*, S. T. P. of whom Mr. *Le Neve* says, he was put in after the Ejecting of Mr. *Slatyer* in the Time of the *Grand Rebellion*; but after the Restauration was obliged to give Way to the right Owner. —— The said *William Owen* had been elected Fellow of *Merton* College in *Oxon*, 1633. expelled by the Parliament Visitors 1648. created D. D. *August* 7, 1660. Treasurer and Canon of St. *Davids*, and Archdeacon of *Cardigan*. He died in 1680. —— *Francis Davis*, S. T. B. was installed Archdeacon of *Landaff October* 16, 1660. —— *David Lloyd*, LL. D. was admitted Dean of St. *Asaph October* 17, 1660. He died *September* 7, 1663.

MS. Notes of A. Wood *from the Registers of* Merton *College.*

WEDNESDAY *Aug.* 29.
The King came to pass the Bills.

The King having Notice, that there were five Acts prepared for his Royal Assent, repaired to the Lords House, and sent for the Commons, when the Speaker said thus of the Bill of Indemnity and Pardon.

Part of the Speaker's Speech upon the Bill of Indemnity.

—— There is another Bill, intituled, An *Act of Free and General Pardon, Indemnity and Oblivion*. It may well be called *A Free Pardon*, for your Majesty was pleas'd to offer it, before we had Confidence enough to ask it, and at a time when your People had most need of it: And it may as truly be called *A General Pardon*, in respect of the Extensiveness of it. But looking over a long black prodigious dismal Roll and Catalogue of Malefactors, we there meet not with *Men*, but with *Monsters*, guilty of Blood, precious Blood, precious Royal Blood, never to be remembred without Tears: Incomparable in all kinds of Villanies that ever were acted by the worst of Miscreants, Perverters of Religion, Subverters of the Government, false to God, disloyal to the best of Kings, and perfidious to their Country. And therefore we find an absolute and indispensable Necessity incumbent on us to except and set some apart, for an Antidote to expel the Poison of Sin and Rebellion out of others, and that they may be made Sacrifices to appease God's Wrath, and satisfie Divine Vengeance.

Against the Regicides.

Cap. XI. *An Act of Free and General Pardon, Indemnity and Oblivion.*

The King's most excellent Majesty taking into his gracious and serious Consideration, the long and great Troubles, Discords and Wars, that have for many Years past been in this Kingdom, and that divers of his Subjects are by occasion thereof, and otherwise, fallen into, and be obnoxious to great Pains and Penalties, out of a hearty and pious Desire to put an End to all Suits and Controversies

Persons excepted.
John Lisle.
William Say.
Sir Hardress Waller.
Valentine Walton.
Thomas Harrison.
Edward Whalley.
Will. Heveningham.

Isaac Pennington.
Henry Martin.
John Barkstead.
Gilbert Millington.
Edmund Ludlow.
Sir Michael Livesey.
Robert Tichbourn.
Owen Row.
Robert Lilburn.
Adrian Scroop.
John Okey.
John Hewson.
William Goffe.
Cornelius Holland.
Thomas Challoner.
John Carew.
John Jones.
Miles Corbet.
Henry Smith,
Gregory Clement.
Thomas Wogan.
Edmund Harvey.
Thomas Scot.
William Cawley.
John Downs.
Nicholas Love.
Vincent Potter.
Auguſtine Garland.
John Dixwell.
George Fleetwood.
Simon Meyne.
James Temple.
Peter Temple.
Daniel Blagrave.
Thomas Wait.
John Cook.
Andrew Broughton.
Edward Bendy.
William Hewlet.
Hugh Peters.
Francis Hacker.
Daniel Axtel.
Excepted alſo
Sir Henry Vane.
John Lambert.

[illegible] that [illegible] upon all his Subjects, and to [illegible] againſt his Majeſty, or his Royal [illegible] ſhall hereafter riſe in Judgment, or be brought in queſtion againſt any of them, to the leaſt Endamagement of them, either in their Lives, Liberties, Eſtates, or to the Prejudice of their Reputations, by any Reproach or Term of Diſtinction: And to bury all Seeds of future Diſcords and Remembrance of the former, as well in his own Breaſt, as in the Breaſts of his Subjects one towards another: And, in performance of his royal and gracious Word ſignified by his Letters to the ſeveral Houſes of Parliament now aſſembled, and his Declarations in that behalf publiſhed, is pleaſed that it may be enacted, and be it enacted, *&c.* this Act not to extend to the Perſons named; nor to thoſe two Perſons, or either of them, who being diſguiſed by Frocks and Vizors, did appear upon the Scaffold erected before *Whitehall* upon the thirtieth of *January*, One thouſand ſix hundred and forty eight: All which Perſons, for their execrable Treaſon, in ſentencing to Death, or ſigning the Inſtrument for the horrid Murder, or being inſtrumental in taking away the precious Life of our late Sovereign Lord *Charles* I. of glorious Memory, to be proceeded againſt as Traitors to his late Majeſty, according to the Laws of *England*, and are out of this preſent Act wholly excepted and foreprized.

Cap. XII. *An Act for Confirmation of Judicial Proceedings.*

——That Fines, Recoveries, Proceſs, Pleadings, Proceedings, *&c.* ſhall be of the ſame Force and Virtue, as if ſuch Courts, Judges, Juſtices, Commiſſioners, Officers, and Miniſters, had acted by Virtue of a true, juſt and legal Authority.—Yet this preſent Parliament doth declare, and it is further enacted by Authority of the ſame, that the Names and Styles aforeſaid are moſt rebellious, wicked, traiterous and abominable Uſurpations, deteſted by this preſent Parliament, as oppoſite in the higheſt Degrees to his ſacred Majeſty's moſt juſt and undoubted Right.—

Cap. XIII. *An Act for the reſtraining the taking of exceſſive* Uſury.

Foraſmuch as the Abatement of Intereſt from ten in the Hundred in former times, hath been found by notable Experience beneficial to the Advancement of Trade, and Improvement of Lands by good Huſbandry, with many other conſiderable Advantages to this Nation; eſpecially the reducing of it to a nearer Proportion with Foreign States with whom we traffick: And whereas in freſh Memory the like fall from Eight to Six in the Hundred by a late conſtant Practice hath found the like Succeſs, to the general Contentment of this Nation, as is viſible by ſeveral Improvements: And whereas it is the Endeavour of ſome at preſent to reduce it back again, in practice to the Allowance of the Statute ſtill in force, to eight in the Hundred, to the great Diſcouragement of Ingenuity and Induſtry in the Huſbandry, Trade and Commerce of this Nation, be it, for the Reaſons aforeſaid, enacted, *&c.*

Act to diſband the Forces by Land and Sea.

Cap. IX. *An Act for the ſpeedy Proviſion of Money for diſbanding and paying off the Forces of this Kingdom, both by Land and Sea.*

By a Poll Tax, every Duke 100*l.* every Marquis 80*l.* every Earl 60*l.* a Viſcount 50*l.* a Baron 40*l.*——Every one that can ſpend in Lands, Leaſes, Money or Stock, 100*l. per Annum* 40*l.* and ſo for a greater or leſſer Eſtate. Every ſingle Perſon, above the Age of ſixteen Years, 12*d.* Every Perſon not rated, nor receiving Alms above ſixteen Years of Age, 6*d.*

Thankſgiving 29th *of* May.

Cap. XIV. *An Act for a perpetual Anniverſary Thankſgiving on the nine and twentieth Day of May.*

Recounting the Bleſſings of his Majeſty's Birth and Reſtauration.

Foraſmuch as Almighty God, the King of Kings, and ſole Diſpoſer of all Earthly Crowns and Kingdoms, hath by his all-ſwaying Providence and Power, miraculouſly demonſtrated, in the view of all the World, his tranſcendent Mercy, Love and Graciouſneſs towards his moſt excellent Majeſty *Charles* II. by his eſpecial Grace of *England*, *Scotland*, *France* and *Ireland*, King, Defender of the true Faith, and all his Majeſty's loyal Subjects of this his Kingdom of *England*, and the Dominions thereunto annex'd, by his Majeſty's late moſt wonderful, glorious, peaceable and joyful Reſtauration, to the actual Poſſeſſion and Exerciſe of his undoubted Hereditary Sovereign and Regal Authority over them, (after ſundry Years forced Extermination into Foreign Parts, by the moſt traiterous Conſpiracies, and armed Power of uſurping Tyrants, and execrable perfidious Traytors) and that without the leaſt Oppoſition or Effuſion of Blood, through the unanimous, cordial, loyal Votes of the Lords and Commons in this preſent Parliament aſſembled, and paſſionate Deſires of all other his Majeſty's Subjects: Which unexpreſſible Bleſſing (by God's own moſt wonderful Diſpenſation) was compleated on the twenty ninth Day of *May* laſt paſt, being the moſt memorable Birth-Day, not only of his Majeſty, both as a Man and Prince, but likewiſe as an actual King, and of this and other his Majeſty's Kingdoms, all in a great Meaſure new born, and raiſed from the Dead, on this moſt joyful Day,

And triumphal Entry into the Cities of London *and* Weſtminſter.

wherein many Thouſands of the Nobility, Gentry, Citizens, and other his Lieges of this Realm, conducted his Majeſty unto his Royal Cities of *London* and *Weſtminſter*, with all poſſible Expreſſions of their publick Joy and loyal Affections, in far greater Triumph, than any of his moſt victorious Predeceſſors Kings of *England*

land returned thither from their Foreign Conqueſts: And both his Majeſty's Houſes of Parliament, with all dutiful and loyal Demonſtrations of their Allegiance, publickly received, and cordially congratulated his Majeſty's moſt happy Arrival and Inveſtiture in his Royal Throne at his Palace at *Whitehall*: Upon all which Conſiderations, this being the Day which the Lord himſelf hath made, and crowned with ſo many publick Bleſſings and ſignal Deliverances, both of his Majeſty and his People, from all their late moſt deplorable Confuſions, Diviſions, Wars, Devaſtations and Oppreſſions; to the end that it may be kept in perpetual Remembrance in all Ages to come; and that his ſacred Majeſty, with all his Subjects of this Realm, and the Dominions thereof, and their Poſterities after them, might annually celebrate the perpetual Memory thereof, by ſacrificing their unfeigned hearty publick Thanks thereon to Almighty God, with one Heart and Voice, in a moſt devout and Chriſtian Manner, for all theſe publick Benefits received and conferred on them, upon this moſt joyful Day: Be it therefore enacted, *&c.*

Private Act for reſtoring James *Duke of* Ormond *to his former Eſtate.*

A private Act for reſtoring unto *James* Marquis of *Ormond*, all his Honours, Mannors, Lands, and Tenements in *Ireland*, whereof he was in Poſſeſſion on the 23^d^ Day of *October* 1641, or any Time ſince.

After the paſſing of theſe Acts his Majeſty made the following Speech:

The King's Speech.

My Lords, and Gentlemen of the Houſe of Commons,

Shewing great Goodneſs and Clemency.

I have been here ſometimes before with you, but never with more Willingneſs, than I am at this Time. And there be few Men in the Kingdom, who have longed more impatiently to have thoſe Bills paſſed, than I have done to paſs them; and I hope they will be the Foundation of much Security and Happineſs to us all. I do very willingly pardon all that is pardoned by this *Act of Indemnity*, to that Time which is mentioned in the Bill: Nay, I will tell you, that from that Time to this Day, I will not uſe great Severity, except in ſuch Caſes where the Malice is notorious, and the publick Peace exceedingly concern'd: But for the Time to come, the ſame Diſcretion and Conſcience which diſpoſed me to the Clemency I have expreſſed, which is moſt agreeable to my Nature, will oblige me to all Rigour and Severity, how contrary ſoever it be to my Nature, towards thoſe who ſhall not now acquieſce, but continue to manifeſt their Sedition and Diſlike of the Government either by Action or Words.

With a Concern for the publick Peace.

To be preſerved (if not otherwiſe) by Rigour and Severity.

And I muſt conjure you all *(my Lords and Gentlemen)* to concur with me in this juſt and neceſſary Severity; and that you will in your ſeveral Stations be ſo jealous of the publick Peace, and of my particular Honour, that you will cauſe exemplary Juſtice to be done upon thoſe who are guilty of ſeditious Speeches or Writings, as well as thoſe who break out into ſeditious Actions: And that you will believe thoſe who delight in reproaching and traducing my Perſon, not to be well affected to you and the publick Peace.

Eſpecially upon ſeditious Writers and Actors.

Never King valued himſelf more upon the Affections of his People than I do; nor do I know a better Way to make my ſelf ſure of your Affections, than by being juſt and kind to you all: And whilſt I am ſo, I pray let the World ſee that I am poſſeſſed of your Affections.

The King thanks them for the Pole-Bill, *as much as if the Money were to come into his own Coffers.*

For your Pole-Bill, I do thank you as much as if the Money were to come into my own Coffers: And wiſh with all my Heart that it may amount to as great a Sum as you reckon upon. If the Work be well and orderly done to which it is deſigned, I am ſure I ſhall be the richer by it in the End: And upon my Word, if I had wherewithal, I would myſelf help you, ſo much I deſire the Buſineſs done.

And prays it may be applied to the proper Uſes of diſbanding, &c.

And in the mean Time no free Quarter.

I pray very earneſtly, as faſt as Money comes in, diſcharge that great Burthen of the Navy, and diſband the Army as faſt as you can; and till you can diſband the reſt, make a Proviſion for their Support. I do conjure you, as you love me, let me not hear the Noiſe of free Quarter, which will be imputed to my want of Care and Government how innocent ſoever I am; and therefore be ſure you prevent it.

He pleaſantly puts them in Mind of his own Want of Money, even for Houſe-keeping.

I am ſo confident of your Affections, that I will not move you in any Thing that immediately relates to myſelf, and yet I muſt tell you, that I am not richer, that is, I have not ſo much Money in my Purſe, as when I came to you: The Truth is, I have lived principally ever ſince upon what I brought with me; which was indeed your Money, for you ſent it to me, and I thank you for it. The weekly Expence of the Navy eats up all you have given me by the Bill of Tonnage and Poundage: Nor have I been able to give my Brothers one Shilling ſince I came into *England*, nor to keep any Table in my Houſe but what I eat at myſelf: And that which troubles me moſt is, to ſee ſo many of you come to me at *Whitehall*, and to think you muſt go ſomewhere elſe to ſeek your Dinner.

But gives them their own Time to conſider of it.

I do not mention this to you as any Thing that troubles me, do but take care of the Publick, and for what is neceſſary for the Peace and Quiet of the Kingdom, and take your own Time for my own particular, which I am ſure you will provide for with as much Affection and Frankneſs as I can deſire.

Council Board at Whitehall, Auguſt 29, 1660.

Complaint in Council againſt Vavaſor Powell, *a ſeditious Teacher in* North-Wales.

Council Book.

Upon reading a Petition ſubſcribed by the High-Sheriff, Juſtices of Peace and others of the County of *Merioneth*, declaring, that *Vavaſor Powell* (a ſeditious Sectariſt) hath a numerous Congregation in *North-Wales* of People of reſtleſs and rebellious Spirits, frequently meeting in private Houſes, neglecting the publick Places of the Worſhip of God: And that the ſaid *Vavaſor Powell* (as is informed) admits none to his Congregation but ſuch as will ſwear againſt Magiſtracy and Miniſtry; with ſundry other Circumſtances of dangerous Conſequence. Ordered, that the Juſtices at the next Seſſions do ſtrictly enquire and examine the Matter complained of.

Character of him by Mr. A. Wood.

Athen. Oxon. *Vol.* II. *col.* 347.

He was a Perſon of good natural Parts, but a grand Schiſmatick, a buſy Body, pragmatical, bold, and an indefatigable Enemy to Monarchy and Epiſcopacy. What his Religion was, I cannot juſtly tell you: Some held him to be an Anabaptiſt, others a fifth Monarchy Man and a Millenary: Sure it is, he was neither Preſbyterian nor Independent, but a moſt dangerous and peſtilent Man, and one that did more Miſchief to his native Country of *Wales*, than can be imagined. —— He died in the *Fleet-Priſon*, *October* 27, 1670.

Thursday *Aug.* 30.
Dr. Rob. Greyghton, *Dean of St.* Buriens *in* Cornwall, *petitions the Council. Their Order upon it.*

Ordered by the Lords, that the Tythes and Profits of *Penſance* and the Deanery of St. *Burien*, be ſecured in the Hands of *David Groſs* of *Galvall*, *Joſeph Noy* of *Burien*, and *Arthur Lavallis* of *Burien*, until the Title of the ſaid Rectory be determined at Law between Dr. *Creighton* and the preſent Incumbent.

Mr. Anthony *Wood's Account of him.*

Faſti Oxon. *Vol.* I. *col.* 861.

Robert Creyghton, M. A. of *Trinity* College, *Oxon*, incorporated *July* 15, 1623. Orator and Greek Profeſſor in *Cambridge*. In 1632. *December* 17, he was inſtalled Treaſurer of the Cathedral Church at *Wells*. In 1637. he became Dean of St. *Burien*'s in *Cornwall*, in the Place of *Richard Murray* a *Scot* deceaſed, and about that Time Doctor of Divinity, and beneficed in *Somerſetſhire*. In the Beginning of the Rebellion he ſuffered much for the Royal Cauſe; Chaplain to King *Charles* I. at *Oxon*, an Exile Chaplain to King *Charles* II. After his Majeſty's Return, he was made firſt Dean, and then Biſhop of *Wells*.

Conſecrated Biſhop of Bath *and* Wells, June 19. 1670.

Friday *Aug.* 31.
Francis Fullwood *Archdeacon of* Totneſs.
James Smith *Archdeacon of* Barnſtaple.
Other Dignitaries in the Church of Exeter.

Mr. *Francis Fullwood* was inſtalled Archdeacon of *Totneſs* in the Dioceſe of *Exeter*, and lived in that Dignity till the Day of his Death, *Auguſt* 27, 1693. On this ſame Day, *Auguſt* 31, 1660. *James Smith*, S. T. B. was inſtalled Archdeacon of *Barnſtaple*. —— *Seth Ward*, S. T. P. was admitted Precentor in the Church of *Exeter*, *September* 10. inſtalled the 15th, 1660. in the next Year made Dean of *Exeter*, and Biſhop in 1662. —— *Richard Mervin*, S. T. B. was inſtalled Chancellor of the Church of *Exeter*, *Sept.* 1, 1660. He died *October* 15, 1669. —— *Edward Cotton*, M. A. was inſtalled Archdeacon of *Cornwall*, *September* 15, 1660.

Mr. Anthony Trye, *Rector of* Paſſenham.

Reg. Juxon Cant.

Die Aug. 31, 1660. Antonius Trye Clericus admiſſ. per D. Arepum Cant. (ſede Petriburg. vacante) ad Eccl. de Paſſenham in Com. Northampt.

Books and Papers publiſh'd in or about August 1660.

A falſe and ſeditious Account given of pretended Judgments by Henry Jeſſey, *an unquiet Enthuſiaſt, and bold Enemy to King and Church.*

London, *for* L. Chapman, 1660. 4to. *p.* 35.

The Lord's loud Call to England: Being a true Relation of ſome late various and wonderful Judgments, or handy Works of God by Earthquake, Lightning, Whirlwind, great Multitude of Toads and Flies; and alſo the Striking with ſudden Deaths of divers Perſons in ſeveral Places: For what Cauſes let the Man of Wiſdom judge, upon his ſerious Peruſal of the Book itſelf. Alſo of the ſtrange Changes and late Alterations made in theſe three Nations. As alſo of the odious Sin of drinking Healths, with a Brief of Mr. *Pryn*'s ſolid Arguments againſt it, and his Epiſtle to the late King *Charles* to redreſs it. Publiſhed by *H. J.* a Servant of *Jeſus* the *Chriſt*, and Lover of Peace and Holineſs.

Epiſt. Ded. *To all or any of ſuch as love* Jeſus Chriſt *in Sincerity.* Dated ſixth Month, *Auguſt* 13. 1660. *H. Jeſſey.*

Chap. I. *Of the Lord's ſtrange Hand at* Oxford *by ſudden Death of ſeveral Perſons, Actors in a Play againſt Puritans, and others.*

This Book begins with certain Matters relating to Oxon, *which being very falſe, the Reader cannot but judge the other ſo to be.* Anno 1661. *came out an Impoſture of a moſt damnable Deſign called* Mirabilis Annus: *Or the* Year of Prodigies and Wonders, *&c and in* 1662. *the firſt and ſecond Part of* Annus Mirabilis ſecundus. *When theſe came out, which were advanced by ſeveral Hands, it was verily ſuppoſed that* Henry Jeſſy *had a principal Share in them.* Faſti Oxon. *Vol.* I. *col.* 857.

I ſhall now acquaint you with ſome remarkable Things fallen out here with us. As *firſt*, the firſt Man that read Prayers in this Univerſity ſince this Change, the Lord hath cut him off, and alſo he was the laſt that read Prayers in the Univerſity in the Time of War. The firſt Man alſo that read Prayers at *Wadham* College is alſo cut off, a very notorious Man.

Alſo there was a Play acted by Scholars, wherein one acted the *Old Puritan*; he that acted that Part came in with a narrow Band, ſhort Hair, and a broad Hat; a boiſterous Fellow comes after him, and trips up his Heels calling him *Puritan Rogue*; at which Words he ſhook off the Dirt off his Feet againſt him. Two of theſe Actors are alſo cut off; and he that acted the *Old Puritan* broke a Vein and vomited ſo much Blood in the Place, that they thought he would have died in the Room, but he now lieth deſperately ſick. A Woman that joined with them in the Play is alſo dead.

This Author died the 4th *of* September 1663. *being then accounted the Oracle and Idol of the Faction,* &c. *ibid.*

Alſo a Scholar of *Pembroke* College, who ſaid he came purpoſely to Town to ſee Dr. *Langly* outed, and then he would give a Plate to the College. He was invited to Dinner by a Scholar, and never went out of the Room more, but died there.

Alſo from another in *Oxford* it was thus written *July* 30. We had a Play acted in the Univerſity againſt the *Puritans*, the chief Actors therein were Mr. *Ball* of *Wadham* who died yeſternight, and one *Glendal* of *Brazen-Noſe*, who is ſince dead, *&c.*

A Defence of Preſbyterial Ordination, by G. F.

London, *printed for* Nathan Webb 1660. 4to. *p.* 48.

Preſbyterial Ordination vindicated, in a brief and ſober Diſcourſe concerning Epiſcopacy, as claiming greater Power and more eminent Offices by divine Right than Preſbytery. The Arguments of the Reverend Biſhop Dr. *Davenant* in his Determination for ſuch Epiſcopacy are modeſtly examined: And Arguments for the Validity of Preſbyterial Ordination added. With a brief Diſ-words concerning impoſed Forms of Prayer and Ceremonies. By *G. F.* Miniſter of the Goſpel, in Defence of his own Ordination, being queſtioned becauſe it was performed by Presbyters.

The Presbyterians for the King's Reſtauration.

And eſpecially the Author.

Otherwiſe had they join'd the Army, the King had not come in.

He is willing to confeſs there are ſome good Things in the Common-Prayer Book.

The Preface.] The Ways of the Lord towards our King in his Affliction, Preſervation, and Reſtauration were ſuch, as upon them all we may write *wonderful*. Prayers were poured out for him in his Affliction, and for his Reſtauration Praiſes were not ſilent. Some of us were ſo imprudent to pray publickly for him in his loweſt Condition, the Priſon had witneſſed it, had I not a Friend who delivered me: And this Year had not his Majeſty been reſtored, it had been proved, being threaten'd to my Face, and the Threats often repeated, that as ſure as God was in Heaven, I ſhould be called into Queſtion, only for praying for the afflicted Royal Family. Such Subjects had his Majeſty among the now deſpiſed *Presbyterians*, who if they had not been faithful and loyal to his Majeſty, but would have cloſed with the Army, doubtleſs they could have carried ſuch a Party with them, that I believe as yet our King had not ſate upon his *Engliſh* Throne, nor had the Voice of Thankſgiving for his Reſtoring been heard in our Iſland. —— For the Common-Prayer Book I ever ſaid, there were ſome Things in it good, nor did I ever condemn ſober and godly Men who uſed it, &c.

The unworthieſt of Chriſt's Miniſters, G. F.

A Defence of Bowing at the Name of Jeſus.

The Warrant for Bowing at the Name of Jeſus; from 1. Chriſt's Example. 2. Scripture, *Phil.* ii. 10. 3. The Advantage. 4. The Danger of not Bowing. 5. Antiquity. 6. Injunction truly produced and briefly examined. By *William Wickins, Londinenſis.*

Printed in the Year 1660. 4to. *p.* 30.

Arguments againſt it.

Several Arguments againſt Bowing at the Name of Jeſus. By a learned Author. With the Judgment and Practice of the old *Bohemians*, concerning Bowing at the Name of *Jeſus*. *Ad mentionem Nominis Jeſu Animos non genua flectunt, Corda ſua non Capita aperiunt*, &c.

Printed in the Year 1660. 4to. *p.* 20.

Boſcobel: *Or the King's Eſcape from* Worceſter.

BOSCOBEL: Or, *The Hiſtory of his Majeſty's Eſcape after the Battle of* Worceſter, September 3, 1651. By *Thomas Blount.* Soon after tranſlated into *Portugueſe*, by *Peter Gifford* of *White Ladies* in *Staffordſhire.* Re-publiſhed in *Engliſh*, with a ſecond Part. *Clauſtrum Regale Reſeratum:* Or the King's Concealment at *Trent* in *Somerſetſhire.* Publiſhed by Mrs. *Anne Windham* of *Trent.*

London, 1660. 8vo.

An Eraſtian *Treatiſe by* Joſiah Webb, *Gent. a Deteſter of antichriſtian Hierarchy.*

Yet the Author was ſuppoſed to be a Papiſt.

ERASTUS JUNIOR. *Or a fatal Blow to the Clergys Pretenſions to Divine Right:* In a ſolid Demonſtration by Principles, Forms of Ordination, Canon Laws, Acts and Ordinances of Parliament, and other publick Acts, Inſtruments, Records, and Proceedings owned by themſelves, that no Biſhop nor Miniſter, Prelatical or Presbyterian, nor Presbytery, claſſical or national, hath any Right or Authority to preach, and conſequently much leſs to officiate in the publick Worſhip, miniſter Sacraments, demand Tythes, ordain Paſtors, inflict Cenſures, or exerciſe any other Act of ſimple, and much leſs of governing Juriſdiction in this Nation, from Chriſt, but only from the Parliament. By *Joſiah Webb*, Gent. a ſerious *Deteſter* of the Dregs of the Antichriſtian Hierarchy yet remaining among us.

London, *for* Livewell Chapman, 1660. 4to.

A Tranſlation of Thomas Eraſtus *againſt Church Cenſures.*

The Nullity of Church Cenſures. By Dr. *Thomas Eraſtus*, Profeſſor in the Univerſity of *Heidelberg* and *Baſil:* Proving by the Holy Scriptures and ſound Reaſon, that Excommunication and Church Senates or Members exerciſing the ſame, are not of Divine Inſtitution, but a meer human Invention. —— [By a nameleſs Tranſlator, who dedicates to *John Troutbeck* of *Hope*, late Surgeon General in the Northern Army, by whoſe Direction and in whoſe Service, he ſays, he undertook this Verſion.]

London, *for* G. L. 1659. 8vo.

The Diſſenters appeal'd to the Judgment of Foreign Divines at Geneva *and* Scotland.

The Judgment of Foreign Divines, as well from *Geneva* as other Parts, touching the Diſcipline, Liturgy, and Ceremonies of the Church of *England.* Whereunto is added, *A Letter from Mr.* John Calvin *to Mr.* Knox, concerning the *Engliſh* Common-Prayer, after he had peruſed the ſame. Now publiſhed for publick Information and Benefit.

London, 1660. 4to.

A Defence of the Quakers *by* Iſaac Pennington, *jun.*

An Anſwer to that common Objection againſt the *Quakers*, that they condemn all but themſelves; with a loving and faithful Advertiſement to the Nation and Powers thereof. —— Conſider theſe Things, O *England!* for they belong to thy Peace, and toward the Mitigation of thy Sorrow and Miſery in the Day of thy Calamity. This is from one who hath mourned over thee while thou haſt been rejoycing.

ISAAC PENNINGTON the Younger.

London, *printed for* Rob Wilſon, 1660. 4to.

A Treatiſe of the catholick and true Church by Dr. Daniel Featley, *publiſhed by his Nephew, with a Dedication to the King.*

Featleii Παλιγγενεσία. *Or Doctor* Daniel Featley *revived:* Proving that the Proteſtant Church (and not the Romiſh) is the only Catholick and True Church. In a Manual preſerved from the Hands of the Plunderers. With a ſuccinct Hiſtory of his Life and Death. Publiſhed by *John Featley*, Chaplain to the King's moſt excellent Majeſty.

London, *for* Nat. Brooke, 1660. 12o. *p.* 86.

Epiſt. Ded. *To the ſacred Majeſty of our Royal Sovereign* CHARLES II.

—— Every loyal Subject ſome Way or other teſtifieth his Joy for the Miracle of your Majeſty's Return, and many expreſs it by their Free-will Offerings. I am therefore unwilling to appear, &c. —— The Lord in Mercy preſerve your Majeſty, and make you a glorious and laſting Inſtrument to repair all our Breaches, and to build again the old waſte Places of his Church amongſt us.

The Life is dated *London, July* 13, 1660.

Four Sermons of the late Bishop of Peterborough. *Dr.* John Towers, *publish'd by* William Towers *Prebendary of that Church.*

The Bishop died January 10. 1648.

He had acted Dullman *at* Cambridge, *in the Play called* Ignoramus, *and was so remembred by King* James, *when he first heard him preach at* Castle-Abbey.

Four Sermons preached by the right reverend Father in God John Towers, D. D. Lord Bishop of Peterborough. 1. At the Funeral of the right honourable *William* Earl of *Northampton*. 2. At the Baptism of the right honourable *James* Earl of *Northampton*. 3. Before King *James* in Defence of the Material Church. 4. Before King *Charles* at *Whitehall* in Time of *Lent*. Published by his Son *William Towers*, with an Epist. Ded. to *James* Earl of *Northampton* and *Isabella* Countess. —— Desiring that his Father's posthume Papers might crave Protection from the same Family which gave Patronage to his living Person. From the Service of the Earldom he went up to wait upon the Throne, and yet did never forget your *Castle Abby*, after his Arrival at the King's *Whitehall*. —— He was a Chaplain to your Grandfather, a Tutour to your Father, whose Fall was so valiant. —— The same Merit carried him on to do yearly Homage to the two choicest Kings, *James* the Wise, and King *Charles* the Religious; yet he had also Gratitude enough to confess loudly, that it was *Northampton*'s Arm, more than his own Hand and Pen that raised him, *&c.*

London, 1660. 8vo.

To raise Money without Taxes.

An Expedient for taking away all Impositions, and for raising a Revenue without Taxes. By Francis Cradock, Merchant.

London, *for* Henry Serle, *his Majesty's Stationer*, 1660.

The History of his sacred Majesty Charles the Second, from the Murder of his Royal Father to this present Year 1660. —— Dedicated to *Henry* Marquis of *Dorchester*.

London, *for* James Davies 1660. 12°.

Ogilby's *great Bible*,

With Cuts.

The Holy Bible: Containing the Books of the *old and new Testament*. Printed by *John Field*, Printer to the University: And illustrated with Chorographical Sculps by *J. Ogilby*. [The Title Page adorn'd with beautiful Sculptures representing *Moses* and *Aaron* and *David*, *&c.* with young *Solomon* sitting on his Throne supported by Lions, and surrounded by aged Priests and Counsellors.] Mr. *Wood* tells us, this Holy Bible was put out with the *Liturgy* and *Articles* of the Church of *England* in very large Paper.

Cambridge, 1660. *Fol.*

The same Author's Translation of Homer.

Homer's *Iliads translated from the Greek*. Adorned with Sculpture, and illustrated with Annotations. By *John Ogilby*. [This Work performed by him with great Cost and Labour, was by him dedicated to his most gracious Majesty King *Charles* II.]

London, 1660. *Fol.* Athen. Oxon. *Vol.* II. *col.* 263.

Mr. Chillingworth *of Episcopacy.*

The Apostolical Institution of Episcopacy, demonstrated by *William Chillingworth*.

London, 1660. 4to.

Philips's *Chronicle of the Kings of* England.

A Chronicle of the Kings of England, from the Time of the *Roman* Government to the End of the Reign of King *Charles* I. with a Continuation from his Death to the Year 1658. Made by *Edward Philips*. [Sometimes a Student in *Magdalen* Hall, Oxon.]

London, 1660. *Fol.* Athen. Oxon. *Vol.* II. *col.* 33.

Mr. Strode's *Visitation Sermon re printed.*

A Sermon preached at a Visitation held at *Lynn* in *Norfolk*, *June* 24, 1633. on *Psalm* lxxvi. 11. By *William Strode*, M. A. Publick Orator of the University of *Oxford*. [It was preached at the Desire of Dr. *Richard Corbet*, Bishop of *Norwich*, to whom the Author, I think, was then Chaplain; he died *March* 10. 1644. then Doctor of Divinity, and Canon of *Christ-Church*.]

London, 1660. 4to. Athen. Oxon. *Vol.* II. *col.* 34.

Mr. Thorndike *for composing Differences in the Church.*

The due Way of composing the Differences on Foot, and preserving the Church, according to the Opinion of Herbert Thorndike.

Beginning.] I have found myself obliged by that horrible Confusion in Religion, which the late Wars had introduced, to declare the utmost of mine Opinion, concerning the whole Point of Religion, upon which the *Western* Church stands divided into so many Parties, *&c.*

London, *for* John Martin, *&c.* 1660. 8vo. *p.* 70.

The Church of Rome *will never restore Unity.*

P. 6. I am convicted, that as Things stand, we are not to expect any Reason from the Church of *Rome*, and those who hold Communion with it, in restoring the Unity of the Church upon such Laws as shall render the Means of Salvation visible to all that use them as they ought. And this, and only this, I hold to be the due Ground upon which we are enabled to provide an Establishment of Unity in Religion among ourselves, *&c.*

Yet he could agree that the Pope be Patriarch of the West.

P. 8. Yet I could agree for the Pope to be Patriarch of the West, as acknowledged by King *James*, *&c.*

And would not have the Presbyterians admitted without renouncing their Principles.

P. 26. The Presbyterians and other Sectaries not to be admitted to the Communion of the Church, without being tied to renounce the damnable Positions which they have notoriously set on foot, *&c.*

Bagshaw *and* Hickman *Brethren in Iniquity.*

Fratres in Malo: Or the matchless Couple. Represented in the Writings of Mr. *Edward Bagshaw* and Mr. *Henry Hickman* in Vindication of Dr. *Heylyn* and Mr. *Tho. Pierce*. By *M. O.* Batchellor of Arts. [Yet all now supposed, that Dr. *Heylyn*, or Mr. *Pierce*, or both, had a Hand in it.]

London, 1660. 4to. Ath. Oxon. *Vol.* I. *col.* 189.

Dr. Featley's *Doctrine of the 39 Articles.*

The Doctrine of the Church of England *maintained, in a Justification of the thirty nine Articles of the Church of* England against Papists and Schismaticks. By *Daniel Featley*, D. D.

London, 1660, 4to.

Bishop Duppa's *Guide for the Penitent.*

A Guide for the Penitent: Or a Model drawn up for the Help of a devout Soul wounded with Sin. By Bishop *Duppa*.

London, 1660. 12°.

Dr. Sanderson's *Sermons.*

The Sermons preached *ad Aulam*, *Ad Clerum*. *Ad Magistratum*. *Ad Populum*. In Number 34. By the Reverend Dr. *Robert Sanderson* Professor of Divinity at *Oxford*. [Again in 1681. with another *Ad Aulam*, and another *Ad Clerum* added, which make up the Number 36, in a seventh Edition, with the Author's Life before them written by *Isaac Walton*.]

London, 1660. *Fol.* Ath. Oxon. *Vol.* II. *col.* 214.

D. Sandersoni Prælectiones de Conscientia.

Translation of them into English.

De Obligatione Conscientiæ Prælectiones decem Oxonii in Schola Theologica Habitæ Anno 1647. A Roberto Sandersono S. Theol. Professore Regio Oxon. [The same in *English* came out with this Title, *Several Cases of Conscience discussed in ten Lectures at* Oxon. Printed at *London*, 1660. 8vo. Published at the

Londini, 1660. 8vo. Ath. Oxon. *Vol.* II. *col.* 215.

the inſtant Deſire of *Robert Boyle*, Eſq; an Encourager of Dr. *Sanderſon*'s Studies in the Time of his Affliction.]

Dr. Haywood's *Funeral Sermon for Mr.* Norbane.

A Funeral Sermon prepared to be preached at the Funeral of *Walter Norbane*, Eſq; at *Calne* in *Wilts*, the 13th of *April*, 1659. on *Rom*. vi. 5. *For if we have been planted together in the likeneſs of his death*, &c. By *William Haywood*, D. D. [He hath alſo printed a Sermon on *Rom*. v. 5. within the ſame Year, 1660. 4to.

London, 1660. 4to. *See* July 17, 1663. Athen Oxon. *Vol* II. *col*. 218.

Dr. Griffith's *Sermon for which he was committed to* Newgate *by Gen.* Monk.

The Fear of God and the King: Preſſed in a Sermon at *Mercer*'s Chapel, *March* 25, 1660. on *Prov*. xxiv. 21. The ſecond Edition. To which is now added, A brief hiſtorical Account of the Cauſes of our unhappy Diſtractions, and the only Way to heal them. By *Matthew Griffith*, D. D.

London, 1660. 8vo. *See* Oct. 14. 1665.

Dr. Jer. Taylor's *worthy Communicant.*

The worthy Communicant: Or, A Diſcourſe of the Nature, Effects, and Bleſſings, ſubſequent to the worthy Receiving of the Lord's Supper. With ſome Caſes of Conſcience occurring in the Duty of him that miniſters, and him that communicates. By *Jeremy Taylor*, D. D.

London, 1660. 8vo.

Biſhop Leſlie's *Diſcourſe of praying with the Spirit.*

A Diſcourſe of Praying with the Spirit and with the Underſtanding alſo. In two Sermons, preached at *Hillſborough*, *Anno* 1659. on 1 *Cor*. xiv. 15. By *Henry Leſlie*, Biſhop of *Downe* and *Connor* in *Ireland*. To which is prefixed, A Letter on the ſame Subject, by *Jeremy Taylor*, D. D.

London, 1660. 4to.

Mr. Prynne *of ſignal Loyalty, firſt and ſecond Parts.*

The ſignal Loyalty of God's true Saints and pious Chriſtians (as likewiſe of *Pagans*) towards their *King*, both before and under the Law and Goſpel, expreſſed in and by their conſtant publick Prayers, Supplications, Interceſſions, Thankſgivings for them. The firſt Part. By *William Prynne*, Eſq;

London, 1660. 4to.

The ſecond Part of Signal Loyalty, &c. Together with various Forms of Prayers, Supplications, Votes, Acclamations, Ceremonies, and Solemnities uſed at the Coronation of Emperours and Kings, eſpecially of the Kings of *England*. By *William Prynne*, Eſq; To which is added, A Vindication of Chriſtians, tranſcribed out of *John Hus*.

London, 1660. 4to. *See* Oct. 24. 1669.

Mr. Poole's *Sermon of evangelical Worſhip.*

Evangelical Worſhip is Spiritual Worſhip. As it was diſcuſſed in a Sermon, preached before the right honourable the Lord-Mayor at *Paul*'s Church, *Auguſt* 26, 1660. By *Matthew Poole*, Miniſter of the Goſpel at *Michael Querne*, *London*.

London, *for* Sam. Thompſon, 1660. 4to.

Mr. Tho. Hall's *Apology for the Miniſtry.*

Apologia pro Miniſterio Evangelico, in qua plane & plene oſtenditur ejus Neceſſitas, Dignitas, Efficacia & Utilitas, &c. Authore Thoma Hall Anglo. [Printed at *Frankfort*, 1658. and now in *Engliſh*.]

London, 1660. 4to. Athen Oxon. *Vol*. II. *col*. 234.

His Downfall of May-Games.

Funebria Floræ: The Downfall of May-Games. Wherein is ſet forth, the Rudeneſs, Profaneneſs, *&c.* in the ſaid Heatheniſh Cuſtoms, *&c.* By [the ſame Writer] *Thomas Hall*, B. D. [It was printed again the ſecond and the third Time at *London* in 1661. in ſeven Sheets, 4to.

London, 1660. 4to. *Ibid*. 234.

His Supplement to Jer. Burroughs *on* Hoſea.

Samaria's Downfal: Or a Commentary by Way of Supplement on the five laſt Verſes of *Hoſea* xiii. [This is a Supplement to *Jeremy Burroughs* his Commentary which was defective as to theſe five Verſes.] By the ſaid *Thomas Hall*.

London, 1660. 4to. Ath. Oxon. *Vol*. II. *col*. 235.

The Beauty of Magiſtracy, in an Expoſition of the LXXXII *Pſalm*; wherein is ſet forth the Neceſſity, Utility, Dignity, Duty, and Morality of Magiſtrates. By [the ſame Author] *Thomas Hall*. [Aſſiſted in this Work by *George Swinnock*, M. A. and Miniſter of *Great Kimbell* in *Bucks*.]

London, 1660. 4to. *See* April 13. 1665.

Joh. Ellis defenſio Fidei Eccl. Anglia.

Defenſio Fidei. Seu Reſponſio Succincta ad Argumenta quibus impugnari ſolet Confeſſio Anglicana, una cum nova Articulorum Verſione, a Johanne Elliſio, S. T. P.

Londini 1660. 8vo. *See* Sept. 1665.

Tho. Williſii, M. D. Diatriba.

Edmundi D. Meara Examen Diatriba Thoma Williſii de Febribus. Londini 1665. 8vo.

Diatribæ duæ Medico-Philoſophicæ, alia de Fermentatione, altera de Febribus. Autore Thoma Willis, M. B. Oxonienſi. [Anſwered by *Edmund de Meara*, a Doctor of Phyſick of *Briſtow*, and Fellow of the College of Phyſicians. Defended by Dr. *Lower*, in a Tract entitled, Diatribæ Thomæ Williſii Med. Doct. & Profeſſ. Oxon. de Febribus Vindicatio contra Edm. de Meara.] Adjecta eſt Diſſertatio Epiſtolica de Urinis.

Londini 1660. 12o.
Londini 1665. 8vo.

Tho. Hobbes Emendatio Mathematica.

Examinatio & Emendatio Mathematicæ hodiernæ, &c. in ſex Dialogis. Autore Thoma Hobbes.

Londini 1660. 4to.

Veron's *Rule of Catholick Faith.*

The Rule of Catholick Faith, *&c.* [*i. e.* of the Church of *Rome*]. Publiſhed by *Edward Sheldon*. [Re-printed at *London* (though ſaid in the Title to be printed at *Paris*) with its old Date, *Ann*. 1673. 8vo. This Book was originally written by *Francis Veron*, D. D.]

Lond. 1660. 8vo. Ath. Oxon. *Vol*. II. *col*. 608.

Mr. Bagſhaw's *Reading on* 35 Edw. III.

A juſt Vindication of the queſtioned Part of the Reading had in the *Middle Temple* Hall, *February* 24, 1639. upon the Statute 35 *Edward* III. *Cap*. 7. By *Edward Bagſhaw*, Eſq; Treaſurer of the *Middle Temple*.

London, 1660. 4to.

His Rights of the Crown of England.

The Rights of the Crown of England *as they are eſtabliſhed by Law*, aſſerted by *Edward Bagſhaw*, Eſq; [Said to be written by him during his long Impriſonment.]

London, 1660. 8vo. *See* Sept. 12. 1662.

An Apology for the Quakers, *Written by* Sam. Fiſher *bred a Scholar, and much ſuſpected to be a* Papiſt.

Ruſticus ad Academicos in Exercitationibus Expoſtulatoriis & Apologeticis quatuor. The Ruſtick's Alarum to the *Rabbines*: Or the Country correcting the Univerſity and Clergy, and not without good Cauſe conteſting for the Truth againſt the nurſing Mothers and their Children. In four Apologetical and Expoſtulatory Exercitations: Wherein is contained as well a general Account of all Inquirers, as a general Anſwer to all Oppoſers of the moſt truly Catholick, and the moſt truly Chriſt-like Chriſtians called *Quakers*, and of the true Divinity of their Doctrine. By way of entire Intercourſe, held in ſpecial with four of the Clergys Chieftains, *John Owen*, D. D. *Thomas Danſon*, M. A. *John Tombes*, B. D. and *Richard Baxter* of *Kederminſter*. With an additional *Appendix*, and a poſi-

London, 1660. 4to. *See* Oct. 1665.

positive true Teſtimony according to the external Letter to the internal and eternal Light. By *Samuel Fiſher*.

Mr. Davenant's *Poem on the King's Reſtauration.*

A Poem upon his Majeſty's moſt happy Return to his Dominions. By *William Davenant*. [In the Beginning of *March* foregoing, he had publiſhed a Panegyrick to his Excellency the Lord General *Monk* on one Side of a Sheet Paper; as he did a Poem on the King's moſt ſacred Majeſty, *London*, 1663. 4^to^. He died *April* 7, 1668.]

London, 1660. 4^to^. Ath. Oxon. *Vol.* II. *col.* 194.

Mr. Crouch's *Poem on the ſame Subject.*

A Poem upon the happy Reſtauration and Return of his ſacred Majeſty *Charles* II. and his illuſtrious Brothers the Dukes of *York* and *Glouceſter*; with honourable Reflections upon ſome State Martyrs, and the renowned General, not forgetting the Rump and its Appurtenances. By *John Crouch*.

London, *printed for the Author*, 1660. 4^to^.

Sir Kenelm Digby, *Sympathetick Powder.*

Of the Cure of Wounds by the Powder of Sympathy. A Diſcourſe ſpoken in *French* by Sir *Kenelm Digby* in a ſolemn Aſſembly at *Montpelier* in *France*, 1657. Tranſlated into *Engliſh* by *Richard White*. [Re-printed at *London* with the Treatiſe of Bodies, *Anno* 1669. and tranſlated into *Latin* by *Lawrence Stranſius* of *Darmſtadt* in *Haſſia*. It is alſo printed in the Book entitled, *Theatrum Sympatheticum*, publiſhed by *Jo. Andrews Endter* at *Norimberg*, 1662. This is the ſo much approved ſympathetical Powder, ſaid to be prepared by Promethean Fire, curing all green Wounds that come within the Compaſs of a Remedy, in a ſhort Time; and likewiſe the Tooth-Ach infallibly.]

London, 1660. 8^vo^.

Wood's Ath. Oxon. *Vol.* II. *col.* 240.

See June 11. 1665.

Several Tracts of Mr Henry Jeanes.

A brief and ſcholaſtical Diſcourſe touching the Nature of Thankſgiving, on *Epheſ.* v. 20. By *Henry Jeanes*. — Oxon. 1660. 4^to^.

Of original Righteouſneſs and its contrary Concupiſcence: Againſt Dr. *Jeremy Taylor*. By *Henry Jeanes*. — Oxon. 1660 4^to^.

Certain Letters that paſſed between Mr. *Henry Jeanes* and Dr. *Jeremy Taylor*, concerning a Paſſage of Mr. *Jeanes* in his farther Explication of original Sin. — Oxon. 1660 4^to^.

Uniformity in human doctrinal Ceremonies, grounded on 1 *Cor.* xiv. 40. Or a Reply to Dr. *Hammond*'s Vindication of his Grounds of Uniformity. By *Henry Jeanes*. [The ſame Lover of Controverſies publiſhed another Book, entitled, Dr. Creed's *voluminous Defence of Dr.* Hammond's Ἐκτενέστερον briefly examined, and the Weakneſs thereof fully diſcovered. *London*, 1661. 4^to^.]

For an Account of the Writer ſee August 1660.

A Sermon now enlarged into a Treatiſe concerning the laſt and general Judgment, *&c.* on *Rom.* ii. 16. By *Henry Jeanes*. — Oxon. 1660. 4^to^.

The Sectaries who had rebelled for Liberty, were in Government the greateſt Tyrants.

As inſtanced in Col. Maſon, *Anabaptiſt Governour of* Jerſey.

Blood-thirſty Cyrus *unſatisfied with Blood*: Or the boundleſs Cruelty of an Anabaptiſt's Tyranny, manifeſted in a Letter of Collonel *John Maſon* Governour of *Jerſey*, *November* 3, 1659. wherein he exhibits ſeven falſe, ridiculous, and ſcandalous Articles againſt Quarter Maſter *Will. Swan*. —— With *Satan in* Samuel's *Mantle*: Or the Cruelty of *Germany* acted in *Jerſey*, containing the arbitrary, bloody, and tyrannical Proceedings of *John Maſon* of a baptized Church, commiſſionated to be a Colonel, and ſent over into the Iſland of *Jerſey*, Governour in *July* 1656. againſt ſeveral Officers and Soldiers in that ſmall Place, *&c.* [Said to be written by *Thomas Aſhton*, Chaplain to the *Engliſh* Forces in *Jerſey*.]

London, 1660. 4^to^.

Hiſtory of the old Anabaptiſts and new Quakers.

The Fanatick Hiſtory: Or an Account of the old Anabaptiſts and the new *Quakers*; their Tenets and Practices, *&c.* — London. 1660. 8^vo^.

SATURDAY *Sept.* 1.

Order of the Lords for repairing the parochial Churches and reſtoring the Cathedral in Exeter.

Where the Pariſh Churches had been ſold, and the Cathedral turn'd into a Place for a common City Congregation.

Die Sabbati Sept. 1, 1660. Upon a Report from the Lords Referees who were appointed to compoſe all Differences concerning the City of *Exeter*. It is ordered by the Lords in Parliament aſſembled, that theſe Churches within the ſaid City of *Exeter*, *videlicet*, St. *Mary*'s, St. *Stephen*, St. *Lawrence*, St. *George*'s, the *Holy Trinity*, St. *Paul*'s, St. *Pancraſs*, St. *Keryan*'s, *All-Hallows Goldſmith-Street*, St. *Olave*'s, St. *Mary Steps*, and St. *John Bowe* ſhall be repaired at the Charge of the reſpective Pariſhoners, and that all the Bells, Plate, Utenſils, and Materials formerly belonging to the ſaid Churches, or any of them, and now in being, ſhall be forthwith delivered to the reſpective Church-wardens of the ſaid Churches: And that ſuch Money as is unpaid for the Purchaſe of the ſaid Churches, or any of them, ſhall not be paid, but the Bonds delivered up: And that the Chamber of *Exeter* ſhall forthwith at their own Charge take away the Partition Wall built in the Cathedral, and the new built Seats in the Quire, all the Materials whereof are to be employed towards the making up again the Churches which are defaced, and are to that end to be delivered to the reſpective Church-wardens.

Journal of the Houſe of Lords.

Order of the Lords in favour of Mark Lewis, *Rector of* Shipdam *in* Norfolk.

Upon reading the Petition of *Thomas Wheythie*, Doctor of Divinity, and the Petition of *Mark Lewis*, Clerk, concerning the Benefit of the general Order for ſecuring the Tythes of the Rectory of *Shipdham* in the County of *Norfolk*; and it appearing to the Lords by Certificate, that the ſaid *Thomas Wheythie* had voluntarily relinquiſh'd the ſaid Rectory of *Shipdham* many Years ſince: It is ordered that the ſaid general Order is hereby vacated, as to the ſaid Dr. *Wheythie* in all Points, and the ſaid Mr. *Lewis* is quietly to enjoy the Poſſeſſion of the ſaid Tythes.

George Nayler *Prebendary of* Lincoln.

Septemb. 1, 1660. Georgius Nayler Clericus a Rege preſentatus ad Præb. de Brampton in Eccl. Lincoln. in eadem inſtallatur. —— Obiit Anno 1666. — *Reg.* Linc.

Dr. Barlow, Margaret *Profeſſor in* Oxford.

Dr. *Thomas Barlow*, Provoſt of *Queen*'s College in *Oxford*, was elected Margaret Profeſſor of Divinity (in the Room of Dr. *Henry Wilkinſon* removed) *September* 1, 1660.

A Proclamation for apprehending Col. Edmund Ludlow.

By the King. A Proclamation, for the diſcovering and apprehending of *Edmund Ludlow*, Eſq; commonly called Collonel *Ludlow*, one of the late King's Judges,

Publick Intelligence, 4^to^.

Judges, having made his Eſcape, with a Reward of 300 *l.* for the Seizing of him, *&c.* Given *Sept.* 1, 1660.

MONDAY *Sept.* 3.

Order of the Lords to prevent the ſeditious Aſſemblies of Anabaptiſts and Quakers in Northamptonſhire, *ſuppos'd to be of* Lambert's *Party.*

Such Meetings to be ſuppreſs'd for keeping the Peace of the Land.

Upon Information given to the Houſe of Lords, that there are very great Aſſemblies of Quakers and Anabaptiſts (conceived to be of *Lambert*'s Party) who meet frequently in very great Multitudes in the Towns of *Cullworth* and *Eydon* in *Northamptonſhire*, and in other Parts of that County, plotting and contriving againſt the Peace of the Church and State, as appears evidently by their caſting out and diſperſing ſeveral ſcandalous Papers againſt the Miniſters, and their preaching *the Truth* in Churches, to the great Diſcouragement and Scandal of good People: It is ordered by the Lords in Parliament aſſembled, that it is hereby eſpecially recommended to the Juſtices of the Aſſize at their next Meeting in the ſaid County, that they give ſtrict Charge to the Sheriff there and to the Juſtices of the Peace, that they in their ſeveral Juriſdictions and Places about them do ſuppreſs and prevent ſuch Meetings, that the Peace of the Land be kept, and the People freed hereafter of the ſaid Diſquiets: And that the Sheriffs be eſpecially charged to prevent the like Meetings throughout the whole County hereafter for the avoiding of Tumults and Riots contrary to Law.

Journal of the Houſe of Lords.

Account of Dr Bruno Ryves, *Dean of* Windſor.

Bruno Ryves, S. T. P. Dean of *Chicheſter*, was preferred to the Deanery of the Royal Chapel of St. *George* at *Windſor*, (in the Room of Dr. *Edward Hyde*, who had obtained the King's Letters Patents for that Dignity in *July* 1658. but died at *Saliſbury* a little before the Reſtauration) and was ſolemnly ſworn Regiſtrary of the Garter the 14th of *January* following. He died the 13th of *July* 1677. *ætat.* 81. and was buried at *Windſor*.

Ath. Oxon. *Vol.* II. *col.* 434.

Septemb. 1628 *Bruno Ryves, A. M. ad Rect. Eccl. S. Martini Vintrey Lond. ex preſ. D. Regis per promot. Johannis Lefley ad Epiſcopatum Inſularum in Regno Scotiæ Reg. Lond.*

Sworn Scribe of the moſt noble Order of the Garter, Jan 14. 1660.

Bruno Ryves ex Agro Dorſetenſi oriundus, Clericus Novi Coll. Oxon. admiſſus Ann. 1610. A. B. Coll. Magdal. in eadem Academia Capellanus adſcitus An. 1616. Mox Vicarius Eccleſiæ de Stanwell Com. Middleſex. Rector S. Martini de le Vintry, London. Regi Carolo I. a Sacris Domeſticis. Doctoratus in Theologia gradu inſignitus 1639. Rebellioni fortiter adverſatus, beneficiis exutus, boniſque ſpoliatus huc illuc fugit latuitque: In fidelitatis premium Nomen & Titulum accepit Decani Ciceſtrenſis, & Hoſpitalis ibidem Præfecti. Carolo demum reduci a Sacris Domeſticis in Decanatu Windleſoriano inſtallatur die 3 Sept. 1660. eodem jure Decanus de Woolverhampton. Rector inſuper Eccleſiarum de Acton. Com. Midd. & Haſeley Com. Oxon. Obiit Windleſoræ die 13 Jul. 1677. ætat. 81. in ala meridionali Capellæ S. Georgii ſepultus, ubi Tabulæ marmoreæ hæc inſcribuntur.

Contin. Catal. Frith, *MS. See* Athen. Oxon. *Vol.* II. *col.* 434.

His Rectory of Haſeley *was I think annexed to his Deanery, as was the Deanery of* Wolverhampton, *yet are all ſeparated by Mr.* Baxter, *thereby to make him a great Pluraliſt, without any Conſideration had to his great Suffering.* Athen. Oxon. *Vol.* II. *p.* 433.

Bruno Ryves S. Theologiæ Profeſſor
Regiæ Mageſtati a Sacris
Liberarum Windeſor. & Woolverhampton
Capellarum a Reſtitutione Sereniſſ. Car. II. Regis
Decanus primus, nobiliſſimi Ordinis a
Periſcelide Scriba.
Fide } in Rebus. Regis } promovendis
Zelo } in Rebus. Eccleſiæ } promovendis
Affectu } in Rebus. Regni } promovendis
Toto nuperæ Rebellionis tempore
Nemini ſecundus
Celeberrimis hujus Seculi Concionatoribus
A primo juventutis flore ad extremum uſque
Senectam annumeratus, hic Sepultus jacet,
Beatam expectans Reſurrectionem.
Obiit Jul. 13, An. Domini 1677.
Ætatis ſuæ LXXXI.

The King's Letters of Mandate for admitting eight Doctors in Divinity at Cambridge.

His Majeſty's Letters Mandatory to the Chancellour, *&c.* of the Univerſity of *Cambridge*, to admit *Joſeph Rhodes* one of our Chaplains, *Richard Pierſon*, *Galfr. Offley*, *Matthew Fowler*, *William Hall*, *Hugh Barcroft*, *Luke Shippon*, and *Lawrence Womock*, Maſters of Arts, being well aſſured of their particular and eminent Sufferings for us and the Church during the Times of the late publick Diſtractions, to the Degree of Doctors in Divinity, without thoſe previous Uſages and Performances, *&c.*

Given at our Court at *Whitehall* the third of *September*, 1660. in the twelfth Year, *&c.*

Reg. Acad. Cantabr.

The Marriage of James D. *of* York *and Mrs.* Anna Hyde.

James Duke of *York* and Mrs. *Anne Hyde*, Daughter of the Lord Chancellour (who had been contracted at *Breda* in *Brabant November* 24, 1659.) were now privately married at *Worceſter* Houſe on the third of *September* in the Night, between eleven and two, according to the Rites of the Church of *England*, the Office being performed by Dr. *Joſeph Crowther*, the Duke's Chaplain, the Lord *Oſſory* giving her in Marriage. As by Information afterward given to the Council by the Duke himſelf.

See Feb. 18. 1660.

TUESDAY *Sept.* 4.

A Copy of the King's Declaration before the publiſhing of it delivered to Mr. Baxter *and other Preſbyterian Divines, to peruſe and alter.*

The Copy of his Majeſty's Declaration concerning eccleſiaſtical Affairs (afterwards publiſhed and dated *October* 25, 1660.) according to Promiſe, was delivered by the Lord Chancellour to Mr. *Baxter* and other Preſbyterian Divines, for them to ſee it, and have Liberty to give Notice of what they liked not ——

Life of Mr. Baxter, *Fol.*

ſent us to peruſe and alter before it were publiſhed, that it might ſatisfie our Deſires. Received on *Sept.* 4.

The two Papers that had given Offence to his Majeſty, were, 1. *The Declaration extorted from him in* Scotland *at his Coronation there,*

Note, That the two Papers which the King's Declaration publiſheth his Offence againſt, were 1. A Declaration which the *Scots* drew the King to publiſh when they crowned him in *Scotland*, diſclaiming his Father's Wars and Actions, in Language ſo little tender of his Father's Honour, that it was no Wonder that the King was hardly drawn to it then, nor that *Cromwell* derided their Doings as hypocritical, nor that the King was angry with thoſe raſh People, whoever they were, who now re-printed it.

And 2. *The Book of* Cornelius Burgeſs, *who inſiſted on the Neceſſity of reforming the Doctrine as well as Diſcipline and Worſhip of the Church.*

For tho' moſt part of the Biſhops were Arminians, *yet the* 39 *Articles were ſound and good.*

A Book of Dr. *Cornelius Burges*, who (though he was for a moderate Epiſcopacy) had written to prove the Neceſſity of a Reformation in Doctrine, Diſcipline, and Worſhip; whereas in all our Treaty we had never meddled with the Doctrine of the Church: Becauſe, though the moſt Part of the Biſhops were taken to be *Arminians*, (as they are called) yet the Articles of Religion we took to be ſound and moderate, however Men do variouſly interpret them.

The Preſbyterians unſatisfied were to draw up their Thoughts in Writing.

And Mr. Baxter *undertakes that Work.*

But overdoes it ſo much, that his Brethren diſlike it.

And deſire him to leave out ſeveral hard Things.

The Earl of Mancheſter *was their ſure Friend.*

And Earl of Angleſey *and Lord* Hollis *well diſpoſed to them.*

Mr. Baxter *at laſt condeſcends to ſome Alterations in his Paper.*

When we had received this Copy of the Declaration, we ſaw that it would not ſerve to heal our Differences; therefore we told the Lord Chancellour (with whom we were to do all our Buſineſs ſtill before it came as from us to the King) that our Endeavours as to Concord would all be fruſtrate, if much were not altered in the Declaration (I paſs over all our Conferences with him, both now and at other Times;) In Concluſion, we were to draw up our Thoughts of it in Writing; which the Brethren impoſed on me to do. My Judgment was, that all the Fruit of this our Treaty (beſides a little Reprival from intended Ejection) would be but the ſatisfying our Conſciences and Poſterity, that we had done our Duty, and that it was not our Fault, that we came not to the deſired Concord or Coalition, and therefore ſeeing we had no (conſiderable) higher Hopes, we ſhould ſpeak as plainly as Honeſty and Conſcience did require us. But when Mr. *Calamy* and Dr. *Reynolds* had read my Paper, they were troubled at the Plainneſs of it, and thought it would never be endured, and therefore deſired ſome Alteration; eſpecially that I might leave out, 1. The Prediction of the Evils which would follow our Non-Agreement, which the Court would interpret as a Threatning. 2. The mentioning the Aggravations of Covenant-breaking and Perjury. I gave them my Reaſons for paſſing it as it was. To bring this to paſs more effectually, they told the Earl of *Mancheſter* (with whom as our ſure Friend we ſtill conſulted, and whom the Court uſed to communicate to us what they deſired): And he called the Earl of *Angleſey* and the Lord *Hollis* to the Conſultation as our Friends: And theſe three Lords, with Mr. *Calamy* and Dr. *Reynolds*, peruſed all the Writing, and all with Earneſtneſs perſuaded me to the ſaid Alterations. I confeſs I thought thoſe two Points material, which they excepted againſt, and would not have had them left out, and thereby made them think me too plain and unpleaſing, as never uſed to the Language or Converſe of a Court: But it was not my Unſkilfulneſs in a more pleaſing Language, but my Reaſon and Conſcience (upon Foreſight of the Iſſue) which was the Cauſe. But when they told me that it would not ſo much as be received, and that I muſt go with it my ſelf, for no Body elſe would, I yielded to ſuch an Alteration as here followeth. It was only in the Preface that the Alteration was deſired. I ſhall therefore, that you may ſee what it was, give it you as firſt drawn up, and afterwards altered.

The firſt Draught of their Petition to the King for amending his Declaration.

Our Petition to the King upon our Sight of the firſt Draught of his Declaration.

May it pleaſe your Majeſty,

So great was the Comfort created in our Minds by your Majeſty's oft-expreſſed Reſolution to become the effectual Moderator in our Differences, and yourſelf to bring us together by procuring ſuch mutual Condeſcenſions as are neceſſary thereto; and alſo by your gracious Acceptance of our Propoſals, which your Majeſty heard and received not only without Blame, but with Acknowledgment of their Moderation, and as ſuch would infer a Reconciliation between the differing Parties; that we muſt needs ſay, the leaſt Abatement of our Hopes, is much the more unwelcome and grievous to us: And it is no ſmall Grief that ſurpriſeth our Hearts, *&c.*——

The Abatement of their Hopes is very grievous to them.

Mr. Baxter *inſerts this in his printed Copy, tho' rejected by his Friends; and only ſays, all this encloſed Part was left out of the Petition as preſented to his Majeſty: This only being inſerted in the Room of it.* [*And on the contrary ſhould we loſe the Opportunity of our deſired Reconciliation and Union, it aſtoniſheth us to foreſee what doleful Effects our Diviſions would produce, which we will not ſo much as mention in Particulars, leſt our Words ſhould be miſunderſtood: And ſeeing all this may ſafely and eaſily be now prevented, we humbly beſeech the Lord in Mercy to vouchſafe to your Majeſty an Heart to diſcern aright of Time and Judgment.*]

[It aſtoniſheth us to foreſee the doleful Conſequents that would follow if (which God forbid) your Majeſty ſhould refuſe the moſt neceſſary moderate Ways of Concord, and be engaged by a Party to exalt them by the Suppreſſion of the reſt: How woful a Day would it prove to your Majeſty and your Dominions, in which you ſhould thus eſpouſe a Cauſe and Intereſt injurious to the Intereſt of *Chriſt*, and the Cauſe of Unity and Love, and contrary to your Majeſty's gracious Inclinations be engaged unawares in a ſeeming Neceſſity to deal hardly with the Miniſters and Servants of the Lord! How conſiderable a Part of the three Nations for Number, Wiſdom, Piety, and Intereſt, you would be drawn to govern with a grievous Hand, and to lay them under the greateſt Sorrow, who reſtored and received your Majeſty with Joy. How the Diſſent of Miniſters from the Government and Ceremonies of the Church, were it expreſſed by their Groans and Tears, and moderate Complaints to God, or not praying for that Church Government which they dare not pray for, would be reckoned as Diſcontent and Sedition, and it would be adjudged a Crime to feel when they are hurt. What Occaſion this would give to irreligious Tempers to arrogate the Name of your Majeſty's beſt Subjects, and to let out their Malice againſt the

Upright,

Doleful Preſages of ſad and miſerable Conſequences.

The Biſhops will be thought Wolves.

And the People will fly from them into ſeparate Aſſemblies, &c.

There were other ſevere Paſſages in Mr. Baxter*'s firſt Draught, and ſtanding in his printed Copy, that were altered into milder Words by his Friends, Dr.* Reynolds, *Mr.* Calamy, *&c.*

Upright, and make Religion a Reproach! And then what a Hindrance that would be to the Converſion and ſaving of the Peoples Souls! And what a fruitful Nurſery of all Vice! How grievouſly Charity would be overthrown, while the People are engaged in the hardeſt Thoughts and Speeches of each other! What a Temptation it would be to the afflicted Part, to abate their Honour and due Reſpect to thoſe they ſuffer by, when they are deprived of that which is deareſt to them in the World; and when the Groans and Cries of afflicted Innocents arrive at Heaven, and have awakened the Juſtice of the King of Kings, the Greateſt cannot ſtand before him. And what a Snare and Grief will it be to the Biſhops and Paſtors of the Church to be eſteemed Wolves, and to be engaged to ſuppreſs them as their Adverſaries, that elſe might be the Honour of their Miniſtry, and the Comfort of their Lives? And when Diviſions and ſeparated Aſſemblies are thus multiplied (the People being driven from the publick Congregations) either it will bring them under Trouble, or let in Papiſts and others that are intolerable into an equal Toleration, and ſuch Diſcontents and Diſtractions in the Church, will not be without their Influence on the State. And by all this how much will Satan and the Enemies of our Religion be gratify'd, and God diſhonoured and diſpleaſed. And ſeeing all this may ſafely and eaſily be now prevented, we humbly beſeech the Lord in Mercy to vouchſafe to your Majeſty a Heart to diſcern of Time and Judgment, *&c.*

Tuesday *Sept.* 4.

Order of the Lords in favour of Mr. Coates, *Rector of* Bridgford Com' Not.

Journal of the Houſe of Lords.

Upon reading the Petition of *Samuel Coates*, Rector of *Bridgeford ad Pontem*, in the County of *Nottingham*: It is ordered by the Lords, that if the Petitioner hath been in Poſſeſſion of the ſaid Rectory for the Space of ſeventeen Years laſt paſt, that then the general Order of this Houſe ſhall be void as to *Edward Greathead* who had obtained an Order for ſequeſtring of the ſaid Tythes.

A Bill from the Commons for confirming Miniſters in their Livings.

Ibid.

A Meſſage was brought from the Commons by Mr. *Anneſley*, who brought up a *Bill for confirming Miniſters in their Livings*: And which the Houſe of Commons looks upon as a Bill of publick Concernment, for quieting Men in their Poſſeſſions, for preventing of Suits.

Order of the Commons for Thanks to his Majeſty, for declaring his gracious Intentions of providing for the Miniſters that ſhall be removed from their Livings, by Virtue of ſuch an Act for confirming and reſtoring of Miniſters.

Journal of the Commons.

Ordered by the Commons, that the Members of this Houſe who are of his Majeſty's Privy-Council do return to his Majeſty the humble Thanks of this Houſe for his Majeſty's gracious Meſſage communicated to this Houſe by Mr. Secretary *Morris*, whereby his Majeſty was graciouſly pleaſed to ſignify his Intentions to take Care and provide for ſuch Miniſters as are worthy and every Way qualified for the Work of the Miniſtry, and ſhall be removed from their reſpective Livings by Virtue of the *Act for Confirming and Reſtoring of Miniſters*: And alſo that they preſent to his Majeſty the humble Addreſs of this Houſe, that his Majeſty will pleaſe to take Care of them accordingly.

A good Account of a pious Sufferer now reſtored to his Living, Mr. Barnaby Oley,

A very devout and exemplary Man.

He was born at Kirkthorp *in* Yorkſhire, *near to* Wakefield, *Son of the Vicar, and a great Benefactor to the poor Vicarage by a good Augmentation to it.*

Yet upon Condition, 1. *That the Vicar ſhould not ſmoak Tobacco.* 2. *That he ſhould not wear a Perriwig.* 3. *That he ſhould not go often to the Town of* Wakefield.

Notes of the Editor of the Engliſh Life of Dr. John Barwick, 8vo. *p.* 26.

Mr. *Barnaby Oley*, who had been Preſident of *Clare* Hall in *Cambridge*, (which Univerſity never bred a Perſon of more Learning, accompanied with ſo great Modeſty, and ſuch an exemplary Holineſs of Life) and had been made choice of to conduct the Expedition of conveying the Univerſity Plate to the King at *Nottingham* in *Auguſt* 1642. was Vicar of *Great Grantſden* in *Huntingdonſhire* fifty three Years, and a conſiderable Benefactor to that Pariſh, as appears from an Inſcription in that Church. After ſuffering much by the Rebellion, he was in 1660. reſtored to his Fellowſhip and Vicarage, and *September* 4, that Year, inſtalled Prebendary of *Worceſter*. In 1679. he was promoted to the Archdeaconry of *Ely*, which Dignity he afterwards voluntarily reſigned, in his great Humility, not thinking himſelf ſufficient to diſcharge the Duty of it, which corrects a Miſtake of Mr. *Wood*'s [*Faſti Oxon.* Vol. II. Col. 850. Edit. 1.] that Dr. *Saywell* ſucceeded in the Archdeaconry on Mr. *Oley*'s Deceaſe, for it was on his Reſignation. He died *February* 20, 1685-6. not (as Dr. *Walker* thinks) about the Year 1684. [*Sufferings of the Clergy, P.* 2. *p.* 142.] where you have a more particular Account of his Sufferings and Benefactions.

Wednesday *Sept.* 5.

The Earl of Sandwich *goes to* Holland *to fetch over the Princeſs Royal.*

MS. Collections of Edw. *Earl of* Sandwich.

The Earl of *Sandwich* was ſent to *Holland* to bring over the Princeſs Royal. The Minutes of his Voyage are entred in the Journal, taken by Captain *Teddiman*.

A Journal of the ſhort Voyage.

Sept. 4, 1660. The Earl of *Sandwich* came to *Deal* in the Evening.

5th, being *Wedneſday*, The Earl of *Sandwich* came on board the *Reſolution* in the *Downes*, to ſurvey the Ship, in order to her being fitted for the bringing the Princeſs Royal out of *Holland*. The ſame Day at four in the Afternoon my Lord came again on board, and gave Directions for fitting up the State Room.

6th, At eight this Morning, my Lord came on board to ſee all Things fitted in the State Room, Cabin, and elſewhere; and then gave Order for our Sailing the next Day Morning.

A Convoy of nine Men of War.

7th, being *Friday*, At eight this Morning, the Wind being at S. S. W. my Lord came on board the *Reſolution* for the Voyage for *Helveot-Sluys*, and at nine this Morning weighed and ſailed from the *Downes* with nine Sail of Men of War in Company with one Ketch and Hoy.

8th, *&c.* ———

20th, *Thurſday* at nine this Morning, my Lord, with the Princeſs and her Retinue, came on board the *Reſolution*, and at ten this Morning we were away, and fell down as low as *Goree*, and this Day after Dinner, the young Prince of *Orange* took his Leave of the Princeſs Royal, and went a-ſhore with his Gentlemen.

24th, *Monday* at ten this *Morning* we weighed Anchor; at two we anchored again, it proving little Wind. At ſix this Evening his Majeſty with his Royal Highneſs came on board the *Reſolution* in *Weſt-gate Bay*, with divers Noblemen with his Majeſty, and this Night his Majeſty and his Royal Highneſs lay on board the *Reſolution*.

25th, *Tueſday*, his Majeſty and Royal Highneſs the Princeſs Royal, the Earl of *Sandwich*, with the reſt of the Nobility went out of the *Reſolution* into his Majeſty's Pleaſure-Boat in *Hoſewell Bay* by St. *Margaret*, about ſix in the Morning, and ſo went for *London*, and as I heard landed at *London* that Night.

Memorial of the Princeſs Royal to the States, in behalf of the Prince of Orange *her Son.*

Publick Intelligence, 4to. No. 37.

A Memorial preſented to the Lords States-General of the United Netherlands *by the Princeſs Royal of* Great-Britain.

The Princeſs Royal of *Great-Britain*, *Dowager of Orange*, hath thought fit to give your high and mighty Lordſhips Notice of her Intention of going for *England* with the firſt Convenience, with an affectionate Profer to do all manner of good Offices in Behalf of this State, with his Majeſty the King her Brother, if your Lordſhips ſhall think her capable of ſerving them in ought. But in regard her Highneſs is to be abſent for ſome Time out of this Country, ſhe finds herſelf obliged by a motherly Affection, and tender Care for her Son, to deſire your Lordſhips to take Care of his Intereſt. And although her Highneſs maketh no doubt but that it is the Intention of their Lordſhips to employ the Prince her Son, being come to his Years of Diſcretion; and in Conſideration of thoſe great Services done by his Anceſtors to this State in general, and to this Province in particular, to confer on him thoſe Charges and Dignities his Anceſtors enjoy'd; yet her Highneſs ſhould take it as a particular Favour if your Lordſhips would be pleaſed to give her now Aſſurance of it; her Highneſs engaging to take Care that the ſaid Prince ſhall be well educated for the Service of theſe Countries in the true Proteſtant Religion, in all Princely Virtues, and in the Knowledge of the Humours, Laws, and Cuſtoms of theſe Countries, to make him capable and fit for the Managing of the aforeſaid Charges and Imployments enjoy'd by his Anceſtors; not doubting but the Prince her Son will follow the renowned Footſteps and Virtues of his Forefathers, to ſerve his Country, and to let your Lordſhips reap the bleſſed Fruits thereof, for the beſt of your State. All which her Highneſs will take as a particular Favour done to herſelf, being ready upon all Occaſions to endeavour the Requiting of it, and to her Power to promote the Good and Concerns of this State.

Deſiring they would now declare their Intentions of conferring on her Son the Charges and Dignities his Anceſtors enjoy'd.

A Grace paſſed at Cambridge *for Mr.* John Finch *and Mr.* Thomas Baynes.

At *Cambridge*, *Sept.* 5, 1660. Placet vobis ut Johannes Finch, & Thomas Baynes, qui multis titulis & meritis totam gentem Anglicanam togatam plurimum adornaverunt, incorporentur hic apud nos *Cantabrigienſes*, iiſdem ſtatu, ordine, gradu & honore, quibus ſunt apud ſuos Patavinos; non obſtante Statuto noſtro viceſimo die Jan. Anno Dom. 1624.

Account of Mr. Finch, *afterward Sir* John Finch, *of very eminent Service and Honour to his Country.*

Faſti Oxon. Vol. II. col. 740.

John Finch proceeded B. A. of *Baliol* College *Oxon*, *May* 22, 1647. younger Brother to Sir *Heneage Finch*, (afterwards Earl of *Nottingham*) bred in *Grammar* Learning under Mr. *Edw. Sylveſter*, who taught in *All-Saints* Pariſh in *Oxon*, about fifteen Years of Age he became Gentleman Commoner of the ſaid College of *Baliol*; after he had taken one Degree, he apply'd his Mind to the Study of Phyſick; but leaving the Univerſity, 1648, he travelled into *Italy*, became Doctor of his Faculty at *Padua*, and publick Reader of it in ſeveral Places. Afterwards he was made Conſul of the *Engliſh* at *Padua*, and preferr'd by all the *Italians* and *Greeks* (though himſelf much oppoſed it) to be Syndick of that whole Univerſity, an Honour no *Engliſh* Man ever had before. In Contemplation and Memory of his excellent Government, they did ſet up his Statue in Marble, and the Great Duke (invited by the Fame of his Learning and Virtues) did make him the publick Profeſſor at *Piſa*; all Princes ſtriving who ſhould moſt honour a Perſon (ſo vaſtly above his Years) ſo knowing and meritorious. After his Majeſty's Reſtauration he returned to his Native Country, and giving a Viſit to *Edward* Earl of *Clarendon*, Lord Chancellour, he was by him conducted to his Majeſty, and being by him preſented as a Rarity, his Majeſty conferr'd upon him the Honour of Knighthood, *June* 10, 1661. as a Perſon who abroad had in an high Degree honoured his Country. In 1665, he was ſent Reſident for his Majeſty of *Great-Britain* with the Great Duke of *Tuſcany*, &c.

Admir'd and preferr'd in Italy.

Knighted by his Majeſty.

When he had continued there for ſome Years he returned, and was ſent Embaſſadour to *Conſtantinople*, and continued there with very great Eſteem alſo. After he had quitted that Office, he returned to *London*, and dying early in the Morning of the 18th of *November*, 1682. (being then Fellow of the College of Phyſicians) he was buried in the Chapel of *Chriſt* College in *Cambridge*, to which Houſe he had been a great Benefactor.

A great Benefactor to Chriſt's College Cambridge.

On this ſame *September* 5, *William Lloyd*, M. A. of *Oxon*, was incorporated at *Cambridge*: And by his Majeſty's Letters Mandatory theſe were created Doctors:

Doctores

A Creation of Doctors, &c. in Cambridge, *by Virtue of his Majesty's Letters, in a very great Number, and very deserving Men.*

Doctores in Theologia.

Dr. *Pearſon.*
Dr. *Gunning.*
Dr. *Hale.*
Dr. *Barrow.*
Dr. *Ancher.*
Dr. *Chamberlain.*
Dr. *Barwick.*
Dr. *Ball.*
Dr. *Duport.*
Dr. *Wigmore.*
Dr. *Hardres.*
Dr. *Moſſom.*
Dr. *Preſton.*
Dr. *Clerke.*
Dr. *Samwayes.*
Dr. *Downholt.*
Dr. *Honywood.*
Dr. *Sherman.*
Dr. *Grey.*
Dr. *Wilsford.*
Dr. *Widdrington.*
Dr. *Gatford.*
Dr. *Shute.*
Dr. *Belke.*
Dr. *Sparrow.*
Dr. *Hodges.*
Dr. *Anſell.*
Dr. *Fuller.*
Dr. *Harris.*
Dr. *Sparkes.*
Dr. *Marſhall.*
Dr. *Dalton.*
Dr. *Boreman.*
Dr. *Crawley.*
Dr. *Wilsford, Pet.*
Dr. *Holbech.*
Dr. *Beaumont.*
Dr. *Barcroft.*
Dr. *Cornelius.*
Dr. *Caſtle.*
Dr. *Vintner.*
Dr. *Lincolne.*
Dr. *Drake.*
Dr. *Durry.*
Dr. *Hall.*
Dr. *Bretton.*
Dr. *Womack.*
Dr. *Maſon.*
Dr. *Moore.*
Dr. *Wood.*
Dr. *Stiles.*
Dr. *Skippon.*
Dr. *Rhodes.*
Dr. *Offley.*
Dr. *Fowler.*
Dr. *Pearſon.*
Dr. *Hobſon.*
Dr. *Downes.*
Dr. *Garvaſe.*
Dr. *Smallwood.*
Dr. *Beaumont.*
Dr. *Smith.*
Dr. *Peacock.*
Dr. *Allen,* ſen.
Dr. *Allen,* jun.
Dr. *Pindar.*
Dr. *Sharpe.*
Dr. *Browning.*
Dr. *Freeman.*
Dr. *Quarles.*
Dr. *Peyton.*

Bacc. in Theologia.

Mr. *Hutchinſon.*
Mr. *Gregory.*
Mr. *Durrant.*
Mr. *Weedon.*
Mr. *Quarles.*

Doctores in Jure Civili.

Dr. *Crane.*
Dr. *Browne.*
Dr. *Brampſton.*
Dr. *Crofts.*
Dr. *Burwell.*
Dr. *Leach* incorp.
Dr. *South.*
Dr. *Fairbrother.*
Dr. *Edwards.*

Bacc. in Jure Civili.

Mr. *Harres.*

Doctores in Medicina.

Dr. *Freere.*
Dr. *Crawley.*
Dr. *Maſon.*
Dr. *Brady.*
Dr. *Whitwell.*

Sept. 5. 1660.
Robertus Pory, S. T. B.
Coll. Christi S. T. P.
Literis Regiis.

A Petition of the Univerſity of Oxon *to his Majeſty.*

To the King's most Excellent Majeſty, the humble Petition of the Univerſity of Oxford.

Shewing,

Congratulating his Reſtoration, and the delivering his Subjects from Miſery and Slavery.

That your Petitioners bleſſing God for his wonderful Goodneſs in reſtoring your Majeſty to your Royal Thrones, and freeing your Subjects from that Miſery and Slavery under which they have long groan'd, and beſeeching the ſame God to proſper your Reign, for the promoting his own Glory, and the Welfare of the three Nations.

And begging his Royal Favour to the Profeſſion of the Civil Law.

As of great Uſe and Service to the Church and Kingdom.

We beg Leave with all Humbleneſs to repreſent unto your Majeſty, that amongſt the moſt eminent Parts of Learning, for which this Univerſity hath been famous, the Profeſſion of the Civil Law hath not been the leaſt; and by the Statutes of divers Colleges, the Scholars and Fellows are bound to ſtudy and take Degrees therein; which Profeſſion, as it is of very high Eſteem in all other Countries in *Europe*, ſo it hath been ever acknowledged in theſe Nations, of publick Uſe and Concernment in Reference to Cauſes of Equity, to foreign Commerce, and Matters concerning Navigation and Trade by Sea, the Laws of Honour and Arms, to Embaſſies, Treaties with foreign States, Leagues, Wars, and Repriſals. And Perſons qualified in that Profeſſion, anciently have been admitted to Cognizance and Practice, in Cauſes of Marriage, of Wills and Teſtaments, of Legacies and Tythes, of Dilapidations, and other Eccleſiaſtical Matters; and by a gracious Order of your renown'd Grandfather King *James*, were declared only capable of Employment in that Way, and alſo fit to be Maſters of Chancery, and of the Court of Requeſts. And now we humbly conceiving that your Majeſty having a pious Intention to ſettle the Government and Affairs of the Church, and that the Profeſſion of the Civil Law may be concern'd therein:

And therefore they humbly requeſt, that his Majeſty would have reſpect to the Civilians, in beſtowing of Places of Judicature, &c.

We make it our moſt humble Suit and Requeſt unto your Majeſty, that out of your princely and prudent Conſideration, you would be pleaſed to have Reſpect to ſuch Perſons as are fit for Judicature, and Employment in Eccleſiaſtical Courts, whereby ſuch as have ſpent their Time in that Profeſſion may enjoy ſome reaſonable Means; and our younger Students be encouraged to endeavour the enabling of themſelves in the ſame Way. And we your Petitioners ſhall be ever bound to pray for your Majeſty's Health and Happineſs.

Mr. Thomas Lockey *of* Chriſt-Church, *elected chief Keeper of the* Bodley *Library.*

Prælectis ſtatutis Bibljothecæ publicæ Bodleianæ, nec non Statuto 31°. Elizabethæ edito, Doctor Hood Vicecancellarius; M. Tanner Procurator ſenior, & M. Vincent ex Æde Chriſti loco Procuratoris junioris deſcendunt ad Scrutinium in Scriptis. Quo finito, & chartis igni traditis, M. Tanner Procurator ſenior pronunciavit duos in hoc Scrutinio nominatos eſſe, viz. M^rum^ Lockey, & M^rum^

Good; M. Good e Coll. Ball. habuit octoginta ſuffragia; M. Lockey habuit centum & duo; & ſic pronunciavit Mrum Lockey, S. Theologiæ Baccal. et Ædis Chriſti rite & legitime electum in Proto-Bibl. Bibliothecæ publicæ Bodleianæ. Ad ſtatim M. Thomas Lockey Domum Convocationis aſcendit, quem præſtito Juramento Officium ſive Munus Proto-Bibliothecarii concernente, nec non Juramento de primatu Regio agnoſcendo & Religionis fideique Articulis ab eo ſubſignatis, Rev. Vir Paulus Hood, ad manus Protobibliothecarii fideliter exequendum admiſit, & juxta ſanctiones Bodleianas, claves dictæ Bibliothecæ, in manus ei tradidit.

Mr. A. Wood's *Account of* Dr. Lockey.

His Picture is in the School Gallery.

Faſti Oxon. *Vol.* II. 814.

November 29. 1660. *Thomas Lockey*, B. D. Student of *Chriſt-Church*, was created Doctor of Divinity. He was afterward Canon of that Houſe, and dying on the 29th of *June* 1679, aged ſeventy eight Years, was buried in the ſecond Iſle joyning on the North-ſide to the Choir of *Chriſt-Church*, where there is a neat Monument for him. He was a retired and ſtudious Perſon, had been a great Tutour in his Houſe in the Time of Uſurpation, a Collector of Pictures, Coins, Medals, *&c.* all or moſt of which, with his choice Library, came into the Hands of Dr. *Henry Killigrew* Prebendary of *Weſtminſter*.

THURSDAY *Sept.* 6.

Order of the Lords for the Execution of their former Order in behalf of William Ives, *Rector of* Stow, *in the Dioceſe of* Peterborough.

Ordered by the Lords, that the Sheriff of the County of *Northampton* is hereby impowered and required to take Care, and ſee the Order of this Houſe dated 18th of *Auguſt* laſt, put in Execution in all Points for and on the Behalf of *William Ives*, Clerk, concerning the Tythes and Profits belonging to the Rectory of *Stow* in the ſaid County of *Northampton*.

Order in favour of Chriſtopher Stone, *Rector of* Leighton *in* Yorkſhire.

Upon reading the Petition of *Chriſtopher Stone*, Clerk, and a Certificate thereunto annexed, whereby it appeared, that the Petitioner is a Man of a good Converſation, and preſented to the Rectory of *Leighton* in the County of *York* five or ſix Years ſince by the Patron, and hath a Reſignation under the Hand and Seal of *Nicholas Cordell*, who notwithſtanding hath procured the general Order for ſequeſtring the Tythes and Profits of the ſaid Rectory into the Churchwardens Hands. It is ordered, that the ſaid general Order as to *Nicholas Cordell* aforeſaid is hereby revoked and made void: And that the Petitioner ſhall have, receive, and enjoy the Tythes and Profits of the ſaid Rectory, as though no ſuch Order had been iſſued out.

Upon a Reſolution of filling up the vacant Sees, there was delivered to his Majeſty this Liſt of the nine ſurviving Prelates who had out-lived the Perſecution and Confuſion of the Times.

A Liſt of the nine ſurviving Biſhops, delivered to the King towards his filling up the vacant Sees, and tranſlating ſuch as were the moſt deſerving.

1. Dr. *William Juxon*, Biſhop of *London*.
2. Dr. *William Piers*, Biſhop of *Bath* and *Wells*.
3. Dr. *Matthew Wren*, Biſhop of *Ely*.
4. Dr. *Robert Skinner*, Biſhop of *Oxford*.
5. Dr. *William Roberts*, Biſhop of *Bangor*.
6. Dr. *John Warner*, Biſhop of *Rocheſter*.
7. Dr. *Brian Duppa*, Biſhop of *Sarum*.
8. Dr. *Henry King*, Biſhop of *Chicheſter*.
9. Dr. *Accepted Frewen*, Biſhop of *Litchfield* and *Coventry*.

The firſt Tranſlation was that of Juxon *from* London *to* Canterbury.

The firſt Step taken towards ſupplying the vacant Sees was his Majeſty's Nomination of the good old Biſhop of *London*, Dr. *William Juxon*, to be Archbiſhop of *Canterbury*. The *Conge d'Eſlire* was granted *September* 3, 1660. He was elected *September* 13, and confirmed in King *Henry* the Seventh's Chapel at *Weſtminſter*, *September* 20, by Virtue of the King's Letters of Commiſſion directed to all the Biſhops then living.

FRIDAY *Sept.* 7.

No Money to be paid to thoſe who are excepted out of the Act of Indemnity.

Journal of the Commons.

Reſolved by the Commons, that no Money ſhall be paid for the future to any of thoſe Perſons who are excepted out of the Act of Indemnity and Oblivion, nor Intereſt for the ſame, which have grown due by Rents, or at the Exciſe, or upon *Weavers* Hall Bills or otherwiſe, but that a Stay be made thereof in the Hands of the reſpective Perſons who ought to pay the ſame till further Order.

Publick Intelligence, 4to. No. 37.

It was expected according to former Notice, that the Parliament would have adjourned, but for ſeveral weighty Reaſons, it hath been thought fit that both Houſes ſit ſome few Days longer.

Mr. George Glen *and Mr.* Edward Reynolds *made Prebendaries of* Worceſter.

Faſti Oxon. *Vol.* II *col.* 825, 874.

Mr. *George Glen*, M. A. of *Edinburgh* (incorporated at *Oxford February* 7, 1662.) was inſtalled Prebendary of *Worceſter September* 7, 1660. in the Place of *Anthony Tyringham*, ſome Years before dead; and dying in *May* 1669. Dr. *Thomas Lamplugh* of *Oxon* ſucceeded him. —— On the twentieth of this ſame *September*, Mr. *Edward Reynolds* of *Magdalen* College, *Oxon*, (Son of Dr. *Edward Reynolds*, Biſhop of *Norwich*) was inſtalled Prebendary of *Worceſter*: And on the fifteenth of *April*, 1661. Archdeacon of *Norfolk* on the Death of Dr. *Philip Teniſon*: He proceeded D. D. a Compounder at *Oxford*, *July* 6, 1676.

SATURDAY *Sept.* 8.

Peace with Spain *proclaimed in* London, Sept. 10. *and the Day following in* Weſtminſter *and* Middleſex.

London, *for the King's Printers*, 1660.

By the King. A Proclamation, declaring, that whereas the King of *Spain* upon Notice of his Majeſty's Eſtabliſhment upon the Throne, hath commanded an entire Ceſſation from all Hoſtility between the two Crowns, and hath propoſed that a certain Day be agreed upon for Publication thereof: His Majeſty alſo doth hereby ſignify to all his loving Subjects, that there is as full and entire a Peace between his Majeſty and the King of *Spain*, as there was by the laſt Treaty made between his Majeſty's Father of bleſſed Memory and the now King of *Spain*, whereby all Acts of Hoſtility and War both by Sea and Land ſhall ceaſe; and that the ſaid Ceſſation hath took Beginning from the Time of his Majeſty's Arrival in *England*, *May* 25, laſt paſt, and further declaring, that all Priſoners, Ships, Goods, Merchandizes, and whatever elſe taken upon one another ſince the ſaid Time of his Majeſty's Arrival, ſhall upon due Proof thereof be re-delivered, *&c.*

Publick Intelligence, 4to.

The Prince *de Ligne*, Embaſſadour extraordinary from the King of *Spain* is very ſoon expected.

Journal of the Houſe of Lords

Order of the Lords to revoke a former Order for ſecuring the Tythes of Chiſelhurſt *in* Kent.

Die Sabbati Sept. 8. Upon reading the Petition of *Richard Edwards* againſt *Richard Cliffe*, Clerk: It is ordered by the Lords, that the Order for ſecuring the Tythes of the Rectory of *Chiſelhurſt* be hereby revoked and made void.

And for the Tythes of Cranworth *in* Norfolk.

Upon reading the Petition of *Stephen Poole* againſt *Thomas Thompſon*, it is ordered by the Lords, that the Order for ſecuring the Tythes of the Rectory of *Cranworth* in the County of *Norfolk* is hereby revoked and made void.

The Country ſaid to be diſquieted upon the ejecting of Miniſters.

Upon which the Commons deſire the Lords to diſpatch the Bill for quieting and reſtoring of Miniſters.

A Meſſage was brought from the Houſe of Commons by Mr. *Bampfield* to let their Lordſhips know, that the Country's are much diſquieted by Reaſon of ſo many good Miniſters that have been ejected: Therefore they deſire their Lordſhips would pleaſe to give diſpatch to the *Bill for Quieting and Reſtoring of Miniſters*. The Anſwer is, that their Lordſhips are in Conſideration of the *Bill for Miniſters*.

Order for revoking a former Order made in favour of Dr. William Evans —— *B. D. of* St. Mary's *Hall in* Oxford, June 6. 1634. [illegible] *See* Faſti Oxon. *Vol.* II. *col.* 879.

Upon reading the Petition of *Thomas Birch*, Clerk, ſhewing, that Dr. *William Evans* pretends that he hath been forcibly ejected out of the Rectory of *Hampton-Biſhop* in the County of *Hereford*. —— It is ordered by their Lordſhips that the general Order as to the ſaid *William Evans* is hereby revoked and made void.

Lawrence Womack, D. D. of *Cambridge* (incorporated at *Oxford July* 10, 1663.) was inſtalled Archdeacon of *Suffolk September* 8, 1660. in the Place of *Rich. Maleſon*, ſome Years before deceaſed. He became Biſhop of St. *Davids* in 1683.

Faſti Oxon. *Vol.* II. *col.* 828.

Some who had crept into ſequeſtred Livings upon ejecting the Clergy of the Church of England, *were infamous Men.*

Inſtance of Mr. Lewis *at* Tottenham High-Croſs.

Some Perſons who had in the late Confuſions crept into the Livings of the ſequeſtred Clergy were very ill Men. A reverend and reputable Author hath left this Note of one Mr. *Lewis*. This *Lewis* was a ſtickling Preſbyterian, that had gotten the Sequeſtration of *Tottenham High-Croſs* from Mr. *Wimpew*, a loyal Miniſter of the Church of *England*. To this *Lewis* many Noblemen and Gentlemen ſent their Sons for Education; among whom was the late Lord *Ruſſel*. And to divert his Scholars, he compoſed a *Farce*, wherein the young Gentlemen were to be *Actors*. The *Farce* had all the Formalities of a *High Court of Juſtice*, Preſident, Sollicitor, Witneſſes, *&c.* The Criminal was an old ſhock *Water Dog*, whom he called *Charles Stuart*. This *Dog* was arraigned, tryed, condemned, and executed by cutting off his Head. By which Action he inſtill'd the Principles of *King-killing* into his Scholars, as if the Murdering of a *King* were no more than the *Cutting off a Dog's Neck*.

Hiſtory of Plots and Conſpiracies by Mr. Tho. Long, *Prebendary of* Exeter, 1684. 8vo. *p.* 186.

Monday *Sept.* 10.

Biſhop Duppa *tranſlated from* Sarum *to* Wincheſter.

Dr. *Brian Duppa*, Biſhop of *Saliſbury*, tranſlated to the See of *Wincheſter*, was elected *September* 10, and confirmed *October* 4, following.

Dr. Alexander Hyde *made Dean of* Wincheſter.

Dr. William Clarke, *Prebendary.*

Alexander Hyde, LL. D. ſucceeded Dr. *John Young* in the Deanery of *Wincheſter*, and in 1665. was made Biſhop of *Sarum*. —— The ſame Day *September* 10, *William Clarke*, S. T. P. was admitted Prebendary of *Wincheſter* in the ſeventh Stall, void by the Death of Dr. *John Harris*; and was made Dean of *Wincheſter* in 1665.

Dr. Seth Ward, *Precentor of* Exeter.

Which Dignity had been given him by Biſhop Brownrig, *to whom he was Chaplain.*

Dr Pope's *Life of Biſhop* Ward, 8vo.

Dr. *Seth Ward* was admitted Precentor of *Exeter September* 10, and inſtalled *September* 15, 1660. when Biſhop *Brownrig*, ejected from his See of *Exeter*, came and lived a retired Life at *Sunning* in *Berkſhire*; Mr. *Seth Ward*, who was his Chaplain, uſed to go often from *Oxford* to wait upon him. The Biſhop ſent once for him, and collated on him this Precentorſhip, the Incumbent whereof was lately dead; and at the ſame Time told him, *He was confident the King would be reſtored, and you may live* (ſaid he) *to ſee that happy Day, though I believe I ſhall not.* —— It fell out as the good Biſhop foretold, for he died in the Dawn of the Reſtauration, and Mr. *Ward* lived to enjoy this collated Benefice, which was worth to him ſeveral thouſand Pounds.

A loyal Sermon by Mr. Edward Boteler, *Rector of* Wintringham Com' Linc.

Jus Poli & Fori. *Or God and the King.* Judging for *Right* againſt *Might*. As it was delivered in a Sermon before the Honourable his Majeſty's Judges of Aſſize in the Cathedral Church of *Lincoln*, *September* 10, 1660. By *Edward Boteler*, ſome Time Fellow of St. *Mary Magdalen* College in *Cambridge*, now Rector of *Wintringham* in the County of *Lincoln*.

London, *for* G. Bedell *and* J. Collins, 1661. 8vo.

Epiſt. Ded. *To the right worſhipful Sir* William Trollop, *Baronet*, *High Sheriff of the County of* Lincoln.

SIR,

During the late Whirlwind in Church and State, I ſtudied to comment practically upon that Text of the Prophet *Amos* v. 13. *The prudent ſhall keep ſilence in that time, for it is an evil time.* Privacy was then a Privilege, nothing ſo ſafe as Solitude. —— But now that by the Goodneſs of God, the Clouds are ſcattered, our

This Preacher died at Wintringham in January 1669. aged 49.

our Day clears up, and we seem to sit under the Smiles of Heaven, I have ad-ventured abroad under the Conduct of [illegible] Names.

Text, Psal. lxxii. 4. He shall judge the Poor, &c.

—— To congratulate our King miraculously preserved, gloriously restored, and that when Hope seemed to be pulled, and Expedients supplied, and his Case little less than desperate. —— Our Religion rescued from the Confines of Atheiſm, the very Jaws of Irreligion and Prophaneneſs. —— Our Laws, the Boundaries of our Liberty and Property, re-established, re-inforced againſt the anamolous Encroachments and arbitrary Impoſitions of unreaſonable Men; *&c.*

TUESDAY *Sept.* 11.

Matt. Smallwood *created Doctor of Divinity at* Oxford.

Afterwards Dean of Litchfield.

Athen Oxon. *Vol.* II. *col.* 549.

Matthew Smallwood of *Braſen-Noſe* College, was actually created Doctor of Divinity by Virtue of the King's Letters. He was the Son of *James Smallwood* of *Middlewick* in *Cheſhire*, born in that County, became a Student in *Oxford* 1628. aged 16. Scholar of *Braſen-Noſe* College two Years after, took the Degrees in Arts, and left the Univerſity for a Time. 1642. *November* 1. he was actually created Maſter of Arts being then in Holy Orders, and a Sufferer in thoſe Times, if I miſtake not, for the Royal Cauſe. After his Majeſty's Reſtauration, he was (as above) created Doctor of Divinity, and about that Time made a Dignitary, and in 1671. Dean of *Litchfield*, in the Place of Dr. *Thomas Wood* promoted to the See thereof. He died at *Market-Boſworth* in *Leiceſterſhire* on the 26th of *April* 1683. being there to attend the Funeral of Sir *Wolſtan Dixey*, and was ſome Days after buried in the Cathedral Church of *Litchfield*.

WEDNESDAY *Sept.* 12.

Addreſs of the Commons to the King againſt the Prophanation of the Lord's Day.

Journal of the Houſe of Commons.

Ordered by the Commons, that his Majeſty be humbly moved, that he will pleaſe by his Proclamation to declare his Diſlike of the Profanation of the Lord's Day, and alſo to command the Juſtices of Peace, and all other publick Miniſters of Juſtice in their ſeveral Places to do their Duties for preventing and ſuppreſſing the like Profanation for the future.

Mandate for Degrees in Cambridge.

The King's Letters Mandatory to the Univerſity of *Cambridge*, for *Tho. Durant* to be Batchelor of Divinity, *Anthony South* and *Tho. Edwards* to be Doctors of Law, and *Sam. Gregory* to be Batchelor of Divinity. Dated *September* 12, 1660.

The King conſented to the Adjournment of the two Houſes.

Publick Intelligence, 4th.

The King had given the Parliament notice, that on the 13th of *September*, he would have them to adjourn to the Sixth of *November* following; whereupon they were very diligent to compleat ſome Bills under Conſideration; that which was of moſt Importance for the Peace of the Kingdom, was a Bill *for the ſpeedy diſbanding of the Army*, which they were very earneſt in, and that the Army ſhould be ſupplyed with Pay till they were diſbanded. The King intended to have made it a *Seſſions* by Prorogation, but upon Application made to him, to ſhew the Inconvenience thereof at that Time, becauſe of many Bills and other Matters of great Concernment depending, which would thereby be vacated, he conſented to an Adjournment.

Prebends in the Churches of Lincoln *and* Wells.

Ath Oxon. *Vol.* II. *col.* 296. *See Apr.* 1668.

Baldwinus Acland, A. M. inſtallatus eſt ad Preſ. Dni. Regis in Prebenda de Bedford Majori in Eccl. Cath. Linc. —— Ricardus Ball, S. T. B. eodem die inſtallatus in Prebenda de Bigleſwade loco Jeremiæ Stephens, S. T. B.

Alexander Huiſh, M. A. of *Wad. Coll. Oxon.* Rector of *Beckington* and of *Hornbloton* in *Somerſetſhire*, a great Sharer of Afflictions for the King's Cauſe in the ſad Time of Rebellion, was now reſtored to what he before had loſt, and *September* 12, 1660. was collated to the Prebend of *Whitlackington* in the Church of *Wells*, the Gift of which he had before obtained.

THURSDAY *Sept.* 13.

The Speaker's Speech to the King on the Throne.

The King being on the Throne, and the Commons called up, their Speaker Sir *Harbottle Grimſton* made this Speech at preſenting the Money Bills.

SIR,

The Commons make up the King's Revenue twelve hundred thouſand Pounds per Annum.

The royal Favour and fatherly Kindneſs unto your People hath naturaliz'd their Affections to your Perſon, and their Obedience to your Precepts. And as it is their Duty, ſo it is their Deſire to manifeſt the Truth and Reality thereof, by ſupporting and upholding that Grandeur and Splendor which is due to the Majeſty of ſo meritorious a Prince as yourſelf. And therefore they have reſolved *uno flatu* and *nemine contradicente*, to make up your Majeſty's conſtant and ordinary Revenue twelve hundred thouſand Pounds *per Annum*.

SIR,

Bill for reſtoring Miniſters injuriouſly ejected, and confirming others in vacant Places, who had but crazy Titles.

If the laſt legal Incumbents were dead.

There is another Bill, entituled, *An Act for reſtoring ſome Miniſters into their Places*, out of which they have been long and injuriouſly ejected and expoſed; *and for confirming others in vacant Places.* Crazy Titles need your Majeſty's Help, as much as crazy Bodies need the Help of a Phyſician. And what your Majeſty hath already done of that kind to this Parliament, and what you are now about to do, and what you have ever expreſs'd your Readineſs in, if we could be as ready as your Majeſty is to give, we hope to baniſh all Fears and Jealouſies out of Mens Minds for the future, and teach them with much Confidence and Contentedneſs to reſt and wholly rely upon your Majeſty's Grace and Goodneſs, for what may be thought further neceſſary to be done hereafter, when a fitting Opportunity ſhall be offered at the next Meeting of your Houſes of Parliament, *&c.*

After which the Royal Aſſent was given to theſe publick Acts.

12 *Car.* II. *Cap.* XV.

I. An Act for the ſpeedy diſbanding the Army and Garriſons of this Kingdom, with Inſtructions for the ſame.

II. An Act for enabling the Soldiers of the Army now to be diſbanded to exerciſe Trades.

Cap. XIV.

III. An Act for raiſing ſeven ſcore thouſand Pounds for the compleat Diſbanding of the Army.

IV. An Act for the ſpeedy raiſing of ſeventy thouſand Pounds for the preſent Supply of his Majeſty.

Cap. XVII.

V. An Act for Confirming and Reſtoring of Miniſters.

Preamble. Foraſmuch as the Confirming of ſome eccleſiaſtical Perſons and Miniſters in Poſſeſſion, and Reſtoring of others who have been ſequeſtred or ejected, and are fit to be in and to their ſeveral eccleſiaſtical Benefices, Livings, and Promotions, without Force or Suit of Law, will much conduce to the Peace and Welfare of this Church and Kingdom. Be it enacted, *&c.*

Cap. XVIII.

VI. An Act for Encouraging and Increaſing of Shipping and Navigation.

Cap. XIX. *See* Dec. 24.

VII. An Act to prevent Frauds and Concealments in his Majeſty's Cuſtoms and Subſidies.

The Private Acts were:

Private Acts. In favour of the Marquis of Hertford.

I. An Act for the Reſtoring the Marquis of *Hertford* to the Dukedom of *Somerſet*.

The Earl of Bedford.

II. An Act for the neceſſary Maintenance of the Work of Draining the great Level of the *Fenns*.

The Earl of Inchequin.

III. An Act to reſtore the Earl of *Inchequin* all his Honours and Lands in *Ireland*.

The Marquis of Newcaſtle.

IV. An Act to reſtore to *William* Marquis of *Newcaſtle* all his Eſtate whereof he was in Poſſeſſion the 20th of *May*, 1642. or at any Time ſince.

The Earl of Winchelſea.

V. An Act for ſettling the Priory of *Watton* and other Lands in *Yorkſhire* belonging to the Earl of *Winchelſea*, in the Hands of Truſtees to pay his Debts.

Sir George Lane.

VI. An Act for the Reſtoring of Sir *George Lane* to the Manours of *Rachline* and *Liſdurff* and other Lands in *Ireland*.

The Lord Brandon.

VII. An Act to reſtore *Charles* Lord *Gerrard* Baron of *Brandon* to all his Eſtate whereof he was in Poſſeſſion the 20th of *May*, 1642. or at any Time ſince.

The Lord Culpeper.

VIII. An Act for the Reſtoring to the Lord *Culpeper* Baron of *Thorſway* all the Eſtate whereof his Father was poſſeſſed on the 20th of *May*, 1642. or at any Time hereafter, which have not been ſince ſold or aliened by his ſaid Father by Acts and Aſſurances to which himſelf was Party and conſenting.

Aug. *and* Will. Skinner.

IX. An Act to enable *Auguſtine* and *William Skinner* to ſell Lands for Payment of Debts.

Haberdaſher's Company.

X. An Act for the Incorporating the Maſter and Wardens of Haberdaſhers, *London*, to be Governours of the Free-School and Alms-Houſes in *Newport* in *Shropſhire*, of the Foundation of *William Adams*, and for ſettling Lands on them for the Maintenance thereof, and other charitable Uſes.

Sir George Booth.

XI. An Act for enabling Sir *George Booth*, Baronet, to make Leaſes and Sales of Part of his Eſtate.

Bay-making in Colcheſter.

XII. An Act for Regulating of the Trade of Bay making in the *Dutch* Bay Hall in *Colcheſter*.

Naturalizing of Perſons born abroad.

XIII. An Act to naturalize *Dorothea Helena* Counteſs of *Darby*, *Emelia* Counteſs of *Oſſory*, *Margaret* Lady *Culpeper*, and a Son and a Daughter of *Catherine Stanhopp* Counteſs of *Cheſterfield*, by *John Kirkhoven* Lord of *Henſtet in Holland*.

And two other Foreigners.

XIV. An Act for Naturalizing *Peter de la Pierre*, alias *Peters*, and *John de la Pierre*, alias *Peters*.

Philips's *Continuat* p. 746.

The King made a ſhort Speech to both Houſes of Parliament at the Paſſing of theſe Bills full of Sweetneſs, according to the affable Temper of his Nature.

My Lords and Gentlemen,

A very popular Speech of the King to his two Houſes of Parliament.

Thanking 'em more for what they had done for the Publick, than for what they had done for himſelf.

Eſpecially for preventing free Quarter.

If my Preſence here had not been requiſite for the Paſſing theſe many Bills, I did always intend to ſee you together before your Adjournment, that I might again thank you for the many good Things you have done for me and the Kingdom; and in Truth, I do thank you more for what you have done for the Publick, than what you have done for my own Particular, and yet I do thank you too for that with all my Heart: But I confeſs to you, I do thank you more for the Proviſion you have made to prevent free Quarter, during the Time the Army ſhall be diſbanding, which I take to be given for my Satisfaction, than I do for the other Preſent you have made me for my own particular Occaſions; and I do promiſe you, which is the beſt Way I can take to gratify you, I will not apply one Penny of that Money to my own particular Occaſions, what Shift ſoever I make, till it is evident to me, that the Publick will not ſtand in need of it; and if it do, every Penny of it ſhall be diſburſed that Way; and I dare ſay I ſhall not be the poorer for it.

And promiſes, that the Supply given for his particular Occaſions, ſhall be diſburs'd upon the Publick if Need require.

He makes an Apology for the Bill in favour of the Duke of Somerſet, *of an extraordinary Nature, but for an extraordinary Perſon.*

I cannot but take Notice of one particular Bill I have paſſed, which may ſeem of an extraordinary Nature, that concerning the Duke of *Somerſet*, but you all know it is for an extraordinary Perſon, who hath merited as much of the King my Father and myſelf, as a Subject can do; and I am none of thoſe, who think that Subjects by performing their Duties in an extraordinary Manner, do not oblige their Princes to reward them in an extraordinary Manner; there can be no Danger from ſuch a Precedent, and I hope no Man will envy him, becauſe I have done what a good Maſter ſhould do to ſuch a Servant.

He had intended to make this a Seſſion by proroguing the Parliament: But upon the Deſire of the Commons, he is willing the two Houſes ſhould adjourn to the 6th of November.

My Lords and Gentlemen,

I will not deny to you that I had ſome Inclination, when I conſented upon your Deſire to your Receſs, to have made a Seſſion, which I thought moſt agreeable to the ancient Order of Parliaments, and I hope you will all joyn with me in reducing the Proceedings of Parliaments to the ancient Rules and Orders of Parliaments, the Deviation from which has done us no good; and I think there were never ſo many Bills paſſed together, as I have this Day given my Aſſent to, without a Seſſion: But upon the Deſire and Reaſons given by the Houſe of Commons, for an Adjournment without a Seſſion, I did very willingly depart from that Inclination, and do as willingly give you Leave and direct you that you adjourn yourſelves till the ſixth Day of *November*, when I hope you will all meet again, and in the mean Time that you will be all welcome to your Countries, and do me much Service there.

And leaves the reſt to the Lord Chancellor.

I have many other Particulars to ſay and recommend to you, in which I cannot enough truſt my own Memory, and therefore I ſhall command the Chancellour to ſay the reſt to you.

In this Interval ſome Doubts and Fears would ariſe about the Army and the Clergy and Liberty of Conſcience

Contin. of Sir Richard Baker.

Many other Things were to be recommended: For in this Time of their Receſs, the Army was to be diſbanding, whereof many Diſcourſes had been ſpread abroad by diſaffected Perſons. Some ſaid the King would keep them up; and others, that they would not ſuffer themſelves to be diſbanded. And though his Majeſty had paſſed an Act to confirm Miniſters, yet farther Order was to be taken in reference to Church Government, and particularly in reſpect to tender Conſciences; as likewiſe about Purchaſes and publick Sales, which had without any Iſſue much taken up the Time of both Houſes; and therefore ſince the Parliament adjourned before any thing in theſe Affairs was effected, it was expedient to ſatiſfy the People with the King's Intentions therein: Of which and many other Matters of great Concernment to the Good and Quiet of the Kingdom; the Chancellour in a moſt excellent Speech expreſſed himſelf as followeth:

And Purchaſes and Sales, &c.

To be quieted by a Speech from the Lord Chancellour, eloquent and wiſe.

My Lords and Gentlemen,

Under ſome Surprize to ſpeak to an Aſſembly for which the King himſelf has a kind of Reverence, as well as extraordinary Kindneſs.

The King tells you, that he hath commanded me to ſay many Particulars to you, and the Truth is, he hath charged me with ſo many, that I have great Reaſon to fear, that I ſhall ſtand in much need of his Mercy, for omitting many Things he hath given me in command, at leaſt for delivering them in more Diſorder and Confuſion, than Matters of ſuch Moment and Importance ought to be to ſuch an Aſſembly, for which the King himſelf hath even a kind of Reverence, as well as an extraordinary Kindneſs. I am to mention ſome Things he hath done already, and many Things he intends to do during this Receſs, that you may ſee, how well content ſoever he is, that you ſhould have Eaſe, and Pleaſure, and Refreſhment, he hath deſigned Work enough for himſelf.

No free Quarter while the Army is diſbanding

Some were jealous that the King would not diſband them.

And a rational Jealouſy it was, that he would not be willing to diſband ſuch an Army.

An Army that had Victory entail'd upon it, and could hardly fail of Conqueſt, wherever he ſhould lead it

And were he not out of Danger both at Home and from Abroad, he would not diſband this Army

Of ſuch Order and Diſcipline. ſuch Courage and Succeſs

The King hath thanked you for the Proviſion you have made, that there may be no free Quarter during the Time the Army ſhall be diſbanding, and hath told you what he will do with that Money you have given him, if there ſhould want wherewithal to diſband: And now I hope you will all believe, that his Majeſty will conſent to the Diſbanding: He will do ſo; and yet he does not take it unkindly at their Hands, who have thought that his Majeſty would not diſband this Army; it was a ſober and a rational Jealouſy; no other Prince in *Europe* would be willing to diſband ſuch an Army; an Army to which Victory is entailed, and which humanly ſpeaking could hardly fail of Conqueſt whitherſoever he ſhould lead it; and if God had not reſtored his Majeſty to that rare Felicity, as to be without Apprehenſion of Danger at home or from abroad, and without any Ambition of taking from his Neighbours what they are poſſeſſed of, himſelf would never diſband this Army; an Army whoſe Order and Diſcipline, whoſe Sobriety and Manners, whoſe Courage and Succeſs hath made it famous and terrible over the World; an Army of which the King and his two Royal Brothers may ſay, as the noble *Grecian* ſaid of *Æneas*,

> ——— *Stetimus tela aſpera contra,*
> *Contulimuſque manus, experto credite, quantus*
> *In clypeum aſſurgat, quo turbine torqueat haſtam.*

The King and his two Brothers had had Experience of their Valour in the Field; and admir'd them when they were againſt them.

And had no Comfort but in ſeeing and rejoicing that the Engliſh had done the Work.

And that they themſelves could have done Wonders at the Head of ſuch an Army.

They have all three in ſeveral Countries found themſelves engaged in the Midſt of theſe Troops, in the Heat and Rage of Battle, and if any common Soldiers (as no doubt many may) will demand the old *Romans* Privilege for having encountred Princes ſingle, upon my Conſcience he will find both Favour and Preferment: They have all three obſerved the Diſcipline, and felt, and admired, and loved the Courage of this Army, when they were the worſe for it; and I have ſeen them in a Seaſon when there was little elſe of Comfort in their View, refreſh themſelves with Joy, that the *Engliſh* had done the great Work, the *Engliſh* had got the Day, and then pleaſe themſelves with the Imagination what Wonders they ſhould perform in the Head of ſuch an Army: And therefore when his Majeſty is ſo entirely poſſeſſed of the Affection and Obedience of this Army, and when it hath merited ſo much from him, can it be believed, *The King cannot part with them, and for that Reaſon muſt diſband them that he may not lend them to his Neighbours and Allies.*

No good Engliſhman can wiſh for a ſtanding Army.

Theſe Soldiers will make good Huſbandmen, and good Citizens.

And therefore the King parts with them, as Parents do with their Children, for their Improvement and their Intereſt.

When diſbanded they ſhall have the King's Countenance and Favour.

If upon diſbanding any ſhould incline to Mutiny, they would be as odious to their Fellow-Soldiers, as to any other honeſt Man.

or imagined, that he can without ſome Regret part with them? No: My Lords and Gentlemen, he will never part with them, and the only ſure Way never to part with them, is to diſband them; ſhould it be otherwiſe, they muſt be expoſed to the daily Importunity of his great Neighbours and Allies; and how could he refuſe to lend them his Troops, of which he hath no uſe himſelf? His Majeſty knows they are too good *Engliſh* Men, to wiſh that a ſtanding Army ſhould be kept up in the Bowels of their own Country; that they who did but in *Bello Pacis gerere Negotium*, and who whilſt an Army lived like good Huſbandmen in the Country, and good Citizens in the City, will now become really ſuch, and take Delight in the Benefit of that Peace they have ſo honeſtly and ſo wonderfully brought to paſs: The King will part with them, as the moſt indulgent Parents part with their Children for their Education, and for their Preferment; he will prefer them to diſbanding, and prefer them by diſbanding; and will always retain ſuch a Kindneſs for them, and ſuch a Memory of the Service they have done him, that both Officers and Soldiers, after they are diſbanded, ſhall always find ſuch Countenance, Favour, and Reward from his Majeſty, that he doubts not, but if he ſhould have Occaſion to uſe their Service, they will again reſort to him with the ſame Alacrity, as if they had never been diſbanded: And if there be any ſo ill amongſt them (as there can be but very few, if any) who will forfeit that Favour and Protection they may have from him, by any withſtanding his Majeſty's Commands, and the full and declared Senſe of the Kingdom; his Majeſty is confident they will be as odious to their Companions, as they can be to any other honeſt Man.

My Lords and Gentlemen,

He has the King's Command to put them in Mind of the Act of Indemnity.

And eſpecially of one Clauſe in it, for taking away the Names and Terms of Diſtinction.

I am in the next Place, by the King's Command, to put you in Mind of the Act of Indemnity, not of any Grants or Conceſſions, or Releaſes he made to you in that Act, I have nothing of that in Charge; no Prince hath ſo excellent a Memory to forget the Favours he doth; but of what he hath done againſt you in that Act, how you may be undone by that Act, if you are not very careful to perform the Obligations he hath laid upon you in it: The Clauſe I am to put you in Mind of, is this, *And to the Intent and Purpoſe that all Names and Terms of Diſtinction may be likewiſe put into utter Oblivion, Be it further enacted by the Authority aforeſaid, That if any Perſon or Perſons, within the Space of three Years next enſuing, ſhall preſume maliciouſly to call, or alledge, or object againſt any other Perſon or Perſons any Name or Names, or other Words of Reproach, any Way leading to revive the Memory of the late Differences, or the Occaſion thereof, that then every ſuch Perſon, ſo as aforeſaid offending ſhall forfeit, &c.* It is no Matter for the Penalty, it is too cheap a one, the King wiſhes it had been greater, and therefore hath by his juſt Prerogative (and 'tis well for us he hath ſuch a Prerogative) added another Penalty more inſupportable, even his high Diſpleaſure againſt all who ſhall ſwerve from this Clauſe in the Act. Give me Leave to tell you, that as any Name or Names, or other Words of Reproach are expreſly againſt the Letter, and puniſhable accordingly, ſo evil and envious Looks, murmuring and diſcontented Hearts, are as directly againſt the Equity of this Statute, a direct Breach of the Act of Indemnity, and ought to be puniſhed too; and I believe they may be ſo. You know Kings are in ſome Senſe called Gods, and ſo they may in ſome Degree be able to look into Mens Hearts; and God hath given us a King who can look as far into Mens Hearts as any Prince alive; and he hath great Skill in Phyſiognomy too, you would wonder what Calculations he hath made from thence; and no doubt, if he be provoked by evil Looks, to make a further Enquiry into Mens Hearts, and finds thoſe corrupted with the Paſſions of Envy and Uncharitableneſs, he will never chuſe thoſe Hearts to truſt and rely upon. He hath given us a noble and princely Example by opening and ſtretching his Arms to all who are worthy to be his Subjects, worthy to be thought *Engliſh* Men, by extending his Heart with a pious and a grateful Joy to find all his Subjects at once in his Arms, and himſelf in theirs; and ſhall we fold our Arms towards one another, and contract our Hearts with Envy and Malice to each other, by any ſharp Memory of what hath been unneighbourly or unkindly done heretofore? What is this but to rebel againſt the Perſon of the King, againſt the excellent Example and Virtue of the King, againſt the known Law of the Land, this bleſſed Act of Oblivion?

A ſmall Penalty in the Act, but the King can add a greater, his own Diſpleaſure.

The Letter of the Statute can be only againſt Words, but the Equity of it is againſt evil Looks and Hearts.

The King can look as far into Mens Hearts as any Prince alive

And has great Skill in Phyſiognomy.

He would have all his Subjects in his Arms, and truſt himſelf in theirs.

To have a ſharp Memory of what is paſt, is to rebel againſt the King's Perſon and Example, and this bleſſed Act of Oblivion.

My Lords and Gentlemen,

The King has a Suit to you, to join with him in reſtoring the good old Things, of good Manners, good Humour, good Nature.

Good Nature ſo entirely Engliſh, that it cannot be tranſlated into any other Language.

Learn the excellent Art of Forgetfulneſs.

The King is a Suitor to you, makes it his Suit very heartily, that you will join with him in reſtoring the whole Nation to its primitive Temper and Integrity, to its old good Manners, its old good Humour, and its old good Nature; good Nature, a Virtue ſo peculiar to you, ſo appropriated by God Almighty to this Nation, that it can be tranſlated into no other Language, hardly practiſed by any other People, and that you will by your Example, by the Candour of your Converſation, by your Precepts and by your Practice, and by all your Intereſt, teach your Neighbours and your Friends how to pay a full Obedience to this Clauſe of the Statute, how to learn this excellent Art of Forgetfulneſs.

It was Inſolence, Fierceneſs, and Brutiſhneſs, that made our Enemies to be blown away as in a Moment.

Let them remember, and let us all remember, how ungracious, how indecent, how ugly, the Inſolence, the Fierceneſs, the Brutiſhneſs of their Enemies appeared to them; and we may piouſly and reaſonably believe, that God's

We may fear their Fate, if we practiſe their Vices.

The Proceedings of the laſt twenty Years have been ſo unnatural, that ſome aſcribe 'em to a malignant Star.

Which Malignity is now expired, and the good Genius of the Kingdom will return.

Indignation againſt them, for their want of Bowels, for their not being *Engliſh-Men*, (for they had the Hearts of Pagans and Infidels) ſent a Whirlwind in a Moment to blow them out of the World, that is, out of a Capacity to do more Miſchief in the World, except we practiſe their Vices, and do that ourſelves which we pretend to deteſt them for: Let us not be too much aſhamed, as if what hath been done amiſs, proceeded from the Humour, and the Temper, and the Nature of our Nation. The Aſtrologers have made us a fair Excuſe, and truly I hope a true one; all the Motions of theſe laſt twenty Years have been unnatural, and have proceeded from the evil Influence of a malignant Star; and and let us not too much deſpiſe the Influence of the Stars: And the ſame Aſtrologers aſſure us, that the Malignity of that Star is expired; the good Genius of this Kingdom is become ſuperiour, and hath maſtered that Malignity, and our own good old Stars govern us again, and their Influence is ſo ſtrong, that with our Help, they will repair in a Year what hath been decaying in twenty; and they only ſhall have no Excuſe from the Star, who continue their Malignity, and own all the Ill that is paſt to be their own, by continuing and improving it for the Time to come.

If any value themſelves too highly upon what they have done or ſuffered, and will ſtill reproach their Enemies; let them remember the Story, the excellent Story of Nicephorus.

Who for refuſing to be reconcil'd to an Adverſary, was deſerted by God, and turn'd Apoſtate.

If any body here, or any where elſe, be too much exalted with what he hath done, or what he hath ſuffered, and from thence thinks himſelf warranted to reproach others, let him remember the Story of *Nicephorus*; it is an excellent Story, and very applicable to ſuch Diſtempers: He was a pious and religious Man, and for his Piety and Religion was condemned to the Fire; when he was led to Execution, and when an old Friend who had done him Injury enough, fell at his Feet and aſked his Pardon; the poor Man was ſo elated with the Triumph he was going unto, with the Glory of Martyrdom, that he refuſed to be reconciled unto him; upon which he was diſappointed of his End; and for this Uncharitableneſs, the Spirit of God immediately forſook him, and he apoſtatized from the Faith. Let all thoſe who are too proud of having been as they think leſs faulty than other Men, and ſo are unwilling to be reconciled to thoſe who have offended them, take heed of the Apoſtacy of *Nicephorus*, and that thoſe Fumes of Envy and Uncharitableneſs, and Murmuring, do not ſo far tranſport and intoxicate them, that they fall into thoſe very Crimes; they value themſelves for having hitherto declined.

But my Lords and Gentlemen,

Old Names of Diſtinction to be buried, and no new ones to be taken up.

Piety and Godlineſs not to be meaſured by Moroſity and odd affected Modes.

To be in the Heart, rather than in the Looks or Tongue.

Whilſt we conſpire together, to execute faithfully this Part of the Bill, to put all old Names and Terms of Diſtinction into utter Oblivion; let us not find new Names and Terms to keep up the ſame, or a worſe Diſtinction: If the old Reproaches of Cavalier, and Round-head, and Malignant, be committed to the Grave; let us not find more ſignificant and better Words, to ſignify worſe Things; let not Piety and Godlineſs grow into Terms of Reproach, and diſtinguiſh between the Court, and the City, and the Country; and let not Piety and Godlineſs be meaſured by a Moroſity in Manners, an Affectation of Geſture, a new Mode and Tone of Speaking; at leaſt, let not our Conſtitutions and Complexions make us be thought of a contrary Party; and becauſe we have not an affected Auſterity in our Looks, that we have not Piety in our Hearts. Very merry Men have been very godly Men; and if a good Conſcience be a continual Feaſt, there is no Reaſon but Men may be very merry at it.

A noble Preſent the Commons had made the King.

And that with a good Heart and chearful Countenance.

You, Mr. *Speaker*, have this Day made a noble preſent to the King. Do you think that if you and your worthy Companions had brought it up with folded Arms, down caſt Looks, with Sighs and other Inſtances of Deſperation, it would not have been a very melancholiek Preſent? Have not your frank and dutiful Expreſſions, that Chearfulneſs and Vivacity in your Looks, rendered it much more acceptable, much more valuable? No Prince in *Chriſtendom* loves a chearful Giver ſo well as *God Almighty* does, and he of all Gifts, a chearful Heart; and therefore, I pray, let not a cloudy and diſconſolate Face be the only, or the beſt Sign of Piety and Devotion in the Heart.

The Miniſters Bill.

They of all Men ſhould labour to remove the Marks of Diſtinction and Reproaches.

The King has been very tender to all Miniſters in Poſſeſſion, and has never denied to confirm them, if at all worthy of his favour.

Whereby he has obliged ſome worthy Men; and even gratified ſome that are ſtill his Enemies.

How elſe comes the ſeditious Sermons in City and Country,

To alienate the Affections of the People from his Mrjeſty

By their Talk of Popery and evil Counſello s.

I muſt aſk your Pardon for miſplacing much of this Diſcourſe, which I ſhould have mentioned, when I came to ſpeak of the Miniſters Bill; they, I hope, will endeavour to remove theſe new Marks of Diſtinction and Reproaches, and keep their Auditories from being impoſed upon by ſuch Characters and Deſcriptions. The King hath paſſed this *Act* very willingly, and done much to the End of this *Act* before; yet hath willingly admitted you to be Sharers and Partners with him in the Obligation: I may ſay confidently, his Majeſty hath never denied his Confirmation to any Man in Poſſeſſion who hath aſked it, and they have all had the Effect of it, except ſuch who upon Examination and Enquiry appeared not worthy of it, and ſuch who though they are pardoned, cannot yet think themſelves worthy to be preferred. His Majeſty well knows that by this Act he hath gratify'd and obliged many worthy and pious Men, who have contributed much to his Reſtauration, and who ſhall always receive freſh Evidence of his Majeſty's Favour and Kindneſs, but he is not ſure that he may not likewiſe have gratify'd ſome who did neither contribute to his coming in, nor are yet glad that he is in; how comes it elſe to paſs, that he receives ſuch frequent Information of ſeditious Sermons in the City and in the Country, in which all Induſtry is uſed to alienate the Affections of the People, and to infuſe Jealouſies into them of the King and his Government? They talk of Introducing Popery, of evil

Counſellors, and ſuch other old Calumnies as are pardoned by this Act of Indemnity.

No Severity can be too great againſt thoſe who would corrupt his Majeſty's Nature, and extinguiſh his Mercy.

His Majeſty told you when he was laſt here, what Rigour and Severity he will hereafter uſe, how contrary ſoever it is to his Nature, in theſe Caſes; and conjured you, My Lords and Gentlemen, to concur with him in this juſt and neceſſary Severity, which I am ſure you will do with your utmoſt Vigilance, and that you will believe that too much Ill cannot befall thoſe who do the beſt they can to corrupt his Majeſty's Nature, and to extinguiſh his Mercy.

My Lords and Gentlemen,

I told you I was to acquaint you with ſome Things his Majeſty intends to do during this Receſs, that you may ſee he will give no Intermiſſion to his own Thoughts for the publick Good, though for a Time he diſpences with your Aſſiſtance.

His Majeſty's good Intention for eſtabliſhing a Council for Trade.

He doth conſider the infinite Importance the Improvement of Trade muſt be to this Kingdom, and therefore his Majeſty intends forthwith to eſtabliſh a Council for Trade, conſiſting of ſome principal Merchants of the ſeveral Companies; to which he will add ſome Gentlemen of Quality and Experience; and for their greater Honour and Encouragement, ſome of my Lords of his own Privy-Council.

And a Council for our foreign Plantations.

In the next Place, his Majeſty hopes that by a well ſettled Peace, and God's great Bleſſing upon him and you, this Nation will in a ſhort Time flouriſh to that Degree, that the Land of *Canaan* did when *Eſau* found it neceſſary to part from his Brother. —— For their Riches were more, than that they might dwell together, and the Land wherein they were could not bear them, becauſe of their Cattle. We have been ourſelves very near this Pinacle of Happineſs, and the Hope and Contemplation that we may be ſo again, diſpoſes the King to be very ſollicitous for the Improvement and Proſperity of his Plantations abroad, where there is ſuch large Room for the Induſtry and Reception of ſuch who ſhall deſire to go thither, and therefore his Majeſty likewiſe intends to erect and eſtabliſh a Council for thoſe Plantations, in which Perſons well qualified ſhall be wholly intent upon the Good and Advancement of thoſe Plantations.

Two other Particulars recommended, the Caſe of Sales, and of Diſtempers in Religion.

There are two other Particulars, which I am commanded to mention, which were both mentioned and recommended to you by his Majeſty in his Declaration from *Breda*; the one, for the Confirmation of Sales, or other Recompence for Purchaſers; the other for the compoſing thoſe Differences and Diſtempers in Religion, which have too much diſturbed the Peace of the Kingdom. Two very weighty Particulars, in which his Majeſty knows you have ſpent much Time, and concerning which he ſhould have heard from you before this Time if you had not met with great Difficulties in the Diſquiſition of either.

In the Caſe of Sales, his Majeſty hath done much and will do more before your next Meeting.

For the firſt, his Majeſty hath not been without much Thought upon the Argument, and hath done much towards the Accommodation of many particular Perſons, and you ſhall not be at your Journeys End, before his Majeſty will put that Buſineſs concerning Sales into ſuch a Way of Diſpatch, that he doubts not you will find a good Progreſs made in it before your coming together again, and I believe the Perſons concerned, will be very much to blame, if they receive not good Satisfaction; and ſome of you who ſtay in Town ſhall be adviſed and conſulted with in that Settlement.

The other of Religion a ſad Argument.

Turning the ſtrongeſt Obligations to Charity and Compaſſion into Animoſity, Hatred, &c.

A melancholy Conſideration

The other of Religion is a ſad Argument indeed; it is a Conſideration that muſt make every religious Heart to bleed, to ſee Religion, which ſhould be the ſtrongeſt Obligation and Cement of Affection, and brotherly Kindneſs and Compaſſion, made now by the perverſe Wranglings of paſſionate and froward Men, the Ground of all Animoſity, Hatred, Malice and Revenge: And this unruly and unmanly Paſſion (which no queſtion the divine Nature exceedingly abhors) ſometimes, and I fear too frequently, tranſports thoſe who are in the Right, as well as thoſe who are in the Wrong, and leaves the latter more excuſable than the former, when Men who find their Manners and Diſpoſitions very conformable in all the neceſſary Obligations of humane Nature, avoid one anothers Converſation and grow firſt unſociable, and then uncharitable to each other, becauſe one cannot think as the other doth. And from this Separation we intitle God to the Patronage of, and Concernment in our Fancies and Diſtinctions, and purely for his Sake hate one another heartily. It was not ſo of old, when one of the moſt ancient Fathers of the Church tells us, that Love and Charity was ſo ſignal and eminent in the primitive Chriſtians, that it even drew Admiration and Envy from their Adverſaries. *Vide (inquiunt) ut invicem ſe diligunt!* Their Adverſaries in that in which they moſt agreed, in their very Perſecution of them, had their Paſſions and Animoſities amongſt themſelves; they were only *Chriſtians*, that loved, and cheriſhed, and comforted, and were ready to die for one another; *Quid nunc illi dicerent Chriſtiani, ſi noſtra viderent tempora?* ſays the incomparable *Grotius:* How would they look upon our ſharp and virulent Contentions in the Debates of *Chriſtian Religion*, and the bloody Wars that have proceeded from thoſe Contentions, whilſt every one pretended to all the Marks which are to attend upon the true Church, except only that which is inſeparable from it, *Charity to one another.*

Not ſo among the primitive Chriſtians.

Who to Admiration loved one another.

My Lords and Gentlemen,

This hath coſt the King many a Sigh and ſad Hour.

This Diſquiſition hath coſt the King many a Sigh, many a ſad Hour, when he hath conſidered the almoſt irreparable Reproach the *Proteſtant Religion* hath

He will ſhortly publiſh a Declaration on that Subject.

undergone, from the Diviſions and Diſtractions which have been ſo notorious within this Kingdom. What Pains he hath taken to compoſe them, after ſeveral Diſcourſes with learned and pious Men of different Perſuaſions, you will ſhortly ſee, by a *Declaration* he will publiſh upon that Occaſion, by which you will ſee his great Indulgence to thoſe who can have any Protection from *Conſcience* to differ with their Brethren. And I hope God will ſo bleſs the Candour of his Majeſty in the Condeſcenſions he makes, that the Church as well as the State, will return to that Unity and Unanimity, which will make both King and People as happy as they can hope to be in this World.

My Lords and Gentlemen,

He concludes with his Majeſty's Thanks to the two Houſes.

I ſhall conclude with the King's hearty Thanks to you, not only for what you have done towards him, which hath been very ſignal, but for what you have done towards each other; for the excellent Correſpondence you have maintained; for the very ſeaſonable Deference and Condeſcenſion you have had for each other, which will reſtore *Parliaments* to the Veneration they ought to have. And ſince his Majeſty knows, that you all deſire to pleaſe him, you have given him ample Evidence that you do ſo; he hath appointed me to give you a ſure Receipt to attain that good End, it is a Receipt of his own preſcribing, and therefore is not like to fail.

Be but pleaſed your ſelves, and perſwade others to be ſo; contrive all the Ways imaginable for your own Happineſs, and you will make him the beſt pleaſed, and the moſt happy Prince in the World.

The Houſes adjourned to November 6.

Upon finiſhing this Speech the King retir'd, and both Houſes of Parliament adjourn'd themſelves to the ſixth Day of *November* next.

Account of Dr. William Creed.

Regius Profeſſor of Divinity at Oxford.

Wood's Ath. Oxon. *Vol.* II. *col.* 218.
See July 19. 1663.

William Creed, born at *Reading*, Fellow of St. *John*'s College *Oxon*, who in the beginning of the Rebellion had adher'd to his Majeſty's Cauſe, and in 1646. had been actually created Batchelor of Divinity, for the Sermons he had preached at *Oxon* before the King and Parliament, and in the Time of Uſurpation became Rector of *Eaſt-Codeford* or *Codeford St. Mary*, *Wiltſhire*; now upon the King's Return was made *Regius* Profeſſor of Divinity at *Oxford* in *June* 1660. and in the beginning of *July* following Archdeacon of *Wilts*; and on this 13th of *September* Prebendary of *Lyme* and *Halſtock* in the Church of *Saliſbury*.

Libels more freely diſpers'd to inſinuate the King's Change of his Religion abroad.

After the Riſing of the Parliament ſome Libels were more freely ſcattered, to inſinuate the King's Change of his Proteſtant Religion; of which no Proof could be made; and the ſtrongeſt Suſpicion yet was, that ſeveral Attacks had been made upon him by the *Romiſh* Prieſts abroad, eſpecially in *Germany*, as by this well atteſted Relation.

Where he had been often attack'd by the Jeſuits, eſpecially in one remarkable Conference in Germany.

The Hiſtory of Popiſh Tranſubſtantiation, written by John *Lord Biſhop of* Durham: *Tranſlated from* Latin *into* Engliſh, *by* Luke de Beaulieu. *Publiſhed and prefaced by* Joen Durel, 8vo. 1676.

While his Majeſty was departing from *Paris* into *Germany*, by reaſon of a League newly made by the *French* King with our wicked Rebels, Dr. *John Coſin* Dean of *Peterborough*, was ordered to perform divine Offices in the Royal Chapel, and to endeavour to keep and confirm in the Proteſtant Religion profeſſed by the Church of *England*, his fellow Exiles, both of the Royal Family and others his Countrymen who then lived at that Place. Now when his gracious Majeſty had choſen *Cologn* for the Place of his Reſidence, being ſolemnly invited, he viſited a neighbouring potent Prince of the Empire, of the *Roman* Perſuaſion, where it fell out, as it doth uſually where Perſons of different Religions do meet, ſome *Jeſuits* began to diſcourſe of Controverſies with thoſe Noblemen and Worthies (who never forſook their Prince in his greateſt Straights, but were his conſtant Attendants, and Imitators of his ever conſtant Profeſſion of the reformed Religion) charging the Church of *England* with Hereſy, eſpecially in what concerns the bleſſed Sacrament of the Lord's Supper. They would have it, that our Church holds no real, but only a kind of imaginary Preſence of the Body and Blood of Chriſt; but that the Church of *Rome* retained ſtill the very ſame Faith concerning this ſacred Myſtery, which the Catholick Church conſtantly maintained in all Ages; to wit, that the whole Subſtance of the Bread and Wine is changed into the Subſtance of the Body and Blood of Chriſt, and right well called *Tranſubſtantiation* by the Council of *Trent*. This and much more to the ſame purpoſe was pronounced by the Jeſuits, in preſence of his Majeſty and the *German* Prince, with as much Poſitiveneſs and Confidence, as if it had been a clear and ſelf evident Truth owned by all the Learned.

The Jeſuits begin the Controverſy about the Real Preſence, *which they confidently affirmed to be* Tranſubſtantiation.

As aſſerted by the Council of Trent.

And had provided a Book pretending to prove all they had ſaid.

Which Manuſcript the German *Prince deliver'd to the* Engliſh *Nobles.*

And they ſent it to Dr. Coſin *at* Paris.

His ſacred Majeſty and his noble Attendants knew well enough, that the *Jeſuits* did ſhameleſly belye the Church of *England*, and that their Brags about *Roman Tranſubſtantiation* were equally falſe and vain: But the *German* Prince having recommended to the Peruſal of thoſe honourable Perſons that followed the King, a Manuſcript, wherein (as he ſaid) was proved by authentick Authors all that had been advanced by the Jeſuits; they thought fit to acquaint the reverend Dr. *Coſin* with the whole Buſineſs, and intreat him, that he would vindicate the Church of *England* from the Calumny, and plainly declare what is her avowed Doctrine and Belief about the true and real Preſence of Chriſt in the bleſſed Sacrament. Hereupon our worthy Doctor, who was ever ready and zealous to do Good, eſpecially when it might benefit the Church of God, fell preſently to work, and writ this excellent Treatiſe as an Anſwer to the Prince's Manuſcript, that if thoſe worthy Perſons pleaſed, they might repay his Highneſs kindneſs in kind: Yet notwithſtanding the Solicitations of thoſe that occaſioned it, and of others that had peruſed it, he would not yield to have it made publick while a few

Who drew up a learned Anſwer in Latin, *under the Title of* Hiſtoria Tranſubſtantiationis, *&c.*

Which yet he did not care to publiſh, till he gave ſuch Orders a little before his Death.

For which Delay ſome thought there was a ſecret Reaſon.

a few Months before he died; because having composed it for particular Friends, he thought it sufficient that it had been useful to them.

The first Edition seems to have been at London, *for* T. Garthwait, 1659. 12º.

To stop the Mouths of *Roman Priests* crying out *Schism* against the Church of *England*, there was re-printed about this Time by *Tim. Garthwait*, *The English Case, exactly set down by* Hezekiah's *Reformation, in a Court Sermon at* Paris. *By* Dr. Steward, *then Dean of* Westminster, *and of his Majesty's Chapel. Published now for the brief, but full Vindication of the Church of* England *from the* Romanists *Charge of Schism; and commended to the Consideration of the late Author of the* Grotian *Religion discovered.*

An Inscription near the Place where he was interred in France: Hic jacet RICARDUS STEWARD, Sacræ Theologiæ Professor, Decanus Sacelli Regii in Anglia. Qui moriens nihil aliud hic inscribi voluit Epitaphium, quam quod vivens assidue oravit pro pace Ecclesiæ. Idem nunc facit in Cœlis, ad quos hinc abiit. Obiit 14 Novemb. 1652. Ætat. LVIII. [*it should be* 1651.]

Athen. Oxon. *Vol.* II. *col.* 80.

He was a great Champion for the Protestant Cause at *Paris*, by this excellent Sermon, &c. So that whereas Mr. *Richard Baxter* in several of his publick Writings doth most uncharitably suggest, as if Dr. *Steuart*, when at *Paris*, had a Design to introduce the *French* Popery by his Preaching, it appears to the contrary, not only in that, but in another Sermon preached in a Defence of the Protestants against the Papists, in an Auditory of Prelatists there.

See Lord Clarendon's *Defence of Dr.* Stillingfleet *against Mr.* Cressey, 8vo. 1673 *p.* 186.

It is certain that Popery had gained Ground in the late Times of Usurpation and Confusion. Several of the Church of *England* Sufferers driven into Exile, despairing of the King's Restauration, were by their own Necessities and the Jesuits fair Promises tempted to revolt. And even many of the wild Sectaries after dancing through many Changes of Opinion, were naturally led to rest in the Pretensions of *Infallibility*.

This honestly confess'd by Mr. Baxter.

Epist. Ded. to his Saints everlasting Rest, as cited by Mr. Long *in Mr.* Baxter's *Arguments for Conformity*, 8vo. 1678.

Do not your Hearts bleed (said Mr. *Baxter*) to look upon the State of *England*, and to think how few Towns or Cities there be (where there is any Forwardness in Religion) that are not cut into Shreds, and crumbled as to Dust, by Separations and Divisions? To think what a Wound we have hereby given to the very Christian Name; how we have hardned the Ignorant, confirmed the Papists, and are ourselves become the Scorn of our Enemies, and the Grief of our Friends; and how many of our dearest best esteemed Friends have fallen to notorious Pride or Impiety, *yea*, some to be worse than open Infidels. These are Pillars of Salt, see that you remember them.

Mr. Baxter's *Defence.* p. 52. *as cited by Mr.* Long, *ibid. p.* 264.

Three Ways especially Popery will grow out of our Divisions. 1. By the Odium and Scorn of our Disagreements, Inconsistency, and multiplied *Sects*, they will persuade People, that we must either come for Unity to them, or else all run mad, and crumble into Dust and Individuals. Thousands have been drawn to Popery, or confirmed in it, by this Argument already. And I am persuaded, that all the Arguments else in *Bellarmine*, and all other Books that ever were written, have not done so much to make Papists in *England*, as the Multitude of *Sects* among ourselves. Some Professors of religious Strictness, and great Esteem for Godliness, having run from Sect to Sect, and finding no Consistency, turned Papists themselves. 2. Who knows not how fair a Game the Papists have to play by our Divisions? —— We have already served them unspeakably, both in this, and in abating the Odium of the Gun-Powder Plot, and other Treasons, &c.

Cure of Church Divisions as there cited, p. 273.

I have much ado to forbear naming some high Professors known lately at *Worcester*, *Exeter*, and other Places; who died apostate Infidels, deriding Christianity and the Immortality of the Soul, who once were Separatists. And I have heard of some Separatists, who when others of a contrary Judgment were going to the Churches at *London*, looked in at the Doors, saying, *The Devil choak thee, art not thou out of thy Pottage yet.*

FRIDAY *Sept.* 14.

Death of the hopeful Duke of Gloucester.

Whitehall, Council-Board.

Council Book.

Mr. Secretary *Morrice*, by his Majesty's Command, acquainted the Council with the sad Notice of the Death of his Royal Highness the most illustrious and hopeful Prince *Henry* Duke of *Gloucester*, who died of the Small-Pox the Evening before, about nine of the Clock. —— Ordered, the Body should be instantly embalmed, and this Evening to be sent privately to *Somerset* House.

The Account inserted in the Publick Intelligence by Order, 4to.

Publick Intell. No. 38.

This Character is given by Mr Philips *in Hist. of* Ch. II *p.* 752.

He was a Prince excellently accomplished, Religious, Learned, Valiant, Wise above his Years, a dutiful and affectionate Brother, a wise Counsellour, a good Master, and a true Friend.

An invaluable Loss befel this Kingdom, betwixt nine and ten on *Thursday* Evening, it pleased Almighty God to deprive this World of that incomparable Prince *Henry* Duke of *Gloucester*, the most perfect and accomplished Prince of his Years the Christian World could boast of, having as many and great Virtues as Mortality could receive. His Highness lay sick almost a Fortnight, some Days (too long) before his Disease was perfectly discovered, but afterwards it was found to be the Small-Pox, that fatal Enemy to all excellent Persons. And now it rather struck at a Nation than a Man, it being hard to imagine how precious his Highness was in the Eyes of all Men. For therc is nothing that affects good and great Minds that this Prince was not Master of: Whether we remember his Fortitude abroad, or his Wisdom at home (in the House of Peers) the Vastness of his Wit, the Largeness of his Understanding, and his Steddiness in Religion: If we compare his Valour with his Meekness, his Knowledge with his Innocence, and his Religion with his Youth; the Goodliness of his Person, and the Greatness of his Heart: How dutiful and affectionate a Brother, how good a Master, and how fast a Friend; whose Son he was, and whose Brother: Whoever remembers the last Farewel betwixt this heavenly Prince and that glorious Martyr King *Charles* I. how God struck his Enemies blind to send him out of *England*, and in twenty Years enabled him to conquer all these Virtues, must needs have a sad Heart and wet Eyes, since God is still so offended with this Nation, as to take him from us, and conclude with the Prophet, that *we all must offer Sacrifice to the God of Heaven*, and pray for the Life of the King and his Brother.

His Burial.

His Body was buried in the Royal Chapel of King *Henry* the Seventh at *Westminster*, under the Tomb of *Mary Queen of Scotland*, his Great Grandmother.

Dugdale's Bar. Vol. II. p. 477.

Attended with the Death of two other, Dukes of Richmond *and* Somerset.

There died much about the same Time (as if to bear him noble Company) two of the same Order with himself, and next him in Quality! 1. *Esme* Duke of *Lenox* and *Richmond*, who died in *France* about ten Years of Age, his Corps was brought over, and being accompanied with several of the Nobility and Gentry, in about 150 Coaches, was conducted to *Westminster*, where it was honourably interr'd in Duke *Lodowick* his Ancestor's Tomb: Succeeded by *Charles* Lord *Stuart* of *Newbery* and Earl of *Litchfield*. 2. *William* Marquis of *Hertford*, by special Act restored to the Title of Duke of *Somerset*, departed this Life the 24th of *October* following, and was buried at *Great Bedwind* in the County of *Wilts*, leaving Heir *William* his Grandson.

Dugdale's Bar. Vol. II.

A fuller Character of the Duke of Gloucester.

The Duke of *Gloucester* was not only lamented by his Royal Relations, but by all great and good Men; being a Prince excellently accomplish'd, religious, valiant, and wise above his Years, a dutiful and affectionate Brother, a just Counsellour, a good Master, and a faithful Friend. As to his Religion, he was an inviolable Observer of his dying Father's Instructions, and an invincible Asserter of the Protestant Faith against all the Errors of Popery; to preserve him from the Temptations of which, his pious Sister now coming to visit him, had for some Years parted with one half of her annual Income that was left to her own Disposal, as I learned from an unquestionable Hand.

Mr Eachard's *Hist. Vol.* III. *p.* 32.

Some publick Elegies and other Condolements on this Occasion.

Epicedia Academiæ Oxoniensis in Obitum Celsissimi Principis Henrici Ducis Glocestrensis.

Oxoniæ 1660. 4to.

Threnodia: *Or the Death of the high born Prince* Henry *Duke of* Gloucester, *who died of the Small-Pox in the twentieth Year of his Age, the thirteenth of* September, 1660. *By* Arthur Brett, *Student of* Christ *Church.*

Printed at Oxford, *by* H. Hall, 1660. 4to.

An Adieu to the Duke of Gloucester: *Or a Sermon preached in a poor Parish Church*, Turveston *near* Buckingham, September 23, 1660. *on* Eccles. iii. 20. *By* Tho. Philpot, *Rector of* Turveston, D. D.

Printed at London, 1660. 4to. Fasti Oxon. *Vol.* II. *p.* 739.

The Muses Tears for the illustrious Prince Henry *Duke of* Gloucester, *deceased on* Thursday *the thirteenth of* September, 1660. *By* John Crouch.

An Elegy on the Death of Henry *Duke of* Gloucester. *By* Martin Llewellyn, *M. D. Physician to his Majesty.*

London, *printed for the Author*, 1660. 4to.

SATURDAY *Sept.* 15.

The Proceedings of the Commissioners in disbanding the Army.

The twelve Commissioners, six Lords and six Commons, named in the Act for the speedy Disbanding of the Army and Garrisons, proceeded to execute their Powers; whereupon there were disbanded in *England* and *Wales* eighteen Regiments of Foot, consisting of a thousand Soldiers in each Regiment, besides Officers; and thirteen Regiments of Horse, having six hundred in each Regiment, besides Officers; together with the General's Life-Guard of Horse, consisting of two hundred: And about fifty Garrisons, which had not in them less than five thousand Soldiers, besides Officers. And in *Scotland* three Regiments and two Companies of Foot, and two Regiments (except one Troop) of Horse, and about thirteen Garrisons. The King out of his own Bounty gave a Week's Pay over and above their full Arrears to all the Troops and Companies disbanded, which was very thankfully accepted by them.

Philips's *Continuat.* Ch. II. *Fol. p.* 750.

The King's Bounty was a Weeks Pay above their Arrears.

The Soldiers submitted chearfully to this Act of Disbanding.

Advised from *Westminster*, it is not imaginable how ready and willing the Officers and Soldiers are to be disbanded, which though at first Sight it may seem strange, yet upon serious Thoughts it will be found, that it is not only the Soldier's Desire, but their Interest also, as Things now stand, *&c.* None can complain of Partiality, since the Parliament in their Wisdom do proceed to each Regiment by way of Lot, and not by Choice, the Lots and Classes being already prepared by the Committee of the Army.

Publick Intelligence, 4to. No. 37.

The Day of Adjournment, the Colonels and other chief Officers of the Army met and dined together in *King-street Westminster*, where after a grateful Commemoration of his Gracious Majesty and the Royal Line, they all freely and openly declared their Willingness to obey the Act of Parliament for their Disbanding, acknowledging high Satisfaction from that admirable Speech made that Morning by the Lord *High Chancellor*, all cheerfully answering and verifying his Lordship's Expression, *That they would willingly disband, and as willingly take up Arms, or do whatsoever should best redound to his Majesty's Service.*

SUNDAY *Sept.* 16.

The Papists were now industrious to spread about their plausible Books, and especially their higher devotional Flights to take and deceive the Women.

Sancta Sophia, *or the Prayer of Contemplation*, &c.

About this Time were given away and dispersed about Court and City, several printed Copies of a Book of Popish Devotions, of a new Edition, or at least of the first *Doway* Impression, entituled, *Sancta Sophia: Or Directions for the Prayer of Contemplation*, &c. *extracted out of more than forty Treatises, written by the late Reverend Father* Augustine Baker, *a Monk of the* English *Congregation of the Holy Order of Saint* Benedict; *with certain Patterns of devout Exercises of immediate Acts and Affections of the Will.*

Printed at Doway 1657. *in* 2 *Vols. in a large Octavo.*

The most judicious Observations of the wise Earl of Clarendon *upon this Book.*

It was very hard to be understood: Dr. Stillingfleet *had justly reflected on the Darkness of it*

Since Mr. *Cressy* appeals from the Doctor [*E. Stillingfleet*] to the *indifferent Reader*, upon his sharp Censure of some Expressions in *Sancta Sophia*, and takes much Pains to make *Elucidations* upon those difficult Places, which the Doctor thought hard to be understood, and which he seems to believe will, by the Pains he hath taken, appear very intelligible. I cannot but take my self to be one of those

Animadversions on Mr. Cressy's *Answer to Dr.* Stillingfleet's *Fanaticism of the Church of* Rome, 1673. 8vo. *p.* 59.

Mr. Creſſy *endeavoured to elucidate thoſe difficult Places in other Languages as unintelligible.*

This Book had been preſented to Chancellour Hyde, *and recommended by Father* Creſſy.

Who was concern'd in methodizing of it.

After the Death of the Author Mr Baker, *a ſtudious and contemplative Man,*

The Chancellour then thought it to be very obſcure and difficult.

And ſo did other Readers.

thoſe *indifferent Readers*, who is not by any Prejudice to the Man, or to the Matter, uncapable of judging of the Senſe of what he reads: And I muſt confeſs, that by Mr. *Creſſy's* Favour and Direction, I had one of thoſe Books of *Sancta Sophia* preſented to me as ſoon as it was printed, which I was the more impatient to read, becauſe he had recommended it to me as a Book worthy to be read by all Chriſtians, ſince it meddled not with any Controverſies, but was the greateſt Help to Devotion in general that had been yet publiſhed; nor did he think himſelf concern'd in the Commendation, ſince he always profeſſed that he was not Author of any thing contained in the Book, but of the Method and Marſhalling the ſeveral Diſcourſes out of Papers and Notes, not enough digeſted by the Death of Mr. *Baker*, who was generally eſteemed a learned and devout Man. And truly I believe he might be ſo, and as I have heard (for I never ſaw him, nor did Mr. *Creſſy*, I think) ſpent more Time privately upon his own Thoughts than in Books or Converſation. I cannot deny but that I did then think that what was not very vulgarly ſaid, which was honeſt, was very obſcure and difficult to be underſtood; which I did really impute to want of Capacity in myſelf, until I read many of the Particulars to others much wiſer, and in all reſpects very competent Judges of ſuch Diſcourſes; and when upon a full Diſquiſition I found them of the ſame Opinion, and that they knew not how to make any thing that was ſaid applicable to heighten their own Devotions, I began to conclude too, that what Benefit ſoever others might attain by reading it (for I met with ſome Women who profeſſed to have received much Benefit by it) I ſhould get little in taking more Pains to comprehend it. I remember it came out much about the ſame Time that Sir *Henry Vane* publiſhed a Book of the ſame Subject, *Of the Love of God*, and the *Union with God*, which when I had read, and found nothing of his uſual Clearneſs and Ratiocination in his Diſcourſe, in which he uſed much to excel the beſt of the Company he kept, and that the Style thereof was very much like that of *Sancta Sophia*, and that in a Crowd of very eaſy Words, the Senſe was too hard to find out: I was of Opinion that the Subject Matter of it was of ſo delicate a Nature, that it required another kind of Preparation of Mind, and it may be another kind of Diet, than Men are ordinarily ſupply'd with: And I am now the more confirmed in that Judgment by finding all Mr. *Creſſy's Gloſſes*, which he hath taken the Pains to make, to inform his indifferent Reader of the Senſe of thoſe hard Places, do but make the Underſtanding thereof the more intricate, and that the *Commentary* is not leſs obſcure than the *Text*.

About the ſame Time Sir Henry Vane *had publiſh'd a like myſtical Book; in a Style much like that of* Sancta Sophia.

Popiſh and fanatical Enthuſiaſm being much the ſame.

And Mr. Creſſy's *Gloſſes did not help the Underſtanding.*

His Commentary being no leſs obſcure than the Text.

Monday *Sept.* 17.

Honours and new Titles in Ireland.

His Majeſty hath been graciouſly pleaſed to make,

1. *Roger* Lord *Broghill*, Earl of *Orrery*.

2. Sir *Charles Coot*, Knight and Baronet, Lord Preſident of the Province of *Connaught*, Earl of *Montrath*.

3. Colonel *Richard Coot*, Brother to the 'foreſaid Earl of *Montrath*, is created Baron of *Collowney*.

4. Sir *John King*, Knight, is made Baron of *Kingſton*, which four worthy Perſons were highly inſtumental in his Majeſty's happy Reſtauration. And ſhortly after, Sir *John Clotworthy* was made Viſcount *Maſſarine*.

Tuesday *Sept.* 18.

The King's Letter to the Lord Mayor.

Recommending to the Citizens Choice, the reſtoring of ſuch Aldermen as had been removed for their Loyalty.

Publick Intelligence, No. 38. 4to.

A Copy of his Majeſty's Letter to the Lord-Mayor of the City of London.

Charles *R.*

Truſty and Well-beloved, we greet you well. Having given you all the Evidence we can of our hearty Affections to this our native City, and of our entire Confidence in your Affection to us and to our Service, we have thought it requiſite at this Time (ſince by the Act of Indemnity which we have lately paſſed, many Aldermen of the City are rendred incapable to continue in that Charge) to recommend to your ſpecial Care, that in the Places of thoſe who are ſo removed, you reſtore ſuch who have been heretofore diſplaced from the Bench, for their evident Affection to us and to our Service; which will be juſt, and a good Expedient to raze out the Memory of what hath paſſed amiſs. And whereas many Citizens of known Ability and Integrity, have during the late Troubles, rather ſubmitted to the cuſtomary Fines, than take upon them the Office and Place of Aldermen, leſt they might be engaged in Actions contrary to their Conſcience: We do likewiſe recommend it to your Care, as a Matter not only conducing to our Service, but to the Honour and Wellfare of the City, that you make Choice of ſuch principal Members of the City, who have ſo fined as aforeſaid, to ſupply ſuch Places of Aldermen, as are now or ſhall become vacant; and that thereupon you cauſe to be repaid to them ſuch Sums as they have heretofore paid; by which Means the City will be ſerved by able and worthy Men, and a right Underſtanding be eſtabliſhed among the Governours thereof. So not doubting of your Readineſs to comply with us in this our Deſire, we bid you heartily farewell.

And the filling up other vacant Places with ſuch as have fined for Offices which they did not execute.

Given at our Court at *Whitehall*, &c.

Wednesday *Sept.* 19.

The King's Letters to the Univerſity of Cambridge, *for admitting ſeveral Perſons to the Degree of Doctors of Divinity,* &c.

The King's Letters Mandatory to the Univerſity of *Cambridge* for cauſing *George Beaumont*, *Richard Freeman*, *Bryan Smith*, *Algernoon Peyton*, *William Jarvis*, *Thomas Pennyman*, *Allen Smallwood*, *Richard Peacock*, *Edm. Baldero*, *Thomas Browning*, *Philip Teniſon*, and *William Herbert* Maſters of Arts, to be admitted to the

Degrees of Doctors in Divinity; *Thomas Lamy* to be Batchellor of Divinity, *William Whitwell* and *Arthur Walpole* to be Doctors of Phyſick, and *William Fairbrother*, Doctor of Civil Law. Dated *September* 19, *Reg.* 12.

THURSDAY *Sept.* 20.
The Tranſlation of Biſhop Juxon *from* London *to the See of* Canterbury.

This Day was a Day of Rejoicing to all that love that (whereof God is the Author) *Order in the Church.* For this Morning that moſt Reverend Father *William* now Lord Archbiſhop was tranſlated from *London* to *Canterbury.* The Solemnization was in King *Henry* the Seventh's Chapel, where (beſides a great Confluence of the orthodox Clergy) many Perſons of Honour and Gentry gave God Thanks for the Mercy of this Day; there being ſcarce a Man whoſe Heart was not touch'd with the Sight of that holy Prelate, who (by the Confeſſion of all the World) is a Perſon of ſuch primitive Sanctity, ſuch Wiſdom, Piety, Learning, Patience, Charity and all Apoſtolical Vertues, that God hath now ſhewn he hath yet Mercy left for the diſtreſſed Church of *England.* Conſider how, where, and in what Times he was preſerved, was made Biſhop of the great City when 'twas moſt giddy, kept the King's Purſe when Neceſſities were deepeſt, and Clamours loudeſt, in higheſt Places, and greateſt Buſineſs, and yet univerſally beloved; always drawn and forc'd into Preferment. Remember his valiant Piety at the Death of *Strafford*, and of *Strafford*'s Maſter; and then you'll grant (what our martyr'd Sovereign ſeal'd in his laſt Breath) that this is the GOOD MAN, whom God and the King have now plac'd at the Helm of the Church of *England.*

Publick Intelligence, 4^to. N°. 39.

See Athen. Oxon. *Vol.* II. *col.* 662.

King Charles I. *had call'd him* the good Man.

Proclamation at Edinburgh *againſt ſeditious* Railers *and* Slanderers.

A Proclamation againſt all ſeditious Railers and Slanderers, whether Civil or Eccleſiaſtick, of the King's Majeſty and his Government, and againſt Remonſtrators and their Adherents, and againſt all unlawful Convocation of his Majeſty's Lieges; by the Committee of Eſtates at *Edinburgh*, the 20^th of *September* 1660.

Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *Append.* N°. 6.

SATURDAY *Sept.* 22.
Proclamation for apprehending Edward Whalley *and* William Goff.

By the King. A Proclamation for apprehending *Edward Whalley*, commonly called Colonel *Whalley*, and *William Goff* commonly called Colonel *Goff*, who are excepted from Pardon by the Act of Parliament as Traytors, for their execrable Treaſons, in ſentencing to Death, ſigning and ſealing the Inſtrument for murthering our late Sovereign King *Charles* the Firſt, of bleſſed Memory, the ſaid *Whalley* and *Goff* having fled beyond Sea, and now returned into *England*, lurking in Places unknown. —— With a Reward of one hundred Pounds for diſcovering each of the ſaid Traytors, *&c.*

Preferments in the Church of Ely.

Bernard Hale, S. T. P. Maſter of *Peter-Houſe* in *Cambridge*, to which he was a great Benefactor, was inſtall'd Archdeacon of *Ely*, *September* 22. and the ſame Day inſtall'd in the ſecond Prebend of *Ely*; Mr. *Stephen Hall*, S. T. B. in the firſt Prebend; he died ſoon after *Midſummer* in 1661. *William Holder*, S. T. P. in the third Stall; *John Pearſon*, S. T. P. in the fifth Stall; *Laurence Womock*, S. T. P. in the ſixth Stall; Dr. *Richard Ball* in the ſeventh, and Dr. *Joſeph Beaumont* in the eighth Stall of the ſaid Church of *Ely*.

Account of Dr. Hen. Bridgman *Dean of* Cheſter, *and afterward Biſhop of* Man.

Henry Bridgman the third Son of Dr. *John Bridgman*, Biſhop of *Cheſter* (who died *Anno* 1652. aged ſeventy ſeven Years) was born in *Northamptonſhire*, entred a Commoner in *Oriel* College in 1629. or thereabouts, elected Fellow of *Brazen-Noſe December* 6. 1633. being then Batchellor of Arts. Afterwards he was created Maſter of Arts, and in 1639. reſign'd his Fellowſhip, being then by the Endeavours of his Father beneficed or dignified, or both. In the Time of the Rebellion he did his Majeſty faithful Service, and therefore was a Sharer in Afflictions, as other Loyaliſts were. After his Majeſty's Reſtauration he was elected Dean of *Cheſter* in *July* 1660. in the Place of Dr. *William Nichols* (who died in 1658.) was actually created Doctor of Divinity in *Auguſt* 1660. and ſoon after inſtalled in his Deanery, and on this 22^d of *September* 1660. was inſtall'd in the Prebend of *Stillington* in the Church of *York*, being about this Time Parſon of *Bangor* in *Flintſhire*, and of *Barrow* in *Cheſhire*; conſecrated Biſhop of *Man* at *Cheſter October* 1671. [He was born at *Peterborough*, in the Reſidentiary Houſe of his Father, then firſt Prebendary of that Church, and there baptized at the Conſecration of the new Font in the Nave of the Cathedral Church, according to this Memorial in the Regiſter Book of the Dean and Chapter. *Baptiſterium in Nave Eccleſiæ Cathedralis, de Burgo Sancti Petri, Anno Salutis* MDCXV. *graviſſimorum virorum Georgii Meriton iſtius Eccleſiæ Decani reliquorumque (tunc temporis) Prebendariorum conſilio extructum (nam antea nullum in Eccleſia extiterat) Reverendiſſimus in Chriſto Pater Dominus Thomas de Burgo Sancti Petri Epiſcopus, in magna hominum corona, ſolenni proceſſione illuc adductus, conſecravit; Pſalmo* LXXXIV *prius a choro & cœtu decantato, tum demum pia, eleganti & fervida precatione Deo ſuppliciter invocato, ut ſervis ſuis & Baptizantibus & Baptizatis, omnibuſque aliis infantes ad hoc ſacrum Chriſti lavacrum adducentibus Spiritu ſuo in perpetuum adeſſe velit. Hac finita ſolennitate, mox ad Baptiſmum allatus eſt venerabilis Viri Magiſtri Joannis Bridgeman ſacræ Theologiæ Doctoris ac ſereniſſimo Jacobo Regi a Sacris (in iſta Eccleſia primam tunc Prebendam occupantis) filiolus, qui impoſito Henrici nomine (Sponſoribus prædicto Domino Epiſcopo & Humphrido Ornie milite, & Elizabetha Uxore D. D. Walteri Waley) in Chriſti familiam adſcriptus eſt Ornie. Cui & omnibus in poſterum baptizandis benedicat Deus.* Amen.]

Athen Oxon. *Vol.* II. *col.* 682.

Born at Peterborough.

SUNDAY *Sept.* 23.
Arrival of Mary *Princeſs of* Orange.

This Morning as his Majeſty came from Chapel, an Expreſs met him aſcertaining the ſafe Arrival of his Royal Siſter *Mary* Princeſs of *Orange*; upon which

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which he went with his Royal Brother the Duke of *York* to meet her, and brought her Highneſs up in his Barge, the Guns from the Ships all along playing their Salutes, 'till the Barge came to *Whitehall*, where her Highneſs was received with a joyful Shout, which was continued at Night with Bells and Bonfires.

MONDAY *Sept.* 24.
Preferments in the Church of Hereford.

George Benſon, S. T. P. was inſtalled Archdeacon of *Hereford*, a Dignity void by the Death of Dr. *John Hughes*; and was made Dean of *Hereford*, *September* 20, 1661. He died *Auguſt* 24, 1692. and lies buried in the Cathedral. The ſame Day, *September* 24, 1660. *Thomas Cooke*, A. M. was inſtall'd Archdeacon of *Salop* in the Dioceſe of *Hereford*: He died *April* 6, 1669. *ætat.* 73. and was buried in the Church of *Bampton* in *Oxfordſhire*. *Edward Benſon*, A. M. had been inſtalled Treaſurer of the Church of *Hereford Auguſt* 29, 1660. and died in 1667.

Mr. Simon Gunton, *Vicar of* St. John's *in* Peterborough.

Die 24 Sept. 1660. Simon Gunton Clericus admiſſ. per D. Arepum Cant (ſede Petriburg. vacante) ad vic. Sancti *Johannis Baptiſtæ Petriburg.* — *Reg. Juxon Cant.*

Tranſlation of Dr. Duppa *to* Wincheſter.

Dr. *Brian Duppa*, the worthy and learned Biſhop of *Sarum*, who after his Majeſty was beheaded, had retired to *Richmond* in *Surrey*, where he ſpent moſt of his Time in great Devotion and Solitude, was tranſlated to *Wincheſter*, *September* 24, 1660. to the great Joy and Comfort of many Lords and Gentlemen, as well as the reverend Clergy, who all had a deep Senſe and Memory of his Prudence and Piety, owing then a laſting Tribute, not only for his great Example of Virtue and Godlineſs, but for thoſe excellent Seeds and Principles ſo happily laid in the Youth of the King. — Ath. Oxon. *Vol.* II. *col.* 176.

WEDNESDAY *Sept.* 26.
Letters of Mandate for Degrees in Cambridge.

The King's Letters Mandatory to the Univerſity of *Cambridge* for *William Pindar*, *Adiel Baynard*, Batchellors in Divinity, *Peter Aleyn*, *Thomas Aleyn*, *Ralph Harriſon*, *Thomas Newcomen*, *John Quarles*, the Elder, *Jeffery Sharp*, —— *Burton*, and *Chriſtopher Flower*, Maſters of Arts, to be admitted to the Degrees of Doctors in Divinity. *Henry Hitch*, to be Doctor of Laws. *John Quarles* the younger, to be Batchellor in Divinity; and *John Meriton* of St. *John*'s College to be Maſter of Arts. Dated *Sept.* 26, 1660. — *Reg. Cantabr.*

Dr. Pearſon *inſtalled Archdeacon of* Surrey.

John Pearſon, D. D. of *Cambridge*, the very learned Author of *An Expoſition on the Creed*, was inſtalled Archdeacon of *Surrey*, in the Dioceſe of *Winton*, in the Room of Dr. *George Hakewell*, who died in *April* 1649. — Wood's Ath. Oxon. *Vol.* II. *col.* 67.

Account of the keeping Pariſh Regiſters.

Great Defect in the late Times.

The Reaſons of it.

The keeping of Pariſh Regiſters having been taken out of the Hands of every Pariſh Miniſter, and committed to ſome inferiour Fellow elected by the People, and confirmed by the Juſtices of Peace, had been much neglected, and was again reduced into better Order. And 'till this Year, the Account of Chriſtnings had been neglected more than that of Burials; one and the chief Cauſe whereof was a religious Opinion againſt the *Baptizing of Infants*, either as unlawful or unneceſſary. If this were the only Reaſon, we might, by our Defects of this kind, conclude the Growth of this Opinion, and pronounce, that not half the People of *England* between the Years 1650. and 1660. were convinced of the Need of Baptizing. — *Obſervations of Mr.* Graunt *on the Bills of Mortality*, 1665. 8vo.

A ſecond Reaſon was the Scruples which many publick Miniſters would make of the Worthineſs of Parents to have their Children baptized, which forced ſuch queſtioned Parents, who did alſo not believe the Neceſſity of having their Children baptized by ſuch Scruplers, to carry their Children unto ſuch other Miniſters, as having performed the Thing, had not the Authority or Command of the *Regiſter* to enter the Names of the *Baptized*.

And the great Inconveniencies occaſion'd by it.

A third Reaſon was, that a little Fee was to be paid for the Regiſtring. Upon the whole Matter it is moſt certain, that the Number of Heterodox Believers was very great between the ſaid Year 1650. and 1660. and ſo peeviſh were they, as not to have the Births of their Children regiſtred, although thereby the Time of their coming to Age might be known, in reſpect of ſuch Inheritances as might belong unto them; and withal by ſuch Regiſtring it would have appeared unto what Pariſh each Child had belonged, in caſe any of them ſhould happen to want its Relief.

THURSDAY *Sept.* 27.
Mr. Ives *admitted to the Rectory of* Greens-Norton.

Gulielmus Ives, Clericus admiſſ. per D. Archiepiſcopum Cant. (Sede Petriburg. vacante) ad rect. Eccl. de Norton-Davy alias Greens-Norton cum Whittlebury in Com. Northampt. Die 27 Sept. 1660. — *Reg. Juxon Cant.*

Mr. John Butler *to the ſame Church.*

Sept. 13, 1666. De Epiſcopus Petriburg. apud Caſtor admiſit & inſtituit Johannem Butler Clericum ad rect. de Norton-Davy alias Greens-Norton cum Whittlebury Com. Northton. ad preſ. Domini Regis pleno jure. — *Reg. Henſhaw.*

Archdeacon of Nottingham.

Mr. *Vere Harcourt* ſucceeded Dr. *William Robinſon* in the Archdeaconry of *Nottingham* in *September* 1660. and after his Death Dr. *Thomas White* (afterwards Biſhop of *Peterborough*) was inſtalled A. D. of *Noting. June* 4, 1683. — Faſti Oxon, *Vol.* II. *col.* 894.

FRIDAY *Sept.* 28.
Dr. Gilbert Sheldon *to be elected Biſhop of* London.

The King's Letter miſſive to the Dean and Chapter of St. *Paul*'s, *London*, recommending Dr. *Gilbert Sheldon* as a Perſon meet to be preferred to the See of *London*, conſidering his Virtue, Learning, Wiſdom and Gravity, and other good Gifts wherewith he is endued. Given at *Whitehall* the 28th Day of *September*, in the twelfth Year of our Reign. — *Reg. Sheldon. London. fol.* 1.

SATURDAY *Sept.* 29.
Mr. Stretton *Curate of* Petworth *refuſed to conform.*

Mr. *Richard Stretton* continued Curate at *Petworth* in *Suſſex* 'till *Michaelmas* 1660. when Doctor *Francis Cheynel* was put out to make Room for Dr. *Henry King*, Lord Biſhop of *Chicheſter*: Mr. *Stretton*, however, ſtay'd and preached 'till *November*, having two Friends, Captain *Taylor* and Mr. *Bernard*, who were very great with the Biſhop, and prevented his ſending down any other. The Biſhop by them offer'd Mr. *Stretton* 100 *l. per Annum*, and the Choice of any Prebend, if he would be his Curate; but Mr. *Stretton* not being ſatisfied to conform, refuſed it.

Life of Mr. Rich. Stretton, 8vo. *p.* 4.

Royal Commiſſioners in Oxford.

Juſtice being to be done in reforming the Univerſity of *Oxford*, Commiſſioners were appointed by his Majeſty to rectify all Things, who ſitting ſeveral Weeks in *Auguſt*, *September*, &c. reſtored all ſuch that were living unmarried to their reſpective Places; and many that were peaceable and willing to conform and renounce their factious Principles they kept in.

Faſti Oxon. *Vol.* II. *col.* 804.

SUNDAY *Sept.* 30.
The Diſſenſions and Miſchiefs attending the Interruption of Epiſcopacy.

For the want of Epiſcopacy, the Diſſenſions of Religion were ſo far increaſed, that it was the Wonder of all conſidering Men, how it was poſſible that ſo few Years could produce ſuch a *prodigious Catalogue* of Hereſies. All theſe alſo were carried on with the uſual Effects of *Schiſm*; the *Independants* faſtening *Antichriſtianiſm* to the *Preſbyterians*; the *Anabaptiſts* charging the *Independants* with ſome Relicks of the Men of Sin; the *Seekers* damning all for Apoſtates; the *Anti-Trinitarians* and *Socinians* daily belching out Blaſphemies againſt the *Son* and *Holy Spirit* of God; the *Antinomians* caſting off the *Law* of God, and the *Quakers* all Light to walk by but their own. How was every Houſe filled with Strifes and Contentions, and even the very Foundations of Unity and Society, which are Families, torn in Pieces? In every Town almoſt which was capable of two Preachers, one *Preſbyterian* and the other *Independant* were planted there, to *diſpute* and *preach* and *ſtrive*, one with the other for the greateſt Congregation. Hence became they the Sport of *Atheiſts* and *Papiſts*, &c.

A Diſcourſe of Toleration, in Anſwer to a Diſcourſe of the Religion of England, 4to. *p.* 23.

Books and Papers publiſh'd in September 1660.

The King's Eſcape after the Battle of Worceſter.

England's *Triumph*. A more exact Hiſtory of his Majeſty's Eſcape after the Battle of *Worceſter*, with a chronological Diſcourſe of his Straits and dangerous Adventures into *France*, and his Removes from Place to Place, till his Return into *England*, with the moſt remarkable Memorials ſince, to this preſent *September* 1660. With a Preface.

London, *for* Nat. Brook, 1660. 8vo.

Dr. Ingelo's Bentivoglio *and* Urania.

Bentivolio and Urania. An excellent Hiſtory reflecting on the late unhappy Times. By *Nathaniel Ingelo*, D. D. and Fellow of *Eaton* College.

London, *ſold by* Richard Morris, 1660.

Mr. Brinſley's *Paſſive Obedience.*

The drinking of the bitter Cup: Or the hardeſt Leſſon in Chriſt's School learned and taught by himſelf, *Paſſive Obedience.* By *John Brinſley*, Miniſter of the Goſpel at *Great-Yarmouth*.

London, *ſold by* Joſeph Cranford, 1660.

Joh. Elliſii Defenſio Fidei Anglicana.

Defenſio Fidei: Seu Reſponſio ſuccincta ad Argumenta quibus impugnari ſolet Confeſſio Anglicana. Una cum nova Articulorum Verſione. Opera & ſtudia Johannis Ellis in celeberrima Academia Oxonienſi SS. Theologiæ Doctoris & Eccleſiæ Dolgelleyenſis in Comitatu Merviniæ Rectoris.

Londini apud Johan Synnes, 1660.

Anſwer to the Long-Parliament revived.

The Long-Parliament twice defunct. Or an Anſwer to a ſeditious Pamphlet, entituled, *The Long-Parliament revived:* Wherein the Author's undeniable Arguments are denied, examined, confuted: And the Authority of this preſent Parliament aſſerted, vindicated, by a zealous yet moderate Oppugner of the Enemies of his Prince and Country. [In the Title Page of my Copy is written, by *William Paulet* of the *Inner-Temple*, Eſquire.]

London, *for* Hen. Brome, 1660. 4to. *p.* 5.

The Occaſion of writing this Anſwer.

To the Reader.] About a Week ſince I had the Happineſs to viſit ſome of my learned and judicious Friends: Their Diſcourſe was a while various, till it was fix'd on the *Long Parliament revived.* And therein (having no Learning in the Common Laws) their Judgments were fluctuating and uncertain. But the Novelty of the Queſtion, and the Confidence of the Author, had inclined them though not to an Aſſent, yet to a favourable Cenſure of his Opinion. A Stranger among them would needs prove it to be true, and produced only *that it was the Senſe of the City* for his Evidence. At length they demanded my Judgment, I diſcourſed the Queſtion at large, anſwered their Objections, refuted their Arguments, and in the End left them well ſatisfy'd that it was but a *Paradox*, &c.

Caveat againſt Seducers: and the blind Man's Meditations

A Caveat againſt Seducers, as it was preached by *Richard Standfaſt* Maſter of Arts, and Rector of *Chriſt-Church* in *Briſtol*. Whereunto are annexed, the blind Man's Meditations. By the ſame Author.

London, *for* H. Mortlock, 1660. 8vo.

To the courteous Reader.] The continual declining of my *Sun*, and decay of my Sight, as it threatens me with Blindneſs, ſo it warns me to provide for my Night approaching; this moved me to conſider with myſelf how I might lay up ſomewhat in Store for the Time to come, which might be for my Support and Comfort in ſo ſad a Condition. ———

Text, *Matth.* xxiv. 4. *Take heed that no Man deceive you.*

King Charles I. *no Man of Blood, but a Martyr.*

Veritas Inconcuſſa. Or a moſt certain Truth aſcertained, that King *Charles* the Firſt was no Man of Blood, but a Martyr for his People. By *Fabian Philips*, Eſq;

London, *ſold by* William Place, 1660.

Mr. O. Sedgwick's *Bowels of Mercy.*

The Bowels of tender Mercy ſealed in the everlaſting Covenant. As alſo the Treaſures of Grace, &c. By Mr. *Obadiah Sedgwick*.

London, *ſold by* Joſeph Cranford, 1660.

Mr. Watson on the Beatitudes.

The Beatitudes. Or a Diſcourſe upon Part of *Chriſt's* famous Sermon on the Mount. By *Thomas Watſon*, Miniſter of the Word at *Stephen's Wallbrook* in the City of *London*.

Printed for Ralph Smith, 1660.

A. Evans's *Epiſtle to the King.*

An Epiſtle written and preſented to his Majeſty by *Ariſe Evans*, who yet liveth.

Funeral Sermon by Dr. Reynolds.

A Sermon preached *September* the 11th 1660. at the Funeral of the moſt religious and vertuous Lady the Lady *Mary Langham*. By *Edward Reynolds*, D. D. Rector of *Braunſton* in *Northamptonſhire*. Dedicated to Sir *James Langham*, Knt. whom he mentions in the Sermon, *p.* 35. as engaged upon publick Concernments, and croſſing the Seas to wait on his ſacred Majeſty.

London, *for* John Baker, 1660. 4to.

The Neceſſity of Reformation

Reaſons ſhewing the *Neceſſity of Reformation of the publick Doctrine*. Offered to the Conſideration of the Parliament, by divers Miniſters of ſundry Counties of *England*.

London, 1660. 4to.

No Neceſſity by Dr. Pearſon.

No Neceſſity of Reformation of the publick Doctrine of the Church of *England*, by *John Pearſon*, D.D. with a Vindication of it in Anſwer to Dr. *Burges* his Word, by way of Poſtſcript.

London, 1660. 4to.

No Neceſſity by Dr. Savage.

Reaſons, ſhewing that there is no Need of ſuch a Reformation of the Publick: I. Doctrine; II. Worſhip; III. Rites and Ceremonies, IV. Church Government; V. Diſcipline. As is pretended by Reaſons offer'd to the ſerious Conſideration of this preſent Parliament, by divers Miniſters of ſundry Counties in *England*; by *Henry Savage*, D.D. Chaplain to his Majeſty in Ordinary.

London, *for* H. Robinſon, 1660. 4to. *p.* 24.

Epiſcopacy and Liturgy aſſerted by the foreign Reformers.

The Engliſh *Epiſcopacy and Liturgy aſſerted*, by the great Reformers abroad, and the moſt Glorious and Royal Martyr the late King his Opinion and Suffrage for them. Publiſhed by a private Gentleman for the publick Good.

London, 1660. 4to. *p.* 48. *for* Henry Seile.

Speeches in the Long Parliament againſt Epiſcopacy.

A *Landſkip*; or, *A brief Proſpective of* Engliſh *Epiſcopacy*, drawn by three ſkilful Hands in Parliament, *Anno* 1641. I. A Speech made to the Houſe of Commons concerning Epiſcopacy, *A.D.* 1641. by the Lord Viſcount *Faulkland*, who was known to be no Preſbyterian. II. A Speech made in the Houſe of Commons againſt the Canons and the Makers of them. III. A Speech in the Houſe of Commons at a Committee for the Bill againſt Epiſcopal Government, Mr. *Hide* ſitting in the Chair, *June* 11, 1641.

Printed in the Year 1660. 4to.

Epiſtle to the ingenious and judicious Reader.] —— There are many who are Favourers of Biſhops and that Party, as knowing only how much they ſuffer'd, not how much they had offended; for their ſakes therefore *theſe Things* are publiſh'd at this Time: And *ſecondly*, for the ſakes even of the Biſhops themſelves, that they may be put in Remembrance of the *Rocks* upon which formerly they have daſhed, and may carefully avoid them, leſt a worſe Thing happen to them.

A Pamphlet againſt the Common-Prayer, very ſpitefull and weak.

The Common Prayer Book unmaſk'd; wherein is declared the Unlawfulneſs and Sinfulneſs of it, by ſeveral Undeniable Arguments, *viz.* from the Name of it; from the Original of it; from the Matter contained in it; the ridiculous Manner of uſing it; the evil Effects it hath upon Miniſters, People and Ordinances. Whereunto is added ſome Motives, ſhewing the Neceſſity of Removal of it; together with the Surplice, and all other Popiſh Rites and Ceremonies; with Anſwers to ſuch Objections as are commonly made in the Defence of them: Publiſhed by divers Miniſters of God's Word, and formerly printed and dedicated to the Lords and Commons aſſembled in Parliament.

London, *printed in the Year* 1660, 4to.

To the well affected Reader.] Out of a Reſpect to the Glory of the great God, who is a God that will be worſhipped by true Worſhippers in Spirit and in Truth, as alſo with a Deſire of thy eternal Good, here is preſented this following Treatiſe, which was formerly penned by ſome eminent Orthodox Divines, late Nonconformiſts, *&c.*

*To root out Epiſcopacy and Liturgy, according to the ſo*lemn League and Covenant.

Concluding.] Laſtly, how much doth it concern all ſuch who have lifted up their Hands to the moſt high God, in a ſolemn League and Covenant, for the Extirpation of Popery, Prelacy, Superſtition, Hereſy, Prophaneneſs, and the Reformation of Religion in Doctrine, Worſhip and Diſcipline, according to the Word of God, and the beſt Reformed Churches, to contend earneſtly for the Truth, and for Purity in God's Worſhip: This being the prime Work of the Day, and of this Book, to inform thee of the Truth; and as the Scripture ſaith, *If the Truth doth make us free, we ſhall be free indeed.*

Mr. Wicken's *Animadverſions on the ſolemn Vow and Covenant.*

The Kingdom's Remembrancer: Or the Proteſtation, Vow and Covenant, Solemn League and Covenant, animadverted, ſo far as it concerns Religion: By *W. Wickins*, late Miniſter at St. *George*'s *Southwark*.

London, *printed for* John Rothwell, 1660. 4to. *p.* 14.

A Treatiſe of Peace between the Epiſcopal and Preſbyterian Parties.

Eirenicon. Or a Treatiſe of Peace between the two viſibly divided Parties (Epiſcopal and Preſbyterian) wherein is enquired, I. What Peace is here intended; II. Who the Parties are that differ; III. Wherein the Difference conſiſts; IV. How they fell out; V. Wherein they ought to agree; VI. How they may be perſuaded unto Peace; VII. By what means Reconciliation may be made between them. By *Irenæus Philadelphus Philanthropus*, Preſbyter and Profeſſor of the more ancient Doctrine. [Said to be Dr. *Robert Gell*, Rector of St. *Mary Aldermary, London.*]

London, *printed for* Nath. Brooks 1660.

The Arbitrary Proceedings of Cromwell's *Commiſſioners for ejecting the loyal Clergy, in the Caſe of* Walter Buſhnell.

A Narrative of the Proceedings of the Commiſſioners appointed by *Oliver Cromwell* for ejecting ſcandalous and ignorant Miniſters, in the Caſe of *Walter Buſhnell*, Clerk, Vicar of *Box* in the County of *Wilts*. [This Book being not permitted to be publiſhed, when the Author had made it fit for the Preſs upon his Ejectment in the Time of *Oliver*, was now printed at his Majeſty's Return, when the Author was reſtored to his ſaid Living, where he died in 1667.]

London, 1660. 8vo.

Ath. Oxon. *Vol.* II. *col.* 273.

And in the Caſe of Anthony Sadler.

Inquiſitio Anglicana: Or the Diſguiſe diſcovered. Shewing the Proceedings of the Commiſſioners at *Whitehall* for the Approbation of Miniſters. By *Anthony Sadler*, [who being preſented to the Living of *Compton-Abbey* in *Dorſetſhire* was refuſed to paſs by the Triers.]

London, *re-printed* 1660.

Dr. Strode's *Viſitation Sermon.*

A Sermon preached at a Viſitation held at *Lynn* in *Norfolk, June* 24, *Ann.* 1633. Being an Admonition to the Clergy to remember and keep thoſe ſeveral Oaths, Promiſes, and Subſcriptions, which they ſolemnly have made at the taking of their Degrees, their Ordinations, and Inſtitutions to their Benefices. By *William Strode*, D. D. [It was preached at the Deſire of Dr. *Richard Corbet*, Biſhop of *Norwich*, to whom the Author was then Chaplain. He was choſen publick Orator of the Univerſity of *Oxon* in 1629. and was inſtalled Canon of *Chriſt* Church *July* 1, 1638. He died *March* 10, 1644-5. and was buried in the Divinity Chapel there.]

London, *ſold by* Samuel Brown, 1660. 4to.
Athen. Oxon. *Vol.* II. *col.* 35.

A Sermon by Mr. Matthew Mead *of* Stepney.

Spiritual Wiſdom improved againſt Temptation. In a Sermon preached at *Stepney, September* 16, 1660. And now made publick to obviate Miſrepreſentation. By *Matthew Meade.*

London, *for* Tho. Parkhurſt, 1660. 4to.

His Apology for Publication of it.

Epiſt. Ded. *To the Congregation of* Stepney. ——— Had not an unſavoury Breath (that common Tell-tale of a foul Stomach) blow'd upon it to Infection, it had lain ſtill with its elder Brethren in the dark Sepulchre of Oblivion. Nor yet could that have raiſed it again, had not your affectionate Deſire rowled away the Stone from the Mouth of the Sepulchre. —— I may ſay, that no Part of God's Vineyard hath had more choice and eminent Labourers (myſelf excepted) than this of *Stepney* for ſeveral Years together. —— I have been charged with Faction and Sedition, nay, that I preached Rebellion and Treaſon is charged upon this Sermon, meerly becauſe I ſpoke of *ſinful Compliance with the Ceremonies againſt Conſcience*, though I mentioned not either the King or his Government, *&c.*

Mr. Burroughs, *Mr.* Whitaker, *Mr.* Bridge, *and till now Mr.* Greenhill

Becauſe charged with Faction and Sedition.

See his Picture and Farewell Sermon among thoſe of the late London *Miniſters, preached* Auguſt 17, 1662.

P. 19. How many in this Hour of Temptation are caught in this enſnaring Trial? What ſay ſome? Come, let us rather conform to the Ceremonies, than loſe our Liberties; rather let us bow at the Name of Jeſus, than loſe all for the Sake of Jeſus; it is better to baptize with the Croſs than to bear the Croſs; and to wear a Surplice, than to pinch our Carkaſs. Thus many (it is to be feared) deſtroy their Conſciences, to keep their Places, and conform againſt their Judgments to preſerve their Profits: This is, as if a Man to ſave his Hat ſhould loſe his Head, or as if a Man ſhould ſink the Ship to avoid the Storm, *&c.*

Mr. Reynell's *Celeſtial Amities.*

Cœleſtial Amities: Or the Soul ſighing for the Love of her Saviour. Together with the Benefit of Afflictions. By *Edward Reynell*, Barriſter at Law [a reſerved and preciſe Perſon, whoſe neareſt Relations deſired, that *his Name may be forgotten, and what he hath done may ſink in the Pit of Oblivion.*]

London, 1660. 8vo. Ath. Oxon. *Vol.* II. *col.* 225.

Mr. Shirley's *Play,* Honoria *and* Mammon.

Honoria and *Mammon.* A Play written by *James Shirley.* [The Scene Metropolis or *New Troy*, repreſented by young Gentlemen of Quality at a private Entertainment of ſome Perſons of Honour. Before this Play is a Shoulder-Piece of the Author ſtanding on a Pedeſtal: And thereunto is added the Contention of *Ajax* and *Ulyſſes* for the Armour of *Achilles.*]

London, 1681. 8vo. Ath. Oxon. *Vol.* II. *col.* 262.

Mr. Howel's *ſober Inſpections into the late Long Parliament.*

Some ſober Inſpections made into the Carriage and Conſults of the late Long Parliament, *&c.* By *James Howell.* The fourth Edition, with ſeveral Additions. [Containing Reflections upon Government in general, with ſome prophetick Paragraphs, and a Supplement of divers ſignal Paſſages. The firſt Edition, at *London*, 1653. 8vo. was dedicated to *Oliver* Lord Protector, whom he compares to *Charles Martel*, and complements him in ſmooth Language.]

London, 1660. 8vo. Ath. Oxon. *Vol.* II. *col.* 266.

His Parley of Beaſts.

The Parley of Beaſts: Or *Morphandra* Queen of the Enchanted Iſland, *&c.* *Tom.* 1. By *James Howell*, Eſq;

London, 1660. *Fol.*

Mr. Prynne's Memento *to the Juncto for depoſing and executing King* Charles I.

A brief *Memento* to the preſent un-parliamentary Juncto, touching their preſent Intentions and Proceedings to depoſe and execute King *Charles*, dated *January* 1, 1648. By *William Prynne*, Eſq; [firſt printed at *London*, 1649. in twelve Sheets, 4to. now re-printed.]

London, 1660. 4to.

Mr. Prynne *againſt illegal Taxes,* &c.

A Legal Vindication of the Liberties of *England* againſt Illegal Taxes, and pretended Acts of Parliament lately enforced on the People, *&c.* By *William Prynne*, Eſq; [firſt publiſhed at *London*, 1649. in eight Sheets 4to. now reprinted with Additions.]

London, 1660. 4to.

Mr. Prynne *of Parliamentary Writs.*

The ſecond Part of a brief Regiſter, Kalendar, and Survey of the ſeveral kinds of parliamentary Writs, relating to the Houſe of Commons, *&c.* By *William Prynne*, Eſq;

London, 1660. 4to.

A vile Pamphlet by Vavaſor Powell.

The Common-Prayer Book no Divine Service: Or a ſmall Curb to the Biſhops Career, *&c.* By *Vavaſor Powell.* [About which Time all the Lands and Tenements that had been purchaſed by this vile Author, were taken from him, and he removed from a Priſon in *Shrewſbury*, where he was much haunted by his Party, into *Montgomeryſhire*, and there kept in cloſe Cuſtody, and from thence to the *Fleet* in *London*, *&c.*]

London, 1660 4to. Ath. Oxon. *Vol.* II. *col.* 345.

Archdeacon Riland's *Aſſize Sermon.*

Doomſday Book opened, in an Aſſize Sermon preached at *Warwick*, on *Rev.* xx. 12. By *John Riland*, Archdeacon of *Coventry* and Rector of *Bilton.* [He was after preſented to the Rectory of *Birmingham* in *Warwickſhire*, and died there *March* 3, 1672.]

London, 1660. 4to. Ath. Oxon. *Vol.* II. *col.* 377.

Mr. Tomkins *againſt Mr* Baxter, *who had juſtified the late War,* &c. *eſpecially in his* Holy Commonwealth, *of which he was at laſt aſham'd, and deſired it might be taken as* non ſcriptus.

The Rebels Plea examined by Mr. *Baxter*'s Judgment concerning the *late War* conſidered. By *Thomas Tompkins*, Fellow of *All-Souls* College in *Oxford.* [One of the Proctors, 1663. afterwards he was Chaplain to Archbiſhop *Sheldon*, Rector

London, 1660. 4to. Ath. Oxon. *Vol.* II. *col.* 401.

September 1660.

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car of Lambeth and of Monks-Risborough, and at length Chancellour of Exeter, and D. D. He died August 20, 1675.]

Dr. Stubbe against Mr. Harrington's Oceana.

The Common-wealth of Oceana put in a Ballance and found too light: Or an Account of the Republick of Sparta, with occasional Animadverſions on Mr. *James Harrington* and the oceaniſtical Model. By *Henry Stubbe*, Phyſician.

London, 1660. 4to.

Mr. Tombes, an eminent Leader of the Anabaptists, writes against the Papists and the Quakers, with good Style and great Learning.

Romaniſm Diſcuſſed: Or an Anſwer to the nine firſt Articles of *H. T.* [*Henry Turberville*] his Manual of Controverſies. By *John Tombes*, B. D.

London, 1660. 4to.

True old Light exalted above pretended new Light: Or a Treatiſe of *Jeſus Chriſt*, in nine Sermons; preached by *John Tombes*, B. D. [Born at *Beaudley* in *Worceſterſhire*; enter'd in *Magdalen* Hall, *Oxon.* 1617. where in ſhort Time after he ſhewed himſelf a moſt excellent Diſputant, a Perſon of incomparable Parts, and well vers'd in the *Greek* and *Hebrew* Languages. —— The *Coryphæus* of the Anabaptiſts, and Diſputer againſt *Baxter*. —— He got the Parſonage of *Roſſe*, and the Maſterſhip of the Hoſpital in *Ledbury*, both in *Herefordſhire*, which he kept with the Vicarage of *Lemſter*, and a Lecture at *Beaudley*, &c.

London, 1660. 4to. Athen. Oxon. *Vol.* II. *col.* 409.

See Septemb. 1662.

Burroughs on the Beatitudes

Lectures on the Beatitudes pronounced by Chriſt Jeſus. Delivered by *Jeremy Burroughs*,

London, 1660. 4to.

Hall's *Supplement to* Burroughs on Hoſea.

Samaria's *Downfall*: Or a Commentary by way of Supplement on the five laſt Verſes of *Hoſea* xiii. &c. By *Thomas Hall*, B. D. [This is a Supplement to *Jeremy Burroughs* his Commentary on *Hoſea*, which was defective as to thoſe five Verſes.]

Athen. Oxon. *Vol.* II. *col.* 234. *See ibid. col.* 250.

Trapp's *Commentary on the* Proverbs, &c.

A Commentary on the Books of *Proverbs*, *Eccleſiaſtes*, *Canticles*, *Iſaiah*, *Jeremiah*, *Lamentations*, *Ezekiel*, and *Daniel*. By *John Trapp*.

London, 1660. *Fol.*

Defence of the learned Man.

The learned Man defended and reformed. A Diſcourſe written originally in the *Italian* Tongue. By *Dan. Bartolus*, a learned Jeſuit. Tranſlated into *Engliſh* by *Tho. Saliſbury.*

London, 1660. 8vo. *See* Athen. Oxon. *Vol.* I. *col.* 15.

Hiſtory of Cardinals of Rome.

The Scarlet Gown: Or a Hiſtory of all the preſent Cardinals of *Rome*.

Wither's *Plea for the publick Faith.*

A Plea for the publick Faith of theſe Nations, &c. By *George Withers*.

London. 1660. 8vo.

Mr. Walker *of Teaching.*

An Improvement to the Art of Teaching, &c. By *W. Walker*.

Univerſal Character by Mr. Dolgarno.

Ars Signorum: *Vulgo Character Univerſalis & Lingua Philoſophica-Autore Georgio Dolgarno.* [This Book, before it went to Preſs, the Author communicated to Dr. *Wilkins*, who from thence taking an Hint of a greater Matter, carried it on, and brought it up to that which you ſee extant, *An Eſſay towards a Real Character and a Philoſophical Language*, *London*, 1668. *Fol.*]

Londini 1660. 8vo. Ath. Oxon. *Vol.* II. *col.* 372.

Dr. Bernard's *Devotions*,

Devotions of the ancient Church in ſeven pious Prayers, with ſeven Admonitions, &c. By *Nicholas Bernard*, D. D.

London, 1660. 8vo. *See* Dec. 1661.

Mr. Weldon's *Original of the Dominion of Princes.*

Of the Original of the Dominion of Princes. By *R. W.* Re-printed. [*Robert Weldon*, a Man of Parts, during his Stay in *Oxford*, M. A. of *Chriſt* Church, 1615. afterwards Rector of *Stony-Stratford*, in 1648. he publiſhed this Book under this Title, *The Doctrine of the Scriptures concerning the Original of Dominion*: Wherein God's perpetual Propriety in the Sovereignty of the whole Earth and the King's great Charter for the Adminiſtration thereof, by authoritative Records in both the Teſtaments, &c. is proved to be *Jure Divino*, *London*, 1648. 4to. In which Book the Author ſhews himſelf to be well read in various ſorts of Learning, and a Loyaliſt and Sufferer for the King's Cauſe.

London, 1660. 4to. Athen. Oxon. *Vol.* II. *col.* 65.

Mr. Smith's *ſelect Diſcourſes.*

Select Diſcourſes on ſeveral Subjects by *John Smith*, late Fellow of *Queen's* College in *Cambridge*. Publiſhed with a Sermon at his Funeral by *Simon Patrick*.

London, 1660. 4to.

Mr. Boyle's *Experiments on the Air.*

New Experiments Phyſico-Mechanical touching the Air. By *Robert Boyle*, Eſq;

London, 1660. 8vo.

The New Atlantis. A Diſcourſe begun by the Lord *Bacon*, and continued by *R. H.* Eſq;

London, 1660. 8vo.

Mr. Lukin *on the Reading of Holy Scripture.*

An Introduction to the Reading of Holy Scripture. By *H. Lukin*.

London, 1660. 8vo.

A Scripture Kalendar, by Henry Jacie *alias* Jeſſie, *a Preacher's Son, born at* Weſt-Rowton *in the North-Riding of* York, *became Penſioner in* St. John's *College* Cambridge, 1618, *commenced M. A.* 1626. *ſupplicated for the like Degree in* Oxford 1627. &c. *See his Death* September 4, 1663.

The Scripture Kalendar in Uſe by the Prophets and Apoſtles, and by our Lord *Jeſus Chriſt*: Explaining the Accounts, Meaſures, &c. of the *Jews*, &c. firſt printed in 1645. and now re-printed with ſeveral Additions by *Henry Jeſſie*, M. A.

London, 1660. 4to.

Mr. Nye's *Speech for the* Covenant *re-printed.*

The Excellency and Lawfulneſs of the Solemn League and Covenant. Set forth in a Speech to the Houſe of Commons, and the reverend Aſſembly of Miniſters at the taking of the ſaid Covenant, *September* 25, 1643. By *Philip Nye*. The Second Edition.

London, 1660. 4to.

And by former Light he diſcovered that there would be an Uniformity requir'd in Church and Clergy, which it was his Intereſt to oppoſe

A great Actor againſt King Charles I. *a moſt dangerous and ſeditious Perſon, a politick Pulpit Driver of Independency, an inſatiable Eſurient after Riches, and what not, to raiſe a Family and heap up Wealth.* Ath. Oxon. *Vol.* II. *col.* 370.

Beams of former Light diſcovering how evil it is to impoſe doubtful and diſputable Forms and Practices upon Miniſters, eſpecially under the Penalty of Ejection for Non-Conformity unto the ſame, &c. By *Philip Nye*. [In 1660. it was debated by the Healing Parliament for ſeveral Hours together, whether he and *John Goodwin*, that infamous and black-mouth'd Independent ſhould be excepted for Life. —— At length it came to this Reſult, that *if* Philip Nye, *Clerk, ſhould after the firſt of* September *in this preſent Year accept or exerciſe any Office eccleſiaſtical, civil, or military, he ſhall to all Intents and Purpoſes in Law ſtand as if he had been totally excepted from Life.*

London, 1660. 4to. Ath. Oxon. *Vol* II. *col.* 368.

A pacifick Diſcourſe of *God's Grace* and *Decrees*, in a Letter to Dr. *Sanderſon*, by the late reverend Divine *Henry Hammond*, D. D.

London, 1660. 4to.

Dr. Doughty *his* Analecta Sacra.

Analecta Sacra ſive Excurſus Philologici ſuper diverſis Sacræ Scripturæ Locis, &c. *Pars Secunda. Autore Johanne Doughteo, S. T. P.* [If there were any former Part, it muſt needs be that entitled, *Phil. Iren. Aletheus Velitationes Polemicæ*: Or Polemical ſhort Diſcuſſions of certain, particular, and ſelect Queſtions, *London*, 1652. 8vo. The two Letters, *J. D.* are only ſet to it, and it was then and is now

Londini, 1660. 8vo. Wood's Ath. Oxon. *Vol.* II. *col.* 374.

October 1660.

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now taken to be of *Duport's* Composition. There is a great deal of good Reading and Skill in the *Greek* Tongue ſhewed in the Book.]

Mr. Wagſtaff: *againſt papal Uſurpation.*

Hiſtorical Reflections on the Biſhop of *Rome*, chiefly diſcovering thoſe Events of human Affairs, which moſt advance the papal Uſurpation. By *John Wagſtaffe*, A. M. of *Oriel* College, *Oxon.* [This Book, though much commended at its firſt Appearance, yet the Author was laughed at, becauſe that he being a little crooked Man, and of a deſpicable Preſence, ſhould adventure to encounter with ſo great a Perſon as the Pope.]

Oxon. 1660. 4to. Ath. Oxon. *Vol.* II. *col.* 435. *See his Queſtion of Witchcraft debated,* 1669.

Mr. Newton's *Expoſition on the* 17th *of St.* John.

Account of the Author given by Ant. a Wood.

He died in 1681. *and was buried in the Chancel of the Church of* Taunton S. Magdalene, *with a Monument and* Latin *Inſcription.*

The abovesaid Expoſition was dedicated to Colonel John Gorges, *Governour of the City of* Londonderry *in* Ireland, *whom the Author calls his Brother.*

An Expoſition with Notes unfolded and apply'd, on *John* xviii. Delivered in Sermons preached weekly on the Lord's-Day in *Taunton Magdalene* in *Somerſetſhire*. By *George Newton*, Paſtor there. [Born in *Devonſhire*, entred of *Exeter* College *Oxon*, 1617. M. A. 1624. became Miniſter of *Hill-Biſhops* near *Taunton*, and in *April* 1631. was made Vicar of *Taunton S. Magdalene*, by the Preſentation of Sir *William Portman*, Bart. and *Robert Hill*, Gent. where he behaved himſelf conformable for a Time; but upon the breaking out of the Rebellion, he ſided with the Preſbyterians, preached againſt the King and his Followers, when *Taunton* was garriſon'd by the Parliament, and became a mighty Man in that Intereſt, and much followed and adored by factious People. In 1654. he was by *Ordinance* appointed one of the Aſſiſtants to the Commiſſioners for the ejecting of ſuch whom the *Godly Party* called *ſcandalous*, *ignorant*, and *inſufficient* Miniſters and Schoolmaſters, in which Employment he ſufficiently gave a helping Hand to the undoing of many loyal Perſons: And afterwards by his and the Preaching of other Preſbyterians and Independents (who ridiculouſly made Preaching only their Religion) the ſaid Town of *Taunton* became the moſt factious Place in all the Nation. In 1662. about St. *Bartholomew* Day, he was deprived of his Vicarage for Non-Conformity, &c. Afterwards preaching in ſeveral Conventicles ſeditiouſly, he was ſeized on, impriſoned for ſeveral Years, and juſtly ſuffer'd as a Mover of Sedition.

London, 1660. *Fol.* Wood's Ath. Oxon. *Vol.* II. *col.* 508. *He preach'd and publiſh'd a Sermon at the Funeral of Mr.* Joseph Allein, *with an Account of his godly Life and Practice.* Lond. 1672. 8vo.

See Account of the Preacher in Athen. Oxon. *Vol* II. 554.

City Security ſtated in a Sermon preached at St. *Paul*'s before the Lord-Mayor, &c. of the City of *London*, on *Pſalm* cxxvii. latter Part of the firſt Verſe. By *William Bell.*

London, 1660. 4to.

Mr. Tho. White's *Manual for Parents.*

A Manual for Parents, wherein are ſet down very particular Directions in reference to Baptizing, Correcting, &c. By *Thomas White*, Miniſter of *Allhallows the Great* in *London*.

London, 1660. 12°. *See* Faſti Ox. *Vol.* II. 796.

The defeating of the Plot of Mazarine.

A Relation of the Defeating of Cardinal *Mazarine* and *Oliver Cromwell*'s Deſign to have taken *Oſtend* by Treachery in the Year 1658. Tranſlated from the *Spaniſh* by Sir *Charles Cotterel*, [who being Maſter of the *Ceremonies* and Maſter of the Requeſts was created Doctor of Laws at *Oxford*, *December* 20, 1670.]

London, 1660. 8vo. Faſti Oxon. *Vol.* II. 857.

Geography and Hiſtory of Italy.

An exact Survey of the whole Geography and Hiſtory of *Italy*, with the adjacent Iſles of *Sicily*, *Malta*, &c. and whatever is remarkable in *Rome*. Tranſlated from the Originals by *Edmund Warcup*, Eſq;

London, 1660. *Fol.* *See* Faſti Ox. *Vol.* II. 858.

Progreſs of the Goſpel in New-England.

A further Account of the *Progreſs* of the *Goſpel* in *New-England*: Being a Relation of the Confeſſions of ſeveral *Indians* converted to Chriſtianity; and the Continuation of *Strength out of Weakneſs*; or a Relation of the Progreſs of the Goſpel among the *Indians* in *New-England*. Publiſhed at *London*, 1652. 4to.

London, 1660. 4to.

Tompſon's *Letter from* Antego.

Mr. *Thompſon*'s Letter from *Antego* in his Voyage to the *Eaſt-Indies*, to ſuch as attended his Miniſtry in *London*.

Printed 1660. 8vo.

Mr. Baxter's *ſucceſſive Viſibility of the Church.*

Of the ſucceſſive Viſibility of the Church againſt *William Johnſton*. By *Richard Baxter*.

London, 1660. 8vo.

Salmaſius *againſt* Milton.

Salmaſius, his Diſſection and Confutation of *Milton*. Tranſlated into *Engliſh*.

London, 1660. 4to.

Cleaveland's *Poems.*

Cleaveland Revived: Or a Collection of his Poems, Orations, Epiſtles, &c.

London, 1660. 8vo.

MONDAY *Oct.* 1.

Dr Accepted Frewen, *Biſhop of* Coventry *and* Litchfield *tranſlated to the Archiepiſcopal See of* York.

The filling of the Archiepiſcopal See of *York* by his Majeſty's Nomination of Dr. *Accepted Frewen*, Biſhop of *Coventry* and *Litchfield*, to be tranſlated thither. Towards which he had obtained his Conge d'Eſlire *September* 6, and was accordingly elected *September* 22, had the Royal Aſſent *October* 1, was confirmed *October* 4, enthronized in the Perſon of *Tobias Wickham* Prebendary of that metropolitan Church *October* 11, and had the Temporalities reſtored *October* 26, 1660.

Reg. Ebor.

Letter of Mr. Auſtin *to Dr.* Coſin *Dean of* Peterborough.

A Letter of Mr. Humphrey Auſtin *to the reverend Dr.* Coſins, *Dean of* Peterborough, *at* London, *dated from* Peterborough October 1, 1660.

MS. penes D. Epiſc. Petriburg.

SIR,

—— You deſire to hear whether we continue to keep up Divine Service in the Quire daily. Know, Sir, that we have not yet fail'd in the leaſt; and that many Strangers do come to Town to hear us: Only we are in great want of a good Organiſt, and alſo a good Organ. Mr. *Gunton* and I have borrowed of Mrs. *Dove* of *Upton* for half a Year, but it proves a dull one.

An Entry in the Pariſh Regiſter of Peterborough.

A. D. 1660. Primo die Octobris, indigniſſimus ego Simon Gunton inductus fui in Vicariam Sancti Johannis Bapt. Petriburgenſis.

TUESDAY *Oct.* 2.

The King's Letter to the Univerſity of Cambridge *for* Bryan Stapleton.

The King's Letters Mandatory to the Univerſity of *Cambridge* to require *Bryan Stapleton*, Student in St. *John*'s College, to be admitted Batchellor of Divinity. Given, &c. *October* 2, in the twelfth Year of our Reign.

John Pulleyn *Chancellour of* Lincoln, *and* George Giſby *Preb. of* Buckden.

Johannes Pulleyn, S. T. B. admiſſus ad Cancellariatum Eccl. Cath. Linc. inſtallatus eſt Die 2. Octob. per Procuratorem & in propria Perſona Die 12. ejuſd.

Menſis, eod. Die 2. Octob. Georgius Giſby ad preſ. Regis inſtallatus eſt in preb. de Buckden in Eccl. Cath. Linc.

Information of the Commiſſioners for disbanding the Army.

Publick Intelligence, 4to. No. 41.

An Information of the Orders and Proceedings by the right Honourable the Commiſſioners for Disbanding and Paying off the Forces of this Kingdom, both by Land and Sea. Given *October* 2, 1660.

Beginning.] Theſe are to inform all his Majeſty's loving Subjects of this Realm, that according to the Truſt repoſed in us, we have the laſt Week diſbanded and paid off all the General Officers of the Army (except the Duke of *Albemarle*, and Major General *Morgan*) the reſpective Garriſons of *Sandown* Caſtle, *Windſor*, *Weymouth*, &c.

Concluding.] The Garriſons and Regiments already diſbanded have laid down their Arms with much Chearfulneſs and Thankfulneſs for their Arrears, expreſſing their Readineſs to ſerve his Majeſty upon any future Occaſion, &c.

Orders for the publick Reading of the Common Prayer.

See Mr. Anand's *Sermon in Defence of the Liturgy, among the Books in* Nov. *following.*

There were ſeveral Meetings of the Juſtices of Peace in their reſpective Diviſions, particularly at *Bedford*, *October* 2, by Inſtructions from above, to give Orders for the publick Reading of the Book of Common-Prayer in all Churches and Chapels according to the Laws now in Being.

The Reſolutions taken by all the Judges upon the Caſe of the King's Murderers.

Opinion and Reſolution of the Judges for the Tryal of the Regicides.

Keeling's *Reports, Fol. p.* 7.

The Lord *Bridgman*, Chief Baron, Mr. Juſtice *Foſter*, and Mr. Juſtice *Hyde* of the *Common-Pleas*, and Mr. Juſtice *Mallet* of the *King's-Bench*, met ſeveral Times at *Serjeants-Inn* in *Fleet-ſtreet* with Sir *Jeffery Palmer* the King's Attorney, Sir *Heneage Finch* the King's Solicitor, Sir *Edward Turner* Attorney to the Duke of *York*, Mr. *Wadham Windham* of *Lincolns-Inn*, and Mr. *John Kelyng*, who by ſpecial Order were appointed to attend that Service as Council for the King.

I. That it was better to try thoſe Traytors at the Seſſions for *Newgate* by Commiſſion of Gaol-Delivery, than only by ſpecial Commiſſion of *Oyer* and *Terminer*, &c.

II. That all the Priſoners ſhould be arraigned the firſt Day, before any of them were brought to Tryal, &c.

III. Reſolved, that any of the King's Council might privately manage the Evidence to the Grand Inqueſt in order to the finding of the Bill of Indictment, &c.

IV. Reſolved, that the Indictments ſhould be for compaſſing the Death of the late King (within the Statute 25 *Edward* III.) and then to lay Overt Acts to prove the compaſſing of his Death, and the actual Murder of the King to be made uſe of as one of the Overt Acts, to prove the compaſſing of his Death.

V. Reſolved, that if any one Overt Act tending to the compaſſing the King's Death be laid in the Indictment, then any other Act may be given in Evidence, together with that which is laid in the Indictment.

VI. Reſolved, that there need not be two Witneſſes to prove every Overt Act tending to the compaſſing of the King's Death, but one Witneſs to prove one Overt Act, and another Witneſs to prove another Act tending to the ſame End are ſufficient, &c.

WEDNESDAY *Oct.* 3.

Sir Abraham Reignardſon *excus'd from the Mayoralty of* London.

Sir Richard Brown *elected Lord Mayor.*

The Loyalty and Sufferings of Alderman Reignardſon.

Publick Intelligence, 4to. No. 41.

That loyal Citizen Sir *Abraham Reignardſon*, through Age and Weakneſs being unable to go through with his Mayoralty this Year, being already choſen, requeſted to get off, and the City (who ought to deny him nothing who hath ſo deeply obliged them) granted his Deſire, and have ſince choſen Major General Sir *Richard Brown*, who now hath an Opportunity to ſhew how highly he merits his Majeſty's and the City's Favour. It was the good Alderman *Reignardſon*'s Reſolution to ſacrifice himſelf for the King and the City, when he burn'd all the Subſcriptions *for and againſt a Perſonal Treaty*, *Anno* 1648. (which ſaved many thouſand honeſt Mens Eſtates) and when the bloody *Rumpers* commanded him to proclaim the Aboliſhing of the Kingly Government and Houſe of Peers in *April* 1649. he told them to their Faces, that his Oaths of Supremacy and Allegiance to the King and his Poſterity would not permit his Conſcience to obey their Order, for which they voted him out of his Mayoralty, fined him two thouſand Pound, ſent him Priſoner to the *Tower*, and for not paying his Fine, ordered his Goods, Houſhold-ſtuff, and very wearing Apparel to be ſequeſtred and ſold; and yet now he lives after all his Loſſes, to have the Comfort of his own good Conſcience, and Honour from all that love the King or the City.

The Spaniſh Ambaſſador takes Leave of the King.

The Conteſts betwixt the Spaniſh *and* French *Ambaſſadors.*

Philips's Char. II. *Fol. p.* 751.

This Day, *Wedneſday October* 3, the Prince de *Ligne*, Ambaſſadour extraordinary from the King of *Spain*, took Leave of his Majeſty at *Whitehall*. —— Many troubleſome Conteſts there had formerly been between the Ambaſſadors of the two Crowns of *Spain* and *France* in the Courts of Foreign Princes and States, when they chanced to meet at the ſame Place; but none more remarkable than that upon *Tower Hill*, at the Landing of an Ambaſſadour from *Sweden* on the 30th of *September*; which ſince it was ſo prepared and premeditated a Buſineſs on both Sides, that his Majeſty foreſeeing it would come to a Quarrel, and out of his accuſtomed Civility, willing to carry himſelf with an equal and impartial Indifference toward them both, and ſo far to gratify their Intentions, as to permit them to put their Retinue into ſuch a Poſture as they ſhould think fitteſt, and moſt becoming their reſpective Pretences: Yet in the mean Time taking Order for ſtrict Guards to be kept upon the Place, for the preventing as much as might be, of all Diſturbances; and ſeverely prohibiting any of his own

Subjects to intermeddle in the Difference, or to take Part with either Side, was pleased to command, that Mr. *Evelyn* should after a diligent Enquiry made concerning the Carriage and Success of that whole Affair, render him a particular Account thereof, by drawing up a full *Narrative* of every Circumstance of that Rencounter; which being a Matter of ſo rare a kind, and great Importance, we have here thought meet to inſert from that Gentleman's more ſedulous and ample Collection, as it was by him preſented to his Majeſty in this following *Relation.*

Entituled the Manner of the Encounter between the French *and* Spaniſh *Embaſſadors at the Landing of the* Swediſh *Embaſſadour.*

Upon *Sunday* laſt, being the 30th of *September*, about ten in the Morning, the *Spaniſh* Ambaſſadour's Coach (in which were his Chaplain, with ſome of his Gentlemen, attended by about forty more of his own Servants in Liveries) was ſent down to the *Tower* Wharf, *&c.*

THURSDAY *Oct.* 4.

On the Tranſlation of Biſhop Duppa *to* Wincheſter, *Dr.* Humph. Henchman *was made Biſhop of* Sarum.

After well providing for the two Metropolitan Sees of *Canterbury* and *York*, and for the See of *London*, the next Care was to fill up the See of *Wincheſter*, by the Tranſlation of Dr. *Brian Duppa* Biſhop of *Saliſbury*, who was confirmed Biſhop of *Winton* the fourth of *October*, 1660. And upon that Tranſlation, Dr. *Humphrey Henchman* was elected Biſhop of *Sarum*, confirmed the 23d, conſecrated the 28th inſtant.

The Solemnities of the Tranſlation of the moſt reverend Father in God *Accepted* now Lord Archbiſhop of *York* were performed on *Thurſday October* 4, to the great Satisfaction of all that had formerly known the Learning and Wiſdom of that worthy Prelate, not only when he was Biſhop of *Litchfield* and *Coventry*, Vice-Chancellour of *Oxon*, and Preſident of *Magdalen* College, but alſo during thoſe very many Years he ſerved his late Majeſty as Chaplain in Ordinary.

The Biſhoprick of Coventry *and* Litchfield *offered firſt to Mr.* Baxter, *and then to Dr.* Baylie, *who both refuſing, it was afterward given to Dr.* John Hacket *an exemplary Prelate.*

A. Wood's Faſti Oxon. *Vol.* II. *col.* 664.

Upon this Tranſlation of Biſhop *Frewen*, the See of *Litchfield* was not ſupplied for about the Space of a Year, in Expectation that Mr. *Richard Baxter* would take it, (for the King intended it for him conditionally he would conform) ſo as Dr. *Frewen* had the Benefit of that too, all the Fines for renewing, and for the filling up Lives, to his very great Profit, beſides what he got from *York*. At length Mr. *Baxter*, the Coryphæus of the Preſbyterian Party refuſing it, leſt he in a high manner ſhould diſpleaſe the Brethren; it was offer'd to Dr. *Richard Baylie*, Preſident of St. *John*'s College and Dean of *Sarum*, who had been a very great Sufferer for the King's Cauſe, but he refuſing it, becauſe Dr. *Frewen* had ſkim'd it, it was thereupon conferr'd upon Dr. *John Hacket*.

Act of the Dean and Chapter of Peterborough *for Nomination of King's Scholars.*

Chapter-Book of Peterb. *MS.*

An Act of the Dean and Chapter of *Peterborough* for a conſtant Method to be obſerved in the Nomination of King's Scholars, *viz.* The Dean to nominate eight, and each Prebendary two, making up the Number of twenty. Agreed *October* 4, 1660. rather in 1661.

FRIDAY *Oct.* 5.

Whitehall, Council-Board.

Petition and Relief of Lord Richard Chriſtophilus, *a Convert* Turk.

Council Book,

Upon Reading of the humble Petition of the Lord *Richard Chriſtophilus* Duke of *Negropont*, a Convert *Turk*, diſcovering his Neceſſities: His Majeſty was graciouſly pleaſed to direct the right Honourable the Lord Treaſurer then preſent to advance him fifty Pounds out of his Penſion of forty Shillings a Week, according to his Requeſt.

Petition of John Pawlet *againſt* John King *and* Will. Hickman *of* St. Albans *for taking away the braſs* Font *and* Eagle *and* Standard. *An Order to proſecute them for that Sacrilege.*

Upon Reading the Petition of *John Pawlet*, Eſq; (and one of the Eſquires of the Body of the King's Majeſty) and an Information annexed, declaring, (amongſt ſundry other Crimes) that one *John King* alias *de Roy*, and *William Hickman* of St. *Albans* in the County of *Hertford*, about eight Years ſince had taken away a great braſs *Font*, a great braſs *Eagle* and *Standard*, *&c.* and carried them to *London*, and ſold them there, praying their Perſons to be ſecured, and Eſtates ſeized, *&c.* Direction is given by the Board, that the Church-Wardens of the ſaid Abbey-Church of St. *Albans* do proſecute thoſe ſacrilegious Delinquents in due Courſe of Law.

Notice given for the Trial of the Regicides.

Publick Intelligence, 4to.

Thoſe wicked Men who, after they had fill'd the Priſons in *England*, ſold all, King's and Church Lands, ſent their own Sovereign Captive into a ſtrong Hold, and at laſt arraign'd and murder'd him before the Door of his own Palace, have found that none *can touch the Lord's Anointed and be guiltleſs*: For on *Tueſday* next, *October* 9, at the *Old Bailey* you'll ſee *Thomas Harriſon*, *Adrian Scroope*, *John Carew*, *John Jones*, *Thomas Scot*, *Francis Hacker*, *Daniel Axtell*, *Gregory Clement*, *Hugh Peters*, *John Cooke*, *William Hulet*, and the reſt of that black Liſt, whom the Lord General hath ordered ſome ſelect Troops of Horſe and Companies of Foot to guard to their Tryal, according to the known Laws of *England*.

Account of the ſeveral Regicides.

Echard *cap.* 2. *p.* 19.

The Judges, Officers, and other immediate Actors in that bloody Tragedy were in Number about fourſcore, of whom four or five and twenty were dead, and gone to receive the Judgment of Heaven; eighteen or nineteen were fled from Juſtice; about ſeven, who were thought to have ſinn'd with leſs Malice, without Tryal had their Lives ſpared; and twenty nine were reſerved for preſent Tryal and Judgment, namely, *Waller*, *Harriſon*, *Carew*, *Cook*, *Peters*, *Scot*, *Clement*, *Scroop*, *Jones*, *Hacker*, *Axtell*, *Heveningham*, *Marten*, *Millington*, *Tichborn*, *Roe*, *Lilburn*, *Harvey*, *Pennington*, *Smith*, *Downs*, *Potter*, *Garland*, *Fleetwood*, *Meyn*, *J. Temple*, *P. Temple*, *Howlet*, and *Wait*. But even of theſe twenty nine, ten only ſuffer'd Death.

Account of Mr. Nicholas Grey.

Wood's Athen. Oxon. *Vol.* II. *col.* 164.

Nicholas Grey, born in *London*, elected from *Weſtminſter* School to *Chriſt-Church Oxon* in 1606. under the Tuition of Mr. *Samuel Fell*, took the Degrees in Arts, and being noted for a pure *Latiniſt* and *Græcian* was made the firſt Maſter of *Charter-Houſe*, [illegible] against the Statutes, the Governours gave him a Benefice, ([illegible] in Cambridgeshire, I think) where for ſome Time he lived, as it were, out of his Element. On the 29th of January, 1624. he was made chief Master of Merchant-Taylors School, where continuing till 1631. he was made chief Master of the School in Eaton College, and at length Fellow of that House, B. D. in the Time of Rebellion turned out, and put to difficult Shifts. At length obtaining the Maſterſhip of Tunbridge School in Kent, continued there till the King's Return, and was then reſtored to his Parſonage and Fellowſhip. After the Publiſhing ſeveral Tracts, he gave way to Fate, in a poor Condition at Eaton, in 1660. and was buried in the Choir of the Church or Chapel there, near to the Stairs that go up to the Organ Loft, on the fifth Day of *October*.

SUNDAY *Oct.* 7.
His Majeſty's Commiſſion to enquire into the Sales and Purchaſes of Crown and Church Lands.

His Majeſty's gracious Commiſſion to divers of his loving Subjects to ſearch into and examine the pretended Sales and Purchaſes of the Honours, Manors, Lands, and Hereditaments of and belonging to his Majeſty, his Royal Mother, the Archbiſhops, Biſhops, Deans and Chapters, Prebendaries, and other eccleſiaſtical Perſons; granting to the ſaid Commiſſioners ſuch Powers and Authorities as is neceſſary for the Ends, Intents, and Purpoſes in and by the ſaid Commiſſion ſpecified and expreſſed. Witneſs Ourſelf at *Weſtminſter* the ſeventh Day of *October*, 1660. in the twelfth Year of our Reign.

Printed at London, 1660. *in three Sheets for* Rich. Marriot.

MONDAY *Oct.* 8.
Commiſſion for the Trial of the Regicides.

Dr. Morley *made Biſhop of* Worceſter.

The King's Commiſſion to thirty four of the moſt eminent and able Nobility, Judges, Lawyers, and Gentlemen, to ſit at the *Old-Bailey* in Tryal of thoſe who ſhall be indicted for the Murther of his Royal Father.

Dr. *George Morley* was elected Biſhop of *Worceſter*, *October* 9. confirmed 23, conſecrated 28, enthroniz'd *September* 12, and in 1662. was tranſlated to *Wincheſter*.

Account of Mr. Edward Terry *a worthy Divine.*

1629. *Aug.* 26. *Edw. Terry, A. M. admiſſ. ad Rect. de Greenford magna Com. Middleſ. ad praeſ. Martini Dawſon & aliorum pro hac vice.*
1660. *Feb.* 26. *Edwardus Terry Clericus in Art. Magiſter admiſſ. ad Rect. de Greenford magna in Com. Middleſ. vac. per mort. Edwardi Terrey Clerici & Patris naturalis & legitimi praefati Edwardi ad praeſ. Gulielmi Chriſtmas Civitatis London Mercatoris. Reg. Sheldon. Lond.*
1664. 24. *Dec. Johannes Caſtell, Cler. ad Rect. Eccl. Paroch. de Greenford magna vac. per reſign. Edwardi Terry.*

Athen Oxon. *Vol.* II. *col.* 164.

Death of the reverend Mr. *Edward Terry*, born at *Leigh* near *Penſhurſt* in *Kent*, educated in *Grammar* in the Free-School at *Rocheſter*, entred into *Chriſt-Church*, *Oxon* in 1607. M. A. 1614. In the Year following he took a Voyage with certain Merchants into *Eaſt-India*, where after his Arrival he was ſent for by Sir *Thomas Roe*, Ambaſſadour from the King of *England* to the Great *Mogul*, with whom he lived as Chaplain in the Court of that mighty Emperour for more than two Years. At his return he retired to his College, and having ſome ſmall Cure beſtowed on him, became at length Rector of *Great Greenford* in *Middleſex*, which he enjoy'd about thirty Years, ſubmitting to the Men that bore Sway in the Time of Rebellion. He was an ingenious and polite Man, of a pious and exemplary Converſation, a good Preacher, and much reſpected by the Neighbourhood where he dwelt. He publiſh'd his *Voyage to Eaſt-India*: Wherein ſome Things are taken Notice of in his Paſſage thither, but many more in his abode there, within that rich and moſt ſpacious Empire of the Great *Mogul*, *London*, 1655. 8vo. with the Author's Picture before it —— by him dedicated and preſented in MS. to Prince *Charles*, *Anno* 1622. Afterwards it was added to the Travels of *Pet. de la Valle*, and abridged in *Sam. Purchas* his Second Part of *Pilgrims*, Book IX. —— He had likewiſe publiſhed *A Character of King* Charles II. with a ſhort Apology before it, an Introduction to it, and Concluſion after it, *London*, 1660. 4to. from which King he expected the Deanery of *Windſor* to be conferr'd upon him, but upon what ground, ſeeing that he ſuffer'd neither for his or his Father's Cauſe, I know not. He died *October* 8, 1660. and was bury'd in the Chancel of the Church of *Great Greenford*, as I have been informed by his Son *Edward Terry*, a Non-Conformiſt Divine, ſome Time Maſter of Arts and Fellow of *Univerſity* College, *Oxon*.

Mr. Calamy *makes Mr.* Edward Terry *outed from* Greenford, *when the contrary is here plain.*

TUESDAY *Oct.* 9.
Indictment of the Regicides.

Ludlow *makes a Reflection on their Tryals being put off till the new Sheriffs came on, a meer Cavil, for had* Love *the old Sheriff been never ſo factious and obſtinate and return'd a Jury all of the ſame Kidney, the Matter of Fact was ſo apparent and foul, as they muſt have found them Guilty, &c.* Regicides no Martyrs, 8vo. p. 55.

Charge of Sir Orlando Bridgman.

Publick Intelligence, 4to.

Many of the infamous Regicides were indicted at *Hicks*'s Hall, and the Bill found by the Grand Jury of Knights and Gentlemen of Quality of the County of *Middleſex*: Such a Bench, and ſuch a Jury has rarely been ſeen in that Court; where that moſt learned Lord Chief Baron Sir *Orlando Bridgman* gave ſuch a *Charge*, as (if nothing before had been ſaid or written of that Matter) is ſufficient to teach all Subjects their whole Duty and Allegiance.

He told the Jury, —— That he muſt deliver to them for plain and true Law, that no Authority, no ſingle Perſon, no Community of Perſons, not the People collectively or repreſentatively, have any coercive Power over the King of *England*, who was not only the Head of the People, but the Head of the Commonwealth, the three Eſtates of the Realm: All which was agreeable to the Oaths of Allegiance and Supremacy, which Oaths all Men that entred into the Parliament Houſe had been obliged to take. And therefore for a few Members of the Houſe of Commons, who had taken thoſe Oaths, and by them ſtood obliged to defend the King againſt all Attempts made againſt his Perſon, Crown, and Dignity; for a few Members (not an eighth Part of the Houſe) to aſſume to themſelves an Authority to make Laws, to erect an high Court of Juſtice, and to take away the Life of their Sovereign, a King that had not only redreſſed all Grievances in the Beginning of the Parliament, as the Star-Chamber, High Commiſſion Court, Ship Money, &c. but had afterwards made ſuch Conceſſions in the Iſle of *Wight* as were more than the People could deſire. —— And that theſe few Commons, not only without, but excluding the reſt of the Commons, and likewiſe rejecting all the Lords, ſhould take upon them this Authority, and by Colour of [illegible] Lord, and as King put him to Death [illegible] This was such an Aggravation of Wickedness [illegible] Story in any Romance, or invented Tragedy [illegible]. And therefore for any of these Criminals to shelter themselves under that pretended Mock-Authority, is so far from being an Excuse, that it is the highest of Aggravation.

Paynes and Orders of Courts Leet and Baron of Dean and Chapter of Peterborough.

MS.

Among other Original Papers in the Chapter-House of Peterburgh, one is, Peterburgh *Paynes and Orders made at the Court Leet and Court Baron of the reverend Dean and Chapter of the Cathedral Church of the Borough St. Peter, the five and twentieth Day of April, Ann. Dom.* 1660. *with other Paynes and Orders made at another Leet and Court Baron there holden the ninth Day of* October, 1660.

Wednesday *Oct.* 10.

Mr. Francis Creſſet, *a Gentleman of an ancient Family in* Shropſhire, *and of great Credit with the Earl of* Pembroke, *one of the Chief of those few Noblemen that had join'd in the Rebellion.* *The Biſhop of* Durham *had long entertain'd Mr.* Creſſet *in his Family as he did other Gentlemen of Condition.*—*his Father and one of his Brothers were both ſlain in the Field of Battle, bravely fighting for the King.*

English Life of Dr. John Barwick, 8vo. *p.* 292.

A Teſtimonial or Certificate given by Dr. John Barwick, *in Favour of Mr.* Francis Creſſet.

Theſe are with all poſſible Duty and Submiſſion to acquaint the King's moſt excellent Majeſty, and to certify all others whom it may concern, that Mr. *Francis Creſſet* did with the utmoſt Fidelity ſerve the late King, while he was detain'd under the Government of the Army, and particularly that he lodged a Cypher with his Majeſty, when the Penalty of High Treaſon was denounced againſt any ſuch Attempt; by which Cypher I wrote to the King every Week, and gave him an Account of his Affairs then tranſacting both in *England* and *Scotland.* Theſe Letters Mr. *Creſſet* delivered to his Majeſty with all Secrecy and Faithfulneſs, and alſo ſent back his Majeſty's Orders and Commands in Anſwer thereunto. And this I certify of my own perfect Knowledge, being ready to give a fuller Teſtimony concerning this and other Services faithfully performed by him, whenever his Majeſty ſhall pleaſe. In witneſs whereof I have ſet my Hand this tenth Day of *October, A. D.* 1660.

John Barwick.

28 *Regicides brought to the Bar in the* Old-Bailey.

Publick Intelligence, No. 41.

Twenty eight of thoſe whom the Grand Jury had found guilty of the late King's Murder were brought from the *Tower* to *Juſtice Hall* in the *Old-Bailey*, before the moſt honourable Lords and others his Majeſty's Commiſſioners of Oyer and Terminer.

The Names of the Priſoners were,

1. Sir *Hardreſs Waller.*
2. *Thomas Harriſon.*
3. *William Heveningham.*
4. *Iſaac Pennington.*
5. *Henry Marten.*
6. *Gilbert Millington.*
7. *Robert Tichbourne.*
8. *Owen Rowe.*
9. *Robert Lilbourn.*
10. *Adrian Scroope.*
11. *John Carew.*
12. *John Jones.*
13. *Henry Smith.*
14. *Gregory Clement.*
15. *Edmund Harvey.*
16. *Thomas Scot.*
17. *John Downes.*
18. *Vincent Potter.*
19. *Auguſtine Garland.*
20. *George Fleetwood.*
21. *Simon Meyne.*
22. *James Temple.*
23. *Peter Temple.*
24. *Thomas Wayt.*
25. *John Cook.*
26. *Hugh Peters.*
27. *Francis Hacker.*
28. *Daniel Axtell.*

See Keling's *Reports*, p. 11. *Confeſſion after Not-Guilty, pleaded by Sir* Hardreſs Waller *and* Geo. Fleetwood, *which was accordingly recorded by the Court, and agreed by all the Judges that it might be done, altho' the Clerk had recorded their Plea of* Not-Guilty, *for the Entry is, ſuch a one* poſtea *or* relicta verificatione cognovit Indictamentum. Harriſon *ſaid he would be try'd according to the* Laws of the Lord, *and when they told him the neceſſary Form was* by God and the Country, *he ſaid,* they were vain Words.

These being called did all anſwer *Not Guilty*, except two, *viz.* Sir *Hardreſs Waller*, who confeſſed himſelf Guilty, and deſired his Petition might be preferred to his Majeſty for Mercy; and Mr. *George Fleetwood* who confeſſed his Guilt, but ſtood and pleaded his Majeſty's Proclamation *for coming in within fourteen Days*, which he ſaid he did, and then deſired his Petition might be received.

Thomas Harriſon at firſt refuſed to hold up his Hand, till the Lord Chief Baron, Judge *Forſter*, and other Judges told him his Duty in this particular: After which he ſaid, *I perceive it is but a Formality, and therefore I'll do it*, and ſo held up his Hand; but ſeveral Times offer'd to ſally out into Diſcourſes, refuſing to anſwer *Guilty* or *Not Guilty*, till the Judges declared the Neceſſity of anſwering one of the two, which they were forced to do divers Times before he would be brought to give an Anſwer, but at laſt he did, and ſaid, *Not Guilty*.

His Name in the Indictment was written Martyn, *upon which he pleaded that his Name was* Marten *not* Martyn, *but the Court agreed, that he being known by that Name of* Martyn, *that was well enough in the Indictment tho' it be not ſpelled directly as he ſpelleth it.* Keling's *Reports*, p. 11.

Mr. *Henry Marten* pleaded the Act of *Indemnity*, whereupon the Court told him, he was an *excepted* Perſon, but he ſaid he was not; for his Name was not in the Act: The Court then called for the Act, and bad him read his Name; he ſaid, that was not he, for he ſaid his Name was *Marten* not *Martin*; the Judges told him, that *Miſnomer* was not ſufficient, had it been greater than *i* for an *e*; but he replied, that he conceived all Penal Laws were to be taken *literally*: The Judges then ſhewed him his Error, after which he anſwer'd *Not Guilty*.

Character of Harry Marten.

Regicide. no Saints, 8vo. *p.* 85.

Harry Marten was a witty debonaire Companion, who made Drinking and Whoring the Delight of his Soul, one of the *Levellers*, who having ſquandred away an Eſtate of ſeveral Thouſand Pounds *per Annum* beſides *Plunder* and other *Gratuities*, Gamesters, could not think of a better Way to supply his *Luxury*, than out of other Mens *Stocks*; to which purpose he writ a Book call'd *England's Troublers troubled*, wherein all rich Men are declar'd Enemies to the *Mean*, and Lords and Gentry, Clergy and Lawyers are exhorted to come into one common Fund, &c. In fine there was not a more immoral prophane Wretch ever breath'd upon Earth, than this *Marten* —— who most undeservedly escap'd with his Life, for two or three *waggish Evasions*, which nothing but a Court of unwearied Temper would have born with. ——— In those *familiar Epistles* which this *Devotee* of *Venus* writ to his Lady of Pleasure, there is likewise a *Letter in Justification of the King's Murder*, penn'd it seems before he came in, and had it come out before his *Tryal*, we might have seen how witty he would have been upon the Gallows: For 'tis written in his usual *buffooning* Way, without any Thing of solid Argument, or real Thought.

Robert Tichbourne.

Robert Tichbourne, before he would answer *Guilty* or *Not Guilty*, complain'd how he had been kept close Prisoner, tho' he confessed no otherwise than he ought; (and sure with much more Civility than himself used Prisoners when he kept the Keys of the *Tower*) adding how unable he was to answer those most learned Gentlemen (the King's Council at Law) who stood ready to charge him: Therefore he desired he might have Council assigned to him, for that there would be Matter of Law in his Case. The Court replied, that when he had answered he might be heard; in the mean Time he had often seen by others, and knew by Experience, that neither Council nor any other Thing could be granted him, till he answered *Guilty or Not Guilty*, whereupon he said *Not Guilty*.

Robert Lilbourne.

Robert Lilbourne (Brother of *John*) though he had Examples before him yet refused to answer, pretending that there were Precedents that would excuse him from answering till Council was assigned him, and other Concessions granted. But the Court shew'd him how grosly he was mistaken, which forced him to answer *Not Guilty*.

Mr. Carew *put himself upon his Tryal with this strange Salvo*, Saving to our Lord Jesus Christ his Right to the Government of these Nations.

John Carew, as confidently as any, refused to answer, offering at Reasons drawn from the late Usurpers, but was quickly silenced by true Reasons indeed from the Court. Sir *Heneage Finch*, his Majesty's Solicitor General, moving on his Majesty's Behalf, that if Mr. *Carew* would not answer, he might be recorded for standing mute. Whereupon he answered *Not Guilty*.

Thomas Scot.

Thomas Scot also refused to answer, but *sub Protestatione* of reserving Power to plead Matter of Law by his Council, he answered *Not Guilty*.

Thomas Wayt refusing to answer, said his Case differed from others, and he feared if he answered to the Demand of *Guilty* or *Not Guilty*, he might exclude himself from the Benefit of what he had to say for himself, and therefore again and again desired to be heard: But he was told, that after he had answered he might be fully heard, but before the Law did not permit him; hereupon he answered *Not Guilty*.

Axtell *justified his doing all as a Soldier, by the Command of his superior Officer, whom he must obey or dye.* See Keling's *Reports*, p. 12.

Daniel Axtell would by no Means answer, though he heard the Judgment of the Court in that Particular, till he saw himself ready to be recorded for a Mute, and then he answered *Not Guilty*. When the Court had convinced him of the Danger of standing mute, and had put him upon the Form of being try'd by *God and his Country*, he said, that is not lawful, *God is not locally here*.

Hugh Peters.

All the rest upon the first Demand replied *Not Guilty*, and particularly *Hugh Peters* (when called to answer whether *Guilty* or *Not Guilty*) lift up his Hands and Eyes according to his Custom, and said, *Guilty! No not for ten thousand Worlds*; and would be try'd *by the Word of God*.

After this the Court adjourned till Seven of the Clock to Morrow, *Thursday* Morning.

John Bullivant *Rector of* Old.

Reg. Juxon Cant.

Die Octob. 10. 1660. Johannes Bullivant Clericus admiss. per D. Arepum Cant. (Sede Petriburg. vacante) ad Eccl. de Old alias Wold in Com. Northton.

Thursday *Oct.* 11.

Thomas Harrison.

He was a Butcher's Son of Newcastle under Line *in* Staffordshire, *plac'd Clerk to an Attorney in* Clifford's Inn, *and when out of his Time became a kind of Pettifogger in that Practice, and was infamous enough for it, which might occasion him when the War broke out to exchange his Pen for the Sword —— When by his enthusiastical Preaching and great Pretences to Piety, he became admir'd by the Army, and advanc'd by* Cromwell *to a Major-General, and to be one of his chief Confidents to break the Presbyterian Junto, convey the King from* Hurst-Castle *to* St. James's, *and act in his Murder.* Regicides no Saints, 8vo. *p.* 57.

Mr. *Thomas Harrison* was brought to the Bar, where after he had challenged full thirty five Jurors, he was try'd *for imagining and compassing the late King's Death*, which was proved by his consulting, sentencing to Death, then signing and sealing the Warrant for Execution, and that he particularly (speaking of his late Majesty) said to the Conspirators, *We must needs blacken him, pray let us blacken him what we can.* All which being proved by many Witnesses, he had the Face to justify by such Excuses, that what he did was by Authority of Parliament (meaning twenty five Commoners, Members of the Rump) but was told, that all the Commons and all the Lords, real and representative, could not take away the Life of the meanest Subject (without the King's Consent) much less the life of our Lord the King himself. To which he answered nothing material, but flew out into bold and wild Discourses, said, the Fact was notorious, it *was not done in a Corner*; he believed, God was with his Servants in those Days, however it seemed good to him to suffer this *Turn* to come upon them; that he had with *Prayers* and *Tears* desired to know the *Mind of God* in it, but he had received no Conviction of any Evil in it, but rather Assurance; that he follow'd his *Conscience to the Lord*, and that he had acted in the *Fear of the Lord*. Whereupon having no more to say, the Jury, without stirring one Foot from the Bar, found him *Guilty*, for which he received the Sentence of a Traytor; and then the Court adjourned till next Morning at Seven of the Clock.

Bp. Burnet's Hiſtory, Fol. p. 162.

Harriſon was a fierce and bloody Enthuſiaſt: And it was believed, that while the Army was in doubt, whether it was fitter to kill the King privately, or to bring him to an open Tryal, that he offered, that if a private Way was ſettled on, to be the Man that ſhould do it. So he was begun with, &c.

Rebels no Saints, 1661. 8vo. *p.* 2.

He made the Murder of the King to be the Act and Deed of God himſelf; when three Miniſters of the City endeavoured to convince him of being guilty of the King's Blood, he anſwered them, As to the Blood of the King, I have not in the leaſt any Guilt lying upon me; for I have many a Time ſought the Lord with Tears, to know whether I had done amiſs in it; but was rather confirmed that the Thing was more of God than of Men. And beſides, what I did was by Authority of Parliament, which was then the only lawful Authority, for God own'd it by pleading their Cause, and fighting their Battles for them.

Dr. William Lucy *made Biſhop of* St. Davids.

William Lucy, S. T. P. being nominated by the King to the Biſhoprick of St. *David's*, void from the Death of Dr. *Roger Manwaring, July* 1, 1653. was duly elected *October* 11, confirmed *November* 17, and conſecrated the Day following.

FRIDAY *Oct.* 12. *Proceedings in the Trial of other of the Regicides.*

This Morning Mr. *Adrian Scroop*, Mr. *John Carew*, Mr. *Thomas Scot*, Mr. *Gregory Clement*, and Mr. *John Jones* were ſucceſſively brought to the Bar, and charged for encompaſſing the late King's Death, which being fully proved by many Witneſſes againſt them, in their ſitting, ſentencing, and ſigning the Warrant for Execution of his Majeſty, they were all found *Guilty* by their ſeveral Juries without going from the Bar.

Adrian Scroop *pleaded gentilely in theſe Words, directed to the Lord Chief Baron* Bridgman —— *But my Lord I ſay this, if I have been miſled, I am not a ſingle Perſon that have been miſled. My Lord, I could ſay, (but I think it doth not become me to ſay ſo) that I ſee a great many Faces at this Time, that were miſled as well as myſelf, but that I will not inſiſt upon*, &c. *The Faces he meant among thoſe who ſate as Judges, were Sir* Anthony-Aſhley Cooper, Edward *Earl of* Mancheſter, William *Viſcount* Say *and* Seal, John *Lord* Roberts, Denzil Holles, *Eſq; and* Arthur Anneſley, *Eſq;* Ath. Oxon. *Vol.* II. *col.* 542.

Eachard's Ch. II. *p.* 22. *Regicides no Saints*, &c. 8vo. *p.* 71.

Mr. *Scroop*, by the Lord-Mayor elect, Sir *Richard Brown's* Teſtimony, was proved to have ſpoke Words ſince his Majeſty's Return tending to the Juſtification of the Murthering of the King, which Words made him excepted in the Houſe of Commons, and aggravated his Crime here. He was convicted of ſitting as Judge, and ſigning the Warrant of Execution. He proteſted he had no Malice againſt the King; that he really took the Parliament's Authority for valid, *&c.* He had more of the Port and Language of a Gentleman than any of the reſt of the King's Judges; and though he was found guilty, yet it is juſtly believed, he would have eſcap'd with Life, had not his Crime been aggravated by the particular Teſtimony of Sir *Richard Brown*. Mr. *Carew* carried himſelf much like *Harriſon* in his Arguments and Language. Mr. *Scot* was proved to have ſo glory'd in the Death of the King (and that publickly in the Houſe of Commons, and immediately before that Houſe laſt diſſolved) that he ſaid, *He would have it written on his Tomb.* His Plea was to juſtify the Rump Parliament's Authority, and himſelf as a Member of it. Mr. *Gregory Clement* wav'd his Plea of *Not Guilty*, and confeſſed the Indictment, tend'ring a Petition which was received. So did Mr. *John Jones* (after ſome ſeeming Denial) confeſs himſelf *Guilty*. They were condemned all together in the ſame Words as *Harriſon*. Before the paſſing Sentence, Sir *Orlando Bridgman* made an affecting Speech to the Priſoners and the Audience; in which, after he had enlarged upon the Virtues and Conceſſions of the late King, and the Peace and Proſperity that once flouriſh'd in his Reign, he more immediately apply'd to the Criminals. And becauſe Mr. *Scot* and others had alledg'd, that *they had by Prayers and Tears* often ſought the Lord, that if there were *any Iniquity in it, he would ſhew it to them*; he remembred them of our Saviour's Saying, *The Time cometh that whoſoever killeth you, will think that he doth God Service.* —— There is (ſays he) a ſpiritual Pride; Men may over-run themſelves by their own Holineſs, and may follow pretended Revelations: Men may ſay, *I have pray'd about ſuch a Thing.* A Man may commit a Robbery or Murder, meerly becauſe he will, and may come and ſay, *I have pray'd againſt it and cannot underſtand it to be a Sin*, as one in *Shropſhire* did, and yet notwithſtanding kill'd his own Father and Mother.

Eachard's Ch. II. *p.* 23.

Account of John Jones.

Regicides no Saints, 8vo. *p.* 74.

The firſt Entrance of *John Jones* into the World, if common Report may be credited, was as Sir *Thomas Middleton's* Man, for that I find his Appellation in all the Prints of thoſe Times; and 'tis further ſaid, that by his Inducement Sir *Thomas* engaged on the *Rebel Side:* But his grand Advance was by marrying *Cromwell's* Siſter, who finding him withal a zealous Brother, made up of Faction, Sedition, and Inſolence, countenanced him accordingly in all his Deſigns; for he was not only Governour of *Angleſey*, but Comptroller General of all the honeſt Gentlemen in *North-Wales*. Afterwards he was removed into *Ireland*, where he behaved himſelf as *Servants* uſed to do when got into *Dominion*, with a moſt *Tyrannical Arbitrarineſs, &c.*

Account of Gregory Clement.

Ibid. p. 75.

Gregory Clement had been Apprentice to one Mr. *Hukely*, a Spaniſh Merchant, who when his Time was out, adviſ'd him to try his Fortune in the *Eaſt-Indies*, and for his Encouragement lent him 500 *l.* upon his ſingle Bond, perhaps he might have ſomething more of his own, but that was ſaid to be his principal Fund, which he ſo well manag'd, as to return about the Beginning of our Troubles with an Advance of 8 or 9000 *l.* which made him not only conſiderable upon the Exchange, but a Recruiter at *Weſtminſter*, when moſt honeſt Men were gone, or forc'd away. At what Time his Maſter dy'd I omitted to enquire, but leaving only two *Daughters*, the Gentleman who marry'd the *Eldeſt* engag'd on the King's Side, and ſo could not come to *London* till the War was over; then he addreſſed himſelf to *Clement*, and hop'd he would not demur to pay ſo juſt and fortunate

Serjeant's Debt, which notwithſtanding he did continually ſhuffle, and put him off, and that with ſo much Inſolence, as once upon the Exchange to bid him kiſs his B——. When he came to lie in the Dungeon at *Newgate* in order to his Execution, the Gentleman apply'd himſelf to him there, where he found him at the common Cant, that *he had made his Peace with God and the World, and deſir'd he would not diſturb him with any temporal Concerns.* He told him how little true Peace could be expected with God, when ſo unjuſt to Man, with much more to the like, tho' very little purpoſe. For the obſtinate Wretch perſever'd in his vain Preſumptions, and even at the Gallows declar'd, what great *Aſſurances* he had, tho' the *Gentleman* mounted among the *Guard*, told him there of his *unjuſt Dealing*, which he car'd not to take any Notice of, and ſo went off an horrid Inſtance of *Fanatick Deluſion.*

Adjourn'd to *Saturday* Morning.

SATURDAY *Oct.* 13. *Execution of* Tho. Harriſon.

This Face toward the Banqueting Houſe, was by Ludlow *or his Editor moſt impudently pretended*, that the King might have the Pleaſure of the Spectacle, and inure himſelf to Blood.

This Morning about ten, according to the Sentence on *Thurſday* laſt, Mr. *Thomas Harriſon* was drawn upon an Hurdle from *Newgate* Gaol to the rail'd Place where *Charing-Croſs* ſtood, within which Rails a Gibbet was ſet up on purpoſe, whereon he was hanged with his Face towards the Banqueting Houſe at *Whitehall*, &c.

Publick Intell. 4to.

He had gloried in the Part he acted in the King's Murder, by writing and publiſhing King *Charles* his Caſe; or an Appeal to all rational Men concerning his Tryal at the High Court of Juſtice. Being for the moſt Part that which was intended to have been delivered at the Bar, if the King had pleaded to the Charge, and put himſelf to a fair Tryal. With an additional Opinion concerning the Death of King *James*, the Loſs of *Rochel*, and the Blood of *Ireland*, By *John Cook* of *Gray's-Inn* Barriſter. *London*, for *Giles Calvert*, 1649. 4to.

This Day Mr. *John Cook* was again brought to the Bar, who when his Jury was nam'd, challeng'd none at all, only ask'd what Profeſſion they were of, *leſt* (as he declar'd) *he ſhould meet with any Butcher.* ——— In his Defence, he urged much that he was *drawn* to it (for it was prov'd he had confeſs'd *it was a baſe Thing*) that what he did was within the Sphere of his own Profeſſion, being a Counſellor at Law, pretending he then wiſhed with all his Soul, the King had been acquitted: That for his demanding Juſtice, he ſaid, that Law was the Rule of Juſtice, and to demand Juſtice was no more than to demand Law; and if that Court had granted the King Juſtice, he had not now been queſtioned for demanding it; that though the Caſe was bad, yet the Counſel was not oblig'd to anſwer for the Matter of it: For he appeal'd to all the *Long Robe*, whether they had not very often pleaded in a Cauſe, when with all their Hearts they could have wiſh'd the Verdict had gone againſt them: That *Tertullus* pleaded againſt the Truth, but was not tax'd by St. *Paul*, becauſe it was *Tertullus*'s Calling: That what he writ, and what he ſaid, was all done by and according to the Order of that Court, and the very Words put into his Mouth: That he had not the leaſt Malice, that what he did was rather *avaritiæ cauſa* than *malitiæ*; that he was not comprehended within any of the three Exceptions in the Act of Indemnity, for as he was neither Signer nor Sentencer, ſo he could not fairly be called Inſtrumental: That the Power he acted under was then in *occupancy*, and that Statute of 1 *Hen.* VII. protected all that aſſerted the Right of a King *de Facto*, and he humbly conceiv'd the Equity of that Statute might fairly be expounded to the Power in *Poſſeſſion*, at leaſt he then thought ſo when he acted under them: That the Words he was charged to ſay, *that the King muſt dye and Monarchy with him*, were but from a ſingle Witneſs, and he humbly conceiv'd their Lordſhips would give him leave to deny it. ——— After all his long Pleadings, he was anſwer'd by the Court, that he had been ſufficiently prov'd *Inſtrumental* in taking away the King's Life; therefore his alledging, that he was neither Witneſs, Jury, Judge nor Executioner, was no more than ſaying, *Becauſe there are others worſe than myſelf I am innocent:* That as no Man could have a lawful Calling to purſue the Life of his King, ſo for a private Perſon, tho' he only intends to beat a Man, yet if he dies thereupon, in Law it is Murder; and if a Man counſels another to commit Murder, he is guilty himſelf. —— And that for the Act of Parliament alledg'd, the Intent and Meaning of it was againſt him; it was to preſerve the King *de Facto*, how much more the King *de Jure*, eſpecially ſince he was both charg'd and ſentenc'd in the Court as King of *England.* The Jury (as other Juries the two Days before) without ſtirring from the Bar, readily gave in their Verdict *Guilty.*

Eachard's Ch. II. *p.* 24.

When Mr. Coke *objected, that he did not draw up the Charge, but he only acted as a Counſellor, and did only ſpeak Words to have the Charge read, and demanded Judgment, and ſaid Words did not make Treaſon. It was reſolved by the Court, that if a Paper containing treaſonable Matter be indited by another, yet being known by* Coke *to contain treaſonable Matter, and being delivered by him as a Charge againſt the King to take away his Life, this is an Overt Act to prove that he compaſſed the King's Death: Approbation in High-Treaſon maketh Guilty; and Words are an Overt Act to prove Treaſon.* See *Keling's* Reports, *p.* 12.

Mr. *Cook* had been Lord Chief Juſtice in *Ireland*, and continued in that Poſt under *Cromwell.* He very ingeniouſly urg'd many Things in his *Defence*, with ſo much *Candor* and *Reſpect*, as well as *Law* and *Reaſon*, as deſerv'd particular Anſwers. Indeed all the Gentlemen of the Long Robe knowing the Priſoner to be a Man of *Parts*, and for ſeveral Years vers'd in *Buſineſs*, ſeem'd to exert themſelves above their Performances at other Tryals, and let him ſee that the moſt artful Flouriſhes could not palliate ſo foul an Act, *&c.* —— Yet when he came to die, at his Execution he acted the proper Part of the Party, would be telling *what a glorious Work the Lord had accompliſh'd upon his Spirit*, which was *to aſſure him* he need not *repent of any Thing he had done, but own it as the Cauſe of God and Chriſt*, &c.

Regicides no Saints, 8vo. *p.* 76.

Hugh Peters.

The Writer of Regicides no Saints nor Martyrs, 8vo. *does with Authority aſſure us, that he was at* Cambridge *ſo inſolent and lewd, as to be* whipt *in the* Regents-Walk *(a Puniſhment ſcarce ever inflicted upon any ſince, nor perhaps a long Time before) the moſt publick*

Next, *Hugh Peters* was brought to the Bar, where, after the Indictment read, and Jury ſworn, he ſaw a whole Congregation of Witneſſes againſt him, who upon their Oaths teſtified him guilty of the moſt horrid Crimes that any Man (Lay or Clergy) could be guilty of. ——— That he not only took Arms, but was himſelf actually a Colonel, and gave out Commiſſions, that he met in private Conſultation (near the Time of the King's Tryal) at the *Star* in *Coleman-ſtreet*, with *Cromwell*, *Pride*, and others of the bloody Plot. That in *December* 1648. the head Quarters were at *Windſor*, where *Cromwell*, *Ireton*, *Rich*, and *Peters* would uſually ſit in Conſultation, 'till two or three of the Clock in the

Publick Intelligence, 4to.

lick Place in that University, and so expell'd for ever. —— And that he was now discover'd by one of those Confidents he brought out of New-England, *seiz'd upon in Bed with* another *Man's* Wife, *which his Party indeed would have for the better Concealment of himself*, &c. *p.* 81.

The Evidence given against Hugh Peters.

the Morning, after all [illegible] none should approach [illegible] to Tryal. That during [illegible] called his late Majesty *Tyrant and Fool*, [illegible] that the *Kingly Office itself was dangerous, chargeable, and useless*. [illegible] Time an ancient Gentleman, hearing his Majesty was removed from Carisbrook *Castle*, and his Life in Danger, pray'd in his Chamber after Meat, *God save the King, and preserve him out of the Hands of his Enemies*, Peters thereupon was offended, and said, *Old Gentleman, your Idol will not stand long*. That immediately after the Members were secluded, a Fast being at St. *Margaret's Westminster*, *Peters* did preach upon these Words, *Not this Man but Barabbas*, all along in his Sermon comparing his late Majesty to *Barabbas*, and blasphemously inciting his Auditory *to kill the King*; that *God would bring every Tyrant to Justice*, and that there was *no Exception for the King, Prince, Prince* Rupert, *or any of that Rabble*. That he rode next before the King, when he was brought from *Windsor* to his Tryal. That in the Painted Chamber, *January* 8, being the first Day the High Court of Justice sate, *Hugh Peters* and *John Goodwin* were with them, when all others, except the Judges and Officers of the Court, were kept out. That he was present at the making Proclamation in *Westminster-Hall* for the High Court of Justice, and did there openly say to Serjeant *Dendy*, *All this you have done is worth nothing, unless you proclaim it in* Cheapside *and the* Old Exchange.

That the said *Hugh Peters* was marshalling and encouraging the Soldiers that guarded the King in St. *James's* Park a little before his Tryal. That he was constantly in private Consultations at *Bradshaw's* House during the Tryal, with them that sate upon the King. That he bid *Stubbs* command his Soldiers, when the King came near the High Court to cry out, *Justice! Justice!* That being at the High Court of Justice, *January* 20, he was heard to say, *This is a most glorious Beginning of the Work*. That on *Sunday, January* 21, he preach'd at *Whitehall*, upon *Psal.* clix. 8. *To bind their Kings in Chains, &c.* applying his Text and Sermon to the late King, highly applauding the Proceedings of the Army, saying, *This is a joyful Day, and I hope to see such another Day to Morrow.* That the *Sunday* following, being the Day after his Majesty was sentenced to dye, he preached again upon the same Text at St. *James's*, saying, *He intended to have preached upon another Text before the poor Wretch*, (meaning the King) *but that the poor Wretch refused to hear him*; and the other Text he said was *Isaiah* xv. 18, 19, 20, 21. *And all the Kings of the Nations, even all of them that lye in glory every one in his own house. But thou art cast out of thy grave like an abominable branch — as a Carcass trodden under feet, &c.* adding further these Words, *Look* in your small Bibles, and over this Text you'll find THE TYRANT'S FALL. That in the Afternoon of the same Day, he preached again at St. *Sepulchres*, and repeated all his Parallel between his late Majesty and *Barabbas*, crying out, that *none but* Jews *would let* Barabbas *go*. That in the said Sermon he said, *Those Soldiers that assisted in this great Work had* Emanuel *written on their Bridles*.

That in the Painted Chamber (on one of the Days of the King's Tryal) *Peters* kneeled down and prayed for a *Blessing*, and amongst other Things said, *O Lord, what a Mercy is it to see this great City fall down before us*. That he was upon the Scaffold a little before the Execution, and then whisper'd to *Tench* the Carpenter, who thereupon did there knock and fasten four Staples, pulling a Cord out of his Pocket. That after the King was murder'd, *Peters* said, *Lord, now lettest thou thy Servant depart in Peace, for mine eyes have seen thy Salvation.* That a while after the Execution he said, *I rejoice to think of that day, for to me it seemed like the great and last Day of Judgment, when the Saints shall judge the World*.

To all which Evidence he made no Answer but in Cant and Impertinence.

To all these Particulars (sworn by so many Witnesses) *Hugh Peters* made not one Word of Answer, only said in general, that his Heart was right towards God; that he came into *England*, first for *Religion*, secondly for the *Law*, and thirdly for the *Poor*: That he hoped their Lordships would consider his Condition; though he had the Infirmities of a Man, yet he had done much Good to many of the King's Party, and offered to produce two Letters of Thanks to him. To whom the Lord Chief Baron reply'd, *Mr.* Peters, *you are not questioned for any Good you have done, what say you for yourself? You have heard the Evidence which all these Witnesses have given in against you upon their Oaths*. But *Peters* making no Answer, his Lordship said, *Perhaps*, Mr. Peters, *you have forgot what they have sworn*; and then his Lordship exactly repeated the whole Evidence. To which *Peters* reply'd, *My Lord, 'tis impossible I should be able to answer it, I have no Skill in the Law.* Whereupon his Lordship gave Directions to the Jury, who saw every Particular so clear, that without removing from the Bar, they gave their Verdict, *Guilty*.

Sir Heneage Finch *told* Mr. Peters *at the Bar; your Tryal will convert more in old and new* England, *than your Preaching ever did, and your Death will be a better Sermon than your Life.*

Mr. Cook *call'd again to the Bar.*

After which Mr. *Cook* being call'd forth again to the Bar, the Court ask'd him if he had any thing more to say for himself, before Judgment passed; he offered two Things, *first*, that there was no Averment that he was the same *John Cook* in the Indictment and in the Act of Indemnity; *next*, that he had laid hold in *Ireland* of his Majesty's Gracious Proclamation, and he hoped it could not be objected, that he came not in, because he was made Prisoner before. Both which the Court so fully answered, that he had no more to say; whereupon the same Judgment was pronounced upon him and *Hugh Peters*, as before upon the rest.

Mr. Cook's Behaviour after his Conviction.

Rebels no Saints, 1661. 8vo. p. 36.

After his Conviction Mr. *Cook* behav'd with great Inſolence. When he was adviſed by ſome Friends not to juſtify himſelf, but confeſs his Sins, particularly his heinous Crime againſt the Lord and his Anointed, and repent: he replied, *I muſt needs tell you, that if my Repentance was now to do, I was in a ſad Condition, but I bleſs my God he hath enabled me to confeſs my Sin, and hath ſealed my Pardon in the Blood of his dear Son, and given ſuch Peace as none can give or take away. I have no Guilt nor Trouble upon my Spirit touching what is done, but ſuch ſweet Peace in God as I cannot expreſs, &c.*

See Regicides no Saints nor Martyrs, in Anſwer to the Apologies made for them in the third Volume of Ludlow's Memoirs.

In the Execution of ten of theſe wretched Criminals, there appeared in them a prodigious Spirit of Deluſion and Enthuſiaſm. *Harriſon* was the firſt, who on the thirteenth of *October* ſuffer'd at *Charing Croſs*, the People loudly ſhouting at his exemplary Fall. He was firſt hang'd with his Face towards the Banqueting-Houſe, and then being cut down alive, his Body was quarter'd and plac'd upon the City Gates, and his Head upon *Weſtminſter-Hall.*

Yet the Fanaticks made Miracles attend his Execution.

Dr. South *in his Sermon intituled the* fatal Impoſture *on* Iſai. v. 20. *preached* May 9. 1686. —— Let us blacken him, let us blacken him what we can, *ſaid the Miſcreant* Harriſon *of the bleſſed King upon the wording and drawing up his Charge againſt his approaching Tryal. A preaching Colonel of the Parliament Army, and a chief Actor in the Murder of* King Charles *the Firſt: Notable before for having kill'd ſeveral after Quarter given them by others, and uſing theſe Words in the doing it,* Curſed be he, who does the Work of the Lord negligently. *He was by Extraction a Butcher's Son,* &c.

Mirabilis Annus: *Or the Year of Prodigies,* 1661. 4to. *p.* 76.

The Day that Major-General *Harriſon* ſuffer'd, *October* 13, 1660. a Pantaloon Ruffianly Gentleman placed himſelf near *Newgate* to ſee the Major-General drawn to his Execution; one that ſtood near him obſerv'd him often to break forth into moſt execrable Curſing and Swearing; he would be frequently wiſhing, *Oh! that the Rogue would come away, that I might ſee how like a Rogue he looks, now that he is going to be hang'd.* At length *Harriſon* came, and as this Gentleman had fixed his Eye upon him, he was ſmitten immediately with ſuch a Trembling, that he was not able to hold a Joynt ſtill; his Companions got him into a Houſe that was near, and the Perſon that had obſerved him to curſe and ſwear as before, followed him into the Houſe, and endeavoured to lay the Judgment of God home to his Conſcience, but he ſeemed ſenſible of little, but cry'd out continually, *Oh! I think my Heart will come out*; he continued in that miſerable Condition in that Houſe for the Space of about two Hours, then he was convey'd away by his Friends, and what became of him ſince, we have not heard.

His Majeſty's Letters in favour of Tenants and Purchaſers of Church Lands.

Eſpecially thoſe that were Tenants before the late Troubles.

His Majeſty's Letter to the Archbiſhop of Canterbury.

Carolus *Rex*,

Moſt reverend Father in God, we greet you well; being tender of our Engagement to have a Care, for the reaſonable Satisfaction of Tenants, and Purchaſers of Church Lands. Our Will and Pleaſure is, that you give Order to all Biſhops, Deans, and Chapters within your Province, that in letting the Lands and Revenues belonging to their reſpective Churches, they have Regard to ſuch as were Tenants before the late Troubles, where they have not parted with their Leaſes, giving them not only the Privilege of Præemption before any others, but uſing them with all Favour and Kindneſs; and you are forthwith to give ſuch Directions, that no Grant or Leaſe be made of Things purchaſed by any Officer or Soldier of the Army or others, unleſs it be the Purchaſer, or by his Conſent, until we take further Order, which we ſhall do ſpeedily, it being our Intention to be very careful of the Churches Intereſt.

Given at Our Court at *Whitehall* the 13th of *October*, in the twelfth Year of Our Reign.

By his Majeſty's Command,

Edw. Nicholas.

To our moſt reverend Father in God *William*, Archbiſhop of *Canterbury.*

The King's Letter to the Archbiſhop, communicated to all Biſhops, Deans and Chapters within that Province.

Ex. Reg. Decan. & Cap. Petriburg.

Communicated to the Dean and Chapter of *Peterborough*, with the following Letter from his Grace.

After my hearty Commendations. I have received Letters from his Majeſty, the Contents whereof I am commanded to communicate unto you, which I cannot better do than by ſending a Copy of the Letters themſelves, which are here incloſed. So not doubting of your Care to obſerve his Majeſty's Directions, I reſt,

Your ever loving Friend,

Weſtminſter, *Oct.* 17, 1660.

W. Cant.

Sunday *Oct.* 14.

Printed in Rebels no Saints, 1661. 8vo.

Some Notes taken of a Sermon preached by Mr. *Hugh Peters* the 14th of *October*, 1660. after his Condemnation, in the Priſon of *Newgate*, wherein he was much interrupted by the coming in and going forth of Strangers that came to ſee him, and the other Priſoners in the Room within, on *Pſalm* xlii. 5. *Why art thou caſt down, O my Soul? &c.*

Mr. Baxter's *Account of the King's Declaration concerning Eccleſiaſtical Affairs.*

Mr. Baxter *in his own Life, Fol.*

The Perſons who attended his Majeſty at this Meeting.

A Day was appointed for his Majeſty to peruſe the *Declaration concerning Eccleſiaſtical Affairs*, as it was drawn up by the Lord Chancellour, and to allow what he liked, and alter the reſt, upon hearing of what both Sides ſhould ſay. Accordingly he came to the Lord Chancellour's Houſe, and with him the Duke of *Albemarle*, and Duke of *Ormond*, (as I remember) the Earl of *Mancheſter*, the Earl of *Angleſey*, the Lord *Hollis*, &c. and Dr. *Sheldon*, then Biſhop of *London*, Dr. *Morley*, then Biſhop of *Worceſter*, Dr. *Henchman*, then Biſhop of *Saliſbury*, Dr. *Coſins* Biſhop of *Durham*, Dr. *Gauden* (after) Biſhop of *Exeter* and *Worceſter*, Dr. *Barwick* (after) Dean of *Pauls*, Dr. *Hacket* (after) Biſhop of *Coventry* and *Lichfield*, with divers others, among whom Dr. *Gunning* was moſt notable

table. On the [illegible] Dr. [illegible] Dr. Manton, Dr. Spurſtow, myſelf, [illegible] the Presbyterians.

Each Party to ſpeak, and the King to determine.

The Buſineſs of the Day was not to diſpute, but as the Lord Chancellour read over the Declaration, each Party was to ſpeak to what they diſliked, and the King to determine how it ſhould be, as liked himſelf. While the Lord Chancellour read over the *Preface*, there was no Interruption, only he thought it beſt himſelf to blot out thoſe Words about *the Declaration in Scotland for the Covenant* [that we did from the Moment it paſſed our Hand, ask God Forgiveneſs for our Part in it.] The great Matter which we ſtopt at was, the Word [*Conſent*] where the Biſhop is to confirm by the *Conſent* of the Paſtor of that Church; and the King would by no means paſs the Word *Conſent*, either there or in the Point of *Ordination* or *Cenſures*, becauſe it gave the Miniſters a negative Voice: We urged him hard with a Paſſage in his Father's *Book of Meditations*, wherein he expreſsly granteth this *Conſent* of the Presbyters, but it would not prevail.

They would have no Confirmation by the Biſhop, without conſent *of the Miniſter, which the King would not allow.*

The moſt that I inſiſted on was from the End of our Endeavours, that we came not hither for a perſonal Agreement only with our Brethren of the other Way, but to procure ſuch gracious Conceſſions from his Majeſty, as would unite all the ſobereſt People of the Land; and we knew that on lower Terms it would not be done, though *Conſent* be but a little Word, it was neceſſary to a very deſirable End. If it were purpoſed that the Parties and Diviſions ſhould rather continue unhealed, then we had no more to ſay, there being no Remedy: But we were ſure, that Union would not be attained, if no *Conſent* were allowed Miniſters in any Part of the Government of their Flocks, and ſo they ſhould be only Teachers without any Participation in the Ruling of the People, whoſe *Rectors* they are called. And when I perceived ſome Offence at what I ſaid, I told them that we had not the Judgment of Men at our Command. We could not in reaſon ſuppoſe that our Conceſſions, or any thing we could do, would change the Judgments of any great Numbers; and therefore we muſt conſider what will unite us in caſe their Judgments be not changed.

But if no Remedy, they had no more to ſay.

Mr. Baxter *gave Offence.*

Anſwer of Biſhop Morley

But Biſhop *Morley* told them how great our Power was, and what we might do if we were willing; and he told the King, that no Man had written better of theſe Matters than I had done, and here my *Five Diſputations of Church Government*, &c. lay ready to be produced; and all was to intimate, as if I now contradicted what I had there written. I told him, that I had beſt Reaſon to know what I had written, and that I am ſtill of the ſame Mind, and ſtand to it all, and do not ſpeak any Thing againſt it.

Reply of Mr. Baxter.

A great many Words there were about Prelacy and Reordination: Dr. *Gunning* and Biſhop *Morley* ſpeaking almoſt all on one Side (and Dr. *Henchman* and Dr. *Coſins* ſometimes) and Mr. *Calamy* and myſelf moſt on the other Side: But I think neither Party doth value the rambling Diſcourſes of that Day ſo much, as to think them worthy of recording. Mr. *Calamy* anſwered Dr. *Gunning* from Scripture very well, againſt the divine Right of Prelacy as a diſtinct Order. And when Dr. *Gunning* told them, that Dr. *Hammond* had ſaid enough againſt the Presbyterians Cauſe and Ordination, and was yet unanſwered; I thought it meet to tell him, that I had anſwered the Subſtance of his Arguments: And ſaid enough moreover againſt the dioceſan Frame of Government, and to prove the Validity of the *Engliſh Presbyters* Ordination, which indeed was unanſwered, though I was very deſirous to have ſeen an Anſwer to it: Which I ſaid, becauſe they had got the Book by them, and becauſe I thought the Unreaſonableneſs of their Dealing might be evinced, who forced ſo many hundreds to be ordained, and will not any of them anſwer one Book which is written to prove the Validity of that Ordination which they would have nullified, though I provoked them purpoſely in ſuch a Preſence.

Their chief Speakers were Mr. Calamy *and Mr.* Baxter.

Rambling Diſcourſes.

Dr. Gunning *did think that* Dr. Hammond's *Defence of Epiſcopacy was unanſwer'd: But* Mr. Baxter *ſaid he himſelf had given a ſufficient Anſwer to it.*

The moſt of the Time being ſpent thus in ſpeaking to Particulars of the *Declaration* as it was read; when we came to the End, the Lord Chancellour drew out another Paper, and told us that the King had been petitioned alſo by the *Independents* and *Anabaptiſts*; and though he knew not what to think of it himſelf, and did not very well like it; yet ſomething he had drawn up, which he would read to us, and deſire us alſo to give our Advice about it. Thereupon he read, as an Addition to the Declaration, that *others alſo be permitted to meet for religious Worſhip, ſo be it they do it not to the Diſturbance of the Peace; and that no Juſtice of Peace or Officer diſturb them.* When he had read it, he again deſired them all to think of it, and give their Advice, but all were ſilent. The Presbyterians all perceived, as ſoon as they heard it, that it would ſecure the Liberty of the *Papiſts:* And one of them whiſpered me in the Ear, and intreated me to ſay nothing, for it was an odious Buſineſs, but let the Biſhops ſpeak to it. But the Biſhops would not ſpeak a Word, nor any one of the Presbyterians neither, and ſo we were like to have ended in that Silence. I knew if we conſented to it, it would be charged on us, that we ſpake for a Toleration of Papiſts and Sectaries; (but yet it might have lengthen'd out our own) and if we ſpake againſt it, all Sects and Parties would be ſet againſt us, as the Cauſers of their Sufferings, and as a partial People that would have Liberty ourſelves, but would have no others have it with us. At laſt ſeeing the Silence continue, I thought our very Silence would be charged on us as a *Conſent*, if it went on: And therefore I only ſaid this, that this *Reverend Brother Dr.* Gunning *even now ſpeaking againſt Sects, had named the* Papiſts *and the* Socinians: *For our Parts we deſired not favour to ourſelves alone,*

The Independents and Anabaptiſts had petitioned the King for a like Liberty.

And the Lord Chancellour read a Clauſe in favour of them.

And aſked their Advice upon it.

The Presbyterians were afraid to ſpeak, and Dr. Wallis deſired Mr. Baxter to ſay nothing, but he could not keep Silence,

Dr. Wallis.

Thinking the ſecret Intention of that Clauſe to have been in Favour of the Papiſts.

And was for Indulgence to all but the Papists and Socinians.

The King thought there were Laws enough against the Papists.

[illegible] *Severity we desired against none. As we humbly thanked his Majesty for his Indulgence to our selves, so we distinguish the tolerable Parties from the intolerable. For the former we humbly crave just Lenity and Favour; but for the latter, such as the two sorts named before by that reverend Brother, for our Parts we cannot make their Toleration our Request.* To which his Majesty said, *That there were Laws enough against the Papists*; and I reply'd, *That we understood the Question to be, whether those Laws should be executed on them, or not.* And so his Majesty brake up the Meeting of that Day.

Words in the Declaration to be alter'd by Consent of Parties.

Mr. Baxter *was angry with the Earl of* Anglesey, *whom he thought a better Friend to their Party.*

See Oct. 22.

Before the Meeting was dissolved, his Majesty had all along told what he would have fixed in the *Declaration*, and he named four Divines to determine of any *Words* in the Alteration, if there were any Difference, that is, Bishop *Morley*, Bishop *Hinchman*, Dr. *Reynolds*, and Mr. *Calamy*; and if they disagreed, that the Earl of *Anglesey* and the Lord *Hollis* should decide it. As they went out of the Room, I told the Earl of *Anglesey*, That *we had no other Business there that Day, but the Churches Peace and Welfare, and I would not have been the Man that should have done so much against it as he had done that day, for more than he was like to get by it.* For being called a *Presbyterian*, he had spoken more for *Prelacy* than we expected. And I think by the Consequent, that this Saying did some Good; for when I after found the *Declaration* amended, and asked him how it came to pass, he intimated to me that it was his doing.

A learned Defence of the Oath of Supremacy by Mr. Tombes.

Under six Heads.

London, *printed by* Henry Hills, 4^to^. *p.* 27.

A serious Consideration of the Oath *of the* King's Supremacy, *wherein these six Propositions are asserted*;

I. That some *Swearing* is lawful.

II. That some promissory *Oaths* are lawful.

III. That a promissory Oath of *Allegiance* and due Obedience to a King is lawful.

IV. That the King in his Realm is the only *Supream* Governour over all Persons.

V. That the King is the Governour of the Realm, as well in spiritual or *ecclesiastical* Things or Causes, as temporal.

VI. That the Jurisdictions, Privileges, Preheminences, and Authorities in that Oath may be assisted and defended. By *John Tombes*, B. D.

Many Persons scrupling the Oath of Supremacy, *owing to the same Cause as the Scruples against the Common-Prayer*, i. e. their Unacquaintance with it through the long Disuse of it.

To the Christian Reader.] Being by special Providence brought hither upon some Occasions of mine own, and finding many Persons of different Persuasions scrupling the taking the *Oath of Supremacy* now beginning to be urged, by Reason of their Unacquaintance with it through the long Disuse of it; by various Conferences I convinced sundry of them, that the End and Matter of the Oath was not such as they imagined. Whereupon some Persons tender of the publick Peace, and the Liberties of those doubting Persons, who still remained unsatisfied, earnestly pressed me to draw up something in Writing, *&c.*

London, October
13, 1660.

John Tombes.

The Refusal of this Oath was taught by the Papists to some of the Sectaries.

Concluding.] Out of all which I infer, that it was very presumptuously and unjustly made by Monsieur de la *Militiere*, the Crime of the Kings of *England*, which God chastised by the *late Tragedy*, that *the Authority which God gave the King in temporal Matters was used by him for Governing Spiritual*, in his tempting Epistle to his Majesty that now is, whom the Lord preserve and direct in the managing of this Power of so great Concernment to so many Millions of precious Souls as are within his Dominions. *Amen.*

Monday *Oct.* 14.

Mr. Rob. Boreman *made Rector of* Blisworth.

Reg. Juxon Cant.

Die Octob. 15, 1660. Robertus Boreman, Clericus, admiss. per D. Arepum Cant. (Sede Petriburg. vacante) ad Eccl. de Blisworth in Com. Northton.

Execution of Carew.

His Body was given to his Friends.

Mr. *John Carew* was executed within the Rails where *Charing Cross* stood. Before his Execution, he spake much like what he did at his Arraignment. He quoted several Places out of the *Apocalyps*, neither gave nor asked Forgiveness of any Friend or Enemy.

Account of Mr. Carew *taking a Dose to fortifie him against Death.*

Regicides no Saints, 8vo.

Some few Days after *Carew* suffer'd, I met a Person, who had been employ'd by his Nephew to get a Parcel of Papers out of his Hands, which related to an entailed Estate, and so not forfeited by his *Treason*, which though he had attended several Times, could not be obtained 'till the last Hour, which argued he had some Hopes. During this Stay, the Gentlemen said, a Fellow came to him, he presumed an *Apothecary*, and taking a Glass out of his Pocket, poured it into a Beaker, and gave it him with this *Grace*, *The Lord strengthen you*; and it produced the design'd Effect, for whereas he look'd *wan* and *trembled* before, this made him *flush* and *sweat*, with an answerable Alteration in his Discourse and Carriage; and this might occasion what he said at the End of his Prayer upon the Ladder, *I am so exceeding dry, that my Tongue is ready to stick to my Mouth, but I would fain speak a little more.* 'Twas then discours'd, that most of them took such intoxicating *Doses*, to be sure *Peters* had so large a Potion that he was stupidly drunk, *&c.*

His Rants of Enthusiasm.

Rebels no Saints, 1661. 8vo, *p.* 20.

Mr. *Carew* was full of interpreting the *Revelations* as a Seal of Prophecy on his Side; he said, *This was the last Beast, and his Rage was great, because his Time was short.* —— *But let the Lord's People wait patiently, and he that shall come will come and will not tarry.* —— *The Lord will bring my Blood* (said he) *to cry with the rest of the Martyrs, How long, O Lord, holy and true, &c.* —— and his last Word was full of Revelation Words and Phrases.

Tryal of Colonel Axtell.

Said to be the Lady Fairfax.

Col. Axtell *said to a Gentleman going for* Ireland, *I pray remember me kindly to all Christian Friends there, and tell them, that for the good old Cause which we were engaged in under the Parliament, I am now going to be their Martyr: and again in his dying Speech, I must truly tell you, that before these late Wars it pleased the Lord to call me by his Grace through the Work of the Ministry, and afterwards keeping a Day of Humiliation in Fasting and Prayer with Mr.* Simeon Ash, *Mr.* Love, *Mr.* Woodcock *and other Ministers in* Laurence-Lane, *they did so clearly state the Cause of the Parliament, that I was fully convinc'd in my own Conscience of the Justness of the War, and thereupon engaged in the Parliament Service, which (as I did and do believe) was the* Cause of the Lord, *I ventured my Life freely for it, and now die for it.* Rebels no Martyrs, 1661. 8vo. *p.* 125.

[illegible] in the [illegible] England, and a Lady from the Gallery [illegible]; *Axtell* then gave Command to his Soldiers, that if [illegible], they *should shoot her*; whereupon the Soldiers mounted the Muzzles of their Muskets towards that Place; that he struck his Soldiers for not crying out *Justice* against the King; and on the Day when his *Majesty* was sentenced, he incited his Soldiers to cry out, *Execution, Execution*; that he commanded *Lieutenant Axtell* to fetch the *Executioner*, and was very active about the King's Death. That he carried sixteen or seventeen Soldiers, who formerly had served the King, to be examined by *Cook* as Witnesses against his *Majesty*, compelling them to Examination, being strangely eager to find out Witnesses against the King: And that he was one of the five that manag'd the King's Execution.

To which Charge upon Oath, he answered, That he was a Commission Officer under the Lord *Fairfax*, as he had been before under the Earl of *Essex*, and by his Commission was to obey his superiour Officer (who commanded him that Day to *Westminster-Hall*) according to the Customs of War; so that if he had disobey'd his superiour Officer then he had died, and now must die for obeying him. But the Court told him, he might have refus'd without any Danger, as well as Colonel *Hunckes*; and that *passive* as well as *active* Obedience was required from every Man; and that neither his, nor his Superiour's Commission bid him kill his Father, much less the Father of his Country.

As for the Musquets mounted towards the Lady, he said, that if a Lady grew uncivil to disturb the Court, he could do no less than check her. That his striking the Soldiers for not crying *Justice*, was a Mistake, for he said, he struck them because they did it, saying, *I'll give you Justice*. That his inciting them at the Sentence to cry *Execution*, was *the Execution of Justice*, and that could do no hurt. With such like Evasions as these (repeated over and over) he took up three Hours, but received so full and satisfactory Answers from the Court, that the Jury stirred not from the Bar, where they brought him in *Guilty*.

Found Guilty.

Tryal of Col. Fr. Hacker.

Then *Francis Hacker* (usually called Colonel *Hacker*) was try'd, who without calling Witnesses confessed he signed a Warrant for the Execution of his late Majesty, but pretended he was no Lawyer, nor Contriver, but drawn in by the Art of *Cromwell*, and said, he liked not the Fact so well as to go about to excuse it. So as the Jury from his own Mouth gave in their Verdict, that he was *Guilty*.

Found Guilty.

William Howlett *tried for being one of the Executioners in disguise upon the Scaffold.*

Then came *William Howlett alias Hulet*, who was charg'd by his Majesty's Counsel, as one of those disguised Persons in a Frock on the Scaffold, which was prov'd by several Witnesses, who had heard it confessed out of his own Mouth, that he was the Man who had done that monstrous Fact; which though he with very much Boldness deny'd, the Jury after some little Consultation gave him in *Guilty*. Yet he was *repriev'd* and escap'd with Life: Having offer'd to make it appear, he was not upon the Scaffold that Day nor near it, for that he and other Serjeants were secur'd that Day for refusing to be there. This Act of Clemency had this Scandal put upon it by *Ludlow*, That *the Court being sensible of an Injury done to* Hewlett, *in finding him Guilty, for that it was made appear the common Hangman cut off the King's Head, procur'd his Pardon.*

Found Guilty.

Yet Repriev'd.

Regicides no Saints, 8vo, *p.* 83.

TUESDAY *Oct.* 16.

Execution of Mr. Cook.

Who express'd a Penitence and pray'd for his Majesty.

Hugh Peters *not fit to dye.*

This Day *John Cook* was executed at *Charing Cross*. He carried himself at his Execution, as well as at his Tryal, much better than could be expected from one that had acted such a Part in that horrid Arraignment of our late Sovereign. For he expressed exceeding much Penitence, and heartily pray'd for his Majesty that now is; and taking Notice of *Hugh Peters* that was executed next after him, wish'd he might be repriev'd, because at present, as he conceiv'd, *he was not prepar'd to dye.*

The Heads of Cook *and* Harrison, *a Counsellor and Attorney, were set upon Poles on* Westminster-hall.

Cook *observ'd of* Peters, Here is a poor Brother coming, I am afraid that he is not fit to dye at this Time. *Though* Cook *had endeavoured to put what Courage he could into* Peters, *for they tell us he said,* Come Brother *Peters*, let us knock at Heaven-Gate this Morning, God will open the Doors of Eternity to us before Twelve of the Clock, *&c. but* Peters *could not bear up,* &c. Regicides no Saints, *p.* 79.

And in earnest, Mr. *Cook* in that was not mistaken, for when *Hugh Peters* came to dye, he was as far to seek, as to answer at his Tryal. And without any Reflection on the Wickedness of the Man, there never was Person suffer'd Death so unpitied, and which is more, whose Execution was the Delight of the People, which they expressed by several Shouts and Acclamations, when they saw him go up the Ladder, and again when the Halter was putting about his Neck, but also when his Head was cut off, and held up aloft upon the End of a Spear, there was such a Shout as if the People of *England* had acquired a Victory.

At the same Time these two were executed, these one and twenty Persons were again brought to the Bar at the *Old Bailey*, *viz.* Sir *Hardress Waller*, *William Heveningham*, *Isaac Pennington*, *Henry Marten*, *Gilbert Millington*, *Robert Tichbourne*, *Owen Rowe*, *Robert Lilburne*, *Henry Smith*, *Edmund Harvey*, *John Downes*, *Vincent Potter*, *Augustine Garland*, *George Fleetwood*, *Simon Meyne*, *James Temple*, *Peter Temple*, *Thomas Waite*, *Francis Hacker*, *Daniel Axtell*, and *William Howlett*. All which Persons (except Mr. *Heveningham*) were condemned to be hang'd, drawn, and quartered: Seventeen whereof have their Execution suspended, until his Majesty by the Advice and Assent of the Lords and Commons in Parliament [illegible] other Things by Act of Parliament to be passed for [illegible]

[illegible] the King's Declaration concerning Ecclesiastical Affairs, Dr. [illegible] A while after the King's Restauration, [illegible] used in order to an Agreement between the Episcopal and [illegible] Ministers. For this End several of the Bishops Elect, and of the Ministers were called to attend the King at *Worcester* House. There was read to them a *Declaration* drawn up with great Wisdom and Moderation by the Lord *Chancellour*, the Earl of *Clarendon*. I shall only observe, that in reading the several Parts of the *Declaration*, Dr. *Morley* was the principal Manager of the Conference among the Bishops, and Mr. *Baxter* among the Ministers; and one Particular I cannot forget; it was desired by the Ministers, that the Bishops would exercise their Church Power with the Counsel and Consent of Presbyters. This limiting of their Authority was so displeasing, that Dr. *Cosins* then Elect of *Durham* said, *If your Majesty grants this you will unbishop your Bishops.* Dr. *Reynolds* upon this produced the Book, entitled, *The Pourtraicture of his sacred Majesty in his Solitude and Sufferings*, and read the following Passage, *Not that I am against the managing of this Presidency and Authority in one Man by the joint Counsel and Consent of many Presbyters: I have offer'd to restore that as a fit Means to avoid those Errors, which are incident to any one Man; also to avoid Tyranny, which becomes no Christians, least of all Churchmen. Besides, it will be a Means to take away that Burden and Odium of Affairs, which may be too heavy on one Man's Shoulders, as indeed I think it formerly did on the Bishops here.* The good Doctor thought, that the Judgment of the King's afflicted and enquiring Father would have been of great Moment to incline him to that Temperament. But the King presently reply'd, *All that is in that Book is not Gospel.* My Lord Chancellour prudently moderated in that Matter, that the Bishops weighty Causes should have the Assistance of the Presbyters.

[illegible] the King's Declaration.

Funeral Sermon for Mr. Rich. Baxter, 8vo. *p.* 92.

Wherein his Majesty is said to have slighted the Authority of his Father's Book; tho' Mr. Baxter *in his large Report doth not mention that Matter.*

The same Morning Mr. *Peters* suffer'd at *Charing Cross*, *October* 16, 1660. a Poulterer in *East-Cheap* rejoicing at the Death of that Man, came cross the Street to a Butcher's Shop, railing most bitterly against Mr. *Peters*, saying, *Now the Rogue* Peters *was gone to be hang'd, and would preach no more:* While the Words were yet in his Mouth, a great Dog, that lay under the Butcher's Stall, came violently upon him without any Provocation at all, bit him and tore him extremely, and drew him under the Butcher's Stall, and could not be gotten off him, 'till he had bitten, as we are informed, eighteen or nineteen dangerous Holes in his Body; he was in great Hazard of his Life by it, and kept his Bed for some Weeks after, but, as we hear, he is since recovered, &c.

A Miracle of a Butcher's Dog falling upon an Enemy of Hugh Peters.

Mirabilis Annus, *or the Year of Prodigies*, 4to. 1661. *p.* 79.

It was remarkable that *Peters*, a sort of an enthusiastical buffoon Preacher, though a very vitious Man, who had been of great Use to *Cromwell*, and had been outragious in pressing the King's Death with the Cruelty and Rudeness of an Inquisitor, was the Man of them all, that was the most sunk in his Spirit, and could not in any sort bear his Punishment. He had neither the Honesty to repent of it, nor the Strength of Mind to suffer for it as all the rest of them did. He was observed all the while to be drinking some cordial Liquors to keep him from fainting.

Bishop Burnet's *Account of* Peters.

Bishop Burnet's *History of his own Times, Fol. p.* 162.

Mr. *Cook* in his last Farewel to his Wife, was full of *Revelation* Rants and Raptures. Farewell (writes he) my dear Lamb, I am now going to the Souls under the Altar, that cry, how long O Lord, holy and true, dost thou not judge and avenge my Blood on them that dwell on the Earth? And when I am gone *my Blood will cry*, and do them more hurt than if I had lived.

Mr. Cook *at his Execution said, I do confess I am not convinced of any thing I have done amiss as to that I have been charged with; I desire never to repent of any thing I have done therein, but I desire to own the Cause of God and of Christ, and am here to bear Witness of it. I believe that an Army of Martyrs would willingly come from Heaven to suffer in such a Cause as I suffer for.* Rebels no Saints, 8vo. *p.* 38.

Rebels no Saints, 1661. 8vo. *p.* 37.

WEDNESDAY *Oct.* 17.

This Morning *Thomas Scot*, *Gregory Clement*, *Adrian Scroop* and *John Jones* were executed at *Charing-Cross*.

Thomas Scot died, as he lived, in a desperate Way.

It was affirm'd by the Friends of Scot, *that he desir'd it might be written on his Tomb;* Here lies Tho. Scot who adjudg'd the late King to die.

Some of the last Words of Tho. Scot *were, that God had engaged him in a Cause not to be repented of, I say not to be repented of.* Rebels no Saints, 1660. 8vo. *p.* 47.

Gregory Clement at his Death express'd a great deal of Sorrow and Penitence, confessing that he most justly suffer'd both from God and Man; and that his Judges had done nothing but according to Law, begging the Prayers of all Spectators.

Adrian Scroop of a noble ancient Family, behaved himself at his Tryal, as well as any guilty of so foul a Fact, for he confess'd, &c. he died somewhat pitied, as well in regard he was a comely Person, as because he begg'd the Prayers of all good People.

Yet when Mr Scroop's *own Nephew came into the Dungeon to him the Night before he dyed and said, Unkle I am sorry to see you in this Condition and would desire you to repent of the Fact for which you are brought hither, he only put forth his Hand and thrust him from him, using these Words,* avoid Satan. *Rebels no Saints, &c.*

John Jones, all along as he was drawn upon the Hurdle, as well as at the Place of Execution, lifted up his Hands, and turn'd his Head to all that beheld him to gain their Prayers; expressing very much Sense of the Horror of his Fact; nor did he offer to justify it at his Tryal. He formerly in *Ireland* declar'd against *Oliver Cromwell*; whereby he saw his own Destruction design'd, so as for Atonement he chose to marry *Oliver*'s own Sister, said to be not like her Brother.

Some of the Party made a Miracle in favour of them. Mirabilis Annus 1661. *has this Story at* Shenley *in* Hertfordshire, Octob. 17. 1660. *being the Day wherein* Col. Scroop, Col. Jones, *and some others were executed at* Charing-Cross, *was seen in the Air towards the Evening, the Sky being very clear, the Appearance of five naked Men exceeding bright and glorious, moving very swiftly, and after a little Time a great Hill intercepted the Sight of them.*

John Jones was a pretended Gentleman of *Wales*, a Recruiter of the Long Parliament, and a Colonel, afterwards one of the King's Judges, Governour of the Isle of *Anglesey*, one of the Commissioners of Parliament for the Government of *Ireland* (in which Office he acted tyrannically) and one of the *other House*, i. e. House of Lords belonging to *Cromwell*, whose Sister he had married, she being then the Relict of *Roger Whetstone*, an Officer in the Parliament Army.

A further Account of John Jones.

October 1660.

Tho. Scot [illegible]

[illegible]

an Account of [illegible] hellish Fact.

Colonel *Jones* [illegible] reported, that he [illegible] guilty of Murder in the King's Death, took Care to deny his [illegible] *so really, that I acknowledge myself guilty of Murder.* [illegible] in my *Heart.* —— And Mr. *Gregory Clement*, who was silent [illegible] Time of his Imprisonment in *Newgate*, and at the Place of Execution, yet express'd his Trouble to some Friends for yielding so far to the Importunity of the [illegible] as to plead *Guilty* to the Indictment.

Rebels no Saints, 1661, 8vo.

Ibid.

A further Account of Adrian Scroop.

Adrian Scroop of *Wormesley* in *Oxfordshire*, was for sometime a Gentleman Commoner of *Hart* Hall in Oxon, and afterwards a noted Puritan, which made him take up Arms for the *blessed Cause* in the Beginning of the Presbyterian Rebellion, in which being first a Captain, he was at length a Colonel of a Regiment of Horse. He sate one of the Judges of *Charles* I. and signed the Warrant for his Execution. The Words witnessed against him at his Tryal by Sir *Richard Brown*, Lord Mayor of *London* Elect, were the chief Cause of his Execution; otherwise, as it was then thought, he would only have suffer'd perpetual Imprisonment and the Loss of his Estate, as many others of the same Gang did. However his Quarters were not hanged up, as others were, but given to his Relations to be buried. His Death was then much pitied by many, because he was a comely Person, begg'd the Prayers of all good People, and was of a noble and ancient Family, being descended from the *Scroops* Barons of *Bolton*. After his Death were printed under his Name, his *Speech* and *Prayer* spoken at the Gallows. —— He had a younger Son *Robert Scroope* made Fellow of *Lincoln* College by the Parliament Visitors of the University of *Oxford*, and created Batchelor of Arts in the same Convocation wherein *Fairfax* and *Cromwell* were created Doctors of the Civil Law *May* 19, 1649.

Fasti Oxon. Vol. II. col. 754.

Dr. Barwick *and Dr.* Dolben *sent by the King to visit the condemn'd Regicides.*

And particularly to confer with Hugh Peters, *and urge him to Confession.*

Life of Dr. Barwick, Engl. 8vo, p. 296.

After the Trial of the Regicides and their Condemnation, by the Command of the King and of the Bishops, Dr. *Barwick* and Dr. *Dolben* were sent to these condemn'd Wretches, to try to persuade them to testify an unfeigned Repentance before God, both of that horrid Crime, and of their other impious Deeds: And that they might employ their pious Endeavours to better Purpose with others, their first Care was to solicite *Hugh Peters*, the Principal and Ring-leader of all the rest. The wild Prophecies uttered by his impure Mouth, were still received by the People, with the same Veneration as if they had been Oracles, tho' he was known to be infamous for more than one kind of Wickedness: A Fact which *Milton* himself (a very good Advocate for a very bad Cause) did not dare to deny, when he purposely wrote his Apology for this very End, to defend even by Name (as far as was possible) the very blackest of the Conspirators, and *Hugh Peters* among the Chief of them, who were by Name accus'd of manifest Impieties by their Adversaries. The same Day that this Office was order'd to be discharg'd by these holy Men, one *Hulet* was brought to the Bar, suspected to be one of the two mask'd Executioners hired to murder the King, and on that Account arraigned of High-Treason. *Hugh Peters* also among his other Crimes, was upon no slight Grounds accused to have been one of those Murtherers in Disguise, though it could not be sufficiently prov'd against him. Therefore Dr. *Barwick* and Dr. *Dolben* were commanded by his Majesty to use all their Endeavours to prevail with him, that if he knew any thing of that Matter, he would make no Scruple to confess it, in favour of an innocent Person, and thereby deliver as he ought, that *Hulet* or any one else, perhaps undeservedly suspected of that atrocious Crime, from suffering Death for it. When Dr. *Barwick* came to him first, commiserating his sad Condition, though what he had very justly deserv'd, he thought it most proper to address himself to him, in Terms neither menacing nor any way severe: He therefore condescended to intreat him to make no Difficulty of admitting him and Dr. *Dolben*, both Ministers of the Gospel, and no less solicitous for his Salvation than for their own, to a friendly Conversation with him. But to all that was said to him, though with the utmost Candour, he answered with so much Surliness, Negligence and Stupidity, and so little to the Purpose, that Dr. *Dolben* perceiving how little that gentle Method avail'd, was of Opinion, and that justly, that he ought to be treated with more Sharpness, to rouse him, if it were possible, from this lethargick Unconcernedness for his better Part. He therefore advis'd him to remember, that he had but a few Hours left to discharge himself before God (who is always present and merciful to the Penitent) of that immense Load of Wickedness wherewith he had burden'd his Conscience, drowsy and harden'd as it was: That those precious Minutes were not by any means to be wasted in shuffling and saying what was nothing to the Purpose; and that he ought to think it a Matter of no little Moment, in what Manner he intended the next Day to transmit his Soul into an unfathomable Abyss of Eternity. But he was deaf to all that either of them could say, and had so stopt his Ears against the Admonitions not only

And to declare whether Hulett *was one of the King's Executioners; or what he knew of that Matter.*

Dr. Barwick *applied to him with great Softness.*

And Dr. Dolben *in a severer Way.*

But both to no purpose.

[illegible] longer Time.

Dr. Gunning *had used the like Endeavours with Mr.* Peters, *but was only reproach'd for it by Mr.* Cook.

[illegible] Persons, but of those also who were his Accompli[illegible] and were to suffer with him; and had so perfectly shook off [illegible] and Religion (if ever he had any) that they earnestly requested [illegible] to intercede with his Majesty, that a Person so deaf to all [illegible] and so [illegible] to their sacred Ministration, might not be hurried into another World, 'till he were brought (if possible) to a better Sense of his Condition.

The chief of these was *John Cook*, who yet had made no Scruple that very Day to vindicate and defend this Wretch, in reality, the Scandal and Reproach of the Pulpit, against that incomparable Divine Dr. *Gunning*, when he was admonishing him friendly of the Heinousneſs of the Crimes he had committed; and to extoll him as the brighteſt Example of true Holineſs, by whom more Souls had been gain'd to Chriſt, than by any other Perſon in this Age. ——The next Day together with *Cook*, he was drawn upon a Sledge to Execution, ſtill ſhewing the utmoſt Averſion to all good Counſel, and even to the Advice of *Cook* himſelf, ſeeming to believe but very little in that God whom he had ſo often invok'd to patronize his impious Rebellion.

Thursday *Oct.* 18.

A Proclamation for regulating the King's Houſhold.

Publick Intelligence, 4to.

After ſo long Interval and Diſſettlement it hath pleaſed God to put into his Majeſty's Royal Heart, a ſpecial Care of his own Royal Houſhold, according to that Prudence and Piety already expreſſed in his Majeſty's late Proclamations for the Honour of God, and Increaſe of Virtue in all his Kingdoms and Dominions.

Directed to our Right Truſty and Right entirely Beloved Couſin and Counſellor, James *Marquis of* Ormond, *Lord Steward of our Houſhold.*

Charles R.

Right truſty and entirely beloved Couſin and Counſellour, we greet you well. Whereas we are reſolved to ſettle our Houſe and Family in a ſtrict and regular Way in the manner of Accompts, Diſcipline, Order, and Government, according to the moſt methodical and beſt Patterns that have been from Time to Time preſcribed by our Royal Anceſtors, eſpecially the laſt Form of Government, which was ſet down by our Royal Father of bleſſed Memory, in a Book ſigned by him in the ſixth Year of his Reign, for the modelling and regulating of his Houſe: Our Will and Pleaſure therefore is, that you give preſent Order to the Officers of our Green-Cloth, and whomſoever elſe you ſhall think fit to joyn with them, to draw up a Book to be ſigned by us, for regulating of our Family in ſuch Order, Method, and Form in the Government, Allowances, and Accompts, as may be moſt advantageous to us, our Honour, and Service. And our further Pleaſure is, that in our Name you do ſtrictly command and enjoyn the ſaid Officers of our Green-Cloth, and ſuch others as ſhall be nominated by you as aforeſaid, to collect out of thoſe Books (which have heretofore been ſigned by our Royal Anceſtors) all ſuch wholſome Orders, Decrees, and Directions, as may tend moſt to the planting, eſtabliſhing, and countenancing of *Virtue* and *Piety* in our Family, and to the diſcountenancing of all manner of *Diſorder*, *Debauchery*, and *Vice* in any Perſon of what Degree or Quality ſoever: And if former Orders ſhall come ſhort of that good Order and Eſtabliſhment which we intend in our Family, that they make ſuch new Orders as may perfect a Work ſo much deſired by us; and particularly we deſire the renewing of ſuch as may tend moſt to the Glory of God, by relieving the *Poor*, and the Honour of our Court, by entertaining of *Strangers*, and ſuch our good Subjects as ſhall have Occaſion to attend our Court, according to that ancient and laudable Hoſpitality for which the Court of our Royal Progenitors have ever been famous amongſt all Nations.

A Book to be drawn up and ſigned for the Regulation.

Collecting the former Orders made for that Purpoſe.

To the Glory of God, the Relief of the Poor, and Hoſpitality to Strangers and other his Majeſty's Subjects.

Octob. 18. 1660. Johannes Allington, A. M. ex preſentatione Domini Regis inſtallatus eſt in preb. de Ketton in Eccleſia Cath. Linc. —— Henr. Brunſell, LL. D. in quarta Preb. in Eccleſia Elienſi.

Mandate for Degrees in Cambridge.

The King's Mandate to the Univerſity of *Cambridge*, for *Richard Bereſford*, B. D. *Fulke Tudor*, *Robert Allington*, *Matthew Day*, *William Birſtall*, and *William Rereſby*, Maſters of Arts, to be admitted Doctors in Divinity: *Tobias Henſhaw* and *Samuel Panke* to be Batchelors in Divinity, and *William Franklyn*, M. A. to be Doctor of Phyſick. Given, &c. *October* 18, 1660.

Friday *Oct.* 19.

Mr. Heveningham *brought to Sentence.*

Tryal of the Regicides, 4to.

Mr. *Heveningham* was again this Day brought to the Bar before his Majeſty's Juſtices of *Oyer* and *Terminer* at the *Old Bailey*, where he received the Sentence of Condemnation, which all the other twenty eight had received before, after which the Court adjourn'd 'till *Wedneſday* next.

Execution of Hacker *and* Axtell.

He read a Paper of ten or twelve Lines; and then deſir'd that Axtell *would be* both their Mouths to God in Prayer.

Mr. *Francis Hacker* and Mr. *Daniel Axtell* (heretofore called Colonels) were drawn upon a Hurdle from the Gaol of *Newgate* to *Tyburn*. Mr. *Hacker* before his Execution ſpake but little. He had a Paper in his Hand containing what he had a Mind to deliver, which was very ſhort and to this Purpoſe, *That he was an Officer employ'd in the Service, and endeavoured to diſcharge his Truſt.* He read the ſaid Paper of ten or twelve Lines, and then deſir'd that *Axtell* would be both their Mouths to God in Prayer.

Speech of Colonel Axtell.

Mr. *Axtel* ſaid, That *he was called out at the Beginning of the War, and went not out into Arms without* Advice; *for he had Conference with a Miniſter in* Lawrence-Lane, (we give you his very Words) *who told him, it was the Cauſe of God. That after he had engaged in* England, *he was called into* Ireland, *where he endeavoured to do his Work.*

After

[illegible]

The Reflection of George Fox upon the King's Judges, a hypocritical Generation.

Journal of George Fox, Vol. I, 8vo, p. 569.

George Fox [illegible] that [illegible] been [illegible] amongst them [illegible] Colonel *Hacker* was one, he who led [illegible] Prisoner from *Leicester* to *London* in *Oliver's* Time. A sad Day it was, and a repaying of Blood with Blood. —— There was a secret Hand in bringing this Day upon that hypocritical Generation of Professors, who being got into Power, grew proud, haughty, and cruel, beyond others, and persecuted the People of God without Pity.

SATURDAY *Oct.* 20.

Mr. Tho. Spratt *made Prebendary of* Lincoln.

Thomas Sprat, Clericus ad pres. D. Regis installatur in preb. de Carleton cum Thurleby in Eccl. Linc.

Mandate for Henry Bradshaw *to be Doctor of Divinity.*

The King's Letters Mandatory to the University of *Cambridge*, for admitting *Henry Bradshaw* to be Doctor of Divinity. Given, *&c. October* 20, 1660.

Epistle of the Dean and Chapter of the Catholick Clergy in England.

London, 1660. 4to.

An encyclical Epistle sent to their Brethren by the venerable Dean and Chapter of the Catholick Clergy in *England*, upon Occasion of Dr. *Leyburn*, Vicar General, representing the many Feuds among them from the Year 1648. to this Time. Dated *October* 20, 1660. and subscribed *H. E.* Dean of the Chapter, *&c.* [*Humphry Ellis.*]

Letter of the Pope's Nuncio to the said Mr. Dean Ellis.

A Letter of the Pope's Nuncio at *Paris*, directed, *Perillustri & admodum Reverendo Domino Onuphrio Elliceo Decano Capituli Ecclesiæ & Cleri Anglicani, &c.*

Father Walsh *his Letter to the Marquis of* Ormond *in favour of the* Irish *Papists.*

A Letter of Request to the Marquis of *Ormond*, Lord-Lieutenant of *Ireland*, given about the End of *October*, 1660. humbly desiring a just and merciful Regard to be had to the *Roman-Catholicks* in that Kingdom; and begging for the like Justice and Favour, which his Lordship intended the poor Catholicks in his Articles of 1648. and further importuning, that he would be this second Time their great Deliverer. Subscribed *P. W.* [*i. e. Peter Walsh, a Franciscan.*]

The Faction publish'd the Speeches and Prayers of the Regicides, as of their Saints.

Regicides no Saints, 8vo, p. 64.

The Government had taken Care that the Tryals of the Regicides should be taken in *Short-hand*, and faithfully *printed.* No such Thing was done at their Execution, scarce possible for the *Throng.* —— This Defect the Brotherhood supply'd by printing *the Speeches and Prayers of some of the late King's Judges, viz.* &c. *Together with several Occasional Speeches and Passages in their Imprisonment*, &c. Taken from *hearsay*, and *to this Effect*, full of abominable *Presumptions*, and enthusiastick *Delusions*, a fanatick *Legend*, *&c.*

SUNDAY *Oct.* 21.

The Papists were about the Court in great Numbers, but happily in great Feuds and Divisions.

Dr. Leybun's *Encycl. Epistle printed at* Doway, 1661. 4to.

Dr. *George Leyburn*, President of *Doway* College, was now in *London*, soliciting the Roman Catholick Interest against another Party, the Dean and Chapter of the Catholick Clergy in *England*; and boasted of Victories obtain'd over them.

Complaint made by Dr. Geo. Leyburne, *President of the English College at* Doway.

That he obtain'd three Victories over his Adversaries.

I do not value any slandering Aspersion as proceeding from Mr. *Blackloe* [*alias* Mr. *Thomas White*] and his Adherents, having often afore frustrated, to their Shame, the unhandsome Endeavours they have used to ruin my Reputation; and three remarkable Victories I have obtained. The first happen'd soon after I engaged in the Management of our old Mother's [College of *Doway*] Affairs; for one half Year was hardly expired, when I was summon'd to encounter with a little Army of false Accusations (forged by Mr. *Blackloe* and his Adherents) and exhibited against me to the Nuncio of *Brussels*, unto whose Jurisdiction I was subject: And his Lordship after diligent Inquisition, and mature Examination of my Answers to all the said Accusations, was evidently convinc'd of the inordinate Proceeding used by my Adversaries; insomuch that he was pleased to call the Aspersions cast upon me, the *Bowes of the Wicked*, and styled my Adversaries *malicious Men, &c.*

One before the Pope's Nuncio at Brussels.

A second over Sir Kenelme Digby *this Month at* London.

Who had accus'd him to the Lord Almoner Mountague *of many indirect Practices to the Prejudice of the Roman Catholick Party.*

The second Victory I obtain'd at my last being in *London* in *October* 1660. which happen'd thus; Sir *Kenelme Digby*, Mr. *Blackloe's Mecænas*, accused me to our Queen's Grand Almoner, the Lord Abbot *Mountague*, in the Presence of Mr. *Carre*, that I had inform'd the honourable Mr. Secretary *Morris*, that there was come over a Bail of Books (Mr. *Blackloe's Statera Morum*) directed to Mr. *Holland* (Secretary of the Chapter) under the Name of *Smith*; and likewise that I had told his Honour, that it was a Work of dangerous Consequence to the State, and therefore required a Warrant to intercept the said Books; also that I had acquainted his Honour, Mr. Secretary, with private Affairs concerning Catholicks: Again, that I had intercepted his to the Chapters Secretary, and the Chapters Secretary's Letters to him, and opened them. After Sir *Kenelme* had finish'd this formidable Charge, my Lord *Almoner* asked of him, if what he related were certain? Certain! reply'd Sir *Kenelme Digby*, my Lord, I come now from Secretary *Morris*, who told it me. The next Day my Lord Grand Almoner acquainted me with the 'foresaid Charge, and giving Credence to what Sir *Kenelme* had uttered, seem'd much troubled that I should carry myself so unhandsomely as to that Proceeding. I made Answer, saying, surely Sir *Kenelme* will never attest such a Passage, and father it upon me. Surely, reply'd his Lordship, he hath attested it, and being a Matter of Fact, it is easily proved or disproved: To which I answered, saying, 'tis very true, and therefore beseeched his Lordship that Sir *Kenelme* and myself might meet, and dispute the Business Face to Face. His Lordship approved my Proposition, and promised to go with me to Sir *Kenelme*. In the mean while I assured his Lordship in the

The Charge of Sir Kenelme Digby;

Utterly denied by Dr. Leyburne.

[illegible] a Priest, that neither had I ever spoken with, or been in the Company of his Honour, Secretary *Morris*; neither had I ever made Addresses to him directly or indirectly; neither had I ever in any Course of my Life intercepted or opened any Letter or Letters directed to Sir *Kenelme*, or his Friend Mr. *Holland*, Secretary to the Chapter. This my Protestation amaz'd the Grand Almoner, inasmuch that his Lordship told me, that of necessity I ought to go to Sir *Kenelme*. In the Interim, his Lordship meeting with Sir *Kenelme*, said unto him, Sir *Kenelme*, doubtless there is a Mistake as to the Information you gave me against Dr. *Leyburn*, for he will depose, that he never spake with Secretary *Morris*, or ever made Addresses unto him, he knows not the Man, &c. Sir *Kenelme* reply'd in these Words (as my Lord Almoner told my own self) truly I confess Secretary *Morris* did not Name Dr. *Leyburn*, but I gathered from the Secretary's Words, that Dr. *Leyburn* had so informed him. Thus I carried the second Victory.

Mr. Secretary Morris *had receiv'd false Intelligence, but did not name the Person to Sir* Kenelm, *who guess'd it to be Dr.* Leyburn.

A third Victory over a false Report, that the Doctor in his late Sickness intended to give away the College of Doway *from the secular Clergy.*

Which he denied and disprov'd.

The third Victory was got thus: Being come to *London* I was informed, that my Chapter Adversaries there had persuaded sundry of our Brethren, how in my last great Sickness I had an Intent to give our College away from the Clergy, which was only a crafty Enterprize of the said Adversaries to render me more odious to all my Brethren. For the Report was so false, that as God knows, I had no thought of any such Design. Besides, it was no more in my Power to dispose of *Doway* College, than it was within my Reach the last Summer to hinder Mr. *Holland* the Chapter Secretary from his secret Journey to *Roterdam*, where he continued about two Months with Mr. *Blacklow*, who was then printing his *Statera Morum*: Or to prevent Dr. *Ellis*, and other Chapter Men, from reporting, that their Secretary, Mr. *Holland*, was in one or other County in *England*, when he was in the Town of *Roterdam*. Furthermore, as soon as I perceived that my Physicians despaired of my Recovery, I called unto me the Seniors, and counselled them to think of some one, that might succeed in my Room, as likewise to the end that a Person named by them might find something of Advantage by my Recommendation. I signed two Blanks with my own Hands, for Letters to the Pope, and Cardinal *Francis Barbarin* our Protector, and ordered Mr. *Edward Robinson*, Professor of Divinity (who will attest as much) to write the said Letters. Moreover, being desired by the said Seniors to nominate my Successor. I answered, that I should advise them to make Choice of Dr. *Ellis*: Such was the Opinion I had of him then.

MONDAY *Oct.* 22.

Sir Orlando Bridgman *Lord Chief Justice of the Common-Pleas.*

Sir *Orlando Bridgman*, Lord Chief Baron of the Court of *Exchequer*, was made Lord Chief Justice of the *Common-Pleas*.

Dugdale's *Caron. Gar.*

A Proclamation against the Abuse of Hackney Coaches.

By the King. A Proclamation, to restrain the Abuse of Hackney Coaches in the Cities of *London* and *Westminster*, and the Suburbs thereof. —— Observing the excessive Number of Hackney-Coaches and Coach Horses to be a common Nuisance, to the publick Damage of the People, by pestering and obstructing the Streets and Passages, —— and therefore ordering that the Magistrates and Officers, do not suffer any of the said Coaches or Horses to remain in the Streets or Passages of the Cities of *London* and *Westminster* to be there hired, but that they keep them within their respective Coach-houses, Stables, or Yards, where such Persons as desire to hire them may resort, &c.

Publick Intelligence, 4to. No. 44.

Mandate for Francis Fullwood *to be Doctor of Divinity at* Cambridge.

The King's Letters Mandatory to the University of *Cambridge*, for receiving *Francis Fullwood*, Archdeacon of *Totness*, some Time Student and Graduate of *Emanuel* College in the said University, to be forthwith admitted Doctor in Divinity. Given *October* 22, 1660.

Mr. Baxter's *further Account of the King's* Declaration, *which was better than he expected.*

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 278.

When I went out from the Meeting on *October* 22, I went dejected, as being fully satisfied that the Form of Government in that *Declaration* would not be satisfactory, nor attain the Concord which was our End, because the Pastors had no Government of the Flocks; and I was resolved to meddle no more in the Business, but patiently suffer with other Dissenters. But two or three Days after, I met the King's *Declaration* cried about the Streets, and I presently stept into a House to read it, and seeing the Word *Consent* put in about Confirmation and Sacrament, though not as to Jurisdiction, and seeing the *pastoral persuasive Power* of Governing left all to the Ministers, with the rural Dean, and some other Amendments, I wonder'd at it, how it came to pass, but was exceeding glad of it; as perceiving that now the Terms were (though not such as we desir'd, yet) such as any sober honest Ministers might submit to: And I was presently resolved to do my best to persuade all, according to my Interest and Opportunity, to conform according to the Terms of this *Declaration*; and chearfully to promote the Concord of the Church, and brotherly Love, which this Concord doth bespeak.

And he confesses the Terms of Conformity to be such as any sober honest Ministers might submit to.

And resolves to persuade others to conform.

He thanks the Lord Chancellor, who in return offered him a Bishoprick.

Having frequent Business with the Lord Chancellour about other Matters, I was going to him when I met the King's *Declaration* in the Street, and I was so much pleased with it, that (having told him, why I was so earnest to have had it suited to the desired End) I gave him hearty Thanks for the Additions, and told him, that if, 1. The Liturgy may be but altered, as the Declaration promiseth. 2. And this may be settled and continued to us as a Law, and not reversed: I should take it to be my Duty to do my best to procure the full Consent of others, and promote our happy Concord on these Terms, and should rejoice to see the Day that Factions and Parties may all be swallowed up in Unity, and C[illegible] Bishopricks.

TUESDAY *Oct.* 23. *The first Day of the Term Sir* Robert Forster, *one of the Justices of the Common-Pleas, was sworn Chief Justice of the King's Bench. And on the second Day of the Term Sir* Orlando Bridgman, *a Man of great Learning and Moderation, was sworn Chief Justice of the Common-Pleas.* Siderfin's *Reports, Fol. p.* 3.

On this first Day of the Term (according to ancient Custom) the Lord Chancellour and the Judges of the several Benches rode to Westminster in their wonted Equipage. Before the Lord Chancellor the several Officers of the Chancery went on foot; and next to the Chancellor rode Sir *Robert Forster*, Lord Chief Justice of the King's Bench, and Sir *Orlando Bridgman*, now Lord Chief Justice of the Common Pleas, Mr. Justice *Mallet*, Mr. Justice *Hyde*, Mr. Baron *Atkins*, Justice *Twisden*, Justice *Tyrrell*, Baron *Turnor*, Sir *Jeffery Palmer* his Majesty's Attorney General, Sir *Heneage Finch* his Majesty's Solicitor General, Sir *Edward Turner*, and the rest of the King's Council.

Confirmation of the new Bishops elect.

Publick Intelligence, 4to.

These four reverend and eminent Persons, Dr. *Gilbert Sheldon*, Lord Bishop of *London*, Dr. *Robert Saunderson*, Lord Bishop of *Lincoln*, Dr. *Humphrey Henchman* Lord Bishop of *Sarum*, and Dr. *George Morley* Lord Bishop of *Worcester*, were confirmed at St. *Mary's* Church in *Cheapside*, commonly called *Bow-Church*, being all Persons of such known Prudence, Learning, and Piety, that the Church of *England* may promise to herself great Happiness and Settlement in their several Jurisdictions.

Advices from Ireland.

Publick Intelligence, 4to.

Advised from *Ireland*, that one Mr. *Mather* a Minister of the City of *Dublin*, having preached twice so as was judged seditious, was presently suspended.—— That Sir *William Domvill*, his Majesty's Attorney General, came safe to *Dublin* with the Archbishop of that Place, after whom came the Archbishop of *Cashall*, the Bishop of *Elphin*, and at last came that most learned Primate of *Ireland* Dr. *Bramhall*, who was received with great Expressions of Joy and Welcome.—— The Lords Justices of *Ireland* are Sir *Maurice Eustace*, Lord Chancellor of *Ireland*, *Roger* Earl of *Orrery*, Lord President of the Province of *Munster*, and *Charles* Earl of *Montrath*, Lord President of the Province of *Connaught*.

WEDNESDAY *Oct.* 24. George Fox *his Account of himself and Friends.*

Journal of George Fox, 8vo. *Vol.* I. *p.* 554.

In about three Weeks Time from my coming out of *Lancaster* Prison, I came to *London*, *Richard Hubberthorn* and *Robert Withers* being with me. When we came to *Charing-Cross*, there were Multitudes of People gathered together to see the Burning of the Bowels of some of them that had been the old King's Judges. We went next Morning to Judge *Mallet*'s Chamber.——— The next Day I appeared at the King's Bench Bar ——— the Charge against me was read openly, the People were moderate, and the Judges cool and loving, and the Lord's Mercy was to them. —— Then stood up he that was called Esquire *Marsh*, who was one of the King's Bed-Chamber; and told the Judges, it was the King's Pleasure that I should be set at Liberty, seeing no Accuser came up against me. Then they asked me, *whether I would put it to the King and Council?* I said *Yes with a good Will.* Thereupon they sent the Sheriff's Return which he made to the Writ of *Habeas Corpus*, containing the Matter charged against me in the *Mittimus*, to the King, that he might see for what I was committed. Upon perusal of this and Consideration of the whole Matter, the King being satisfied of my Innocency commanded his Secretary to send an Order to Judge *Mallet* for my Release, which the Secretary did thus:

And his Majesty's great Kindness to them.

It is his Majesty's Pleasure, that you give Order for the releasing and setting at full Liberty the Person of *George Fox*, late a Prisoner in *Lancaster* Gaol, and commanded hither by an *Habeas Corpus*. And this Signification of his Majesty's Pleasure shall be your sufficient Warrant. Dated at *Whitehall* the 24th of *October* 1660.

For Sir *Thomas Mallet*, Knt. one of the
Justices of the King's-Bench.

EDWARD NICHOLAS.

See Wood's Fasti Oxon. *Vol.* II. *col.* 804.

Death of *William* Marquis of *Hertford*, Duke of *Somerset*, Chancellor of the University of *Oxford*, in which Office he was succeeded by Sir *Edward Hyde*, Lord Chancellor, elected *October* 27. 1660.

Petition of the Deputies of the Protestants of Piedmont, *and Relief given to them.*

Extracts from the Council-Books.

Whitehall, at the Council-Board. Upon reading the Petition of the Deputies of the Protestant Churches of *Piedmont*, shewing, that whereas the Parliament hath issued an Order of the sixth of *May* last, for Payment of the Money which remains due upon the charitable Collection for the Relief of their Churches out of the Excise, at the Rate of 2000*l. per Mensem*, but that they have received only one Payment, and pleading their great Necessities: It is this Day ordered, (his Majesty present in Council) that Mr. Secretary *Nicholas* do prepare a Warrant to draw up and pass a Privy-Seal for Payment of two thousand Pounds out of the Exchequer to the Petitioners for their present Relief.

London, *by* Henry Hills *and* John Field, *Printers to his Highness,* 1658. *Fol.*

A distinct and faithful Account of all the Receipts, Disbursements, and Remainder of the Monies collected in *England*, *Wales* and *Ireland*, for the Relief of the poor distressed Protestants in the Valleys of *Piemont*: Together with a brief Account of the present State of Affairs in those Parts. As well for the better Satisfaction of all those who have already contributed, as for the Encouragement of those who have as yet been wanting toward so good and charitable a Work. Printed and published by special Order of his Highness and the Council.

Beginning.] His Highness the Lord Protector having received Intelligence about the Month of *May* in the Year of our Lord 1655, that many Hundreds of the poor Protestants in the Valleys of *Piemont*, otherwise known by the Name of *Waldenses*, within the Territories of the Duke of *Savoy*, were most cruelly

massacred

[illegible] by a Popiſh Party, and having upon his Spirit a deep Senſe of their Calamities, &c.

Christopher Stone, A. M. was inſtalled Chancellor of the Church of *York*; he died *Nov. 26*, 1686. and was buried in the Cathedral.

Thursday *Oct.* 25.

The King's Declaration concerning Eccleſiaſtical Affairs, much commended by the Preſbyterians.

O that we all knew and duly conſidered what a Seaſon, *what a divine Leaven of* Life *and* Righteouſneſs, *what a Cement of Love and* Unity, *what a binding Cord reconciling all jarring* Diſſonances *and* Differences *our good God hath ſent among us, as appears by all his Majeſty's* Proclamations, *and eſpecially his late* Declaration *concerning Eccleſiaſtical Affairs, in all which breaths a Spirit of Life and Righteouſneſs, Love, Unity, and Peace.* Eirenicon *or Treatiſe of Peace between the two divided Parties. By* Dr. Robert Gell, 1660. 4to. p. 46.

His Majeſty's Declaration to all his loving Subjects of his Kingdom of England *and Dominion of* Wales, *concerning Eccleſiaſtical Affairs. Given at our Court at* Whitehall, *the* 25th *Day of* October 1660. *in the twelfth Year of our Reign.*

Printed Fol. 1660. by the King's Printers.

Charles *R.*

How much the Peace of the State is concern'd in the Peace of the Church, and how difficult a Thing it is to preſerve Order and Government in Civil, whilſt there is no Order or Government in Eccleſiaſtical Affairs, is evident to the World: And this little Part of the World our own Dominions, hath had ſo late Experience of it, that we may very well acquieſce in the Concluſion, without enlarging ourſelf in Diſcourſe upon it, it being a Subject we have had frequent Occaſion to contemplate upon, and to lament Abroad as well as at Home.

The King's Experience abroad makes him more willing to compoſe Differences at home.

In our Letter to the Speaker of the Houſe of Commons from *Breda*, we declared how much we deſired the Advancement and Propagation of the Proteſtant Religion, that neither the Unkindneſs of thoſe of the ſame Faith towards us, nor the Civilities and Obligations from thoſe of a contrary Profeſſion (of both which we have had abundant Evidence) could in the leaſt Degree ſtartle us, or make us ſwerve from it; and that nothing can be propoſed to manifeſt our Zeal and Affection for it, to which we will not readily conſent. And we ſaid then, that we did hope in due Time ourſelf to propoſe ſomewhat for the Propagation of it, that will ſatisfy the World, that we have always made it both our Care and our Study, and have enough obſerved what is moſt like to bring Diſadvantage to it. And the Truth is, we do think ourſelf more competent to propoſe, and with God's Aſſiſtance to determine many Things now in Difference, from the Time we have ſpent, and the Experience we have had, in moſt of the Reformed Churches abroad in *France*, in the *Low-Countries*, and in *Germany*, where we have had frequent Conferences with the moſt learned Men, who have unanimouſly lamented the great Reproach the Proteſtant Religion undergoes from the Diſtempers and too notorious Schiſms in Matters of Religion in *England*. And as the moſt Learned amongſt them have always with great Submiſſion and Reverence acknowledged and magnified the eſtabliſhed Government of the Church of *England*, and the great Countenance and Shelter the Proteſtant Religion received from it before theſe unhappy Times; ſo many of them have with great Ingenuity and Sorrow confeſs'd, that they were too eaſily miſled by Miſinformation and Prejudice into ſome Diſeſteem of it, as if it had too much complied with the Church of *Rome*; whereas they now acknowledge it to be the beſt Fence God hath yet raiſed againſt *Popery* in the World; and we are perſuaded they do with great Zeal wiſh it reſtored to its old Dignity and Veneration.

The foreign reformed Churches have magnified the Government of the Church of England.

Tho' they were ſometimes miſled into a Prejudice, as if it too much complied with the Church of Rome.

Now fully ſatisfied that our Church is the beſt Fence againſt Popery.

When we were in *Holland*, we were attended by many grave and learned Miniſters from hence, who were look'd upon as the moſt able and principal Aſſertors of the *Preſbyterian* Opinions, with whom we had as much Conference as the Multitude of Affairs which were then upon us would permit us to have; and to our great Satisfaction and Comfort found them Perſons full of Affection to us, of Zeal for the Peace of the Church and State, and neither Enemies (as they have been given out to be) to *Epiſcopacy* or *Liturgy*, but modeſtly to deſire ſuch Alterations in either, as without ſhaking Foundations might beſt allay the preſent Diſtempers, which the Indiſpoſition of the Times, and the Tenderneſs of ſome Mens Conſciences had contracted. For the better doing whereof we did intend upon our firſt Arrival in this Kingdom to call a *Synod of Divines*, as the moſt proper Expedient to provide a proper Remedy for all thoſe Differences and Diſſatiſfactions, which had or ſhould ariſe in Matters of Religion. And in the mean Time we publiſhed in our Declarations from *Breda*, a Liberty to tender Conſciences, and that no Man ſhould be diſquieted or called in queſtion for Differences of Opinion in Matters of Religion, which do not diſturb the Peace of the Kingdom, and that we ſhall be ready to conſent to ſuch an Act of Parliament as upon mature Deliberation ſhould be offer'd to us for the full granting that Indulgence.

The Preſbyterian Divines who had attended his Majeſty in Holland *ſhew'd themſelves well affected to the King, and not Enemies to Epiſcopacy or Liturgy.*

Only they modeſtly deſired ſome Alteration.

To which purpoſe the King had intended at his firſt coming to call a Synod of Divines.

And in the mean Time by Declaration at Breda had publiſh'd a Liberty to tender Conſciences.

Whilſt we continued in this Temper of Mind and Reſolution, and have ſo far complied with the Perſuaſion of particular Perſons, and the Diſtemper of the Time, as to be contented with the Exerciſe of our Religion in our own Chapel, according to the conſtant Practice and Laws eſtabliſhed, without enjoining that Practice, and the Obſervation of thoſe Laws in the Churches of this Kingdom; (in which we have undergone the Cenſure of many, as if we were without that Zeal for the Church which we ought to have, and which by God's Grace we ſhall always retain) we have found ourſelf not ſo candidly dealt with as we have deſerved; and that there are unquiet and reſtleſs Spirits, who (without abating any Thing of their own Diſtemper, in Recompence of the Moderation they find in us) continue their Bitterneſs againſt the Church, and endeavour to raiſe Jealouſies of us, and to leſſen our Reputation by their Reproaches, as if we were not true to the Profeſſions we have made. And in order thereunto, they have very unſea-

Content with the Exerciſe of our Religion in his own Chapel.

For which he had been cenſur'd on the one ſide for want of Zeal to the Church;

And on the other Hand had met with unquiet and reſtleſs Spirits, who continue their Bitterneſs againſt the Church.

And reproach his Majeſty by printing and publiſhing his former Declaration made in Scotland, *by Force put upon him.*

And therefore he deſerves not to be reproached with it.

unſeaſonably [illegible] Kingdom, a Declaration [illegible] we ſhall ſay no more [illegible] enforced to ſign that Declaration [illegible] the wor-thieſt and greateſt Part of that Nation did even then [illegible] Uſage of us in that Particular, when [illegible] the Power of a few ill Men, which at that Time had ſpread [illegible] Kingdom; and therefore we had no Reaſon to expect, that we ſhould at this Seaſon (when we are doing all we can to wipe out the Memory of all that hath been done amiſs by other Men, and we thank God, have wiped it out of our own Remembrance) have been ourſelf aſſaulted with thoſe Reproaches which we will likewiſe forget.

His Majeſty complains of other ſeditious Pamphlets.

Mr. L'Eſtrange *in his* Holy Cheat *ſoon after publiſhed, ſaith,* p. 32. *Theſe very Pamphlets whereof his Majeſty complains in this Declaration, were by myſelf, at their firſt coming forth delivered to ſeveral Members of that Seſſion, which notwithſtanding they were ſtill ſold in the Hall, all the Intereſt I had being too little to get them ſuppreſſed*

Since the Printing of this *Declaration*, ſeveral ſeditious Pamphlets and Queries have been publiſhed and ſcattered abroad, to infuſe Diſlike and Jealouſies into the Hearts of the People and of the Army: And ſome, who ought rather to have repented the former Miſchief they have wrought, than to have endeavoured to improve it, have had the Hardineſs to publiſh, that the *Doctrine* of the Church, againſt which no Man with whom we have conferred hath excepted, ought to be reformed as well as the *Diſcipline.*

His Majeſty will give ſome Determination 'till a Synod may be called.

This over-paſſionate and turbulent Way of Proceeding, and the Impatience we find in many for ſome ſpeedy Determination in theſe Matters, whereby the Minds of Men may be compoſed, and the Peace of the Church eſtabliſhed, hath prevail'd with us to invert the Method we had propoſed to ourſelf, and even in order to the better calling and compoſing a Synod (which the preſent Jealouſies will hardly agree upon) by the Aſſiſtance of God's bleſſed Spirit, which we daily invoke and ſupplicate, to give ſome Determination ourſelf to the Matters in Difference, until ſuch a Synod may be called, as may without Paſſion or Prejudice give us ſuch farther Aſſiſtance towards a perfect Union of Affections, as well as Submiſſion to Authority, as is neceſſary.

The Miſchiefs ariſe from the Paſſion, Appetite, and Intereſt of particular Perſons.

And we are the rather induced to take this upon us, by finding upon the full Conference we have had with the learned Men of ſeveral Perſuaſions, that the Miſchiefs under which the Church and State do at preſent ſuffer, do not reſult from any formed Doctrine or Concluſion, which either Party maintains or avows; but from the Paſſion and Appetite, and Intereſt of particular Perſons, who contract greater Prejudice to each other from thoſe Affections, than would naturally riſe from their Opinions. And thoſe Diſtempers muſt be in ſome Degree allay'd, before the Meeting in a Synod can be attended with better Succeſs than their Meetings in other Places, and their Diſcourſes in Pulpits have hitherto been: And 'till all Thoughts of Victory are laid aſide, the humble and neceſſary Thoughts for the Vindication of Truth cannot be enough entertained.

They all approve Epiſcopacy and Liturgy,

And all diſlike Sacrilege, and Alienation of the Revenue of the Church.

Charity the vital Part of Chriſtian Religion.

We muſt, for the Honour of all thoſe of either Perſuaſion, with whom we have conferr'd, declare, that the Profeſſions and Deſires of all for the Advancement of Piety and true Godlineſs, are the ſame; their Profeſſions of Zeal for the Peace of the Church, the ſame; of Affection and Duty to us, the ſame; they all approve Epiſcopacy; they all approve a ſet Form of Liturgy; and they all diſprove and diſlike the Sin of Sacrilege, and the Alienation of the Revenue of the Church; and if upon theſe excellent Foundations, in Submiſſion to which there is ſuch a Harmony of Affections, any Superſtructures ſhould be raiſed to the ſhaking thoſe Foundations, and to the contracting and leſſening the bleſſed Gift of Charity, which is a vital Part of Chriſtian Religion, we ſhall think ourſelf very unfortunate, and even ſuſpect that we are defective in that Adminiſtration of Government with which God hath entruſted us.

The King's Affection and Eſteem for the Church of England *not leſſened by his Condeſcenſions.*

Some Particulars of Ceremony to be diſpenſed with.

The Support of Epiſcopacy the beſt Support of our Religion.

Eccleſiaſtical Power ſubordinate to the Civil.

We need not profeſs the high Affection and Eſteem we have for the Church of *England* as it is eſtabliſhed by Law; the Reverence to which hath ſupported us, with God's Bleſſing, againſt many Temptations; nor do we think that Reverence in the leaſt Degree diminiſhed by our Condeſcenſions, not peremptorily to inſiſt on ſome Particulars of Ceremony, which, however introduced by the Piety and Devotion, and Order of former Times may not be ſo agreeable to the preſent, but may even leſſen that Piety and Devotion, for the Improvement whereof they might happily be firſt introduced, and conſequently may well be diſpenſed with; and we hope this charitable Compliance of ours will diſpoſe the Minds of all Men to a chearful Submiſſion to that Authority, the Preſervation whereof is ſo neceſſary for the Unity and Peace of the Church; and that they will acknowledge the Support of the epiſcopal Authority, to be the beſt Support of Religion, by being the beſt Means to contain the Minds of Men within the Rules of Government: And they who would reſtrain the Exerciſe of that holy Function within the Rules which were obſerved in the primitive Times, muſt remember and conſider that the eccleſiaſtical Power being in thoſe bleſſed Times always ſubordinate and ſubject to the civil; it was likewiſe proportioned to ſuch an Extent of Juriſdiction as was moſt agreeable to that; and as the Sanctity and Simplicity, and Reſignation of that Age, did then refer many Things to the Biſhops, which the Policy of ſucceeding Ages would not admit, at leaſt did otherwiſe provide for; ſo it can be no Reproach to primitive Epiſcopacy, if where there have been great Alterations in the civil Government from what was then, there have been likewiſe ſome Difference and Alteration in the eccleſiaſtical, the Eſſence and Foundation being ſtill preſerved.

And

Epiſcopal Government moſt agreeable to Monarchy, and eſtabliſhed by Law.

As ancient in this Iſland as the Chriſtian Monarchy.

The preſent Biſhops will conſent to the preſent Conceſſions.

And upon this Ground without taking upon us to cenſure the Government of the Church in other Countries, where the Government of the State is different from what it is here, or enlarging ourſelf upon the Reaſons why, whilſt there was an Imagination of erecting a Democratical Government here in the State, they ſhould be willing to continue an Ariſtocratical Government in the Church; it ſhall ſuffice to ſay, that ſince, by the wonderful Bleſſing of God, the Hearts of this whole Nation are returned to an Obedience to Monarchique Government in the State, it muſt be very reaſonable to ſupport that Government in the Church which is eſtabliſhed by Law, and with which the Monarchy hath flouriſhed through ſo many Ages, and which is, in Truth, as ancient in this Iſland as the Chriſtian Monarchy thereof; and which hath always in ſome Reſpects or Degrees been enlarged or reſtrained, as hath been thought moſt conducing to the Peace and Happineſs of the Kingdom; and therefore we have not the leaſt doubt but that the preſent Biſhops will think the preſent Conceſſions now made by us to allay the preſent Diſtempers, very juſt and reaſonable, and will very chearfully conform themſelves thereunto.

To encourage the Exerciſes of Religion, and the holy Obſervance of the Lord's Day.

As the preſent Set of Biſhops are of great and exemplary Piety and Learning;

So none ſhall be promoted to that Dignity, but Men of Learning, Virtue, and Piety,

And ſuch as ſhall be frequent Preachers.

I. We do in the firſt Place declare, our Purpoſe and Reſolution is and ſhall be, to promote the Power of Godlineſs, to encourage the Exerciſes of Religion both publick and private, and to take Care that the Lord's Day be applied to holy Exerciſes, without unneceſſary Divertiſements; and that inſufficient, negligent, and ſcandalous Miniſters be not permitted in the Church; and that as the preſent Biſhops are known to be Men of great and exemplary Piety in their Lives, which they have manifeſted in their notorious and unexampled Sufferings during theſe late Diſtempers; and of great and known Sufficiency of Learning; ſo we ſhall take ſpecial Care, by the Aſſiſtance of God, to prefer no Men to that Office and Charge, but Men of Learning, Virtue, and Piety, who may be themſelves the beſt Examples to thoſe who are to be governed by them; and we ſhall expect, and provide the beſt we can that the Biſhops be frequent Preachers, and that they do very often preach themſelves in ſome Church of their Dioceſe, except they be hinder'd by Sickneſs, or other bodily Infirmities, or ſome other juſtifiable Occaſion, which ſhall not be thought juſtifiable if it be frequent.

Suffragan Biſhops to be appointed in the larger Dioceſes.

II. Becauſe the Dioceſes, eſpecially ſome of them, are thought to be of too large Extent: We will appoint ſuch a Number of ſuffragan Biſhops in every Dioceſe, as ſhall be ſufficient for the due Performance of their Work.

The Cenſures of the Church not to be inflicted without the Advice and Aſſiſtance of Preſbyters.

No Chancellor to excommunicate or abſolve Miniſters without the Biſhop.

Nor Archdeacons to exerciſe Juriſdiction without the Advice and Aſſiſtance of ſix Miniſters.

III. No Biſhop ſhall ordain, or exerciſe any Part of Juriſdiction which appertains to the Cenſures of the Church, without the Advice and Aſſiſtance of the Preſbyters; and no Chancellors, Commiſſaries, or Officials, as ſuch, ſhall exerciſe any Act of ſpiritual Juriſdiction in theſe Caſes, *(viz)* Excommunication, Abſolution, or wherein any of the Miniſtry are concerned, with reference to their paſtoral Charge. However, our Intent and Meaning is to uphold and maintain the Profeſſion of the Civil Law ſo far and in ſuch Matters as it hath been of Uſe and Practice within our Kingdoms and Dominions: Albeit as to Excommunication, our Will and Pleaſure is, that no Chancellor, Commiſſary, or Official ſhall decree any Sentence of Excommunication or Abſolution, or be Judges in thoſe Things wherein any of the Miniſtry are concerned as is aforeſaid. Nor ſhall the Archdeacon exerciſe any Juriſdiction without the Advice and Aſſiſtance of ſix Miniſters of his Archdeaconry, whereof three to be nominated by the Biſhop, and three by the Election of the major Part of the Preſbyters within the Archdeaconry.

The Preferments of Dean and Chapter to be given to learned and pious Preſbyters of the Dioceſe.

To be aſſiſted by an equal Number of pious and diſcreet Miniſters to be choſen by the Preſbyters of the Dioceſe.

Nor any ſuffragan Biſhop to ordain or exerciſe any ſpiritual Juriſdiction without Advice and Aſſiſtance of the Preſbyters.

And all Ordinations by the Biſhop and his Preſbytery.

IV. To the End that the Deans and Chapters may be the better fitted to afford Counſel and Aſſiſtance to the Biſhops, both in Ordination and the other Offices mentioned before: We will take Care that thoſe Preferments be given to the moſt learned and pious Preſbyters of the Dioceſe; and moreover that an equal Number (to thoſe of the Chapter) of the moſt learned, pious, and diſcreet Preſbyters of the ſame Dioceſe, annually choſen by the major Vote of all the Preſbyters of that Dioceſe preſent at ſuch Elections, ſhall be always adviſing and aſſiſting, together with thoſe of the Chapter, in all Ordinations, and in every Part of Juriſdiction which appertains to the Cenſures of the Church, and at all other ſolemn and important Actions in the Exerciſe of the eccleſiaſtical Juriſdiction, wherein any of the Miniſtry are concerned: Provided that at all ſuch Meetings the Number of the Miniſters ſo elected, and thoſe preſent of the Chapter ſhall be equal, and not exceed one the other, and that to make the Numbers equal, the Juniors of the exceeding Number be withdrawn that the moſt ancient may take Place: Nor ſhall any ſuffragan Biſhop ordain, or exerciſe the 'fore-mentioned Offices and Acts of ſpiritual Juriſdiction, but with the Advice and Aſſiſtance of a ſufficient Number of the moſt judicious and pious Preſbyters annually choſen as aforeſaid within his Precincts: And our Will is, that the great Work of Ordination be conſtantly and ſolemnly performed by the Biſhop and his aforeſaid Preſbytery, at the four ſet Times and Seaſons appointed by the Church for that Purpoſe.

Confirmation by Information and with Conſent of the Miniſter of the Place.

Admiſſion to the Lord's Supper upon Profeſſion of Faith and Promiſe of Obedience.

V. We will take Care that Confirmation be rightly and ſolemnly performed, by the Information and with the Conſent of the Miniſter of the Place, who ſhall admit none to the Lord's Supper 'till they have made a credible Profeſſion of their Faith, and promiſed Obedience to the Will of God; according as is expreſſed in the Conſiderations of the Rubrick before the Catechiſm; and that all poſſible Diligence be uſed for the Inſtruction and Reformation of ſcandalous

With Appeal to the ſuperior Powers.

The rural Dean and Miniſters to meet once a Month.

The rural Dean and his Aſſiſtants to take Care of the younger Sort to be catechized and brought to the Biſhop to be confirmed.

Offenders, whom the Miniſter ſhall not ſuffer to partake of the Lord's Table, until they have openly declared themſelves to have truly repented and amended their former naughty Lives; as it is partly expreſſed in the Rubrick, and more fully in the Canons; Provided, there be Place for due Appeals to ſuperior Powers. But beſides the Suffragans and their Preſbytery, every rural Dean (thoſe Deans, as heretofore, to be nominated by the Biſhop of the Dioceſe) together with three or four Miniſters of that Deanery, choſen by the major Part of all the Miniſters within the ſame, ſhall meet once in every Month, to receive ſuch Complaints as ſhall be preſented to them by the Miniſters or Church-wardens of the reſpective Pariſhes; and alſo to compoſe all ſuch Differences betwixt Party and Party, as ſhall be referred unto them by Way of Arbitration; and to convince Offenders, and reform all ſuch Things as they find amiſs by their paſtoral Reproofs and Admonitions, if they may be ſo reformed: And ſuch Matters as they cannot by this paſtoral and perſuaſive Way compoſe and reform, are by them to be prepared for and preſented to the Biſhop; at which Meeting any other Miniſters of that Deanery, may, if they pleaſe, be preſent and aſſiſt. Moreover, the rural Dean and his Aſſiſtants are in their reſpective Diviſions to ſee that the Children and younger Sort be carefully inſtructed by the reſpective Miniſters of every Pariſh, in the Grounds of Chriſtian Religion, and be able to give a good Account of their Faith and Knowledge, and alſo of their Chriſtian Converſation conformable thereunto, before they be confirmed by the Biſhop, or admitted to the Sacrament of the Lord's Supper.

No Biſhop to exerciſe arbitrary Power, but according to the Law of the Land.

VI. No Biſhop ſhall exerciſe any arbitrary Power, or do or impoſe any Thing upon the Clergy, or to the People, but what is according to the known Law of the Land.

A Liturgy is lawful and neceſſary.

The Liturgy of the Church of England *the beſt of any.*

Yet ſince ſome Exceptions are made againſt it, his Majeſty will appoint an equal Number of learned Divines to review it, and to make neceſſary Alterations in it,

And ſome additional Forms:

In the mean Time it is to be hoped, that no Miniſters will totally lay aſide the Uſe of it,

But to read thoſe Parts of it, againſt which there is no Exception.

VII. We are very glad to find that all with whom we have conferred, do in their Judgments approve a Liturgy, or ſet Form of publick Worſhip to be lawful; which in our Judgment, for the Preſervation of Unity and Uniformity, we conceive to be very neceſſary: And though we do eſteem the Liturgy of the Church of *England*, contained in the Book of Common Prayer, and by Law eſtabliſhed, to be the beſt we have ſeen; and we believe that we have ſeen all that are extant and uſed in this Part of the World, and well known what Reverence moſt of the Reformed Churches, or at leaſt the moſt learned Men in thoſe Churches have for it; yet ſince we find ſome Exceptions made againſt ſeveral Things therein, we will appoint an equal Number of learned Divines of both Perſuaſions, to review the ſame, and to make ſuch Alterations as ſhall be thought moſt neceſſary; and ſome additional Forms (in the Scripture Phraſe, as near as may be) ſuited unto the Nature of the ſeveral Parts of Worſhip, and that it be left to the Miniſter's Choice to uſe one or other at his Diſcretion. In the mean Time, and 'till this be done, although we do heartily wiſh and deſire, that the Miniſters in their ſeveral Churches, becauſe they diſlike ſome Clauſes and Expreſſions, would not totally lay aſide the Uſe of the Book of Common Prayer, but read thoſe Parts againſt which there can be no Exception; which would be the beſt Inſtance of declining thoſe Marks of Diſtinction, which we ſo much labour and deſire to remove; yet in Compaſſion to divers of our good Subjects who ſcruple the Uſe of it as now it is, our Will and Pleaſure is, that none be puniſhed or troubled for not uſing it, until it be reviewed, and effectually reformed, as aforeſaid.

Concerning Ceremonies.

As the univerſal Church cannot introduce one Ceremony contrary to the Word of God;

So every national Church with conſent of the ſovereign Power, may order ſuch Ceremonies as are for Ediſication, and in themſelves indifferent;

Which ceaſe to be indifferent, when eſtabliſhed by Law.

Other arbitrary Ceremonies to ceaſe.

But thoſe eſtabliſhed by Law not to be aboliſhed.

Kneeling at the Sacrament the moſt agreeable Poſture,

If any are otherwiſe minded.

The Deciſion to be left to a national Synod.

VIII. Laſtly, Concerning Ceremonies, which have adminiſtred ſo much Matter of Difference and Contention, and which have been introduced by the Wiſdom and Authority of the Church, for Edification, and the Improvement of Piety: We ſhall ſay no more, but that we have the more Eſteem of all, and Reverence for many of them, by having been preſent in many of thoſe Churches where they are moſt aboliſhed or diſcountenanced; and it cannot be doubted, but that, as the univerſal Church cannot introduce one Ceremony in the Worſhip of God that is contrray to God's Word expreſſed in the Scripture: So every national Church, with the Approbation and Conſent of the ſovereign Power, may, and hath always introduced ſuch particular Ceremonies, as in that Juncture of Time are thought moſt proper for Edification, and the neceſſary Improvement of Piety and Devotion in the People; though the neceſſary Practice thereof cannot be deduced from Scripture; and that which before was, and in itſelf is indifferent, ceaſes to be indifferent, after it is once eſtabliſhed by Law: And therefore our preſent Conſideration and Work is, to gratify the private Conſciences of thoſe who are grieved with the Uſe of ſome Ceremonies, by indulging to, and diſpenſing with their omitting thoſe Ceremonies; not utterly to aboliſh any which are eſtabliſhed by Law, (if any are practiſed contrary to Law, the ſame ſhall ceaſe) which would be unjuſt, and of ill Example; and to impoſe upon the Conſcience of ſome, for the Satisfaction of the Conſcience of others, which is otherwiſe provided for. As it could not be reaſonable that Men ſhould expect, that we ſhould ourſelf decline, or enjoyn others to do ſo, to receive the bleſſed Sacrament upon our Knees, which in our Conſcience is the moſt humble, moſt devout, and moſt agreeable Poſture for that holy Duty, becauſe ſome other Men, upon Reaſons beſt, if not only known to themſelves, chooſe rather to do it ſitting or ſtanding: We ſhall leave all Deciſions and Determinations of that kind, if they ſhall be thought neceſſary for a perfect and entire Unity and Uniformity throughout the Nation, to the Advice of a national Synod, which ſhall be duly called, after a little Time, and a mutual Conver-

Laws to be eſtabliſhed for the Peace of Church and State.

And in the mean Time none to be compell'd to uſe the Croſs in Baptiſm.

Converſation between Perſons of different Perſuaſions, hath mollified thoſe Diſtempers, abated thoſe Sharpneſſes, and extinguiſhed thoſe Jealouſies which make Men unfit for thoſe Conſultations: And upon ſuch Advice, we ſhall uſe our beſt Endeavour that ſuch Laws may be eſtabliſhed, as may beſt provide for the Peace of the Church and State. Provided that none ſhall be denied the Sacrament of the Lord's Supper, though they do not uſe the Geſture of kneeling in the Act of receiving. In the mean Time, out of Compaſſion and Compliance towards thoſe who would forbear the Croſs in Baptiſm, we are content that no Man ſhall be compelled to uſe the ſame, or ſuffer for not doing it: But if any Parent deſire to have his Child chriſtened according to the Form uſed, and the Miniſter will not uſe the Sign, it ſhall be lawful for that Parent to procure another Miniſter to do it: And if the proper Miniſter ſhall refuſe to omit that Ceremony of the Croſs, it ſhall be lawful for the Parent, who would not have his Child ſo baptized, to procure another Miniſter to do it, who will do it according to his Deſire.

Nor to be compell'd to bow at the Name of Jeſus.

No Man ſhall be compelled to bow at the Name of *Jeſus*, or ſuffer in any Degree for not doing it, without reproaching thoſe who out of their Devotion continue that ancient Ceremony of the Church.

The Uſe of the Surplice at preſent to be left at Liberty,

Except in the Royal Chapel and Cathedral and Collegiate Churches.

For the Uſe of the Surplice, we are contented that all Men be left to their Liberty to do as they ſhall think fit, without ſuffering in the leaſt Degree for wearing or not wearing it; provided, that this Liberty do not extend to our own Chapel, Cathedral, or Collegiate Churches, or to any College in either of our Univerſities; but that the ſeveral Statutes and Cuſtoms for the Uſe thereof in the ſaid Places, be there obſerved as formerly.

Subſcription and Oath of Canonical Obedience not at preſent to be required,

For Ordination, Inſtitution, or Induction;

Or for Academical Degrees.

None to forfeit a Preſentation, or be depriv'd of a Benefice for not declaring Aſſent to the 39 Articles.

No Man to be call'd in queſtion for Differences in Opinion, that do not diſturb the Peace of the Kingdom.

And becauſe ſome Men, otherwiſe pious and learned, ſay, they cannot conform unto the Subſcription required by the Canon, nor take the Oath of Canonical Obedience; we are content, and it is our Will and Pleaſure (ſo they take the Oaths of Allegiance and Supremacy) that they ſhall receive Ordination, Inſtitution, and Induction, and ſhall be permitted to exerciſe their Function, and to enjoy the Profits of their Livings, without the ſaid Subſcription or Oath of Canonical Obedience: And moreover, that no Perſons in the Univerſities ſhall, for the Want of ſuch Subſcription, be hindred in the taking of their Degrees. Laſtly, that none be judged to forfeit his Preſentation or Benefice, or be deprived of it, upon the Statute of the Thirteenth of Queen *Elizabeth*, Chapter the Twelfth, ſo he read and declare his Aſſent to all the Articles of Religion which only concern the Confeſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments compriſed in the Book of Articles in the ſaid Statute mentioned. In a Word, we do again renew what we have formerly ſaid in our Declaration from *Breda*, for the Liberty of tender Conſciences, that no Man ſhall be diſquieted or called in queſtion for Differences of Opinion in Matters of Religion, which do not diſturb the Peace of the Kingdom; and if any have been diſturbed in that kind ſince our arrival here, it hath not proceeded from any Direction of ours.

The King hopeth in due Time to propoſe ſomewhat for the Propagation of the Proteſtant Religion.

If his Subjects will ſubmit to this his Declaration,

For making up thoſe Differences that have diſquieted the Nation, given offence to the Proteſtant Churches, and even reproach'd the Proteſtant Religion.

The Proteſtant Religion will be advanced abroad, by ſupporting the beſt Reformed Proteſtant Church at home.

Hopes that none will diſpoſe the People to an ill Opinion of the King and Government,

But all endeavour to preſerve the Peace of the Kingdom:

And then the Nation will enjoy as great a Felicity as ever they have done.

To conclude, and in this Place to explain what we mentioned before, and ſaid in our Letter to the Houſe of Commons from *Breda*, that we hoped in due Time, ourſelf to propoſe ſomewhat for the Propagation of the Proteſtant Religion, that will ſatisfy the World, that we have always made it both our Care and our Study, and have enough obſerved what is moſt like to bring Diſadvantage to it: We do conjure all our loving Subjects to acquieſce in and ſubmit to this our Declaration concerning thoſe Differences which have ſo much diſquieted the Nation at home, and given ſuch Offence to the Proteſtant Churches abroad, and brought ſuch Reproach upon the Proteſtant Religion in general, from the Enemies thereof; as if upon obſcure Notions of Faith and Fancy, it did admit the Practice of Chriſtian Duties and Obedience to be diſcountenanced and ſuſpended, and introduce a Licence in Opinions and Manners; to the Prejudice of the Chriſtian Faith. And let us all endeavour, and emulate each other in thoſe Endeavours, to countenance and advance the Proteſtant Religion abroad, which will be beſt done by ſupporting the Dignity and Reverence due to the beſt reformed Proteſtant Church at home, and which being once freed from the Calumnies and Reproaches it hath undergone from theſe late ill Times, will be the beſt Shelter for thoſe abroad, which will by that Countenance both be the better protected againſt their Enemies; and be the more eaſily induced to compoſe the Differences amongſt themſelves, which give their Enemies more Advantage againſt them: And we hope and expect, that all Men will henceforward forbear to vent any ſuch Doctrine in the Pulpit, or to endeavour to work in ſuch Manner upon the Affections of the People as may diſpoſe them to an ill Opinion of us and the Government, and to diſturb the Peace of the Kingdom. Which if all Men will in their ſeveral Vocations endeavour to preſerve with the ſame Affection and Zeal we our ſelf will do; all our good Subjects will by God's Bleſſing upon us enjoy as great a Meaſure of Felicity, as this Nation hath ever done, and which we ſhall conſtantly labour to procure for them, as the greateſt Bleſſing God can beſtow upon us in this World.

Given at our Court at *Whitehall* this twenty fifth Day of *October* 1660.

This Declaration not ſo pleaſing as that from Breda.

This Declaration did not ſo well pleaſe as that from *Breda*, of which a good Author writes thus: There is one *myſterious Tranſaction* of the Fanatick Party whereby

The Reaſons of diſlike.

Mr. Love's Hiſtory of Popiſh and Fanatical Plots, 1684. 8vo. p. 314.

It did not alter the Species of Prelacy, and nothing leſs would pleaſe Mr. Baxter.

by they endeavoured to impoſe upon the King before his Return; they had it ſeems drawn up ſome Heads in favour of *Presbytery*, and to the Prejudice of the *Epiſcopal Government*, which they deſired the King to publiſh in a *Declaration*; and the King in Compliance with the Exigency of the Times, and the Neceſſity of his own *Affairs*, did publiſh in a Declaration from *Breda*, but with a *Reſervation* expreſſed therein, *that he would leave the Particulars therein mentioned to be conſidered and eſtabliſhed in a free Parliament.* To this Declaration (ſaith Mr. *Baxter, p.* 87. *Part* II. of his third Plea) they would have *conformed*, on this Suppoſition that the *Species* of *Prelacy* was altered by it. And Mr. *B.* foreſeeing that the epiſcopal Party would be grieved by it, makes this Objection (againſt thoſe that extorted that Declaration) in the Name of the Biſhops. Object. *You did but obtrude upon us your own Opinions, for when you had drawn up moſt of thoſe Words, his Majeſty was forced to ſeem for the preſent to grant them to you.* To this Mr. *B.* anſwers; *If we did offer ſuch Things, let the World judge what we ſought by them*, viz. by your own Confeſſion to change the Species of the Epiſcopal Government. —— So that it is evident they did what they could to bring the King under their *Chains*, before he came to his *Crown*.

Friday *Oct.* 26.

A free and honeſt Letter of Dr. Coſin, *Dean of* Peterborough, *in Anſwer to a Prebendary of that Church, who inſiſted upon Conditions of having his Prebend of* Durham, *and a Leaſe of a Church Eſtate without Fine.*

A Letter of Dr. John Coſin, *Dean of* Peterborough, *nominate Biſhop of* Durham, *to one of the Prebendaries of the Church of* Peterborough.

MS. Copy in the Hands of the Biſhop of Peterb.]

Reverend Sir,

You demand very ſtrange Conditions, a Leaſe of a Farm without Fine, that muſt be worth 40*l. per Ann.* and my Prebend of *Durham*, which is worth no leſs than 200*l. per Ann.* and which if it were in my Power to paſs it over to you, would on thoſe Terms bring you into the Compaſs of Simony, and Danger of the Law; beſides that Scandal that muſt needs follow amongſt all People that ſhould hear of ſuch Bargains. And truly it troubles me for your Sake, that you ſhould have ſuch undue and extravagant Thoughts in your Fancy, whereunto I neither can nor muſt any Way aſſent. And I pray conſider well with yourſelf what would be the Effect hereof, if thoſe Demands of yours ſhould be made known, and exhibited to the King, either in his own Perſon, or in his Parliament, or in his Council, or in his Court of Chancery, to which, or ſome of which Places this Matter between Mr. *Pierpoint* and you will be brought without Help, if you perſiſt in theſe your unreaſonable Demands and Reſolutions. —— The King my Maſter hath been pleaſed of his Royal Goodneſs and Grace to beſtow the Biſhoprick of *Durham* upon me, wherein upon another Score (not upon ſuch a one as you propoſe) I might eaſily have been brought to have been mindful of my Brethren of *Peterborough*, and eſpecially of Mr. *Towers* and yourſelf, both for your own Sakes, and in regard of the Memory of that Reverend Biſhop to whom you are related. But as I never did, ſo I never will be brought to truck and bargain for Eccleſiaſtical Preferments, and as for Temporal Farms, I know not any Power I have to leaſe them over other Mens Heads. I am, *&c.*

He ſcorn'd to truck and bargain for Eccleſiaſtical Preferments;

Or to grant a Leaſe over another Man's Head.

P. S. The Dean deſigned to ſucceed me in *Peterborough* is, I hear, very dangerouſly ſick.

Mr. Rowell's *Letter congratulating the Promotion of* Mr. *Dean* Coſin *to the Biſhoprick of* Durham.

A Letter of Mr. Robert Rowell *of* Peterborough, *to the worſhipful Mr. Dean* Coſins *at* London, *dated* Peterborough, Oct. 16, 1660.

—— Give me Leave, I beſeech your Lordſhip, to expreſs that I do heartily congratulate your Promotion to that Dignity in the Church, which his Majeſty hath been pleaſed graciouſly to confer upon you according to your Merits, and wherein you may have long and comfortable Continuance to the Good and Welfare of our *Engliſh* Church, is and ſhall be the Prayer of, *&c.*

A Letter to the Vice-Chancellor of Oxford, *notifying the Death of the Chancellor Duke of* Somerſet.

To the Reverend Dr. Hood, *Vice-Chancellor of the Univerſity of* Oxford, *theſe.*

Regiſt. Univer. Oxon.

SIR,

I thought it my Duty to acquaint you, by the firſt Opportunity, that it pleaſed God the laſt Night to take out of this Life, our ever honour'd Lord and Chancellor, the Duke of *Somerſet*.

Eſſex-Houſe, Thurſday Morning, *Oct.* 25, 1660.

Your moſt faithful Friend,
and humble Servant,
Amos Walrond.

Upon which they proceed to the Election of a new Chancellor, Sir Edward Hyde *Lord Chancellor of* England, Oct. 27. *inſtall'd* Nov. 15. *following.*

Quibus publicatis per Magiſtrum Riſley loco Procuratoris ſenioris, prælectis etiam Statutis Univerſitatis de Electionibus in Domo Convocationis habendis, de Electione & Admiſſione Cancellarii, necnon Statuto 31 *Elizabethæ edito, Vice-Cancellarius & Procuratores ad Scrutinium in ſcriptis deſcendunt pro Electione novi Cancellarii Univerſitatis Oxon. In quo unanimi Suffragantium voto (unico tantum excepto) Honoratiſſimus Dominus Dominus Edvardus Hyde, Eques Auratus ſummus Angliæ Cancellarius, & Sereniſſimo Regi a Conſiliis ſecretioribus in Cancellarium Univerſitatis Oxon. electus erat, & pro electo per Magiſtrum Riſley loco Procuratoris ſenioris pronuntiatus.*

Saturday *Oct.* 27.

Mr. Baxter's *Account of his waiting on the Lord Chancellor.*

Who again offer'd him a Biſhoprick, but he was in doubt, and deſir'd Time to conſider of it.

Life of Mr. Baxter, *Fol.*

The Day that the King's Declaration came out, when I was with the Lord Chancellor (who did all) he aſked me, whether I would accept of a Biſhoprick: I told him, that if he had aſked me the Queſtion the Day before, I could eaſily have anſwered him, that in Conſcience I could not do it; for tho' I would live peaceably under whatever Government the King ſhould ſet up, I could not have

He mov'd that the King's Declaration might be paſs'd into a Law.

have a Hand in executing it. But having, as I was coming to him, ſeen the King's Declaration, and finding that by it the Government is ſo far altered as it is, I take my ſelf for the Churches ſake exceedingly beholden to his Lordſhip for thoſe Moderations, and my Deſire to promote the Happineſs of the Church which that Moderation tendeth to, doth make me reſolve to take that Courſe, which tendeth moſt thereto: But whether to take a Biſhoprick be the Way I was in doubt, and deſired ſome farther Time of Conſideration. But if his Lordſhip would procure us the Settlement of the Matter of that Declaration, by paſſing it into a Law, I promiſed to take that Way, in which I might moſt ſerve the publick Peace.

The three chief Presbyterians thought a Biſhoprick might be accepted upon the Foot of the Declaration.

Mr. Calamy *deſired, that they might all accept, or all refuſe.*

Dr. *Reynolds*, Mr. *Calamy*, and myſelf had ſome Speeches oft together about it: And we all thought that a Biſhoprick might be accepted according to the Deſcription of the Declaration, without any Violation of the Covenant, or owning the ancient Prelacy; but all the Doubt was, whether this Declaration would be made a Law, (as was then expected) or whether it were but a temporary Means to draw us on, till we came up to all the Dioceſans deſired; and Mr. *Calamy* deſired, that we might all go together, and all refuſe, or all accept it.

The Voice of the City was for Dr. Reynolds *and Mr* Baxter *to be Biſhops:*

But not Mr. Calamy, *leſt a Presbyterian ſhould never be again truſted.*

Mr. Baxter *reſolv'd againſt it for ſeveral Reaſons.*

But by this Time, the Rumour of it fled abroad, and the Voice of the City made a Difference, for though they wiſh'd that none of us ſhould be Biſhops, yet they ſaid, Dr. *Reynolds* and Mr. *Baxter* being known to be for moderate Epiſcopacy, their Acceptance would be leſs ſcandalous: But if Mr. *Calamy* ſhould accept it, who had preached, and written and done ſo much againſt it, (which were then at large recited) never Presbyterian would be truſted for his Sake; ſo that the Clamour was very loud againſt his Acceptance of it. And Mr. *Matthew Newcomen* his Brother in law, wrote to me earneſtly to diſſuade him, and many more. For my own Part I reſolv'd againſt it at the firſt, but not as a Thing which I judg'd unlawful in itſelf, as deſcribed in the Declaration of the King, but 1. I knew that it would take me off my Writing. 2. I looked to have moſt of the godly Miniſters caſt out, and what good could be done upon ignorant, vile and uncapable Men. 3. I feared that this Declaration was but for a preſent Uſe, and that ſhortly it would be revok'd or nullified. 4. And if ſo, I doubted not, but the Laws would preſcribe ſuch Work for *Biſhops*, in ſilencing Miniſters, and troubling honeſt Chriſtians for their Conſciences, and ruling the vicious with greater Lenity, *&c.* as that I had rather have the meaneſt Employment amongſt Men. 5. And my Judgment was fully reſolved againſt the Lawfulneſs of the old Dioceſan Frame.

He would not counſel Mr. Calamy: *But as to Dr.* Reynolds *he perſuaded him to accept it; yet upon the Terms of the King's Declaration.*

But when Dr. *Reynolds* and Mr. *Calamy* aſk'd my Thoughts, I told them, that diſtinguiſhing between what is *ſimply* and what is by *accident* Evil, I thought that as Epiſcopacy is deſcribed in the King's *Declaration*, it is lawful when better cannot be had; but yet Scandal might make it unfit for ſome Men more than others: Therefore to Mr. *Calamy* I would give no Counſel, but for Dr. *Reynolds* I perſuaded him to accept it, ſo be it he would publickly declare that he took it but on the Terms of the King's *Declaration*, and would lay it down when he could no longer exerciſe it on thoſe Terms. Only I left it to his Conſideration, whether it be better to ſtay till we ſee what they do with the *Declaration*, and for myſelf I was confident, I ſhould ſee cauſe to refuſe it.

See Oct. 29.

Mr Corbet *a Presbyterian Miniſter, highly commands the Declaration.*

Mr John Corbet *in his Intereſt of* England *in the Matter of Religion*, 8vo. *p.* 40.

Bleſſed be God for our gracious Sovereign, (ſaith another Presbyterian Writer) who makes it his Care and Study to allay Diſtempers, and compoſe Differences, by his juſt and gracious Conceſſions already publiſhed concerning Eccleſiaſtical Affairs.

The Anſwer of Mr. L'Eſtrange *on that Occaſion.*

Intereſt Miſtaken by Mr. R. L'Eſtrange, 8vo. *p.* 31.

Complaining of their ſcandalous Invectives againſt the Church and Epiſcopal Clergy.

Not ſparing the King's Perſon.

[To which Paragraph Mr. *L'Eſtrange* anſwered] for fear his Majeſty's Conceſſions ſhould be taken for a pure Act of Grace, they are epitheted *Juſt* as well as *Gracious*, to leſſen the *Favour* by intimating the *Duty*. What Return gives the Presbyterian Party for this Indulgence? Are they not troubleſome as ever both in their Writings and Contrivements? That *Declaration* was no ſooner publick, but a *Petition* was exhibited from divers Miniſters in and about *London* for more Liberty, with ſome Formalities indeed of Gratitude for that. How many bold and ſcandalous Invectives ſince that Time, both from the Preſs and Pulpit, againſt the Rites of the Church, and the Epiſcopal Clergy? Nay and againſt the ſacred Majeſty of that very Perſon, to whoſe incomparable Clemency they owe their Heads and Fortunes!

While the Writers on the other ſide were only on the Defenſive.

Ibid. p. 40.

Truly I have a little watch'd the Preſs, and ſince his Majeſty's Return (nay a good while before) upon my Conſcience I have not met with one Syllable of Bitterneſs againſt that Party, but *Defenſive:* Yet I dare undertake to produce forty *Presbyterian* Pamphlets and Diſcourſes, of freſh Date, exceeding foul againſt the King and his Adherents.

Dr. Gilbert Ironſide *nominated to the See of* Briſtol.

Athen. Oxon. *Vol* II. *col.* 357.

Dr. *Gilbert Ironſide*, who had been Fellow of *Trinity* College, *Oxon.* and Batchelor of Divinity in 1619, Rector of *Winterbourn-Stapleton* and *Winterbourn-Abbots* (joining together) in *Dorſetſhire*, both which he kept till after the King's Reſtauration, and was made Prebendary of *Thokerington* in the Church of *York* within this Month of *October* 1660. and about this Time being nominated to the See of *Briſtol*, was conſecrated thereunto (being firſt created Doctor of Divinity) in St. *Peter's* Church at *Weſtminſter* on the 6th of *January* 1660. That which I am to take Notice further of him is, that tho' he was never Chaplain to any Spiritual or Temporal Lord, or to any King or Prince, or enjoyed any Dignity in the Church (except the little Prebend forementíon'd) he was looked upon as the fitteſt Perſon to enter upon that mean Biſhoprick.

SUNDAY Oct. 28. *Consecration of five new Bishops.*

The Consecration of [illegible] Humphry Henchman, Bishop [illegible] Dr. [illegible] Dr. George Morley, Bishop of Worcester, and Dr. George Griffith, [illegible] Asaph, in the Chapel of King Henry VII. at Westminster, [illegible] by Brian Bishop of Winton, assisted by [illegible] Bishop of [illegible] Matthew Ely, John Rochester, and Henry Chichester, [illegible] the Archbishop of Canterbury, directed to them for that Purpose, dated October 24. 1660.

They had been commended to the King by Dr. Sheldon.

And particularly Dr. Sanderson *was importuned by* Sheldon *to accept that Dignity.*

Dr. *Sheldon*, Bishop of *London* (than whom none knew, valued, or loved Dr. *Sanderson* more or better) was by his Majesty made a chief Trustee to commend to him fit Men, to supply the then vacant Bishopricks. And Dr. Sheldon knew none fitter than Dr. *Sanderson*, and therefore humbly desired the King that he would nominate him: And that done, he did as humbly desire Dr. *Sanderson*, that *he would for God's and the Church's Sake take that Charge and Care upon him.* Dr. *Sanderson* had, if not an Unwillingness, certainly no Forwardness to undertake it, and would often say, *he had not led himself, but his Friend would now lead him into a Temptation, which he had daily pray'd against, and besought God, if he did undertake it, so to assist him with his Grace, that the Example of his Life and his earnest Endeavours might promote his Glory, and help forward the Salvation of others.* —— At the Age of seventy three Years, he had fewer Faults to be pardoned by God or Man, than are apparent in others in these Days, in which (God knows) we fall so short of that visible Sanctity and Zeal to God's Glory, which was so apparent in the Days of primitive Christianity.

Life of Bishop Sanderson *by* Mr. J. Walton *prefix'd to his Serm. Fol. p.* 36.

A Sermon preached at the Consecration of the right reverend Fathers in God, *Gilbert* Lord Bishop of *London*, *Humphry* Lord Bishop of *Sarum*, *George* Lord Bishop of *Worcester*, *Robert* Lord Bishop of *Lincoln*, *George* Lord Bishop of St. *Asaph*, on *Sunday October* 28, 1660. at St. *Peter's Westminster*, by *John Sudbury*, Doctor in Divinity, and one of the Prebendaries of that Church.

London, 1660. 4to. *for* R. Royston.

The Lord Chancellor was present, and desired the Sermon might be printed, which was therefore dedicated to his Lordship by the Preacher.

Epist. Ded. *To the right honourable* Edward *Lord* Hyde, *Baron of* Henden, *Lord High Chancellour of* England, &c.

My Lord,

Having sent this Sermon to the Press in Obedience to your Command, I have taken the Boldness to shelter it under the Protection of your Name, *&c.*

Text. 1 *Tim.* iii. 1. *This is a true saying if any Man desire the Office of a Bishop, he desireth a good Work.*

MONDAY Oct. 29. *The Quakers set at Liberty, with a Promise from the King, that they should not be molested while they lived peaceably.*

Some of them went into the House of Lords, and bore Testimony against Tythes and Oaths, and Steeple-Houses.

After my Release on the 25th of *October*, *Richard Hubberthorn* had been with the King, and the King said, *None should molest us, so long as we lived peaceably*; and promised this to us upon the Word of a King, telling him, we might make Use of his Promise. Some Friends also were admitted to go into the House of Lords, before them and the Bishops, and had Liberty given them to declare their Reasons, why they could not pay Tythes, nor swear, nor go to the Steeple-House Worship, or join with others in Worship, and they heard them moderately. And there being about seven hundred Friends in Prison in the Nation, who had been committed under *Oliver's* and *Richard's* Government upon Contempts, (as they call them) when the King came in, he set them all at Liberty.

Journal of George Fox, 8vo. *Vol.* I. *p.* 555.

See Jan. 6, 1660.

One of them was moved of the Lord to go naked and barefoot, and besmear his Face with——

Which provok'd the People to whip him into Modesty.

The Mayor of Cambridge *cover'd him with his Gown,* &c.

William Sympson was moved of the Lord to go at several Times for three Years, naked and barefoot before them, as a Sign unto them in Markets, Courts, Towns, Cities, to Priests Houses, and to great Mens Houses, telling them, *So shall they all be stripped naked, as he was stripped naked.* And sometimes he was moved to put on hair Sackcloth, and to besmear his Face, and to tell them, *So would the Lord God besmear all their Religion, as he was besmeared.* Great Sufferings did that poor Man undergo, sore Whippings with Horse Whips and Coach Whips on his bare Body, grievous Stonings and Imprisonments in three Years Time before the King came in, that they might have taken Warning, but they would not, but rewarded his Love with cruel Usage. Only the Mayor of *Cambridge* did nobly to him, for he put his Gown about him, and took him into his House.

Ib. Journal of George Fox, *Vol.* I. *p.* 572.

Another of the Quaker's went into Carlisle *Church in a white Sheet and a Halter, to signify the* Surplice *was coming up, and that some of them deserved to be hang'd.*

Another Friend, one *Robert Huntingdon*, was moved of the Lord to go into *Carlisle* Steeple-House with a *white Sheet* about him, amongst the great Presbyterians and Independents there, to shew them that the *Surplice* was coming up again: And he put an Halter about his Neck, to shew them that an *Halter* was coming upon them; which was fulfilled upon some of our Persecutors not long after.

A third went into a Steeple-House with a Lanthorn and Candle to shew them they were all in the Dark.

Another whose Name was *Richard Sale*, living near *West-Chester*, was moved to go to the Steeple-House in the Time of their Worship, and to carry those persecuting Priests and People a *Lanthorn* and *Candle* as a Figure of their Darkness: But they cruelly abused him, and like dark Professors, as they were, they put him into their Prison, called *Little Ease*, and so squeezed his Body therein, that not long after he died.

The Sovereign's Prerogative and the Subjects Privilege: Comprised in several Speeches, Cases, and Arguments of Law; discussed between the King's most sacred Majesty, and the most eminent Persons of both Houses of Parliament. Collected by *J. Fuller*, B. D.

London, *sold by* H. Marsh, *Fol.* 1660.

Sir Edward Lake *made Chancellor of the See of* Lincoln.

Reg. Sanderson, Linc. Epiſc.

Literæ Patentes Roberti Lincoln. Epiſcopi de Munere ſive Officio Vicarii in Spiritualibus Generalis & Officialis Principalis necnon Commiſſarii noſtri in Archidiaconatibus Lincoln. & Stow conceſſ. Edwardo Lake, Legum Doctori, pro termino Vitæ, dat. Octob. 30, 1660.

Mr. Tirwhit *Rector of* Great Munden.

Tho. Tirwhit, Cler. S. T. B. admiſſ. & inſtitut. ad rect. de Munden Magna Com. Hertford. Octob. 31, 1660.

The remaining Zeal for the Covenant, notwithſtanding the infinite Miſchief done by it.

The firſt Perſecution of Biſhops by their own Clergy and People,

Was the Effect, though not the Meaning of the Covenant.

For the taking whereof all ought to beg Pardon of God, and return to their Duty.

Letter of Dr. John Gauden *to Sir* Lawrence Bromfield, *about the Senſe of the Covenant*, London, 1660. 4to. *p.* 24.

The Dilapidations of the Church, after all the Covenanting, Complements, and Reformings, have been ten Times more in theſe laſt twenty Years under the Hands of bungling Reformers (who would needs do Church-Work without the Maſter Builders, Kings and Biſhops) than they were for fourſcore Years ſince the Reformation in *England*, yea, or the firſt four hundred Years of the Church, in the Midſt of *Perſecution*, when many godly Biſhops were perſecuted by Heathens and Hereticks: But this Age is the firſt Parent of that Prodigy, wherein orthodox and reformed Chriſtians, either *Preſbyters* or *People* did perſecute *godly Biſhops*, of the ſame Faith and Profeſſion, yea, *Epiſcopacy* itſelf, though never ſo regular and reformed; which could not juſtly be the Meaning of the *Covenant*; and if it were, it cannot thereby bind any Man that took it, further than to repent of his *Raſhneſs*, and to act contrary to ſo injurious, irreligious, irrational, and impolitick a Senſe; from which Snare the Lord doth undoubtedly deliver every good Man's Conſcience: For as God cannot *tempt*, ſo nor can any thing in his Name tye or bind Men to any thing that is a *Sin*. They that under any ſuch ſiniſter Notions and unjuſt Ends *lifted up one of their Hands* to the moſt high God, *to profane his holy Name*, had need bend both their *Knees*, and lift up both their *Hands* to Heaven, humbly to beg of God *Pardon* for their Folly, and Grace to return to that Duty, which they owe to God, to the King, to the *Biſhops*, to this *Church*, to their *Country*, and to their *Conſciences*.

Books and Papers publiſhed in October 1660.

A Collection of Tracts in defence of Tythes, and againſt Sacrilege. Publiſhed by Mr. Jeremiah Stephens.

London, 1660. 4to.

TYTHES too hot to be touch'd: Or certain Treatiſes wherein is ſhewn, that Tythes are due by the Law of Nature, Scripture, and Nations, therefore neither jewiſh, popiſh, nor inconvenient. Written by Sir *Henry Spelman*, Knight, and others: Containing, I. The larger Book of Tythes. II. An Apology of the Treatiſe, *De non temerandis Eccleſiis*. III. An Epiſtle to Mr. *Richard Carew*, concerning Tythes. IV. A Treatiſe of Impropriations by Sir *Francis Bigot*, Knight, of *Yorkſhire*. V. An Epiſtle to the Church of *Scotland*, prefix'd to the ſecond Edition of the firſt Treatiſe printed at *Edinburgh*. VI. A Reſolution of a Doubt touching the Alienation of Tythes. ——With an Epiſtle of the Editor Mr. *Jeremy Stephens*, dedicating the Collection to the right worſhipful my much honoured Friends, *John Grew*, Eſq; and *Richard Knightley*, Eſq; worthy Patriots of our Country, *Northamptonſhire*. ——I have in this needful Time at the earneſt Requeſt of many, adventured to diſcharge the Truſt repoſed in me by the worthy Knight Sir *Henry Spelman*, who being employ'd in greater Works, committed theſe to my Care and Truſt to be publiſhed.

This learned Editor had two Livings in this County of Northampton, 1. Quinton, *to which he was inſtituted* Jan. 25, 1621. *and* 2. Wotton, *near to* Northampton, *to which he was admitted* Jul. 13, 1626. *to both by Royal Preſentation.*

Two Tracts by Mr. Swinnock.

The Door of Salvation open'd by the Key of Regeneration. By *George Swinnock*, of *Great Kimbel* in *Bucks*. London, 1660. 4to.

The Beauty of Magiſtrates: By the ſame Author. London, 1660. 4to.

Murthers of Hen. IV. *of* France, *and* Charles I. *of* England.

London, *Printed for* Hen. Brome, 1660. 4to.

Two *Horrid Murthers*: One committed upon the Perſon of *Henry* the Fourth of *France*, the other upon his Son-in-law, *Charles* the Firſt of *England*. Of the various and laſting *Tortures* endured by the Murtherers of the *one* (extracted out of Mr. *Howell*'s Hiſtory of *Lewis* XIII.) and of the eaſy ſhort Puniſhments undergone by the Murtherers of the *other*. Though for the Atrocity of the Fact, they were not inferiour to the firſt, but conſidering all Circumſtances and Complication of Treaſons went beyond him. By *James Parry* of *Poſton*, Eſq; dedicated in all Humbleneſs,

Dedicated to Lord Chancellor, By James Parry.

To the right honourable the Lord High Chancellour, and prime Officer of the Crown of England.

The Book beginning.] Theſe two execrable Murthers, together with the Murtherers, as they agree and hold parallel in many Things, ſo they differ in ſome other, *&c.*

Concluding, p. 12.] Obſervable it is, that among thoſe Varieties of Puniſhments that were inflicted upon *Ravaillac*, there were two that followed him after Death: For an Edict or Act of Parliament paſs'd, that the Houſe he was born in ſhould be raz'd to the Ground, and not one Stone left on another, with a kind of Anathema, that none ſhould e'er build or dwell there again. Another Act paſſed, that all his Kindred ſhould take another Sirname, and call themſelves no more *Ravaillac* under Pain of being hang'd and ſtrangled.

Which two Particulars are humbly recommended to the great Council of *England*, *viz.* the two Houſes of Parliament upon their *Re-acceſs*.

JAMES PARRY.

Hiſtory of the preſent Cardinals of Rome.

Sold by Abel Roper, 1660.

The Hiſtory of the preſent Cardinals of *Rome*, their Life, Birth, Intereſt, Offices and Dignities, *&c.* with the Life of the preſent Pope *Alexander* VII. Written originally in *Italian*. Tranſlated by *H. C.* Gent. [Some ſaid *Henry Compton*, afterward Biſhop of *London*, who underſtood that Language, and tranſlated from it ſome other hiſtorical Books.]

Anth. Burgeſs's Comment on the firſt Chapter of the ſecond Epiſtle to the Corinthians.

An expoſitory Comment, doctrinal, controverſial, and practical, upon the whole firſt Chapter of the ſecond Epiſtle of St. *Paul* to the *Corinthians*. By *Anthony Burgeſs*, Paſtor of *Sutton Coldfield* in *Warwickſhire*.

Sold by Abel Roper, 1660.

Jewiſh Hypocriſy, by Mr. Simon Patrick.

Jewiſh Hypocriſy. A Caveat to the preſent Generation. Wherein is ſhewn, both the falſe and the true Way to a Nation's or Perſon's compleat Happineſs from the Sickneſs and Recovery of the Jewiſh State. Unto which is added, a Diſcourſe upon *Mic.* vi. 8. (Preached before the late Lord-Mayor and Aldermen at *Paul's*) belonging to the ſame Matter. By *Simon Patrick*, B. D. Miniſter of the Word of God at *Batterſea*.

Sold by Fran. Tyton, 1660.

Arraignment of Pride *by* Mr. W. Gearing.

The Arraignment of Pride. Or Pride ſet forth with the Cauſes, Kinds, and ſeveral Branches of it, together with the Cure of it: As alſo a Deſcription of the Excellency and Uſefulneſs of the Grace of Humility, divided into Chapters and Sections. By *W. Gearing*, Miniſter of the Word of God at *Lymmington* in *Hantſhire*.

Sold by Fran. Tyton, 1660.

Neceſſity of Reformation of Doctrine, Worſhip, Ceremonies and Diſcipline in the Church of England, *by Dr.* Cornelius Burgeſs.

Reaſons ſhewing the Neceſſity of the Reformation of the Publick, 1. Doctrine. 2. Worſhip. 3. Rites and Ceremonies. 4. Church Government and Diſcipline. Reputed to be (but indeed are not) eſtabliſhed by Law. Humbly offered to the ſerious Conſideration of this preſent Parliament, by divers Miniſters of ſundry Counties in *England*.

London, 1661. 4to.

Epiſt. Ded. *To the Right Honourable the Lords and Commons aſſembled in Parliament.*

It is far from our Thoughts to oppoſe or diſparage orthodox *Doctrine*, a well compoſed *Liturgy*, *Rites* for Decency and Order, *Ordination* of Miniſters, Apoſtolical *Epiſcopacy*, or due *Rules* of *Diſcipline*. We are for all theſe with *Truth*, and againſt *rigid Impoſitions*, which may debar a Chriſtian of any Liberty allow'd him by Chriſt.

Concluding.] May it therefore pleaſe your Wiſdom's Piety and Goodneſs to procure a Review of all theſe Things, after the Example of the Parliament in 3, 4 *Edw.* VI. and to call ſome of the moſt moderate and able Perſons of the different Parties to aſſiſt therein, and thereupon to ſettle all the Things of God in a ſolid and moderate Way; that all Ordinances of Chriſt may be reſtored to their priſtine Purity, *&c.*

Deſcription of the Country and River of the Amazons.

An hiſtorical and geographical Deſcription of the great Country and River of the *Amazons* in *America*, drawn out of divers Authors, and reduced into a better Form. With a Map of the River and its Provinces, being that Place which Sir *Walter Rawleigh* intended to conquer and plant, when he made his Voyage to *Guiana*. And now humbly offered to the King's Majeſty. By *W. H.*

London, *printed for* John Starkey, 8vo. 1660.

Mr. Lukin's *Life of Faith.*

The Life of Faith. Wherein is ſhewed the general Uſe of Faith in all the Paſſages of a Chriſtian's Life. Together with a Diſcourſe of Right Judgment on *John* vii. 24. By *H. Lukin.*

London, *ſold by* John Daniel, 1660.

Character of a Stateſman.

The Sage Senator: Or an exact Character of a prudent Stateſman: Wherein is aſſerted the Excellency of Monarchy, and the Inconſiſtency of Anarchy, Ariſtocracy, Democracy, with the Rules of Government.

London, *for* John Daniel, 1660.

Joh. Arnway *of* Edmund *Hall,* Oxon. *created Doctor of Divinity in* 1642. *about that Time Archdeacon of* Litchfield *and* Coventry *by great Sufferings forc'd to* Virginia *where he died about* 1653.

The Tablet, or Moderation of *Charles the Firſt, Martyr*. With an Alarum to the Subjects of *England*. Written both hiſtorically and prophetically, by the learned Pen of that reverend Divine *J. Arnway*, D. D. late Archdeacon of *Litchfield* and *Coventry*.

London, *ſold by* Richard Royſton, 1661.

Of the Life and Affairs of Dr. *Petty* in *Ireland* in Letters to and from him. With a Speech of Sir *Hierome Sankey* in Parliament.

Athen. Oxon. *Vol.* II. *col.* 84.

Memoirs of the Duke of Rohan.

The Memoirs of the Duke of *Rohan*, from the Death of *Henry* the Great until the Peace made with the Proteſtants in *June* 1629. Written by himſelf. Engliſhed by *George Bridges*, Eſq;

London, *for* Gabriel Bedell, 1660.

Exact Account of the Tryal of the Regicides publiſh'd by Authority.

An exact and moſt impartial Account of the Indictment, Arraignment, Trial and Judgment according to Law, of twenty nine Regicides, the Murtherers of his late ſacred Majeſty of moſt glorious Memory, begun at *Hicks's-Hall* on *Tueſday* the 9th of *October* 1660. and continued at the Seſſions-Houſe in the *Old-Bailey* until *Friday* the 19th of the ſame Month. Together with a Summary of the dark and horrid Decrees of thoſe Caballiſts preparatory to that helliſh Fact. Expoſed to View for the Reader's Satisfaction and Information of Poſterity. *Imprimatur J. Birkenhead.*

London, *for* And. Crook, 1660. 4to. *p.* 287.

Collection of the Judgment of Foreign Divines againſt the Liturgy and Ceremonies of the Church of England.

The Judgment of Foreign Divines, as well from *Geneva* as other Parts, touching the Diſcipline, Liturgy, and Ceremonies of the Church of *England*. Whereunto is added, a Letter from Mr. *John Calvin* to Mr. *Knox*, concerning the *Engliſh* Common-Prayer, after he had peruſed the ſame. Now publiſhed for publick Information and Benefit.

London, 1660. 4to. *p.* 28.

I. The Anſwer of the Miniſters of *Geneva* to certain Brethren of the Church of *England*, concerning ſome Controverſy in the eccleſiaſtical Policy. Dated *Geneva Oct.* 24. 1567.

II. A Copy of the Letter of the Superintendent Miniſters, and Commiſſioners of Charges, within the Realm of *England*, who have renounced the *Roman* Antichriſt, and do profeſs with them the Lord Jeſus in Sincerity. Dated at *Edenborough* the 28th Day of *December* 1566.

III. The Anſwer and Judgment of that famous and excellent learned Man, Maſter *John Calvin*, Paſtor of *Geneva*, to Maſter *John Knox*, and Maſter *William*

October 1660.		12 *Car.* II.
	liam Whittingham, his faithful Brethren at *Franckford*, touching the Book of *England*, after he had peruſed the ſame. From *Geneva Jan.* 22. 1555.	
Regicides no Martyrs.	*Regicides no Martyrs.* An Enquiry into the Lives and Characters of them.	London, 1661. 8vo.
The Royal Martyrs.	The *Royal Martyrs.* Or a Liſt of the Lords, Knights, Commanders and Gentlemen that were ſlain in the late Wars in Defence of their King and Country. As alſo of thoſe executed by high Courts of Juſtice or Law Martial.	*Printed in a broad Sheet*, 1661.
Mr. Durie's *Apology.*	A Declaration of *John Durie* to make known the Truth of his Way and Deportment in all theſe Times of Trouble.	London, 1660. 8vo.
Admonition to Moderation.	An Admonition to Moderation. Or brief Heads of wholſome Advice to the late and yet immoderate Party. By *John Gaul*, Miniſter of *Great-Staughton* in *Huntingdonſhire.* [He had been a great Sufferer under the uſurped Powers, and uſed to complain that the moſt uneaſy Part of them was the being ſhut up a Priſoner for ſeveral Summer Days and Nights in a well ſtock'd Pidgeon-Houſe.	London, *ſold by* Henry Brome, 8vo.
A ſhort Catechiſm.	A ſhort Catechiſm, containing the moſt neceſſary Principles of Chriſtian Religion, fit to be known and learned of all thoſe who intend ſo to live here, that they may alſo live hereafter. Whereunto likewiſe are added, ſome brief Directions concerning the worthy receiving of the *Lord's Supper* and the religious obſerving of the *Lord's Day.*	Oxford, *printed by* W. Hall, 1660. 8vo. *p.* 14.
A Liſt of the late Long Parliament.	The Myſtery of the good old Cauſe briefly unfolded, in a Catalogue of ſuch Members of the late Long Parliament that held Offices both civil and military.	London, 1660. 8vo.
The Gentleman's Calling.	The Gentleman's Calling. With an Epiſtle to Mr. *Garthwait*, recommending an Impreſſion of it, dated *Sarum Oct.* 27. 1659. your aſſured Friend *Hum. H.* [i. e. *Humphry Henchman*, afterward Biſhop of *Sarum*, and then of *London.*]	London, 1660. 8vo.
Sermons of Mr. Paul Knell	Five ſeaſonable Sermons preached before eminent Auditories, *&c.* I. A Looking-Glaſs for Levellers on St. *Luke* xx. 14. in 1648. *&c.* By *Paul Knell*, A. M. [In the Year following this Title was put to them, five ſeaſonable Sermons preached before the King's Majeſty beyond the Seas, and other eminent Auditories in *England*, formerly prohibited, but now publiſhed and dedicated to his Majeſty. [This Preacher had been Maſter of Arts in *Clare-Hall*, *Cambridge*, incorporated at *Oxford*, *January* 31. 1643. then Chaplain to a Regiment of Curaſſiers in his Majeſty's Army.]	London, 1660. 4to. Faſti Oxon. *ſub anno* 1643.
Mr. Waterhouſe *of Arms and Armory.*	A Diſcourſe and Defence of *Arms* and *Armory*; ſhewing the Natures and Riſes of Arms and Honour in *England*, from the Camp, the Court, the City, *&c.* By *Edward Waterhouſe*, Eſq;	London, 1660. 8vo.
Mr. Tho. Ford's *Poems.*	*Virtus Rediviva.* A Panegyrick on our late King *Charles* I. with ſome other Pieces, *viz.* I. A Theatre of Wits, being a Collection of Apothegms. II. A Century of familiar Letters. III. Love's Labyrinth, a Tragi-Comedy. IV. *Fragmenta Poetica*: Or poetical Diverſions. Concluding with a Panegyrick on his ſacred Majeſty's Return. By *Thomas Ford*, Philothal.	London, 1660. 8vo.
Dr. Wilſon's *Ayres for Singing and Muſick.*	Chearful Ayres or Ballads. Firſt compoſed for one ſingle Voice, and ſince ſet for three Voices. By *John Wilſon*, Doctor of Muſick. [The moſt noted Muſician of *England*, admired by all that underſtood that Faculty, eſpecially by his Majeſty King *Charles* I. an exact Judge therein, who while he played did uſually lean, or lay his Hand on his Shoulder. About 1656. he publiſhed *Pſalterium Carolinum:* The Devotions of his ſacred Majeſty in his Solitudes and Sufferings, rendred into Verſe. Set for three Voices and an Organ or Theorbo, *Fol.*]	Oxon, 1660 4to. *in three Vols.*
Mr. Denham's Cooper's *Hill.*	*Cooper's Hill.* A Poem. The third Edition with Additions. By *John Denham*, Eſquire. With a Prologue and Epilogue to the Sophy; and Verſes to Mr. *Richard Fanſhaw*, Eſq; upon his ingenious Tranſlation of *Paſtor Fido* into *Engliſh.*	London, *for* Humphrey Moſeley, 1660. 4to.
Poem on the King's Return.	To the King's moſt ſacred Majeſty upon his happy and glorious Return. An endeavoured Poem. By *Samuel Willes.*	London, *for* John Baker, 1660. 4to.
A Piece of Drollery.	*Oliver Cromwell*'s Thanks to the Lord General. Faithfully preſented by *Hugh Peters* in another Conference. Together with an Hue and Cry after *Mercurius Politicus.*	London, *printed by* M. T. 1660. 4to.
A. Buſbequius.	A. Buſbequii Epiſtolæ, &c:	
T. Livius.	Titi Livii Conciones & Orationes ſelectæ.	Oxon. 1660. 12°.
Sanderſon De Obligatione Conſcientia.	Roberti Sanderſoni Theologiæ Regii Profeſſoris in Academia Oxon: De Obligatione Conſcientiæ Prælectiones decem.	Londini 1661. 8vo.
Mr. Durham's *Comment on the Revelations.*	A Commentary on the Book of the *Revelation* of St. *John.* By *James Durham.* [He was ſome Time Miniſter of the Goſpel at *Glaſgow* in *Scotland*; his Expoſition of the *Song* of *Solomon* was publiſh'd 1660. 4to. With a Preface written by Dr. *John Owen.*	Amſterdam 1660 *Fol.* Ath. Oxon. *Vol.* II. *col.* 564.
Mr. Sheringham *of the King's Supremacy.*	*The King's Supremacy aſſerted*, &c. By *Robert Sheringham*, M. A. [Fellow of *Caius* College, *Cambridge*, incorporated M. A. at *Oxford July* 15. 1628. he was ejected or at leaſt left his Fellowſhip in 1643. went to *Holland*, where he taught the *Hebrew* and *Arabick* to young Men at *Rotterdam* and in other Places. In 1660. he was reſtored to his Fellowſhip, and lived in a very retired and ſtudious Condition, being then eſteemed an excellent Linguiſt, eſpecially for the Oriental and Gothick Languages, as alſo admirably well verſed in the original Antiquities of the *Engliſh* Nation, as it fully appears in his Book *De Anglorum Gentis Origine Diſceptatio*, *&c.* He died of an Apoplectical Fit, which cauſed him to fall on the Fire in his Chamber in *Caius* College in the Winter Time *Anno* 1670.]	Lond. 1660. Faſti Oxon. *Vol.* I. *col* 862. Cantabr. 1670. 8vo.
Relation of the Marches, &c. of King Charles I.	*Iter Carolinum:* Being a ſuccinct Relation of the neceſſitated Marches, Retreats, and Sufferings of his Majeſty *Charles* I. from *January* 10, *An.* 1641. to the Time of his Death 1648. Collected by a daily Attendant upon his ſacred Majeſty	London, 1660. 4to. *Reprinted in his Works, Fol.*

October 1660.

12 Car. II.

Majeſty during all that Time [*i. e. Edward Walker*, Eſq; Norroy King of Arms 1643 and Garter, and knighted 1644.] After his Majeſty's return, he was confirmed in his Gartership, and made one of the Clerks of the Council; he died ſuddenly in *Whitehall Febr.* 19, 1676.

Faſti Oxon. *Vol.* II. *col.* 702.

Mr Stanley's *Hiſtory of Philoſophy.*

The Hiſtory of Philoſophy; containing an Account of thoſe on whom the Attribute of Wiſe was conferred. With the Doctrine of the *Stoicks*. By *Thomas Stanley*, Eſq;

London, 1660. *Fol.*

Verſes of Welcome to King Charles II.

Votivum Carolo. Or a Welcome to his ſacred Majeſty *Charles* II. *&c.* [This Book conſiſts of ſeveral Copies of Verſes, moſtly made by Mr. *Francis Gregory*, and ſome of his Scholars at *Woodſtock* in *Oxfordſhire.*]

1660. 4^to^. Ath. Oxon. *Vol.* II. *col.* 823.

Poems of Mr. Bendlowes *on the King's Reſtauration.*

Threnothriambeuticon. Or *Latin* Poems on King *Charles* II. his Reſtauration. by *Edward Bendlowes*, Eſq; [Printed on a Side of a large Sheet of Paper. Some he cauſed to be printed on white Sattin, a Copy of which in a Frame ſuitable to it, he gave to the publick Library at *Oxon*, where his Picture now hangs in the Gallery of the Schools.]

London, 1660. *See* Faſti Ox. *Vol.* II. *c.* 876.

Hiſtory of King Charles II. *to this preſent Year.*

The *Hiſtory* of his ſacred Majeſty King *Charles* II. third Monarch of *Great-Britain*, crowned King of *Scotland* at *Scoone*, the firſt of *January* 1650. Begun from the Death of his Royal Father of happy Memory, and continued to the preſent Year 1660. By a Perſon of Quality. —— With an Epiſt. Ded. to *Henry* Lord Marquis of *Dorcheſter*, *&c.*

London, 1660. *ſecond Edit.*

Hen. More, *grand Myſtery of Godlineſs.*

The grand *Myſtery* of *Godlineſs*, *&c.* By *Henry More*, of *Chriſt*'s College *Cambridge.* [Born of Calviniſtical Parents at *Grantham* in *Lincolnſhire*, and there for a while bred up under a Maſter of the ſame Perſuaſion. At about fourteen Years of Age he was ſent to *Eaton* School, where he uſually ſpoke very ſlightly of the Opinions of *Calvin*, and about three Years after he was entred into *Chriſt*'s College *Cambridge*, where he became Fellow, a great Tutour, and moſt noted Philoſopher. He died on the third Day of *April* 1687, aged ſeventy three Years, and was buried in the College Chapel.]

London, 1660. *Fol.* Ath. Oxon. *Vol.* II. *col.* 25.

The Titles in ſhort of ſeveral other Tracts of Wren, Parker, White, More, Warmen, Willis, Baxter, Smith, &c.

Matthei Wren Epiſcopi Elienſis Increpatio Bar. Jeſu, &c. — London, 1660. *Fol.*

Parkerus Illuſtratus. Sive Annotationes in ſeptuaginta Parkeri Theſes.

Thomæ Angli Inſtitutiones Ethicæ. Tom. II. & III. — London, 1660. 8^vo^.

Henrici Mori Enchiridion Ethicum. — London, 1660. 8^vo^.

Jo. Harmeri Catechiſmus Religionis Chriſtianæ Græc. Latin.

Thomæ Williſii Medici Liber de Fermentatione, de Febribus, & de Urinis. — Londini, 1660. 8^vo^.

Several Tracts of Mr. *Richard Baxter*; 1. Of Univerſal Concord. 2. Of Catholick Unity. 3. The true Catholick deſcribed, *&c.* — London, 1660.

The true Symptoms of the Growth and Decay of Godlineſs. By *Francis Smith.* — London. 1660. 8^vo^.

A compendious *Hiſtory* of the *Turks*, *&c.* By *Andrew Moor.* — London, 1660. 8^vo^.

The *Garden* of *Eden*, *&c.* By Sir *Hugh Plat.*

A Diſcourſe of the Nature of *Prodigies*, *&c.* By *John Gadbury*, Philomath. — London, 1660. 8^vo^.

The Nativity of the King of *Denmark*, calculated by *John Gadbury*, Philomath.

Juſtice vindicated againſt the late Writings of *Thomas White*, *Thomas Hobbes*, and *Hugo Grotius.* By *Roger Coke.* — London, 1660. *Fol.*

A Treatiſe of Religion and Reaſon. By *Thomas White*, [*Roman* Prieſt.] — Paris, 1660. 8^vo^.

A Deſcription of the Iſle of *Pines.* By *Cornelius Van Sloten.* — London, 1660. 8^vo^.

A *Diſplay* of *Heraldry*, drawn up by Mr. *Guillim*: Reviewed and enlarged by Mr. *Nower.*

A Collection of ſome famous *Voyages* and *Travels.* By Monſieur *Le Blanc*, tranſlated into *Engliſh.* — London, 1660. *Fol.*

A Tranſlation of *Homer*'s *Iliads* and *Odyſſey*'s into *Engliſh.* With Annotations, *&c.* By *John Ogilby.* — London, 1660. *Fol.*

The Hiſtory of *Chriſtina Aleſſandra* Queen of *Swedeland.* — London, 1660. 8^vo^.

The Catechiſm of the reverend Mr. *John Ball*, tranſlated into the *Turkiſh* Language by Mr. *Seaman.* — Oxon. 1660 8^vo^.

Index Plantarum circa Cantabrigiam, &c.

Templi Hieroſolymitani Delineatio Triplex a Ludovico Capello. — Londini, 1660. 8^vo^.

Cartwright's *Mellificium Hebraicum.*

Mellificium Hebraicum, &c. Autore Chriſtophero Cartwright. [He was B. D. and Miniſter in *York*: His *two Sermons of the Magiſtrates Authority* were publiſhed at *London* 1647. To which a Preface was put by *Edward Leigh*, Eſq; —— He wrote againſt the crude Aphoriſms of Mr. *Richard Baxter*, who publiſhed the Papers which had paſſed between the learned Mr. *Chriſt. Cartwright* and myſelf, concerning his Aphoriſms.

London, 1660. Athen Oxon. *Vol.* II. *col.* 352. *Ib.* 406.

Hugonis Grotii Liber de Veritate Religionis Chriſtianæ. — Oxon. 1660. 8^vo^.

Liber H. Grotii de Veritate Religionis Chriſtiana Arabice verſus ab Edwardo Pocockio Oxonienſi.

Nath. Highmore Exercitationes duæ de Paſſione Hiſterica a Affectione Hypocondriaca. — Oxon. 1660. 8^vo^.

THURSDAY *Nov.* 1.

Mr. Baxter *at laſt refuſes a Biſhoprick,*

When I came next to the Lord Chancellour, (the next Day ſave one) he asked me of my Reſolution [upon his Offer of a Biſhoprick] and put me to it ſo ſuddenly, that I was forced to delay no longer, but told him that I could not accept it, for ſeveral Reaſons; and it was not the leaſt that I thought I could better ſerve the Church without it, if he would but proſecute the Eſtabliſhment of the Terms granted: And becauſe I thought that it would be ill taken if I refuſed

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 283.

And concealing moſt of his Reaſons, he gives the beſt in a Letter to the Lord Chancellour.

refuſed it on any but acceptable Reaſons, and alſo that Writing would ſerve beſt againſt Miſreports hereafter, I the next Day put this Letter into the Lord Chancellour's Hand, which he took in good Part; in which I concealed the moſt of my Reaſons, and gave the beſt, and uſed more Freedom in my farther Requeſts, than I expected ſhould have any good Succeſs.

My Lord,

He had at firſt reſolv'd againſt a Biſhoprick, but the King's Declaration had inclin'd him to accept;

Yet now again he muſt in Conſcience decline it,

And cannot but recommend ſome further Alterations towards an happy Union,

In ſix Particulars:

Eſpecially to put as many Preſbyterians as may be into Biſhopricks.

Your great Favour and Condeſcenſion encourages me to give you more of my Senſe of the Buſineſs which your Lordſhip was pleaſed to propound. I was, 'till I ſaw the *Declaration*, much dejected, and reſolved againſt a Biſhoprick as unlawful. But finding there more than on *October* 22, his Majeſty granted us (in the Paſtor's *Conſent*, &c. the rural Dean, with the whole Miniſtry, enabled to exerciſe as much perſuaſive paſtoral Power as I could deſire (who believe the Church hath no other kind of Power, unleſs communicated from the Magiſtrate) Subſcription abated in the Univerſities, &c.) and finding ſuch happy Conceſſions in the great Point of parochial Power and Diſcipline, and in the Liturgy and Ceremonies, &c. my Soul rejoyced in Thankfulneſs to God and his Inſtruments, and my Conſcience preſently told me it was my Duty, to do my beſt with myſelf and others as far as I had Intereſt and Opportunity, to ſuppreſs all ſinful Diſcontents; and having competent Materials now put into my Hands (without which I could have done nothing) to perſuade all my Brethren to Thankfulneſs, and obedient Submiſſion to the Government. And being raiſed to ſome joyful Hopes of ſeeing the Beginnings of a happy Union, I ſhall crave your Lordſhip's Pardon for preſuming to tell you what farther Endeavours will be neceſſary to accompliſh it: 1. If your Lordſhip will endeavour to get this Declaration paſs into an Act. 2. If you will ſpeedily procure a Commiſſion to the Perſons that are (equally) to be deputed to that Work, to review the Common-Prayer Book, according to the Declaration. 3. If you will further effectually the Reſtoration of able, faithful Miniſters, (who have and will have great Intereſt in the ſober Part of the People) to a ſettled Station of Service in the Church, who are lately removed. 4. If you will open ſome Way for the Ejection of the inſufficient, ſcandalous, and unable. 5. If you will put as many of our Perſuaſion as you can into Biſhopricks, (if it may be more than three). 6. If you will deſire the Biſhops to place ſome of them in inferiour Places of Truſt; eſpecially *rural Deaneries*, which is a Station ſuitable to us, in that it hath no Sallery or Maintenance, nor coercive Power, but that ſimple, paſtoral, perſuaſive Power which we deſire: This much will ſet us all in joynt.

But he himſelf is utterly againſt the being a Biſhop;

And hopes to do more Service to the Peace of the Church in a private Condition.

He now thinks that Dr Reynolds *and* Mr. Calamy *may better accept, and he preſumes to recommend ſeveral others.*

He would be in any other State or Relation wherein he might beſt ſerve the Church and his Majeſty;

And eſpecially would be Vicar of Kidderminſter, *or even Curate there.*

And for my own Part, I hope by Letters this very Week to diſperſe the Seeds of Satisfaction into many Countries of *England*. But my Conſcience commanding me to make this my very Work and Buſineſs (unleſs the Things granted ſhould be revers'd, which God forbid); I muſt profeſs to your Lordſhip that I am utterly againſt accepting of a Biſhoprick, (as becauſe I am conſcious that it will over-match my Sufficiency, and affright me with the Remembrance of my Account for ſo great an Undertaking, &c. ſo) ſpecially becauſe it will very much diſable me from an effectual promoting of the Churches Peace. As Men will queſtion all my Argumentations and Perſuaſives, when they ſee me in the Dignity which I plead for; but will take me to ſpeak my Conſcience impartially, when I am but as one of them, ſo I muſt profeſs to your Lordſhip that it will ſtop my own Mouth, ſo that I cannot for Shame ſpeak half ſo freely as now I can (and will, if God enable me) for Obedience and Peace, while I know that the Hearers will be thinking I am pleading for myſelf. Therefore I humbly crave, 1. That your Lordſhip will put ſome able Man of our Perſuaſion into the Place which you intend me (though I now think that Dr. *Reignolds* and Mr. *Calamy* may better accept of a Biſhoprick than I, which I hope your Lordſhip will promote). 1. I ſhall preſume to offer ſome Choice to your Conſideration; Dr. *Francis Roberts* of *Wrington* in *Somerſetſhire* (known by his Works), Mr. *Froyzal* of *Clun* in *Shropſhire*, and *Hereford* Dioceſe, (a Man of great Worth and good Intereſt), Mr. *Daniel Cowdrey* of *Billing* in *Northamptonſhire*, Mr. *Anthony Burgeſs* of *Sutton-Coldfield* in *Warwickſhire*, (all known by their printed Works); Mr. *John Trap* of *Glouceſterſhire*, Mr. *Ford* of *Exetar*, Mr. *Hughes* of *Plymouth*, Mr. *Bampfield* of *Sherborne*, Mr. *Woodbridge* of *Newbury*, Dr. *Chambers*, Dr. *Bryan* and Dr. *Grew* both of *Coventry*, Mr. *Brinſley* of *Yarmouth*, Mr. *Porter* of *Whitchurch* in *Shropſhire*, Mr. *Gilpin* of *Cumberland*, Mr. *Bowles* of *York*, Dr. *Temple* of *Brampſton* in *Warwickſhire*; I need name no more. 2. That you will believe that I as thankfully acknowledge your Lordſhip's Favour, as if I were by it poſſeſſed of a Biſhoprick: And if your Lordſhip continue in thoſe Intentions, I ſhall thankfully accept it in any other State or Relation that may further my Service to the Church and to his Majeſty. But I deſire for the 'forementioned Reaſons that it may be no Cathedral Relation. And whereas the Vicar of the Pariſh where I have lived will not reſign, but accept me only as his Curate; if your Lordſhip would procure him ſome Prebendary, or other Place of competent Profit (for I dare not motion him to any paſtoral Charge, or Place that requireth Preaching) that ſo he might reſign that Vicarage to me, without his Loſs, according to the late Act, before *December*, for the ſake of that Town (of *Kidderminſter*) I ſhould take it as a very great Favour. But if there be any great Inconvenience or Difficulties in the Way, I can well be content to be his Curate. I crave your Lordſhip's Pardon of this Trouble (which your own Condeſcenſion hath drawn upon you) and remain,

Your Lordſhip's
Nov. 1, 1660. *much obliged Servant,*
Rich. Baxter.

I have preſumed to tender you the incloſed Liſt of deſired Members of the *Indian* Corporation, ſuppoſing your Lordſhip will name what Perſons of higher Quality you ſee meet. And alſo the *French* Project with this of *London* for a Corporation for the Poor, that by ſuch Generals you may be prepared to receive the *Londoners* Petition when it is offered.

Mr. Calamy *not pleaſed that Mr.* Baxter *had deny'd alone.*

Mr. *Calamy* blamed me for giving in my Denial alone, before we had reſolved together what to do. But I told him the Truth, that being upon other neceſſary Buſineſs with the Lord Chancellour, he put me to it on the ſudden, ſo that I could not conveniently delay my Anſwer.

Dr. Reynolds *ſoon accepted,*

But with a Declaration of his own Senſe in it.

And Dr. *Reynolds* almoſt as ſuddenly accepted it, ſaying, *that ſome of them had taken out the* Conge d'Eſlire *for him without his Knowledge.* But he read to me a Profeſſion directed to the King, which he had written, wherein he profeſſed, that he took a Biſhop and Preſbyter to differ not *ordine* but *gradu*, and that a Biſhop was but the chief Preſbyter, and that he was not to ordain or govern, but with his Preſbyter's Aſſiſtance and Conſent, and that thus he accepted of the Place, and as deſcribed in the King's Declaration, and not as it ſtood before in *England*, and that he would no longer hold or exerciſe it than he could do it on theſe Terms:] To this Senſe it was, and he told me that he would offer it the King when he accepted of the Place; but whether he did or not I cannot tell. He died in the Biſhoprick of *Norwich*, *An.* 1676.

After long Suſpence Mr. Calamy *refus'd a Biſhoprick,*

As others did the Deaneries offer'd to them.

Mr. *Calamy* long ſuſpended his Anſwer, ſo that that Biſhoprick was long undiſpoſed of; 'till he ſaw the Iſſue of all our Treaty, which eaſily reſolved him. And Dr. *Manton* was offered the Deanery of *Rocheſter*, and Dr. *Bates* the Deanery of *Coventry* and *Litchfield*, which they both after ſome Time refuſed. And as I heard, Mr. *Edward Bowles* was offered the Deanery of *York* (at leaſt) which he refuſed, and not long after died of the Stone.

Mr. Wood *had obſerv'd, that Mr.* Tho. Manton *became a Preacher, though not in Holy Orders, at* Culliton *in* Devonſhire, *and afterwards that he took* Orders *at* Weſtminſter, *from* Thomas *Biſhop of* Gallway, *in the Beginning of* 1660. *Yet the Writer of his Life ſays, he was ordained by Biſhop* Hall *before he was twenty, and though he was ordained only with Deacons Orders, he never would ſubmit to any other* Ordination.

Life of Dr. Tho Manton, 8vo. *p.*27.

See Jan. 10, 1660.

Dr. *Tho. Manton* was offered at this Time the Deanery of *Rocheſter*, which Dr. *Harding* was in great Fear he would accept, and ply'd him with Letters to come to ſome Reſolution; having Reaſon to hope that upon his Refuſal, he ſhould obtain it, as he afterwards did. The Doctor kept it ſome Time in Suſpenſe, being willing to ſee whether the King's *Declaration* could be got to paſs into a Law; which they had great Encouragements given them to expect, and which would have gone a great Way towards uniting the principal Parties in the Nation, and laying the Foundations of a laſting Peace.

Life of Dr. Barwick, *Eng.* 8vo. *p.* 300.

When the right honourable the Counteſs Dowager of *Derby* deſired Dr. *Barwick* to give up the Right he had to the Biſhoprick of the Iſle of *Man*; ſince as ſhe ſaid, he might hope for better Preferment from his Majeſty, and her Ladyſhip was very deſirous, if he would give Way, to prefer her Chaplain Mr. *Samuel Rutter* to that Dioceſe, Dr. *Barwick* readily comply'd with her Requeſt, much rejoyced that it was in his Power to oblige ſo great a Perſon.

Note of the Editor of Dr. Barwick's *Life in Engliſh, p.* 300.

Mr. *Sacheverel* in his Account of the Iſle of *Man* (p. 118.) tells us, Mr. *Rutter* was ſworn Biſhop *Anno* 1661. That he had been Archdeacon of *Man*, and governed the Church with great Prudence during the late Wars: That he was a Man of exemplary Goodneſs and Moderation, and ſate Biſhop to the Year 1663. and was then ſucceeded by Dr. *Iſaac Barrow*, afterwards Biſhop of St. *Aſaph*, and thereupon obſerves Mr. *Wood*'s Miſtake, who (*Athen. Oxon. Vol.* II. *p.* 658.) makes that See to have lain void from the Death of Biſhop *Par* (which happened in the Time of the Uſurpation, to the Year 1662. and Dr. *Barrow* to have been the firſt Biſhop there after the Reſtaurarion, [which Miſtake is follow'd by Mr. *Le Neve.*]

A great and good Example for the Deans of Cathedral Churches, in Piety, Charity, Hoſpitality, and all good Works.

And indeed that Cathedral ſtood in the utmoſt need of ſuch a Dean and Chapter; for beſides the common Sacrilege of the Engliſh *Enthuſiaſts, whereby all the Churches, eſpecially the Cathedrals, were almoſt ruined; that of* Durham *had moreover frequently felt the deadly Hands of the* Scots, *and ſuffer'd more ſeverely from the Conquered than from the Conquerours: For by* Cromwell's *Order, the* Scotch *Priſoners taken at* Dunbar *Fight were confin'd in this auguſt*

Dr. *John Barwick*, that uſeful Agent and frequent Sufferer for the Royal Cauſe, declining to accept the Biſhoprick of *Carliſle*, was by his Majeſty promoted to the Deanery of *Durham* (which had been vacant ſome Time on the Death of Dr. *William Fuller*, which happen'd *May* 12, 1659.) He took Poſſeſſion of this Deanery on the Feaſt of *All-Saints* 1660. reſerving to himſelf out of the late Biſhop's Munificence only the Rectory of *Houghton*, diſtant from *Durham* but four Miles, leſt he ſhould ſeem to be too much wanting to the Care of Souls, for which he was firſt initiated into Holy Orders. At *Durham* he enjoy'd a very large Revenue, wherewith he both repaired the publick Buildings ſacrilegiouſly ruin'd, and relieved the Poor, and kept Hoſpitality, entertaining Strangers of all Ranks, not delicately indeed (which he never affected) yet handſomely and generouſly. But above all Things his chief Care was, that God's moſt pure Worſhip ſhould be celebrated with the utmoſt Decency (which by the Rage of the Fanaticks had been long aboliſhed both at *Durham* and *Houghton*) and that a Biſhop ſhould be choſen for the Conſolation of the Widow Church. His next Concern was, that all the prebendal Houſes, and eſpecially the decay'd Fabrick of the Cathedral, ſhould not only be every Way ſecur'd againſt the Injuries of the Weather, but alſo embelliſhed with ſuch Ornaments, as became the Houſe of God. He took Care likewiſe to erect a *Grammar* School from the Ground, and make it a Nurſery of good Literature. He brought *auguſt Sanctuary, and to preſerve themſelves from the Cold of the Winter, they had been forc'd to make Fires of all the Wood-Work therein, which they were able to pull down,* ibid. *Life of Dr.* Barwick, *p.* 304.

Col. Birch *had perſuaded Mr* Baxter *to take the Biſhoprick of* Hereford, *with an ill Purpoſe for his own Intereſt.*

brought Water into the College to ſupply the Occaſions of all the Prebendaries Houſes. He took upon himſelf with great Readineſs and Affection, and with a moſt holy Zeal, both to bring all the Officers of the Church under good Diſcipline, and to a regular Life, and to augment the Stipends and Salaries of the poorer Sort, not only of the Mother Church, but of all the Churches which depended upon it.

A little before the Meeting about the *King's Declaration*, Colonel *Birch* came to me as from the Lord Chancellor, to perſuade me to take the Biſhoprick of *Hereford* (for he had bought the Biſhop's Houſe at *Whitbourne*, and thought to make a better Bargain with me than with another, and therefore finding, that the Lord Chancellor intended me the Offer of one, he deſired it might be that) I thought it beſt to give them no poſitive Denial, till I ſaw the utmoſt of their Intents: And I perceived that Colonel *Birch* came privately, that a Biſhoprick might not be publickly refuſed, and to try whether I would accept it, that elſe it might not be offered me; for he told me, that they would not bear ſuch a Repulſe. I told him, that I was reſolved never to be Biſhop of *Hereford*, and that I did not think I ſhould ever ſee Cauſe to take any Biſhoprick, but I could give no poſitive Anſwer, till I ſaw the King's Reſolutions about the Way of Church Government: For if the old Dioceſan Frame continued, he knew we could never accept or own it. After this (having not a flat Denial) he came again and again to Dr. *Reynolds*, Mr. *Calamy*, and myſelf together, to importune us all to accept the Offer (for the Biſhoprick of *Norwich* was offered Dr. *Reynolds*, and *Coventry* and *Lichfield* to Mr. *Calamy*) but he had no poſitive Anſwer, but the ſame from me as before.

FRIDAY *Nov.* 2.
The Queen Mother brought by the King to Whitehall.

Publick Intelligence, 4^to^. N°. 45.

His Majeſty return'd from going to bring his Royal Mother the Queen to *Whitehall*, after her nineteen Years Abſence thence; with whom came the Duke of *York*, the two Princeſſes (*Mary* Princeſs of *Orange*, and the Princeſs *Henrietta*) and Prince *Edward*, Brother to the Prince Elector *Palatine*. The People all along made great Acclamations of Joy, and at Night the Cities of *London* and *Weſtminſter* were fill'd with Bonfires, for Joy the Royal Family were once more all viſibly preſent at *Whitehall*, where moſt of them were born.

Attended with a Sort of Prodigy, by the Account of Mr. Baxter.

Life of Mr. Baxter, *Fol. p.* 283.

On *Friday Nov.* 2. being *All Souls* Day, the Queen came in: And there were that Day on the *Thames* three Tydes in about twelve Hours to the common Admiration of the People.

Publick Intelligence, 4^to^.

Speech of the Mayor of *Feverſham* in *Kent* to his Majeſty, when he came thither with the Queen Mother and his Royal Siſters.

Dr. Guy Carleton, *Dean of* Carliſle *and Prebendary of* Durham.

Ath. Oxon. *Vol.* II. *col.* 684.

Guy Carleton who had his Share in Sufferings for the Royal Cauſe; now after the King's Reſtauration was made one of his Chaplains, was actually created Doctor of Divinity in the Beginning of *Aug.* 1660. made Dean of *Carliſle* in the Place of Dr. *Thomas Comber*, ſometimes Maſter of *Trinity* College in *Cambridge*, (ſome Years before dead) and on this 2^d^ of *Nov.* 1660. was inſtalled Prebendary of *Durham*, and kept that Preb. *in Commendam* with the See of *Briſtol*, to which he was conſecrated *Feb.* 11. 1671.

Of Biſhop Goodman's *Remonſtrance to* Oliver Cromwell *before he was Protector, inſiſting upon the Juſtice of his reſtoring the ſequeſtred Clergy to their Livings, as being put out without Law, by a Committee of Parliament, under the Name of* Sequeſtration, *which was but for a Time, in its own Nature.*

And yet when now by Right and Law reſtored, the Intruders were taught to cry out of Perſecution, only becauſe every honeſt Man had his own again.

Upon reſtoring the ſequeſtred loyal Clergy to their ſeveral Preferments, into which other irregular Men had intruded, and were now juſtly removed to make Way for the former Incumbents; Reference was had to a printed Letter of *Godfrey Goodman*, deprived Biſhop of *Glocester*, to his Excellency my Lord *Oliver Cromwell*, Lord General, &c. prefixed to his Diſcourſe of *the two Myſteries of Chriſtian Religion, the ineffable Trinity, and the wonderful Incarnation*, 1653. 4^to^.

——I have been now five Years petitioning, if at length by your Lordſhip's good Favour I might prevail, you ſhould for ever oblige me; that either I might know my Offence, or otherwiſe that I might have ſome Means (of mine own) to ſubſiſt.——And I will likewiſe make this Motion in behalf of my Brethren the Clergy, that what hath been violently taken from them, their Cauſe never heard, or what a Committee hath done, being no Court of Record, and their Power laſting only during the Parliament, that Men upon ſlight Pretences might not looſe their Freeholds, to the great Prejudice of the Liberties and Laws of this Nation; and that *Sequeſtrations*, which are but for a Time, might not be continued for ever, contrary to their own Nature; but that Men upon Submiſſion and Satisfaction might be reſtored to their own Poſſeſſions, until ſome juſt Cauſe be ſhewed to the Contrary in a legal Way. Hereby your Lordſhip ſhall do God good Service, and diſcharge your own Conſcience, you ſhall for ever engage them, and give an earneſt of your Juſtice and Compaſſion.

SATURDAY *Nov.* 3.
Inſtallation of Dr. Gilbert Sheldon, *Lord Biſhop of* London.

Publick Intelligence, N°. 45.

This Morning the Right Reverend Father in God *Gilbert* Lord Biſhop of *London*, was inſtall'd by Proxy in that famous Cathedral of St. *Paul* in *London*. The Inſtallation was perform'd (according to ancient Cuſtom) within the great Choir, by Virtue of a Mandate from the Lord Archbiſhop of *Canterbury*, directed as of Courſe to Dr. *George Hall*, Archdeacon of *Canterbury*, (Son to *Joſeph* late Lord Biſhop of *Norwich*) who there attended the Solemnity, and inſtall'd that moſt reverend and worthy Doctor *Nicholas* Dean of St. *Paul's*, the Lord Biſhop's Proxy, and (which we cannot forget) the ſame ancient Chair or See, which ſo long had ſtood in this great Cathedral, till by the Iniquity of theſe Times it was pull'd down and thrown aſide, was preſerv'd to this Day for its ancient and ſacred Uſe, and reſtored to the Place where it formerly ſtood (when the Organs and reſt of that famous Choir were broken and imbezzell'd) ſo as the *Chair* itself seems to have been this Day inſtall'd, and the Biſhop preſerved to ſettle this buſy and populous Dioceſs, as his moſt reverend Predeceſſor the whole Province, and whoever conſiders the Archbiſhop, the Biſhop, the Dean, and the Archdeacon, muſt confeſs this was a moſt worthy Inſtallation.

Sir Edward Hyde, *Lord Chancellor created Baron of* Hindon.

Dugdale's Bar. *Vol.* II. *p.* 478.

Sir *Edward Hyde* Lord Chancellor, having been trained up to the Study of the Laws in that honourable Society of the *Middle-Temple, London*, and manifeſting his Fidelity to the late King *Charles* (of bleſſed Memory) in an eminent Meaſure, he was firſt made Chancellor of his Exchequer and one of his Privy-Council. After the Expulſion of King *Charles* II. he was ſent Ambaſſador into *Spain*, made his Secretary of State, and laſtly, Lord Chancellor. In all which Employments, he deported himſelf with ſuch Prudence, Judgment, and Integrity, that he was by Letters Patent, bearing Date upon the third Day of *November*, in the twelfth Year of his Reign, raiſed to the Degree of a Baron of this Realm, by the Title of Lord *Hyde* of *Hindon* in Com' *Wilts*, and 20th of *April* next enſuing to the Dignity of Viſcount *Cornbury* and Earl of *Clarendon*.

Soon after Viſcount Cornbury *and Earl of* Clarendon.

Dr. Gauden *elected Biſhop of* Exeter.

Ath. Oxon. *Vol.* II. *col.* 208.

Dr. *John Gauden* nominate by the King, was elected by the Chapter Biſhop of *Exeter*, *November* 3. 1660. confirmed the 17th, conſecrated *December* 2. inthronized *December* 11, tranſlated to *Worceſter* 1661. —— Chaplain to King *Charles* II. who taking Notice, *that he upon all Occaſions had taken worthy Pains in the Pulpit and at the Preſs, to reſcue his Majeſty and the Church of* England *from all the Miſtakes and heterodox Opinions of ſeveral and different Factions; as alſo from the ſacrilegious Hands of thoſe falſe Brethren, whoſe ſcandalous Converſation was conſummate in devouring Church Lands, and then with Impudence to make Sacrilege lawful.* I ſay for theſe his Services, his Majeſty conferr'd upon him the Biſhoprick of *Exeter*. —— eſteemed by all that knew him a very comely Perſon, a Man of vaſt Parts, and one that had been ſtrangely improved by unwearied Labour.

Reg. Grindal, Lond.

His Father wrote his Name *Gawding*, ſo enter'd in the Regiſter of Biſhop *Grindal* of *London*: *Johannes Gawding, A. M. admiſſus eſt ad Vicariam de Mayland in Com' Eſſex Decemb.* 13, 1593. *ad preſ. Willelmi Wiſeman Gen.*

Dugdale's Orig. Jurid. *Fol. p.* 179.

While Dr. *Gauden* was Biſhop Elect of *Exeter*, he obtain'd a Favour from the Societies of the Temple, to lay down a Marble Stone over the Grave of his Predeceſſor Biſhop *Brownrig* with this Inſcription:

Sumptibus & Auſpiciis Honorab. Societat.
Templi ſubtus poſitæ ſunt Reliquiæ
RADOLPHI BROWNRIG, S. T. D. Cantabr.
Reverendiſſ. Epiſcopi Exon. quem honorem
Optime meruit, & per annos XIX *tenuit,*
Malo tamen ſeculi fato (Bellis, Schiſmatibus,
Sacrilegiis & Regicidibus ferociente) nunquam
Exercuit. Tandem anno ætatis LXVII. *Provinciam*
Terreſtrem nondum viſam deſerens, ad cæleſtem
Migravit. Æra Chriſti MDCLX. *illuceſcente*
Caroli II. *fæliciſſimo reditu. L. M. P. J. G.*
Epiſc. Exon. Electus.

Dr. Gauden *Dean of* Bocking.

Hollingworth's *Defence againſt Dr.* Walker, 4to.

Dr. *Richard Hollingworth* (who lived long in *Eſſex*) told the World, that Dr. *Gauden* was preſented to the Living of *Bocking* in 1641, and (ſays he) as I am well informed, he had his firſt Preſentation from the Parliament, but not looking upon it as a ſafe Hold for ſo great and reputable a Benefice, he by the Interceſſion of Friends at laſt procured a Preſentation from Archbiſhop *Laud* the rightful Patron to it, then in the Tower. [But in Truth he was not Dean of *Bocking* in 1641. nor till 1643. the more likely he came in by the Parliament Intereſt, nor does it appear his Title was ever confirm'd. One *Richard Colebrand* ſucceeded him at *Bocking* by Royal Preſentation, *Decemb.* 7. 1660.]

His ſeveral Writings publiſh'd in this one Year.

In this buſy Year he was the Author and Editor of a great many Tracts in Defence of the Church of *England*; as

I. A Sermon preached at the Funeral of Dr. *Ralph Brownrig*, Biſhop of *Exeter*, *December* 17. 1659. With Memoirs of his Life. — London, 1660, 8vo.

II, *Slight healing of publick Hearts*, &c. A Sermon in St. *Paul*'s Cathedral before the Lord Mayor, *&c. Feb.* 26. 1659. being a Day of ſolemn Thankſgiving unto God for reſtoring of the ſecluded Members of Parliament to the Houſe of Commons. — London, 1660. 4to.

III. *God's great Demonſtration and Demands of Juſtice, Mercy*, &c. on *Micah* vi. 8. before the honourable Houſe of Commons, at their ſolemn Faſt before their firſt Sitting, *Apr.* 30. 1660. — London, 1660. 4to.

IV. *Certain Scruples and Doubts of Conſcience* about taking the ſolemn League and Covenant, tendered to the Conſideration of Sir *Laurence Bromfield* and *Zach. Crofton*. — *Printed* 1643. *re-publiſh'd* 1660. 4to.

V. *Anti-Sacrilegus:* Or a Defenſative againſt the Plauſibleneſs or gilded Poiſon of that nameleſs Paper (ſuppoſed to be the Plot of Dr. *Cornelius Burgeſs* and his Partners) which attempts the King's Majeſty by the Offer of five hundred thouſand Pounds, to make good by an Act of Parliament to the Purchaſers of Biſhops, *&c.* Lands, their illegal Bargain for ninety nine Years. — London, 1660. 4to.

VI. *The Looſing of St.* Peter's *Bonds*, ſetting forth the true Senſe and Solution of the Covenant in Point of Conſcience. — London, 1660. 4to.

VII. *Analyſis of the Covenant*, or reſolving it to Law and Juſtice, to Reaſon and Religion. — London, 1660, 4to.

VIII. *Anti-Baal-Berith*: Or the binding of the Covenant and all Covenanters to their good Behaviour. By a just Vindication of Dr. *Gauden's Analysis*, against the Calumny of a nameless and shameless Libeller the worthy Hyperaſpiſtes of Dr. *Burges*. Alſo againſt the pitiful Cavils and Objections of Mr. *Zach. Crofton*, a rigid Preſbyter. With an Anſwer to that monſtrous Paradox of *no Sacrilege nor Sin to alienate Church Lands*, without and againſt all Laws of God and Man.

London, 1660. 4to.

IX. Conſiderations touching the Liturgy of the Church of *England* in Reference to his Majeſty's late Declaration; and in Order to an happy Union in Church and State. By *John Gauden*, D. D. Biſhop elect of *Exeter*.

London, for J. Playford, 1660. 4to.

Biſhop Gauden *commends the Candour of Mr.* Baxter *in approving the Common-Prayer.*

—— *P.* 33. I cannot but commend the *Candour*, *Juſtice* and *Ingenuity* of Mr. *Baxter*, who lately profeſſed to me, that he ſaw nothing in the *Liturgy* which might not well bear a good Conſtruction if Men looked upon it as became Chriſtians with Eyes of Charity. —— *P.* 39. I have heard it from others, and find it myſelf, that many *aged poor People* being now aſked very eaſy Queſtions of their Faith, ſince the long Diſuſe of the *Liturgy*, the *Catechiſm*, and other plain Principles of Religion, as *Creed*, *Commandments*, and *Lord's-Prayer*, have confeſſed they had forgot what heretofore they *could have given* ſome good Account of, *&c.*

His Majeſty's late Declaration, was but a temporary Condeſcenſion.

The *Conſiderations* begin thus: It is not to be doubted by any but thoſe who are either ignorant of *his Majeſty's native Clemency* and *Chriſtian Charity*, or Enemies to his and all our Tranquillity, that his Majeſty's Deſign in that *indulgent Declaration* was not to ſhew any *Diſaffection* or *Diſeſteem* in his Majeſty toward the ancient and excellent *Liturgy* of the Church of *England*, which was his Companion and Comfort in all his Diſtreſſes, and which ſtill is the daily Rule and Meaſure of his Majeſty's publick Devotions. —— But this *temporary Condeſcenſion* was only in order to compoſe at preſent the Minds of all his good Subjects to ſome calm and chriſtian Temper, until ſuch further Expedients might be applied by his Majeſty's Wiſdom and Charity, as ſhould not only *allay* former civil Differences, but wholly remove the uncomfortable Diſſenſions of his loyal Subjects of the Church of *England*, in ſo great a Concern as that is of *Religion*, &c.

To which a rude Anſwer was given.

Rhetorick reſtrained: Or Dr. *John Gauden*, Lord Biſhop Elect of *Exeter*, his Conſiderations of the *Liturgy* of the Church of *England* conſidered and clouded. By *Thomas Bolde*, *Exon.* Atteſted by *Zach. Crofton*, Preſbyter.

London, for Tho. Parkhurſt, 1660. 4to.

Beginning.] *Reverend Sir*, For ſo I can and will call you in Point of good Manners, though *Reverend Father in God*, with a *May it pleaſe your Grace*, I decline as a *Title* which hath in it *aliquid Antichriſti*, *&c.*

X. *Counſel delivered* to forty four Preſbyters and Deacons after they had been ordained, by *John* Lord Biſhop of *Exeter* in his Cathedral Church, *January* 13. 1660.

London, 1661. *Fol.*

A Meeting of the London *Miniſters that were Preſbyterian to thank the King for his late Declaration.*

Mr. Baxter's *Life written by himſelf*, *Fol.*

When the King's *Declaration* was paſſed, we had a Meeting with the Miniſters of *London* called *Preſbyterian*, (that is, all that were neither Prelatical, nor of any other Sect) to conſult with them about their returning Thanks to the King for his *gracious Declaration*, that ſo it might appear that thoſe that were not with us, were thankful for it, as well as we. At the firſt Meeting, the City Miniſters firſt voted their Thanks to be given to us for our Labours in procuring it, *Nemine Contradicente*. But old Mr. *Arthur Jackſon*, a very worthy Man, and Mr. *Crofton*, ſpake againſt returning Thanks to the King: Not that they were not truly thankful, but becauſe their Thanks would ſignify an Approbation of Biſhops and Archbiſhops, which they had covenanted againſt. This I undertook to confute, by proving that the Biſhops and Archbiſhops in the King's *Declaration*, are not *ejuſdem ſpeciei* with what they were before; and that there is the ſame Name but not the ſame Thing; and withal by proving, that the *Covenant* did not meddle againſt all Biſhops and Archbiſhops, but only thoſe of the *Engliſh* Dioceſan Species: And that there was a ſpecifical Difference, I proved, in that by the King's *Declaration* the Eſſentials at leaſt of Church Government is reſtored to the Paſtors, whereas before the Paſtors had no Government; and this altereth all the Frame, as much as if you let the Foundation, Walls and Roof of your Houſe ſtand, and all that is viſible without, but within you pull down the Partitions, and turn it into a Church. For before every Biſhop was the loweſt and ſole Governour (with his Court and Conſiſtory) of many hundred Churches: And now every Paſtor is the loweſt Governour of his Flock, and the Biſhop is but the ſuperiour Governour of the lower Governours and the Flocks; and indeed are all Archbiſhops, though they have the Name of Biſhops ſtill. Moſt of the Miniſters were ſatisfied, but ſome remained unſatiſfied to the End. But at the next Meeting, thoſe that were ſatiſfied reſolved upon Thankſgiving to the King, and they drew up their Acknowledgment in Writing.

Some ſpoke againſt it, and Baxter *labour'd to reconcile them to it.*

See Nov. 16.

And here you may note by the Way, the Faſhion of theſe Times, and the State of the Preſbyterians: Any Man that was for a ſpiritual ſerious Way of Worſhip (though he was for moderate Epiſcopacy and Liturgy) and that lived according to his Profeſſion, was called commonly a *Preſbyterian*, as formerly he was called a *Puritan*, unleſs he joyned himſelf to *Independents*, *Anabaptiſts*, or ſome other Sect which might afford him a more odious Name. And of the Lords, he that was for Epiſcopacy and Liturgy was called a *Preſbyterian*, if he endeavoured to procure any Abatement of their Impoſitions, for the reconciling of the Parties, or the Eaſe of the Miniſters and People that diſliked them. And of the Miniſters, he was called a *Preſbyterian* that was for Epiſcopacy and Liturgy, if he conformed not ſo far as to ſubſcribe or ſwear to the *Engliſh* Dioceſan Frame, and all their Impoſitions. I knew not of any one Lord at Court that was

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 278.

Yet in another near Part of his own Life, Mr. Baxter *ſeems to conclude, that the Majority of the Nation were Preſbyterians.*

was a *Preſbyterian*, yet were the Earl of *Mancheſter* (a great Man) and the Earl of *Angleſey* and the Lord *Hollis* called *Preſbyterians*, and as ſuch appointed to direct and help them; when I have heard them plead for moderate Epiſcopacy and Liturgy myſelf, and they would have drawn us to yield further than we did.

The Land had been but lately engaged againſt them, [the Dioceſan Doctors] the Covenant had been taken even by the Lords and Gentlemen of their own Party [the Royaliſts] at their Compoſition. The Army that brought them in were *Preſbyterians*, as to moſt of the ruling Part, *&c.*

MONDAY *Nov.* 5.

The Gun-Powder Treaſon kept up in the late Times for a Day of Thankſgiving.

A Sermon the laſt Year at St. Paul's *by* Dr Reynolds, *who complain'd of the Papiſts, who then ſwarmed, and infuſed their Doctrines in a myſterious Way.*

Life of Mr. Baxter, *p.* 287.

London, *for* George Thompſon, 4to. 1659.

The fifth of *November* was the only ſolemn Day that had been generally obſerved in the late Times, after the Contempt and Diſuſe, of all other Holidays, even of *Chriſtmas* Day; the laſt Anniverſary in 1659. had been celebrated at St. *Paul*'s by the Lord-Mayor, Aldermen and Companies of *London*, with a Sermon on that Occaſion by Dr. *Edward Reynolds*, intituled, *the Brand pluck'd out of the Fire.* [Wherein he complain'd how buſy the *Papiſts* then were to fiſh in troubled Waters; and that the Confuſion of Things and Men muſt ſoon end in a Change of Government, and was indeed the ſureſt Prognoſtick of it.]

And brought a Contempt upon Magiſtracy and Miniſtry.

And thence a dreadful Confuſion.

P. 36. We know how buſy *foreign Emiſſaries* are, who are ſaid to *ſwarm* among us *under a Diſguiſe*, and in a myſterious Way to infuſe *their Doctrines* into the Minds of credulous and *ſeduced* People. We ſee what hideous *Errours* are every where broached. What Contempt is poured out, upon a learned and faithful *Miniſtry*. What Diſhonour is caſt upon *Magiſtrates*; as if it belonged not either to their *Power* or *Duty* to take Care either of the *Truth* or *Worſhip* of God in their Territories. What immenſe and boundleſs *Licenſe* Men take to write, print and publiſh the moſt *horrid* Opinions without Check or Controul: What ſad Effects this infinite Liberty hath produced, in ſome *Atheiſm*, in others *Scepticiſm*, in others *Apoſtacy*, in others ſad *Diviſions*, *Jealouſies*, *Animoſities*; ſcarce any Face left of that chriſtian Love and holy Communion which heretofore ſhined in the Aſſemblies of Profeſſors. What *woful Symptoms* we have of God's threatning to remove our Candleſtick and his Glory from us.—— The doleful *Confuſions* and *Changes* in the State; Governments changing as it were with the *Moon*, up one Month and down another. Certainly it is *for the Tranſgreſſion of a Land that many are the Princes thereof.* It was the Forerunner of a final Wrath among the ten Tribes, when God left them to pull down one another.

And again to the like Purpoſe.

The Miſery of a deſerted People. A Sermon at St. Paul's, *by* Edward Reynolds, *D. D.* Lond. 1659. 4to.

And in another Sermon preached to the like Congregation, at the ſame Church of St. *Paul*'s, *December* 2. 1659. he pointed at the Swarm of popiſh Prieſts and Jeſuits: *P.* 31. Multitudes of *ſeducing Spirits*, and Emiſſaries of *Satan*, who go up and down without Controul; ſowing *Tares*, and laying *Levens*, ſhaking the Minds of credulous and ſimple People, who are apt to be turned about with every *Wind* of Doctrine, and ſlyly inſinuating under *Diſguiſes* and other Shapes, ſuch Doctrines as in their own proper Colours would be rejected, *&c.*

TUESDAY *Nov.* 6.

Dr. Laney, *Dean of* Rocheſter, *made Biſhop of* Peterborough.

Ben. Laney, S. T. P. inſtallatus in prebenda Eccl. Winton *Vac. per mort.* Radulph Barlow, *die Jul.* 31. 1631. *quam reſignavit ante Junii* 22. 1639.

Autogr. penes Decan & Cap. Petriburg.

A Letter miſſive of the King to the Dean and Prebendaries of his Cathedral Church of *Peterborough*, nominating and commending Dr. *Benjamin Laney*, Dean of *Rocheſter* to be elected Biſhop of that See, void by the Death of Dr. *John Towers*. Given on the ſixth Day of *November* in the twelfth Year of our Reign. —— He was accordingly elected *Nov.* 20. and conſecrated *Dec.* 2. and inthronized the 21ſt of the ſame Month.

The Parliament re-aſſembled.

A Bill for the Maintenance of the Vicar of Royſton.

Committee of Commons to enquire after a Form of Prayer to be uſed in their Houſe.

Thanks of the Houſe of Commons for his Majeſty's late Declaration.

Die Martis, Nov. 6. 1660. the Parliament re-aſſembled.

In the Houſe of Peers, Prayers by Dr. *Hodges*.

Hodie prima vice lecta eſt Billa, An Act for Maintenance of the Vicar for the Time being of the Vicarage of *Royſton* in the Counties of *Hertford* and *Cambridge*, and of the ſucceſſive Vicars of the ſaid Vicarage.

Reſolved by the Commons, that it be referred to a Committee to inform themſelves what Form of Prayer hath been heretofore uſed in this Houſe, and preſent it to this Houſe.

Reſolved by the Commons of *England* in Parliament aſſembled, *(Nemine Contradicente)* that the humble and hearty Acknowledgment and Thanks of this Houſe be preſented to his Majeſty by the whole Houſe, for his Majeſty's gracious Care and Indulgence expreſſed to his People, in his laſt gracious Declaration concerning eccleſiaſtical Affairs. And that his Majeſty be humbly moved to appoint a Time and Place, where this Houſe may attend him for that Purpoſe.

Their Addreſs to congratulate the ſafe Return of the Queen Mother and Princeſs Henrietta.

Publick Intell 4to.

As a further Teſtimony of the Commons Loyalty and Affection to his Majeſty and the Royal Family, the Houſe ordered an Addreſs to be made by ſuch Members of their Houſe as were of his Majeſty's Privy Council, to congratulate the ſafe Return of the *Queen* and Princeſs *Henrietta* to *England*, and appointed that ten thouſand Pounds ſhould be preſented to the Princeſs *Henrietta*.

WEDNESDAY *Nov.* 7.

A Letter of the Princeſs of Orange *to the Speaker of the Houſe of Commons.*

Her Royal Highneſs the Princeſs of *Aurange* ſent a Letter to the Speaker of the Houſe of Commons by Mr. *Oudart* her Secretary, Counſellor and Commiſſioner of the Prince of *Orange* his Highneſs.

Mr. Speaker,

I deſire you will take the Pains, now that the Commons Houſe of Parliament is together again, to give them hearty Thanks in my Name for the good Preſent, which at their late Riſing they were pleaſed to order for me before my coming over; and withal to aſſure them, that when it lies in my Power to do them Service I ſhall do it moſt willingly, being,

Mr. Speaker,
Whitehall, Nov. 7. 1660. *Your Loving Friend,*
MARY.

Sir Harbottle Grimſton, *Speaker, made Maſter of the Rolls.*

The Speaker, Sir *Harbottle Grimſton*, Baronet, had been preferred by his Majeſty to the beneficial Place of Maſter of the Rolls, *Nov.* 3, 1660. in the room of *John Lord Culpepper*, who died *July* 11, 1660.

New Judges.

Siderfin. Rep. 4.

In this Term, *Matthew Hale*, Serjeant at Law, was made chief Baron of the *Exchequer* [*November* 7.] Serjeant *Browne*, Juſtice of the *Common-Pleas* [*Novemb.* 3.] and *Wadham Windham*, Serjeant at Law, was made one of the Juſtices of the *King's-Bench* [*Novemb.* 24.] All Men of great Erudition and Integrity, being all of *Lincolns-Inn.*

Matthew Hale, *Eſq; made Lord chief Baron, and knighted againſt his Will.*

Dr Burnet's *Life of Sir* Matth. Hale, 8vo.

When *Matthew Hale*, Eſq; was made Lord chief Baron, and the Earl of *Clarendon* then Lord Chancellour deliver'd him his Commiſſion, in the Speech his Lordſhip made according to the Cuſtom on ſuch Occaſions, he expreſſed his Eſteem of him in a very ſingular manner, telling him among other Things, That *if the King could have found out an honeſter and fitter Man for that Employment, he would not have advanced him to it, and that he had therefore preferred him, becauſe he knew none that deſerved it ſo well.* It is ordinary for Perſons ſo promoted to be knighted, but he deſired to avoid having that Honour done to him, and therefore for a conſiderable Time declin'd all Opportunities of waiting on the King; which the Lord Chancellour obſerving, ſent for him upon Buſineſs one Day, when the King was at his Houſe, and told his Majeſty, *there was his modeſt Chief Baron*, upon which he was unexpectedly knighted.

The Queen Mother ſeemed to treat for a Match between Monſieur the French King's Brother, and her Daughter Henrietta.

And to recommend the Infanta of Portugal *for a Wife to her Son* K. Charles.

Coke's *Detection of Ch.* II. *p.* 7. 8vo.

The Queen Mother came over ſeemingly to treat with her Son for a Marriage between Monſieur of *France*, and her fair Daughter *Henrietta Maria*, the King's beloved Siſter: Yet it ſeems to me the Marriage of the King with the Infanta of *Portugal* was not leſs deſign'd, than that with Monſieur. —— As the Deſigns of the Queen's coming over were dark, ſo I acknowledge I have not ſeen any of the Treatiſes of Tranſactions concerning them, —— yet it ſeems evident to me, that the Queen ſhew'd herſelf more affectionate to her Daughter than to her Son, and to be more a Daughter of *France*, than a Queen of *England.*

Mr. Smith, *Rector of* Ayſton, *in the Dioceſe of* Peterb.

Reg. Juxon. Cant.

Die Novemb. 8, 1660. Everardus Smith, Clericus admiſſ. ad Eccl. de Ayſton Dioc. Petriburg. Sede Petriburg. vacante per Commiſſar. D. Archiepiſcopi Cant. ad preſ. Domini Regis.

FRIDAY *Nov.* 9.

Thanks of the Houſe of Lords to his Majeſty for his late Gracious Declaration.

In the Houſe of Peers, the Lord *Roberts* took Notice of a *Declaration* of his Majeſty concerning *eccleſiaſtical Affairs*, publiſhed in Print in the Time of the Adjournment of the Parliament; and moved the ſame might be read, which was accordingly done, and their Lordſhips conceived this Declaration to be of ſo great Grace and publick Concernment, that it was ordered, that this Houſe ſhould wait upon the King in a Body, and return his Majeſty Thanks for the ſame.

The Speaker's Speech to the King:

The Houſe of Commons this Day waited on his Majeſty in the Banquetting-Houſe in *Whitehall*, where the Speaker ſaid,

Moſt Gracious and Royal Sovereign,

Preſenting the Thanks of the Commons for his Declaration.

That had given ſtrong Meat to ſound Stomachs, and Milk to Babes;

Which would ſatiſfy the ſober-minded.

But nothing would agree with thoſe foul Stomachs that craved a licentious Liberty.

If I had the Command of as many Tongues, as your Majeſty hath of Hearts, I could not expreſs the great Joy and Thankfulneſs of your Commons now aſſembled in Parliament, for your continual and indefatigable Labour and Pains in repairing and making up our ſad Breaches, and compoſing our unhappy Differences; and in particular for your late moſt gracious Declaration concerning eccleſiaſtical Affairs, wherein your Majeſty hath provided wholſome Food for all clean Stomachs, ſtrong Meat for ſuch as are able to bear it, allowing them the Uſe of our Church Liberty, together with comely Veſtments, Ornaments, and Ceremonies in the Service and Worſhip of God; as likewiſe Milk for tender Babes, diſpenſing with their Conformity in ſuch Matters and Things, as are not ſo much of the Subſtance and Eſſence of *Faith* and *Religion*, as of Decency and Becomingneſs; which giveth abundant Satisfaction to all peaceable ſober-minded Men, and ſuch as are truly religious: For thoſe that are really and truly ſo, will find themſelves bound ever in *Conſcience* to the Obſervation and Practice of that excellent Leſſon taught us by the *Apoſtle*, which is, *Sapere ad temperantiam & Spartam ornare*, with a *Vade tu & fac ſimile.* As for thoſe that have foul Stomachs, or rather foul Hearts, and will be pleaſed with nothing, unleſs they may have a licentious Liberty, *Libertatem Perditionis*, a Liberty *Legem ponere Oculis, minime cogitantes quod ſunt Pedes.* Men of turbulent Spirits and Diſturbers of the Peace, and civil Government of your Nation, your Declaration takes no Care of them, for they will indeed better deſerve your Majeſty's Penance and Puniſhment, than your Piety and Indulgence.

The Diſturbers of the Peace will deſerve Puniſhment, rather than Indulgence.

A Bill ordered to be prepared in purſuance of the Declaration.

Royal Sir, the End of this humble Addreſs at this Time is to aſſure your Majeſty, that your gracious Declaration doth give general Satisfaction; and I am commanded by your Commons now aſſembled in Parliament, to preſent your Majeſty with as general Thanks, in which they were all unanimous, *Nemine Contradicente*: And in Purſuance of your Majeſty's Directions therein, they have ordered a Bill to be drawn for that Purpoſe; which after it hath paſſed the Scrutiny of both your Houſes of Parliament, they will then humbly beg your Favour and Leave, to tender it unto your Majeſty for your Royal Aſſent.

Concluding with a high Acknowledgment of the King's Goodneſs, &c.

Sir, That gracious and pious Diſpoſition which God hath put into your Royal Heart, of doing your People Good, is the greateſt temporal Bleſſing we are capable of here in this World. We muſt confeſs your Majeſty hath not only *Jacob*'s Voice, but you have likewiſe *Jacob's* Hands: You have ſpoken kindly unto the People, and you have handled them gently; and therefore we muſt for ever make it our humble Requeſts in our daily Prayers unto his Throne of Grace, to beſtow upon your Majeſty *Jacob's* Bleſſing,

And Prayers for a Bleſſing upon him.

De rore Cœli variaque pinguedine Terræ; that you may have for your Portion of the Dew of Heaven, and of the Fatneſs of the Earth, *Serviant tibi Populi, & incurvent ſe tibi Nationes, Honorem exhibentes.* Let your People ſerve you, and let the Nations of the Earth bow down before you: Thoſe that curſe you, let them be curſed, and they that bleſs you, let them be bleſſed.

The King's Letters directed to the Vice-Chancellour and Senate of our Univerſity of Cambridge.

Charles *R.*

The King's gracious Favour to three of the moſt eminent Preſbyterian Miniſters to be created Doctors of Divinity at Cambridge.

Truſty and Well-beloved, we greet you well: Whereas we have had not only large Teſtimony, but alſo particular Experience of the Piety, Learning, and eminent Abilities of *William Bates, Thomas Jacombe,* and *Robert Wilde,* Maſters of Arts, and likewiſe are fully ſatisfied of their Integrity and Loyalty to us, in regard whereof they have omitted to take their Degrees according to their Standing, during the late Diſorders in Church and State: We are graciouſly pleaſed by theſe our Letters to recommend them unto you to be created Doctors in Divinity, willing and requiring you forthwith to admit them without thoſe previous Uſages and Performances, —— and without any ſubſequent Condition. —— Given at our Court at *Whitehall* the ninth Day of *November,* 1660.

Lucy *Counteſs of* Carliſle.

The Lady *Lucy* Counteſs of *Carliſle,* Daughter of *Henry Percy* Earl of *Northumberland,* died without Iſſue in this Month of *November,* 1660. and was buried in the Church of *Petworth* in *Suſſex* by her Anceſtors. Her Character is given by Sir *Toby Matthews,* in his Collection of Letters publiſhed in 1660, 8^{vo}. under the Title of *The Character of the moſt excellent Lady* Lucy *Counteſs of* Carliſle.

Wood's Ath. Oxon. *Vol.* II. *col.* 121.

Saturday *Nov.* 10.

The Sufferings of the loyal Clergy in the Inſtance of Mr. Allington, *Rector of* Wardly Com. Belton *in the Dioceſe of* Peterb.

Some of the old ſequeſtred Clergy gave the World an Account of their late Perſecutions: As Mr. *John Allinton,* Rector of *Wardly, cum. Belton. Com. Rutl.* Dioc. *Peterb.* who had been ſequeſtred *May* 5, 1646. by the Committee of plunder'd Miniſters; and indicted at the Seſſions at *Okham, March* 17, 1653. for reading the Book of Common-Prayer; and actually deprived by Major-General *Butler* for officiating contrary to Ordinance of Parliament in that Caſe provided. *Novemb.* 25, 1655. he re-printed his *Apology for the ſequeſtred Clergy, in a Letter to Mr.* Stephen Marſhall, which had been publiſhed 1649. with a *Review of that Apology,* a Narrative of his Sufferings; with an Account of Mr. *Marſhall*'s proud, and Mr. *Jer. Whitaker*'s modeſt Anſwer to his private Diſcourſe with them on that Occaſion. All which he again put into a Preface before his Sermon, called, *The reformed Samaritan, &c.* preached at *Coventry April* 6, 1676. at the Archdeacon's Viſitation, being then Vicar of *Leamington Haſtang.*

See Mr. Walker's *Sufferings of the Clergy.*

Sunday *Nov.* 11.

Mr. Annand's *Sermon in Defence of the Common-Prayer.*

In *September* and *October* the Juſtices of Peace by Inſtructions ſent to them, had met in their ſeveral Diviſions, to give out Orders for reſtoring the Uſe and publick Reading of the Liturgy of the Church of *England* according to the Laws in being, which gave Occaſion of publiſhing two good Sermons of Mr. *Annand* in Defence of the Common-Prayer, entitled,

Panem Quotidianum. Or a ſhort Diſcourſe tending to prove the Legality, Decency, and Expediency of Set Forms of Prayer in the Church of Chriſt. With a particular Defence of the Book of Common-Prayer of the Church of *England,* wherein moſt of thoſe Arguments urged againſt the publick Uſe are recited and briefly confuted. Being the Sum and Subſtance of two Sermons, preached at *Leighton Beaudeſert,* in *Com. Bedford.* By *William Annand,* M. A. Miniſter of the ſaid Place.

London, *Printed for the Author* 1661. 4^{to}.

Epiſt. Ded. *To the moſt noble and right honourable Patriots, the Lords, Knights, and Gentlemen, and Juſtices of the Peace for the County of* Bedford.

Right Honourable,

Receiving a Command from your Honours met together at your Quarter Seſſions Houſe in *Bedford, October* 2, for the publick Reading of the Liturgy of the Church of *England*; —— I was bound in Conſcience by that Duty I owe to God and his Church, to blow away that duſt, and to waſh away that Filth, which by malicious and diſcontented Perſons hath been caſt upon that Book, *&c.*

Account of the Author.

The Author was Son of *William Annand* Parſon of *Air,* the head Burgh Royal of the Shire of *Air* in the Dioceſe of *Glaſgow* in *Scotland,* born in the ſaid Burgh *An.* 1633. and being five Years of Age was convey'd by his Father with his Family into *England,* in the Time of the great Rebellion and Preſbyterian Tyranny, they being forced to make their Eſcape thither on Account of their Loyalty to

Athen. Oxon. *Vol.* II. *col.* 632.

Scholar of Univerſity *College*, Oxon.
Ordained by Biſhop Fuller.
Preacher at Weſton *near* Biſter.
Vicar of Leighton Beandeſert Com. Bedford.
Chaplain to the Earl of Middleton.
Miniſter and Dean of Edinburgh.

to their Prince, and their Adherence to the epiſcopal Government then eſtabliſhed by Law in that Kingdom. In 1651. he became a Scholar of *Univerſity* College in *Oxford*. In 1656. being then B. A. he took Holy Orders according to the Church of *England*, from the Hands of Dr. *Thomas Fullwar* [*Fuller*] Biſhop of *Ardfeſt* or *Kirne* in *Ireland* in the Beginning of *Auguſt*; and the ſame Year we find him Preacher of God's Word at *Weſton* on the *Green* near *Biſter* in *Oxfordſhire*, where he found great Encouragement from Sir *Francis Norris* Lord of that Town. After he had proceeded in Arts, he became Vicar of *Leighton Budezard* in *Bedfordſhire*, where continuing in good Repute for his ready and edifying Way of Preaching 'till 1662. he then went Chaplain with his Grace *John* Earl of *Middleton* Lord High Commiſſioner of *Scotland*. In the latter End of 1663. he was inſtituted to the *Tolbooth* Church at *Edinburgh*, where continuing ſeveral Years, he was tranſplanted to the *Trone* Church of that City, which is alſo a Prebendſhip. In *April* 1676. he was by the Preſentation of his Majeſty made Dean of *Edinburgh*, and on *October* 1, 1685. he commenced D. D. in the Univerſity of St. *Andrew*. —— He died at about one of the Clock in the Morning of the thirteenth of *June*, 1682, —— and was honourably interr'd in the *Grey-Friers* Church, &c.

ee another learned Tract of this Author among the Books in January, 1661.

MONDAY *Nov.* 12.
The King's Letters Mandatory for Degrees in Cambridge.

The King's Letters Mandatory to the Univerſity of *Cambridge* for admitting *Dudley Hoper*, B. D. *William Gery*, *John Bargrave*, *Timothy Wellfit*, *Samuel Rogers*, *William Johnſon*, and *John Redman*, Maſters of Arts, to the Degrees of Doctors of Divinity, and *Roger Burgoyne*, *William Barlow*, *Otho Nicholſon*, and *Gerard Schrymſher* to be Doctors of Phyſick, and *Thomas Fiddes*, *Richard Croſſe*, and *Thomas Plume* to be Batchelors of Divinity, and *Chr. Hildgard* to be Maſter of Arts. —— Given the twelfth of *November* 1660.

Mr. Joſhua Stopford *a learned Man.*

Wood's Ath. Oxon. *Vol.* II. *col.* 404.

Joſhua Stopford of *Magdalen* College, *Oxon.* who had there taken the Degree of Batchelor of Arts in 1657. was collated by Biſhop *Frewen* to the Prebend of *Dennington* in the Church of *York* the ninth of *November* 1660. and about the ſame Time was made Vicar of St. *Martin*'s Church in *Cat-ſtreet* there, and afterwards Rector of *All-Saints* in the ſaid City, where he died, and was buried in *November* 1675. Author of a learned and uſeful Tract, entitled, *Pagano-Papiſmus: Or an exact Parallel between* Rome Pagan *and* Rome Chriſtian *in their Doctrines and Ceremonies. London* 1665, 8vo.

TUESDAY *Nov.* 13.
Biſhop Sanderſon's *Commiſſaries for the Archdeaconries of* Bucks *and* Huntingdon.

Reg. Sanderſon. Linc.

Literæ Patentes Roberti Lincoln. Epiſcopi de Munere ſive Officio Commiſſarii infra Archidiaconatum Bucks conceſſ. Domino Egidio Sweit Legum Doctori, dat. 3 Nov. 1660.

Literæ Pat. ejuſdem Roberti Linc. Epiſcopi de Officio Commiſſarii infra Archidiaconatum Huntingdon. conceſſ. Davidi Budd, LL. B. pro Termino Vitæ, 3 Nov. 1660.

Some Preferments in the Archdeaconry of Huntingdon.

Sam. Bradwell Cler. admiſſ. ad rect. de Gaddeſden magna in Com. Hertf. ad preſ. Johannis Halſey, Armig. 6 Nov. 1660.

Marmaduke James Cler. admiſſ. ad rect. Eccleſiæ de Aſheton Com. Hertf. ad preſ. Philippi Boteler, Armig. Die 8 Nov. 1660.

Biſhop Sanderſon's *Patent of a Regiſterer's Office for three Lives.*

Literæ Patentes Roberti Lincoln. Epiſcopi de Officio Regiſtrarii principalis ſub Commiſſariis Domini Epiſcopi infra Archidiac. Bucks & Bedford conceſſ. Roberto Claver & Roberto Sanderſon Notariis reſpective publicis: Habend. prædicto Richardo Claver & Aſſignatis ſuis durante Vita ſua naturali & poſt ejus deceſſum prædicto Roberto Sanderſon & Aſſignatis ejus durante Vita naturali ipſius Roberti & Pigotti Sanderſon Filii Roberti prædicti & eorum uniuſcujuſq; dat. 10 Die Novemb. 1660.

The Diſpoſal of ſome Preferments in the Dioceſe of Lincoln.

Michael Honywood, S. T. P. Decanus Eccl. Cath. B. Mariæ Lincoln. collatus ab Epiſcopo Linc. ad prebendam de Welton Painſhall in ead. Eccleſia, 12 Nov. 1660.

Georgius Shires, Cler. admiſſ. ad rect. de Munden parva Com. Hertf. 14 Nov. 1660. and preſ. Jacobi Thornton pro hac vice.

Ludovicus Atterbury, Cler. admiſſ. ad rect. de Middleton Cheynes Com. Buck. 16 Nov. 1660. ad preſ. Domini Regis per lapſum.

Jonathanus Johnſon, Cler. admiſſ. ad preb. ſancti Botolphi in Eccl. Cath. B. Mariæ Linc. ex collatione D. Epiſcopi, 17 Nov. 1660.

Georgius Aſheton, Cler. Coll. ad preb. de Carleton cum Dallby in Eccl. Linc. 17 Nov. 1660.

Johannes Pullen, Cler. Cancellarius Eccl. Cath. Linc. Coll. ad preb. Omn. Sanctorum in Hungate, 17 Nov. 1660. —— Eodem Die Paulus Hood, S. T. P. admiſſ. ad rect. de Ickford Com. Buck. ad preſ. Domini Regis pleno jure.

Euſebius Hunt, Cler. admiſſ. ad Eccl. de Cheſterton Com. Hunt. ad preſ. Johannis Hewet, Baronetti, Die 18 Nov. 1660.

Chriſtophorus Wright, Cler. admiſſ. ad rect. de Eaſtwell Com. Linc. ad preſ. D. Regis, die 30 Nov. 1660.

Great Dilapidations ſuffer'd by the late Intruders into Benefices.

Athen Oxon. *Vol.* II. *col.* 395.

The Clergy who were now reſtored to their ſequeſtred Livings, and other new Incumbents generally found the Manſes left ruinous by thoſe who held them in the late Times. One Inſtance of very many in the Vicarage of *Bray*, *Com. Berks*, where *Hezekiah Woodward*, the Intruder, had a ſelect Congregation out of his Pariſh of thoſe that were to be ſaved, who frequently met to pray in the Vicarage Houſe, which if he had ſtay'd a Year longer, would have deſtroy'd all that were to be ſaved by falling upon them; for he was a great Dilapidator, ſuffer'd

Some of the Offices, Stable, and Wood-house to fall, [illegible] of the [illegible] Chambers, and suffer'd one Side of the Hall (the [illegible]) to drop down. Insomuch that Dr. *Edward Fulham* who succeeded him at the Restauration, was forced to build it up in the first Month he had it; and Dr. *N. Gosswell* in short Time succeeding Dr. *Fulham*, spent about 150 *l.* to make the House habitable. He received his Maintenance out of the then Augmentation Court, neglecting his Tythes, and put Whims into the Peoples Heads, that they were Romiſh and Antichriſtian, and only pleaſed himſelf in taking Preſents of the Peoples free-will Offering, as moſt becoming the Goſpel. By theſe Courſes he had almoſt ruined a good Vicarage, —— and an Age is ſcarce able to repair that Miſchief which he hath done there, as other Saints elſewhere.

WEDNESDAY *Nov.* 14.
The Society for propagating the Goſpel in America *petition the King for a new Charter.*

Whitehall Council-Board.

Council Book.

Upon Reading and Conſideration had of a Petition this Day preſented to the Board, his Majeſty being preſent, entitled, *The Petition of divers of his Majeſty's Subjects, Miniſters and others for propagating the Goſpel among the miſerable Heathens in* America; ſetting forth the hopeful Proceedings of that Work amongſt the ſaid Heathens, and humbly praying that the Corporation mentioned in their Petition might be continued, and the Lands ſet forth for the Maintenance thereof ſecured: His Majeſty is pleaſed to order, that the ſaid Petition be referred to his Majeſty's Attorney-General, who is to take the ſame into Conſideration, and to prepare ſuch a Draught for renewing the Charter of the ſaid Corporation as he ſhall conceive beſt.

Mr. John Whitfield, *Rector of* Bugbrook Com. Northton.
The Patronage of which Church has continued long in that Family.

Reg. Juxon Cant.

Die 14 Nov. 1660. Johannes Whitfield, Clericus admiſſ. ad Eccleſiam de Bugbrook in Com. Northton. Sede Petriburg. vacante.

Faſti Oxon. ſub An. 1620.

Thomas Whitfield Miniſter of *Great Yarmouth* in *Norfolk*, after writing and publiſhing ſeveral Treatiſes againſt Arminianiſm, being a Perſon that ran with the Times of the Interval, removed to the Rectory of *Bugbrook* in *Northamptonſhire*, where a Neighbour of his, *Tho. Pierce*, animadverted upon one or more of his Books. He had a Son named *John Whitfield*, M. A. ſome Time Fellow of *Jeſus* College *Cambridge*, afterwards Rector of *Bugbrook*, and a Publiſher of one or more Sermons.

THURSDAY *Nov.* 15.
The Lord Chancellour of England *inſtall'd Chancellour of* Oxford.

Publick Intelligence, 4to. No. 47.

The Vice-Chancellour and Proctors, with divers Heads of Colleges, and other Doctors and Graduates of the Univerſity of *Oxford* came in their Formalities according to their Degrees to *Worceſter Houſe* in the *Strand*, and preſented themſelves to the Lord *Edward Hyde* Baron of *Hendon*, Lord Chancellour of *England*, whom the ſaid Univerſity with unanimous Conſent had choſe for their Chancellour: After two Speeches made to his Lordſhip, the one by the Vice-Chancellour, the other by the ſenior Proctor, the Seal and Keys were deliver'd to his Lordſhip, as the Symbols of his Authority over the Maſters and Scholars of that famous Univerſity. His Lordſhip return'd his hearty Thanks in a ſhort material Speech, telling them, he was ſorry they had loſt their Election, whereby they might have made another Friend, and he had ever been ſo much theirs, that no Honour or additional Favour could make him more. Which ended, he led them where he had provided an excellent Banquet, and having himſelf begun, left them all to their Freedom.

Reſolved by the Commons, that the Privilege of Parliament extends only to their own Perſons, and their menial Servants.

Extracts from the Journal of the Houſe of Commons.

Reſolved and declared by the Commons aſſembled in Parliament, that the Privilege of this Houſe in point of Protection from Arreſts, doth belong to the Members of this Houſe, and their menial Servants only, and to the Officers attending the Service of this Houſe, and that all Protections in Writing, granted by any Member of this Houſe, to any Perſon whatſoever, be forthwith called in, and are hereby declar'd to be null and void. And all Perſons whom this may concern, are requir'd upon all Occaſions, to take Notice of the Privilege belonging to the Members of this Houſe; and their menial Servants, and to the Officers attending the Service of this Houſe, at their Peril.

Account of Mr. Serjeant Maynard.

Wood's Ath. Oxon. *Vol.* II. *col.* 649.

John Maynard, an eminent Lawyer, who had been appointed one of the Committee to draw up Evidence againſt *Thomas* Earl of *Strafford*, whom he baited to ſome Purpoſe in the Name of the Commons of *England*; and afterwards managed the Evidence againſt Archbiſhop *Laud*; took the Covenant, was one of the Lay-men nominated in the Ordinance of the Lords and Commons to ſit with the *Aſſembly of Divines*. ——— In 1653. (1 *Oliv.* Protect.) by Writ dated 4 *Febr.* called to the Degree of Serjeant at Law, having before taken the Engagement; and on the firſt of *May* following he was by Patent made the Protector's Serjeant, and pleaded in his and the then Cauſes Behalf againſt ſeveral Royaliſts that were tried in the pretended *High Court of Juſtice*, wherein ſeveral generous Cavaliers and noble Hearts received the diſmal Sentence of Death. Afterwards he continued in great Repute under that Uſurper, was ſettled in his Place of the Protector's Serjeant by Letters Patent under the Great Seal of *England*, continued ſo in *Richard's* Reign, and obtained Wealth as he pleaſed. But now after his Majeſty's Reſtauration he wheel'd about, ſtruck in with his Party, took thoſe Oaths that he done before to King *Charles* I. and by Writ dated in the Beginning of *June*, he was called again to the Degree of Serjeant, was made the King's Serjeant by the corrupt Dealing of a great Man of the Law on the ninth of *November*, and knighted on the ſixteenth of the ſame Month 1660. at which Time he was appointed one of the Judges, but by ſeveral Excuſes he got clear off from that Imployment. In the Beginning of

The Author is here ſuppoſed to mean the Lord Chancellour Hyde, *and he more plainly intimates the like Corruption in the Caſe of Mr. Serjeant* Glynne; *but wiſe People were more inclined to think, that it was* *good Policy (without Bribe) in the Chancellor to promote two such Men who were certainly of the greatest Reputation in the Law, and were worth winning over.*

of 1661. he was elected Burgeſs of *Beralton* in *Devonſhire*, to ſit in that Parliament that began at *Weſtminſter May* 8; wherein for ſome Time he ſhewed himſelf a loyal Perſon: But when he ſaw to what End the ſeveral Affairs and Intereſts of Men tended to, the Increaſe of Penſioners therein, and Popery in the Nation, he ſtood up for the Good of his Country, and thereupon was eſteemed by ſome a Patriot, *&c.* ——— He died at *Gonnerbury* in the Pariſh of *Elyng*, *Com. Middleſex October* 9, 1690. and was buried in the Church there.

Addreſs of the London Miniſters for the King's Declaration.

London; *printed by his Majeſty's Approbation, for* John Rothwell, 1660.

To the King's moſt excellent Majeſty: The humble and grateful Acknowledgment of many Miniſters of the Goſpel in and about the City of London, *to his Royal Majeſty, for his Gracious Conceſſions in his Majeſty's late Declaration concerning Eccleſiaſtical Affairs.*

Preſented to the King by Mr. Samuel Clark, *Miniſter of* Bennet Fink *in* London, *in the Name of the City Miniſters, uſing theſe few Words: —Your Majeſty's loyal Subjects, the Miniſters in and about the City of* London, *have commanded us humbly to preſent this their gratulatory Acknowledgment to your royal Majeſty, for your gracious Condeſcenſions in your Majeſty's late Declaration concerning Eccleſiaſtical Affairs.* Calamy's *Abridgment, Vol.* II. 8vo. *p.* 11.

Moſt Dread Sovereign,

We your Majeſty's moſt Dutiful and Loyal Subjects, Miniſters of your Goſpel in your City of *London*, having peruſed your Majeſty's late Declaration concerning eccleſiaſtical Affairs, and finding it to the Joy of our Hearts, ſo full of Indulgence and gracious Condeſcenſion, we cannot but judge ourſelves highly obliged, in the firſt Place to render our unfeighed Thanks to our good God, who hath ſo mercifully inclined your Majeſty's Royal Heart to this Moderation, and next our moſt humble and hearty Acknowledgments unto your ſacred Majeſty, that we may teſtify to your Royal Self, and all the World, our juſt Reſentment of your Majeſty's great Goodneſs and Clemency therein expreſſed.

May it pleaſe your Majeſty,

The Liberty of our Conſciences, and the free Exerciſe of our Miniſtry in the Work of our great Lord and Maſter, for the Converſion of Souls, ought to be, and are more dear to us, than all the Profits and Preferments of this World; and therefore your Majeſty's Tenderneſs, manifeſted in theſe ſo high Concernments doth wonderfully affect us, and raiſe up our Hearts to an high Pitch of Gratitude.

They acknowledge the King's ſtedfaſt Adherence to the Proteſtant Religion.

We cannot but adore divine Goodneſs for your Majeſty's ſtedfaſt Adherence to the Proteſtant Religion, notwithſtanding all Temptations and Provocations to the contrary, and your profeſſed Zeal for the Advancement and Propagation thereof, declaring, that nothing can be propoſed to manifeſt your Zeal and Affection for it, to which you will not readily conſent.

Your Majeſty has graciouſly declared, that your Reſolution is, and ſhall be, to promote the Power of Godlineſs, to encourage the Exerciſes of Religion, both publick and private, to take Care that the Lord's Day be applyed to holy Exerciſes, without unneceſſary Divertiſements; and that inſufficient, negligent and ſcandalous Miniſters be not permitted in the Church. Your Majeſty hath granted that no Biſhop ſhall ordain, or exerciſe any Part of Juriſdiction which appertains to the Cenſures of the Church, without the Advice and Aſſiſtance of the Preſbyters, and neither do, nor impoſe any Thing, but what is according to the known Laws of the Land. Excluded Chancellors, Commiſſaries, and Officials from Acts of Juriſdiction; ſo happily reſtored the Power of the Paſtors in their ſeveral Congregations; and granted a Liberty to all the Miniſters to aſſemble Monthly for the Exerciſe of the paſtoral Power, to the promoting of Knowledge and Godlineſs in their Flocks. Your Majeſty hath graciouſly promiſed a Review, and effectual Reformation of the *Liturgy*, with additional Forms to be uſed at Choice: And in the mean Time, that none be puniſhed or troubled for not uſing it. Your Majeſty hath graciouſly freed us from Subſcription required by the Canon, and the Oath of canonical Obedience, and granted us to receive Ordination, Inſtitution and Induction, and to exerciſe our Function, and enjoy the Profit of our Livings without the ſame. Your Majeſty hath gratified the Conſciences of many, who are grieved with the Uſe of ſome Ceremonies, by indulging to, and diſpenſing with their omitting thoſe Ceremonies, *viz.* kneeling at the Sacrament, the Croſs in Baptiſm, bowing at the Name of Jeſus, and wearing of the Surplice.

All this your Majeſty's Indulgence and tender Compaſſion (which with Delight we have taken the Boldneſs thus largely to commemorate) we receive with all Humility and Thankfulneſs, and as the beſt Expreſſion thereof, ſhall never ceaſe to pray for your Majeſty's long and proſperous Reign; and ſtudy how in our ſeveral Stations we may be moſt Inſtrumental in your Majeſty's Service: And that we may not be defective in Ingenuity, we crave leave to profeſs, that though all Things in this Frame of Government be not exactly ſuited to our Judgment, yet your Majeſty's Moderation hath ſo great an Influence upon us, that we ſhall to our utmoſt, endeavour the healing of the Breaches, and promoting the Peace and Union of the Church.

They beg that Re-ordination and the Surplice in Colleges may not be impoſed.

There are ſome other Things that have been propounded by our reverend Brethren, which, upon our Knees, with all humble Importunity, we could beg of your Majeſty, eſpecially that *Re-ordination*, and the *Surplice* in Colleges may not be impoſed; and we cannot lay aſide our Hopes, but that that God, who hath thus far drawn out your Majeſty's Bowels and Mercy, will further incline your Majeſty's Heart to gratify us in theſe our humble Deſires alſo.

That we be not further Burthenſome, we humbly beg Leave to thank your Majeſty for the Liberty and Reſpect vouchſafed to our reverend Brethren in this weighty Affair of Accommodation. The God of Heaven bless your Majesty, and all the Royal Family.

Your Majesty's most loyal Subjects,

Sam. Clark.
Tho. Case.
Jo. Rawlinson.
Jo. Sheffield.
Tho. Gouge.
Gab. Sanger.

Will. Cooper.
Will. Whitaker.
Tho. Jacomb.
Tho. Lye.
Jo. Jackson.
Jo. Meriton.

Eli. Pledger.
Will. Bates.
Jo. Gibbon.
Mat. Poole.
With many others.

This Addreſs was preſented to his Majeſty at *Whitehall Nov.* 16, by ſome of theſe Miniſters, to whom he was pleaſed to return a very gracious Anſwer.

The King's kind Countenance to Mr. Baxter.

Life of Mr. Baxter, Fol. Edit. I. Part II. p. 286.

Whether this came to the King's Ears, or what elſe it was that cauſed it, I know not, but preſently after the Earl of *Lauderdale* came to tell me, that I muſt come the next Day to the King, who was pleaſed to tell me, that he ſent for me only to ſignify his Favour to me: I told him, I feared my plain Speeches *October* 22, which I thought that Cauſe in hand commanded me, might have been diſpleaſing to him: But he told me, that he was not offended at the Plainneſs or Freedom or Earneſtneſs of them, but only when he thought I was not in the Right; and that for my free Speech he took me to be the honeſter Man.

I ſuppoſe this Favour came from the Biſhops, who having Notice of what laſt paſſed, did think that I might now ſerve their Intereſts.

Saturday *Nov.* 27.

Bill againſt Curſing and Swearing.

Mercur. Publicus, No. 47.

In the Houſe of Commons, the Amendments to the Bill againſt Curſing and Swearing were reported, and the Bill with the ſaid Amendments ordered to be engroſſed.

Will. Drake *diſcovered to be the Author of the* Long Parliament revived.

For which he was apprehended and impeached by the Commons.

The Printer and Diſperſer of the Book called, *The Long Parliament revived*, being ſecured by ſuch as his Majeſty hath appointed for preventing ſcandalous and ſeditious Books and Pamphlets: On *Friday* Night Mr. *William Drake* was apprehended, who contrary to Expectation being examin'd, hath ſince confeſs'd himſelf to be the Author of that Book; which being reported to the Houſe this Morning, the Houſe ordered him to be taken into Cuſtody, and the Particulars of the Book to be examined by the Committee for Privileges, who have found the Book to be ſcandalous and ſeditious, and ordered a Charge to be drawn up againſt the Author, and the Book to be burnt by the Hand of the common Hangman.

On *Wedneſday* following, the Knights, Citizens and Burgeſſes in Parliament aſſembled, do, in the Name of themſelves and of all the Commons aſſembled in Parliament, impeach *William Drake* of *London* Merchant of Sedition, for writing, printing, and publiſhing a ſeditious Pamphlet, entituled, *The Long Parliament revived.*

Monday *Nov.* 19.

Thomas Fuller, *Son of* John Fuller *Miniſter of* Stebbing *in* Eſſex, *had been conſecrated Biſhop of* Ardfert *in* 1641. *and now tranſlated to this Archiepiſcopal See of* Caſhal.

Adviſ'd from *Caſhal* in *Ireland*, that when the moſt reverend Father in God, *Thomas* Lord Archbiſhop of that Place firſt arrived there, he was accommodated with the beſt Houſe and Garden in that Town, and many in and about the Place were much rejoyc'd at it, and very complying with his Grace in the Common-Prayer: But when all found his Grace ſo laborious as to perform both the Office of Parſon and Curate among them, they all generally acknowledg'd it as a great Mercy of God that ſo worthy a Prelate is come into this Place: And many which formerly ſeemed to be of a contrary Judgment, do now confeſs themſelves convinc'd by his indefatigable Pains and exemplary Piety, and are (as we hope) become real Converts.

It was ſoon after adviſ'd again from *Dublin*, that the Piety of the Biſhops which his Majeſty had bleſs'd them with, had ſo generally won the Hearts of the People, that daily many of both Extremities were added to the Church; and that ſeveral of thoſe who were Leaders of the People of a contrary Perſuaſion, do now incline to Conformity, *&c.*

Entertainment and Play at the Cockpit.

Printed broad Sheet, 1660. Ath. Oxon. *Vol.* II. *col.* 303.

A Prologue to his Majeſty at the firſt Play preſented at the *Cock-Pit* in *Whitehall*, being Part of that noble Entertainment, which their Majeſties received *November* 19. 1660. from his Grace the Duke of *Albemarle*. Written by Mr. *John Denham*, ſoon after Knight of the *Bath*.

Tuesday *Nov.* 20.

The Preamble of this Commiſſion is to ſhew the great Tenderneſs and Moderation of his Majeſty in recovering the Crown Lands; for tho' he had been reſtored to the immediate Poſſeſſion of them, and might in Juſtice as well as divers of his Subjects, have entred and taken the Profit thereof, at leaſt from the 24th *of* June *laſt: Yet his Majeſty was graciouſly pleaſed to accept the humble Petition of the Officers and Soldiers in* July *laſt, and thereupon to keep them in quiet Poſſeſſion of the ſame with-* out

Mercur. Publ. 4to.

By the King. A Commiſſion to ſearch into and examine the pretended Sales and Purchaſes of the Honours, Lands and Hereditaments belonging to his Majeſty, his Royal Mother, the Archbiſhops, Biſhops, Deans and other eccleſiaſtical Perſons, with full Power and Authority to call and cauſe to appear before them all Officers and Soldiers, and all other Perſons, who have purchaſed any of the Lands aforeſaid, as alſo the Officers, Servants, and Agents of the ſaid Archbiſhops, Biſhops, Deans and Chapters, Prebendaries or other eccleſiaſtical Perſons, and by other ſuch lawful Means, as they in their Diſcretion ſhall think fit to inform themſelves which of the ſaid Lands, Honours, *&c.* were ſold and granted by or under the late pretended Parliaments or uſurped Powers; and to enquire and find out the true Value of the ſaid Lands, Honours, *&c.* as the ſame were then worth *per Annum*, and how much ready Money was then or at any Time ſince really and *bona fide* paid for the ſame, *&c.* and into the Sale of any Iron, Stone, Lead, Timber, or other Materials of Churches, Chapels, or other Houſes, *&c.* and into the Deſtruction of Timber Trees, *&c.* And thereupon they *out Account, until his Majeſty ſhould be informed of the true State of their ſeveral Intereſts, and thereupon declare his Pleaſure touching their Satiſfaction. His Majeſty likewiſe was graciouſly pleaſed to accept of another Petition preſented to him in the Name of the Purchaſers touching the ſame — Whereupon his Majeſty was pleaſed to allow them all Arrears of Rent due before the* 24th *of* June *laſt, without Accompt, and the* Michaelmas *Rent due ſince, upon ſuch Security as he ſhould think reaſonable to be anſwerable*, &c. [*he* i. e. *the Surveyor General*]

they are to proceed and compoſe all Differences ariſing between the Archbiſhops, Biſhops, *&c.* and the ſaid Purchaſers or pretended Owners, and thereupon to make Orders and Agreements between them in Writing, *&c.* and to peruſe all Books of Account, Regiſter Books, Surveys, and other Writings for the Diſcovery of the Truth touching the Premiſſes, *&c.* and to enquire concerning the Premiſſes by the Oaths of good and lawful Men, *&c.* And whatever the Commiſſioners or any five of them do according to the Premiſſes, his Majeſty doth ratify and confirm. His Majeſty doth further require all Archbiſhops, *&c.* by themſelves or other Perſons ſufficiently authorized to appear before them when required, and that they will accept ſuch reaſonable Conditions as ſhall be tendered to them by the Commiſſioners on the Behalf of ſuch Purchaſers, and that they will do no Act to the Prejudice of any Purchaſers, by granting new or concurrent Leaſes, whereby their preſent Intereſt or Poſſeſſion may be hurt, while the ſame is under Deliberation, and until his Majeſty's Pleaſure be further known.

A Commiſſion for Trade and Commerce.

Ibid.

It hath likewiſe pleaſed his Majeſty by his Letters Patents under the Great Seal of *England* to eſtabliſh a ſtanding Council for Trade and Commerce, conſiſting of many of the moſt honourable Lords of his Majeſty's Privy Council, and other his Lords, Knights, Gentlemen and Citizens of known Ability and approved Integrity, —— the Lord Chancellor, the Lord Treaſurer, *&c.*

Mr. John Smith *and Mr.* Richard Scot.

John Smith, Clerk, was preſented by the Warden and Fellows of *Merton* College in *Oxford* to the Vicarage of *Wolford* in the Dioceſe of *Worceſter*, *Nov.* 20. 1660. and *December* 14. following, *Richard Scot* had a like Preſentation to the Vicarage of *Doddington* in the Dioceſe of *Lincoln*.

WEDNESDAY *Nov.* 21.
A Meſſage for diſſolving this Parliament.

Journal of the Houſe of Lords.

His Majeſty ſent a Meſſage in Writing to the Lords, that he hath reſolved to diſſolve this preſent Parliament on the twentieth Day of next Month, and to call another with convenient Speed.

THURSDAY *Nov.* 22.
Bill for vacating the Deeds made by the loyal Compounders for the Grant of Impropriations or Portions of Tithes.

Journal of the Houſe of Lords.

In the Houſe of Lords. *Hodie prima vice lecta eſt Billa*, an Act for vacating all ſuch Deeds and Evidences as were paſſed by any Perſon whatſoever of any Impropriation or Portions of Tythes for their Compoſitions for adhering to his late Majeſty.

Memorand. That before the putting of the Queſtion for caſting out the Bill for vacating ſuch Deeds and Evidences, *&c.* theſe Lords following deſired their Rights of entring their Proteſtations if the Queſtion were carried in the Affirmative, which the Houſe gave Leave to do, *&c.*

Sir Tho. Manwaring, *Baronet.*

Ath. Oxon. *Vol.* II. *col.* 635.

Thomas Manwaring, Eſq; of the County of *Cheſter*, was created a Baronet *Nov.* 22. 1660. and was afterwards a conſiderable Writer.

FRIDAY *Nov.* 23.
A Committee of Council to enquire into the Sufferings of the Quakers, *and what may be done for their Diſcharge out of Priſon.*

Council Book.

Whitehall, Council Board. It is this Day ordered, his Majeſty being preſent, that the Lord Steward of his Majeſty's Houſhold, the Lord *Roberts*, Mr. Secretary *Nicholas*, Mr. Secretary *Morris*, Mr. *Arthur Anneſley*, Sir *Anthony-Aſhley Cooper*, and Colonel *Charles Howard*, or any three of them be a Committee to conſider of the Papers and Addreſſes of the Quakers, and to prepare ſuch a Proclamation or Declaration thereupon, as they ſhall think fit to be offered to his Majeſty concerning them: As alſo to examine, where any of the ſaid Perſons are impriſoned, for what Cauſes they were committed, what Times they have been under Reſtraint, and what will be fit to be done for their Enlargement: And hereof to make Report to the Board.

SUNDAY *Nov.* 25.
Dr. Walſall's *Sermon.*
Rector of Sandy *in* Bedfordſhire.

London, *for* John Shirley, 1661.

Cordifragium. Or the Sacrifice of a broken Heart open'd, offer'd, own'd and honour'd. Preſented in a Sermon at St. *Paul's*, *London*, *November* 25. 1660. By *Francis Walſall*, D. D. Chaplain to his Majeſty, and Prebendary of St. *Peter's*, *Weſtminſter*.

Francis Wa'ſall, *D. D. of* Cambridge, *incorporated at* Oxford, Feb. 21. 1642. *when being forced away from his Benefices, he attended the King, and did afterwards participate of Afflictions with other Royaliſts. In* 1660. *after his Majeſty's Reſtauration, I find him Rector of* Sandey *in* Bedfordſhire, *Prebendary of* Weſtminſter, *and Author of two Sermons, —— and of other Things.* Ath. Ox. *Vol* II. *col.* 692.

His Zeal for the Church of St. Paul.

Epiſt. Ded. *To the Right Honourable Sir* Richard Brown, *Knight and Baronet, Lord Mayor of the City of* London.

Your Lordſhip hath the Honour of eternizing your Name, by being an active Inſtrument in digging the Church and State from under thoſe Heaps of Ruin and Rubbiſh, the Ambition and Covetouſneſs of a popular Tyranny had long buried them under, in the bleſſed Reſtoring of his ſacred Majeſty to his ſuffering Subjects, for which Generations to come ſhall bleſs your Memory. Go on my Lord, go on to plant whole Groves of Laurel, to crown yourſelf, your City, your Poſterity with unperiſhable Glories, by a generous and charitable Reflection upon that aged Heap of Ruins, once the Wonder of the World, and the Crown of this Queen of Iſlands. I mean the Church of St. *Paul*, in a Canton of which this Sermon was delivered to you. —— Pardon my Zeal, it is for the Houſe of God. —— I owe my Birth and Breeding to the Neighbourhood of that Mother Church. —— You know, when a Den of Thieves made it a Stable for Horſes, and ſo or worſe they would have uſed all our Churches —— at leaſt theſe Mother Churches —— now reſtore to God the Houſe of God. Let me ſay to your Lordſhip, as *Mordecai* ſaid to *Eſther*, *who knows whether thou art come to this Honour for ſuch a Time as this.* —— You cannot want Encouragement; for beſides that the Wiſhes of Prince and People concenter in it, God hath bleſſed *London* with a prudent Biſhop, cut out as it were for all manner of Church-Work, *&c.* Dated *Weſtminſter*, *Jan.* 1. 1660.

November 1660.

The Presbyterian Persecution of the loyal and orthodox Clergy in the late Times.

A Discourse of Toleration, in Answer to a Discourse of the Religion of England, 4to. p. 28.

The Presbyterians were preparing now for the Cry of Persecution, forgetting that while they were in Power, they persecuted all other Religions. Did not those who took the Covenant bind themselves to it by Oath? viz. *To extirpate Popery and Prelacy and Superstition, Heresy and Schism, and whatsoever they should find contrary to sound Doctrine:* And whether this *Extirpation* was not a *Persecution*, let all Ages judge when they shall read the History of the *late Times*, and there find the Plunderings of Papists: The Sequestrings, Plunderings, and Imprisonments in the nastiest Prisons, and in Holds of Ships, of those Ministers and Fellows of Colleges, that were the Asserters of Liturgy, and the Government legally established in the Church of *England.* —— And being then *encouraged*, they so far laboured *to bear down all before them*, that at last they *put all in Disorder*, and were themselves upon the Brink of Destruction, together with a confused Nation.

MONDAY *Nov.* 26.
Account of Sir Will. Berkley *Governour of* Virginia.

Ath. Oxon. Vol. II. col. 434.

Sir *Wiliam Berkley*, Knt. Fellow of *Merton* 1625. M. A. a Traveller 1630. into various Countries, gaining much Experience and Knowledge; had been sent to *Virginia* about publick Concerns in 1646. And now when Colonel *Matthews* Governour of that Country died, Sir *William* was (in Consideration of the Service he had done there, in defending the People thereof from being kill'd by the Natives, and destroying the great Number of the *Indians* without the Loss of three Men of his own) made Governour thereof by the unanimous Votes of all that Country, and there continued in that honourable Office till 1676, in which Year he was sent for into *England*, where he soon finished his Course, and was buried at *Twittenham* in *Middlesex*, *July* 13. 1667.

See Mar. 23. 1661.

TUESDAY *Nov.* 27.
Mr. Vyner *Rector of* Paulers-Piry, *Diocese* Peterb, *succeeded by Mr.* Cole.

Thomas Vyner Clericus admiss. per D. Archiepiscopum Cant. (Sede Petriburg. vacante) ad Eccl. de Paulers-Piry in Com. Northampt. *Reg. Juxon. Cant.*

1665. 28 Aug. Johannes Cole, S. T. P. admiss. ad Rect. de Paules-Piry alias Paulerspiry in Com. Northon. *Reg. Henshaw.*

WEDNESDAY *Nov.* 28.
Bill for making the King's Declaration effectual rejected.

In the House of Commons. A Bill for making the King's Majesty's Declaration concerning Ecclesiastical Affairs effectual, was this Day read the first Time. And the Question being propounded, that this Bill be read a second Time, it passed in the Negative.

When there was a Motion made in the House of Commons, that the Declaration might pass into an Act, it was opposed by one of the Secretaries of State, which was a sufficient Indication of the King's Averseness to it.

Dr. Bates's Fun. Serm. on Mr. Baxter, 8vo.

THURSDAY *Nov.* 29.
Mr. Voyce, *Chaplain to the House of Commons, rewarded with* 120l. *for his Attendance.*

Resolved by the Commons, that this House doth agree with the Committee, that the Sum of one hundred and twenty Pounds be and is hereby conferred on Mr. *Edward Voyce*, the Chaplain attending this House, for his Pains and diligent Attendance in constant Praying with this House every Morning since the Beginning of this Parliament.

A Patent granted by the King to *Richard Royston*, Bookseller and Citizen of *London*, dated *Novemb.* 29. 1660. for Printing the Works of his Royal Father King *Charles* I. in Consideration of his Loyalty, and what he did and suffered for the Crown. There is this Account of him on his Grave-Stone on the South-Side of the Chancel at *Christ-Church* in *London: Here lyeth interr'd the Body of Richard Royston*, Esq; Citizen of *London*, and Bookseller to three Kings, who died in the 86th Year of his Age, and in the Year of our Lord 1686.

Account of Walter Rumsey, *Esq;*

Ath. Oxon. Vol. II. col. 166.

Walter Rumsey, Esq; of *Grey's-Inn*, where he was made Barrister, Bencher, Lent-Reader 9 *Car.* I. and at length a Judge in *South-Wales*, being then so noted for his Profession, that he was usually called *the Pick-lock of the Law*. In 1640. he was elected one of the Knights for *Monmouthshire* to serve in that Parliament which began at *Westminster Apr.* 13. and might have been chosen again to serve in the Long-Parliament, but refused it. He was an ingenious Man, had a philosophical Head, was a good Musician, and most curious for grafting, inoculating, and planting, and also for ordering of Ponds. But that which he is most to be noted for is, that he having been always much troubled with Phlegm, was the first that invented the *Provang*, or Whale-bone Instrument to cleanse the Throat and Stomach, which hath not only been since used by noted Physicians and Virtuosi at home, but by those beyond the Seas. At length he wrote a Book of it and its Use, entituled, *Organon Salutis. An Instrument to cleanse the Stomach:* To which he added *divers new Experiments of the Virtue of Tobacco and Coffee.* He died at his House at *Llannover* about (this Time) 1660. and was buried in the Parish Church there.

London, 1657. and 1659, 8vo.

FRIDAY *Nov.* 30.
A good Bill for erecting and endowing Vicarages out of impropriate Rectories.
From which Bishops, Deans, and Chapters, would have been exempted, for fear they should not be able otherwise to subsist.

Extracts from Journal of the Commons.

The Commons read the third Time the engrossed Bill for the erecting and endowing of Vicarages out of impropriate Rectories.

A Proviso was tender'd to this Bill, that neither this Act nor any thing therein contained, shall extend to his Majesty's Chapel of *Windsor*. The Question being put, it pass'd in the Negative.

Another Proviso was tender'd, that neither this Bill nor any Thing therein contained, should extend to any of the Rectories impropriate, which are Parcel of the Possessions, or belonging to the Bishopricks of *Ely* or *Lincoln*, or to either of them, any Thing herein before to the contrary notwithstanding: And the Question being put, it pass'd in the Negative.

In the Houſe of Peers. A Meſſage was brought from the Houſe of Commons by Mr. *Buckley*, who brought up a Bill of augmenting Vicarages.

Printed in 1660.

The Diſcovery and Diſappointment of a dangerous Conſpiracy form'd by *Ludlow* and other Republicans, whereof the Lord Chancellor gave this Account in his next Speech to the two Houſes on *Saturday* the 29th of *December* following.

Diſcovery of a Plot formed by Ludlow *and other Republicans,*

Communicated to the Parliament at their next Meeting.

To deſtroy Monarchy, and erect a Republick.

They intended to have attempted a Reſcue of the Regicides;

And a Surprize of the Tower *of* London *and* Caſtle *of* Windſor.

A Riſing to have been in the Weſt *and in the* North.

To have ſecur'd the General D. *of* Albemarle, &c.

You have heard of many ſuſpected and dangerous Perſons, which have been lately clapp'd up, and it was high Time to look about. His Majeſty hath ſpent many Hours himſelf in the Examination of this Buſineſs, and ſome of the principal Officers, who before they came to his Majeſty's Preſence could not be brought to acknowledge any thing, after the King himſelf had ſpoken to them, confeſſed that their Spirits were inſenſibly prevailed upon and ſubdued; and that it was not in their Power to conceal their Guilt from him. They have confeſſed, that there is a Party of the late diſbanded Officers and Soldiers, and others full of Diſcontent and ſeditious Purpoſes, and a Reſolution to attempt the Change of the preſent Government, and to erect the Republick. They acknowledge, that they did purpoſe to have made their Attempt for the Reſcue of thoſe Wretches that were juſtly condemn'd at *Newgate*, and ſo worthily executed; and that *Ludlow* ſhould then have appeared at the Head of them; that they made themſelves ſure Time by Parties and Confederacies to have ſurpriz'd the Tower of *London* and the Caſtle of *Windſor*. —— The King had Notice of all their Deſign, what Progreſs it made, and the Night they intended to have ſurpriz'd the *Tower* and *Windſor*, and gave Notice to the ſeveral Governours; and ſo without any Noiſe that Miſchief was by God's Goodneſs prevented. They acknowledge, that they have ſince recovered their Courage and Reſolution, and were about this Time to have made their full Attempt. They have been promiſed ſome conſiderable Riſing in the *Weſt* under *Ludlow*, and in the *North* under others. But this Place was the Scene of greateſt Hope; they made ſure of a Body here, I think they ſay, of two thouſand and five hundred Men, with which they reſolved in the firſt Place to ſecure (you know what that Security is) the Perſon of the General the Duke of *Albemarle*, with whom they have ſo much Reaſon to be angry, and at the ſame Time to poſſeſs themſelves of *Whitehall*; you know the Method uſed in ſuch poſſeſſing, *Kill and take Poſſeſſion.* —— Oh! Gentlemen, you cannot be yourſelves, nor you cannot make your Friends too zealous or too jealous for ſuch a Prince's Safety, or too ſolicitous for ſuch a Prince's Satisfaction and Content, to whom we may very juſtly ſay as the King of *Tyre* writ to *Solomon*, *Becauſe God hath loved his People, he hath made thee King over them*; even his Defects and Infirmities are very neceſſary towards the full Meaſure of our Proſperity.

Dugdale's *Bar. Tom.* II. *p.* 448.

John Lord *Finch* of *Fordwiche* in *Kent*, Lord Keeper *January* 23, 2 *Car.* I. in the Beginning of the Troubles fled into the *Netherlands*, and there continued 'till the happy Reſtauration of *Charles* II. and leaving no Iſſue departed this Life at *London Novemb.* 20, *Ann.* 1660. and was buried in St. *Martin*'s Church near *Canterbury* (within which Pariſh the Lordſhip of *Mote* is ſituate) where his laſt Wife (*Mabella* Daughter of *Charles Fotherby* Dean of *Canterbury*) hath erected a noble Monument to his Memory.

Mr. Sam. Clarke, *a laborious Writer,*

Prefix'd to his Lives of ſundry eminent Perſons, Fol. 1683.

Mr. *Samuel Clarke* in the Narrative of his own Life is pleaſed to obſerve, that all the Tracts which he had publiſhed contained above a thouſand Sheets, all which I wrote with my own Hand, and was through God's Mercy enabled thereunto, notwithſtanding all my miniſterial Employments, private and publick. Bleſſed be his Name for it. I have beſides at this Time, *November* 1660. above 300 Sheets ready for the Preſs.

Gives his own Account of preſenting an Addreſs to the King from the London *Miniſters.*

See Nov. 15.

The King's Majeſty having publiſhed a *Declaration* concerning eccleſiaſtical Affairs, the *London* Miniſters drew up a gratulatory Addreſs to his Majeſty for the ſame, adding a Prayer for the Removal of Re-ordination and Surplices in Colleges, and choſe me to preſent it, which I did at *Whitehall November* 16, 1660. and when I began to ſpeak upon my Knee, his Majeſty bad me twice to riſe up, which I did, and ſpake thus, "Your Majeſty's loyal Subjects, many of "the Miniſters in and about the City of *London*, have commanded us humbly "to preſent this their gratulatory Acknowledgment to your Royal Majeſty for "your gracious Condeſcenſions, in your Majeſty's late Declaration concerning "eccleſiaſtical Affairs." The King took my Paper, and return'd this Anſwer, *Gentlemen, I will endeavour to give you all Satisfaction, and to make you as happy as myſelf*; and ſomething more to the like Purpoſe.

Dr. Fell *Dean of* Chriſt-Church.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 303.

Dr. *John Fell* was inſtalled Dean of *Chriſt-Church* in *November* 30, 1660. on the Promotion of Dr. *George Morley* to the See of *Worceſter*, and in 1675. was made Biſhop of that See, holding the Deanery in *Commendam* 'till his Death in *July* 1686.

Mr. Lynch *Prebendary of* Sarum.

Aylmer Lynch, of the Univerſity of *Cambridge*, created B. D. at *Oxford*, among the other ſuffering Loyaliſts in 1642. was made Prebendary of *Stratford* in the Church of *Saliſbury*, by the Ceſſion of *Thomas Hyde*, *November* 29, 1660. He died before the 22d of *February*, 1691. and was then ſucceeded by *Edward Hardwick*. He was alſo Prebendary of *Welton Weſthall*, in the Church of *Lincoln*.

Dr. Hugh Lloyd *Biſhop of* Llandaff.

Walker's *Sufferings*, *P.* II. *p.* 16.

Hugh Lloyd, born in the County of *Cardigan*, educated partly at *Oriel*, partly in *Jeſus* College, *Oxon.* before the Rebellion Archdeacon of St. *Davids*, and Canon in that Church, Rector of St. *Andrews* and St. *Nicholas* in *Glamorganſhire*, Wood's Ath. Oxon. Vol. II. col. 669.

ſuffer'd much for the Royal Cauſe, ſeverely uſed by the Men of the Times, and forced after his Ejection to remove from Place to Place, reduced to hard Shifts for the Subſiſtence of a numerous Family; now after the Reſtauration was promoted to the epiſcopal See of *Llandaff*, elected *October* 16, 1660. confirmed *November* 17, and conſecrated in King *Henry* the Seventh's Chapel *December* 2. following. He died in *June* or *July* 1667. about the eightieth Year of his Age; being a very pious, learned, charitable, and primitive good Man.

Mr. Jo. Price *Prebendary of* Sarum.

Walker's *Sufferings, P.* II. *p.* 36.

John Price became Prebendary of *Grimſton* and *Yatminſter* in the Church of *Sarum November* 28, 1660. on the Death of *John Gooch*, and died himſelf before *May* 11, 1691. and was then ſucceeded by *John Hinton*.

Mr. Fran. Davies *Archdeacon of* Llandaff, *afterward Biſhop.*

Fran. Davies, S T. B. Coll ad Archidiaconatum Landaven. Octob. 16, 1660.

Walker, *ib.* 235. *from* Wood's Ath. Oxon. *Vol.* II. *col.* 676.

Francis Davies, B. D. Fellow of *Jeſus* College, *Oxon.* had been deprived of the Rectory of *Langan* in the County of *Glamorgan*, a Man of great Learning, Piety, and excellent Parts, forced to keep a School for his better Maintenance, and driven thence to *London*; he was for three or four Years entertained as Chaplain to the Counteſs of *Peterborough*. Upon the Return of his Majeſty he was re-poſſeſſed of what he had loſt, promoted to the Archdeaconry of *Llandaff*, created D. D. and made Biſhop of that Church in 1667.

The King's Declaration for the Settlement of Ireland.

His Majeſty's Gracious Declaration for the Settlement of his Kingdom of Ireland, *and Satisfaction of the ſeveral Intereſts of Adventurers, Soldiers, and other his Subjects there.*

London, *Printed by* John Bill, 1660. *in nine Sheets and half, Fol.*

Acknowledging the Miracle of his Reſtauration.

In procuring which Happineſs, his Subjects of Ireland *have born a good Part,*

For which they deſerve his Royal Favour and Protection.

CHARLES the Second, by the Grace of God, *&c.* To all our loving Subjects of the Kingdom of *Ireland*, of what Degree or Quality ſoever, greeting. It having pleaſed Almighty God out of his great Mercy and Compaſſion towards us and all our Subjects, to reſtore us in ſo wonderful a manner to each other, and with ſuch wonderful Circumſtances of Affection and Confidence in each other, as muſt for ever fill our Hearts (if we are in any Degree ſenſible of ſuch Bleſſings) with an humble and grateful Acknowledgment of the Obligation we owe to his Divine Providence, that he would vouchſafe to work that Miracle for us himſelf, which no Endeavours of our own could bring to paſs: We think it agreeable to the juſt Senſe we have and ought to have of the good Affection of all our good Subjects, who have contributed ſo much in bringing this unſpeakable Bleſſing upon us and themſelves, that we acknowledge that our good Subjects in our Kingdom of *Ireland* have born a very good Part in procuring this Happineſs, that they were early in their dutiful Addreſſes to us, and made the ſame Profeſſions of a Reſolution to return to their Duty and Obedience to us during the Time of our being beyond the Seas, which they have ſince ſo eminently made good and put in Practice. ——— Given at our Court at *Whitehall* the thirtieth Day of *November* 1660. in the twelfth Year of our Reign.

The happy Reſtaurat. brought back ſome who had revolted to the Church of Rome.

Athen. Oxon. *Vol.* II. *c.* 976. *Edit.* 1721.

Some *Engliſh* Travellers who in the late Times of Rebellion and Confuſion had taken wrong Sanctuary in the Church of *Rome*, were now brought back to the Proteſtant Church of *England*. Among others *William Wycherley*, Fellow Commoner of *Queen*'s College, *Oxon.* entred in the publick Library under the Title of *Philoſophiæ Studioſus*, in *July* 1660. was by Dr. *Barlow* reconciled to the Proteſtant Religion, which he had a little before left in his Travels beyond the Seas.

Books and Papers publiſhed in November 1660.

Funeral Sermon for Lady Peyton.

London, *For* G. Bedell, 1660. 4to.

The Churches Patience and Faith in Afflictions; delivered in a Sermon at the Funeral of the right worſhipful and virtuous *Cecilia* Lady *Peyton*, *October* 30, in the Pariſh Church of *Southfleet* in *Kent*. By *George Eves*, Rector of *Hartley* near adjoyning thereunto.

With an Epiſt. Ded. *To the right worſhipful and much honoured Sir* Thomas Peyton, *Baronet*, *the dear Huſband of the ever memorable* Cecilia *Lady* Peyton.

P. 30. She was in Deed and in Truth, a moſt excellent, noble-minded, intelligent, charitable, highly obliging, religious Perſon. ———

Mr. Walker's *Hiſtory of Independency.*

London, *Sold by* Rich. Lounds, 1660. 4to.

The compleat Hiſtory of Independency from the Parliament begun 1640. By *Clement Walker*, Eſq; continued 'till this preſent Year 1660. which fourth Part was never before publiſhed.

Mr. Noy's *Compleat Lawyer.*

London. *Sold by* John Benſon, 1660, 8vo.

The compleat Lawyer. Or a Treatiſe concerning Tenures and Eſtates in Lands of Inheritance for Life, and other Hereditaments and Chattels Real and Perſonal: And how any of them may be convey'd in a legal Form by Fine, Recovery, Deed or Words, as the Caſe ſhall require. By *William Noy*, late Atorney General to his Sacred Majeſty King *Charles* I.

Epitome of the Common Law.

The Common Law epitomiz'd, with Directions how to proſecute and defend Perſonal Actions: Very uſeful for all Gentlemen and Juſtices of the Peace.

The Fanaticks re-print a vile Libel againſt the Common-Prayer Book.

London, *Printed for* Hen. Brome. *Now newly re-printed*, 1660. 4to.

The Common-Prayer Book unmaſk'd: Wherein is declared the Unlawfulneſs and Sinfulneſs of it by ſeveral undeniable Arguments, *viz.* From the *Name* of it: From the *Original* of it: From the *Matter* contained in it: The ridiculous Manner of uſing it: The evil *Effects* it hath upon Miniſters, People, and Ordinances. Whereunto is added ſome Motives ſhewing the Neceſſity of the Removal of it: Together with the *Surplice*, and all other Popiſh Rites and Ceremonies; with Anſwers to ſuch Objections as are commonly made in Defence of them. Publiſhed by divers Miniſters of God's Word, and formerly printed and dedicated to the Lords and Commons aſſembled in Parliament.

An

November 1660.		12 *Car.* II.
Mr. Tho. *Pierce's Enquiry into the Nature of Sin.*	*An Impartial Enquiry into the Nature of Sin,* in which is proved its poſitive Entity or Being: Partly extorted by Mr. *Hickman's* Challenge. With an Appendix in Vindication of Dr. *Hammond,* with the Concurrence of Dr. *Rob. Sanderſon;* the *Oxford* Viſitors impleaded: And a Poſtſcript concerning ſome Dealings with Mr. *Baxter.* By *Thomas Pierce,* Rector of *Brington* in *Northamptonſhire.*	London, 1660. 4^{to}. *See* Athen. Oxon. *Vol.* II *col.* 860. *Edit* 1721.
Dr. Parr *of Chriſtian Reformation.*	*Chriſtian Reformation:* Being an earneſt Perſuaſion to the ſpeedy Practice of it. Propoſed to all, but eſpecially deſigned for the ſerious Conſideration of his dear Kindred and Country-men of the County of *Cork* in *Ireland,* and the People of *Ryegate* and *Camerwell* in *Surrey.* By *Richard Parr,* D. D.	London, 1660. 8^{vo}. Athen. Oxon. *Vol.* II. *col.* 880. *Edit.* 1721.
Mr. Hickman *of the Apoſtacy of the* Laudean *Divines.*	*Laudenſium Apoſtaſia:* Or a Dialogue, in which is ſhewn that ſome Divines riſen up in our Church ſince the Greatneſs of the late Archbiſhop are, in ſundry Points of great Moment, quite fallen off from the Doctrine received in the Church of *England.* By *Henry Hickman.*	London, 1660, 4^{to}.
Dr. Merret's *Collection of Acts,* &c. *relating to the College of Phyſicians.*	A Collection of Acts of Parliament, Charters, Tryals at Law, and Judges Opinions, concerning thoſe Grants which have been made to the *College of Phyſicians* in *London,* taken from the Originals, Law Books, and Annals. By *Chriſt. Merret,* M. D.	London, 1660. 4^{to}.
Mr. Elys *againſt Cock-Fighting.*	The Opinion of Mr. *William Perkyns* and Mr. *Rob. Bolton,* and others, concerning the Sport of Cock-Fighting. By *Edmund Elys,* Rector of *Eaſt-Allington* in *Devonſhire.* With a Letter of Sir *Edmund Forteſcue,* Baronet, to the ſame Purpoſe.	Oxon. 1660 4^{to}.
A Charge of Nonſenſe and Blaſphemy againſt Dr. Gauden.	An Anatomy or Confutation of that idoliz'd Piece of Nonſenſe and Blaſphemy of Dr. *Gauden,* in his *looſing of St.* Peter's *Bonds,* and his *Analyſis of the Covenant.*	London, 4^{to}.
Mr. Crofton *for the Covenant.*	St. *Peter's* Bonds abide, *&c.* By *Zach. Crofton,* in Anſwer to Dr. *Gauden's looſing of St.* Peter's *Bonds.*	London, 1660. 4^{to}.
	The Solemn League and Covenant diſcharged. Or St. *Peter's* Bonds not only looſed but annihilated. By *John Ruſſel* of *Chinkford* in *Eſſex.* Atteſted by Dr. *Gauden.*	London, 1660. 4^{to}.
A Defence of Dr. Gauden *by Mr.* Ruſſel.	An anonymous Queſtioniſt in Defence of Dr. *Gauden,* and his *looſing of St.* Peter's *Bonds.*	London, 1661. 4^{to}.
Mr. Crofton's *Reply for the Covenant.*	*Analepſis Analeptica:* The faſtening of St. *Peter's* Bonds in ſeven Links or Proportions; or the Efficacy and Extent of the Solemn League and Covenant aſſerted and vindicated againſt the Doubts and Scruples of Dr. *John Gauden's* anonymous Queſtioniſt, Mr. *John Ruſſell's St. Peter's* Bonds not only looſed, *&c.* Dr. *Featley* his League illegal falſely father'd on him; and the Univerſity of *Oxon* their Reaſons for not taking the Covenant. Written by *Zach. Crofton,* Miniſter of St. *Botolph's Aldgate* in *London.*	London, 4^{to}.
Another Defence of the Covenant.	*Anti-Bereth-Baal,* in anſwer to Dr. *Gauden's Anti-Baal-Berith,* in Defence of the Covenant and the Obligations of it.	London, 4^{to}
Mr. Bold *againſt Dr.* Gauden.	Rhetorick Reſtrained: Or Dr. *John Gauden* Lord Biſhop elect of *Exeter,* his Conſiderations touching the Liturgy of the Church of *England* conſidered and clouded. By *Tho. Bold* of *Exon.* Atteſted by *Zach. Crofton,* Preſbyter. *Beginning.*] Reverend Sir, For ſo I can and will call you in Point of good Manners, though *Reverend Father in God,* with a *May it pleaſe your Grace,* I decline, as a Title which hath in it *aliquid Antichriſti, &c.*	London, 1660. 4^{to}. *For* Thomas Parkhurſt, *p* 28.
Mr. Henchman's *Peace-Offering.*	*A Peace Offering in the Temple:* Or a ſeaſonable Plea for Unity among diſſenting Brethren. In a Sermon at St. *Paul's* Church, *London,* before the right honourable the Lord-Mayor, *&c.* on the fourteenth of *October.* By *Richard Henchman,* Rector of St. *James Garlick-Hithe.*	London, *Sold by* Will. Grantham, 1660.
Againſt the falſe Principles of abſolute Reprobation, &c.	*The Reſult of falſe Principles:* Or Error convicted by its own Evidence, managed in ſeveral Dialogues. By the Author of the *Examination of* Tylenus *before the Tryers.* Wherein it appears, that the Doctrine of God's Decrees and the Articles annexed, whether as dreſs'd up by the *Supra-Lapſarians,* or eſpouſed by the *Infra-Lapſarians* is, 1. Not practicable in the Exerciſe of the miniſterial Function. 2. Not ſerviceable to the Intereſt of Souls. 3. And not according to Godlineſs. —— With an additional Dialogue to ſatisfy the Doubts of Conſcience, affrighted at that which Mr. *Calvin* both made and called *The horrible Decree of Reprobation.*	London, *for* Will. Leake, 1661.
Johannes Stearne adverſus Hadrianum Hereboordum.	Chariſſimi Viri Adriani Hereboordi. Philoſophiæ Profeſſoris Ordinarii Diſputationum de Concurſu Examen, a Johanne Stearne, M. D. inſtitutum. Ad Amicum ſuum Johannem Rawlinum.	Dublinii, 1660, 8^{vo}.
Some Account of the Author.	This *John Stearne,* M. D. was publick Profeſſor in the Univerſity of *Dublin,* where his Pupil Mr. *Henry Dodwell* publiſhed his poſthumous Book, entitled, *De Obſtinatione. Opus poſthumum, Pietatem Chriſtiano Stoicam Scholaſtico more ſuadens.* Before which Book Mr. *Dodwell* put of his own Compoſition, *Prologomena Apologetica de Uſu Dogmatum Philoſophicorum, &c.* In the Beginning of this Book is Dr. *Stearne's* Epitaph without Date, inſculp'd on a Marble, on the North Side of the Altar in *Trinity* College Chapel near *Dublin;* part of which is this, *Philoſophus, Medicus, ſummuſque Theologus, idem Sternius hic, &c.*	Dublinii, 1672, 8^{vo}. Faſti Oxon. *Vol.* II. *col.* 901.
Mr. Childrey's *Specimen of Natural Hiſtory.*	*Britannia Baconica:* Or the natural Rarities of *England, Scotland,* and *Wales,* according as they are to be found in every Shire. Hiſtorically related according to the Precepts of the Lord *Bacon, &c.* Uſeful for ingenious Men of what Profeſſion or Quality ſoever. By *J. Childrey.*	London, 1660. 8^{vo}.
Mr. Ducket's *Meditations.*	*Sparks from the Golden Altar:* Or occaſional Meditations, Ejaculations, Obſervations, and Experiences. By *Charles Ducket.*	*Sold by* Joſeph Blaklock, 1660.

A Col-

November 1660.

12 Car. II.

Letters of Sir Toby Mathews.

A Collection of Letters made by Sir *Toby Matthews*, Knight, with a Character of the most excellent Lady *Lucy* Countess of *Carlisle*, by the same Author, to which is added several Letters of his own to several Persons of Honour who were contemporary with him. Put forth by Dr. *John Donne*.

London, 1660. 8vo.

The Light of Popery.

Fiat Lux: Or a general Conduct to a right Understanding and Charity in the great Combustions and Books about *Religion* here in *England*, between Papist and Protestant, Presbyterian and Independent. To the End, that Moderation and Quietness may at length happily ensue after so many various Tumults in the Kingdom. By Mr. *J. V. C.* a Friend to Men of all Religions.

Printed 1661. 8vo.

A second Edition reviewed and enlarged by the Author, 1662. 8vo.

Epist. Ded. To the Countess of Arundel.

Epist. Ded. *To the most illustrious and excellent Lady the Countess of* Arundell *and* Surrey.

—— The Book carries no other Intent but what a Person of Honour may own, and its Purpose written upon its Face answers directly to its Heart and Spirit. It would, forsooth, pacify our rural Distempers about Affairs of Religion, and it shews a *Light* that Madness may see what it does, where it mistakes, and how irrationally it rages. —— Your Honour was pleased as soon as it was conceived, and before it was born into the World, when you had once perceived it to study Moderation and Charity, so good a Design, and in these Times so wholsome and necessary, to call it *your Book*, &c.

Contents of the Book.

The Matter and Method of the Book is contained in these Chapters:

I. There is no Colour of Reason or just Title may move us to quarle and judge one another with so much Heat about Religion.

II. All Things are so obscure that no Man in Prudence can so far presume of his own Knowledge, as to set up himself a Guide in Religion to his Neighbour.

III. No Religion or Sect, or Way hath any Advantage over another, nor all of them over Popery.

IV. All Religions who have Opposition to the Catholick are equally innocent to one another, as likewise is the Roman Religion truly innocent and unblameable to them all.

V. Moral Topicks for Charity and Peace.

Commendation of the King's late Speech.

P. 8. But I am finally inflamed to this Work by a Sight of his Majesty's most gracious Speech, together with the Lord Chancellour's unto the two Houses of Parliament, upon their Adjournment in *September* 1660. where one may evidently see our Sovereign's most earnest and even groaning Desire of a moderate and prudent Comportment in this Land one of us towards another, according to the Dictamen of our Christianity, and right Reason in these Matters of Religion, together with a Promise of his utmost Endeavours to our general Satisfaction, if we in the Interim could but have Patience and Charity one towards another, 'til he may understand how to please us all. Could Wisdom and Goodness itself desire ought of us more facil or rational, or more pleasing, &c.

The Protestant or Church of England *Man worse than the Presbyterian or Independent.*

Ch. 3. *p.* 188. The *Independent* is in the Wrong, saith the *Presbyterian* and *Protestant*; the *Presbyterian* errs, saith the *Protestant* and *Independent*; the *Protestant* is deceiv'd, saith the *Independent* and *Presbyterian*; you are all mad Men quoth the *Roman Catholick*. You first abused and supplanted me, and now by the same Ways and Means you do supplant and abuse one another. But if I may interpose my Judgment, the *Protestant*, altho' I honour his Gravity above the rest, seems to be in a worse Case than either *Presbyterian* or *Independent*: For these in maintaining themselves and their Ways, do but strike home the first Principles of Protestant Reformation: Whereas the *Prelate Protestant* to defend himself against them, is forced to make Use of those very Principles, which himself aforetime, when he first contested against Popery, destroy'd. As be the Difference betwixt *Clergy* and *Laity*, the Efficacy of *episcopal Ordination*, the Authority of a *visible Church*, which all use to obey, and the like: So that upon him falls most heavily, even like Thunder and Lightning from Heaven, utterly to kill and cut him asunder, that great Oracle deliver'd by St. *Paul* in his Letter he wrote to the Christians of *Galatia*, *Si quæ destruxi iterum hæc ædifico, Prævaricatorem me constituo.* If I build up again the Things I formerly destroy'd, I make myself a Prævaricator, an Impostor, a Reprobate, a heavy Sentence. But Truth will out and Wisdom will be justified at long running, even by her greatest Adversaries.

Collection of the King's Speeches and Messages.

A Collection of his Majesty's gracious Letters, Speeches, Messages, and Declarations since *April* 1660. Published together in one Volume.

For the King's Printers.

Mr. Anthony Cade *of Conscience.*

Conscience, its Nature and Corruption, with its Repairs, and Means to inform it aright, in a Vindication of the publick Prayers and Ceremonies of the Church of *England*, made known by the famousest foreign Divines, and by them approved. By *Anthony Cade*, B. D.

London, *sold by* John Williams, 1660.

Smectymnus reviv'd by Dr. Tho. Manton.

Smectymnus Redivivus: Being an Answer to a Book entitled, *An Humble Remonstrance*: In which the Original of *Liturgies* and *Episcopacy* is discussed; and Queries propounded concerning both. The *Parity* of Bishops and Presbyters in Scripture demonstrated: The Occasion of the Imparity in Antiquity discover'd. The Disparity of the ancient and our modern Bishops manifested: The Antiquity of ruling Elders in the Church vindicated. The prelatical Church bounded. Composed by five learned and orthodox Divines.

Re-printed for John Rothwell, 1660. 4to.

Dr. Manton's Preface.

Preface to the Reader by Dr. Thomas Manton.

—— This Work which the Stationer hath now revived (that it may not be forgotten, and like a Jewel after once ſhewing, ſhut up in the Cabinet of private Studies only) was penned by ſeveral worthy Divines of great Note and Fame in the Churches of Chriſt, under the borrowed and covert Name of *Smectymnuus*; that is, Mr. *Stephen Marſhall*, Mr. *Edmund Calamy*, Dr. *Thomas Young*, Mr. *Matthew Newcomen*, and Dr. *William Spurſtow*. —— This ſecond Publication of it was occaſioned by another Book for *the Vindication of the Miniſtry*, by the provincial Aſſembly of *London*. Wherein there are frequent Appeals to *Smectymnuus*; though otherwiſe I ſhould have judged the Reprinting ſeaſonable, for the Lord hath now returned us ſuch a Juncture of Time, wherein there is greater Freedom of Debate, without Noiſe and vulgar Prejudice, *&c.*

Mr. Bradſhaw*'s ſeveral Tracts reprinted againſt Liturgy, Ceremonies,* &c.

Several Treatiſes of Worſhip and Ceremonies, by the reverend Mr. *William Bradſhaw*, one of the firſt Fellows of *Sydney* College in *Cambridge*, afterwards Miniſter of *Chatham* in *Kent* 1601. known by his learned Treatiſe *De Juſtificatione*.

Printed for Cambridge *and* Oxford, 1660. 4to.

I. A Conſideration of certain Poſitions Archiepiſcopal.

II. A Treatiſe of divine Worſhip. Tending to prove, that the Ceremonies impoſed upon the Miniſters of the Goſpel in *England* in preſent Controverſy, are in their preſent Uſe unlawful. Printed 1604, *&c.*

A ſecond Addreſs of the Anabaptiſts.

The ſecond humble Addreſs of thoſe who are called *Anabaptiſts* in the County of *Lincoln*, preſented to his Majeſty with their Names ſubſcribed.

Printed Sheet, 1660.

Mr. Prynne*'s Vindication of the ſupreme Authority over the Perſons and Poſſeſſions of Church-men.*

A ſeaſonable Vindication of the ſupream Authority and Juriſdiction of Chriſtian Kings, Lords, Parliaments, as well over the Poſſeſſions as Perſons of delinquent Prelates and Churchmen. Or an ancient Diſputation of the famous *Bohemian* Martyr *John Hus*, in Juſtification of *John Wickliff* in ſeventeen Articles: Proving by forty three Arguments taken out of Fathers, Canoniſts, School-men, the ſupreme Authority of Princes, Parliaments, temporal Lords, and other Laymen (who have endow'd the Church with Temporalties) to take away and alien the temporal Lands and Poſſeſſions of delinquent Biſhops, Abbots, and Church-men, by Way of Medicine or Puniſhment, without any Sacrilege, Impiety or Injuſtice. With an additional Appendix thereunto of Proofs and domeſtick Precedents in all Ages, uſeful for preſent and future Times. By *William Prynne*, Eſq; Bencher of *Lincoln's-Inn*.

London, *to be ſold by* Edw. Thomas, 1660. 4to.

Epiſt. Ded. *To the moſt illuſtrious Monarch* Charles II. *&c.*

—— Telling his Majeſty, that the ſole Occaſion of this Publication was the many late Petitions of Purchaſers and others, complaining of ſome Biſhops and Church-Mens Covetouſneſs, or Averſeneſs to give them ſuch competent Satisfaction for their Purchaſes, by new Leaſes, or otherwiſe, as your Majeſty's Royal Declarations, the Commons-Houſe Votes, your noble General's Engagements, (in order to your Highneſs's moſt joyful peaceable Reſtitution to the Throne) induced them to expect. Dated from my Study in *Lincoln's-Inn*, *November* 24. 1660.

Dr. Perinchief*'s Life of* King Charles I.

A ſhort View of the Life and Reign of King *Charles* the Firſt, Monarch of *Great-Britain*, from his Birth to his Burial. Tacit. Hiſt. Lib. I. *Alii diutiùs imperium tenuerunt. Nemo tam fortiter reliquit.* [Firſt printed in 1658. 8vo. written by Dr. *Richard Perinchief*, often reprinted, and prefixed to the Works of King *Charles* I. in Folio.]

London, *for* Rich. Royſton, 1660. 8vo.

Mr. Heydon*'s Idea of the Law.*

The Idea of the Law, characterized from *Moſes* to King *Charles*, &c. By *John Heydon*. — [See *Ant. a Wood's Athen. Oxon.* Vol. II. col. 891. Edit. 1721.]

London, 1660. 8vo.

Mr. Maſterſon*'s ſpiritual Houſe.*

The ſpiritual Houſe in its Foundation, Materials, Officers, and Diſcipline, deſcribed. The nomothetical and coercive Power of the King in eccleſiaſtical Affairs aſſerted. The epiſcopal Office and Dignity, together with the Liturgy of the Church of *England* vindicated, in ſome Sermons at St. *Clement's Danes* and St. *Gregory*'s near St. *Paul*'s, *London*. By *George Maſterſon*. —— Dedicated to *Frances* Ducheſs of *Somerſet*.

London, *for* Ph. Stevens, 1661. 8vo.

Bp. Taylor*'s worthy Communicant.*

The worthy Communicant. Or a Diſcourſe of the Nature, Effects, and Bleſſings conſequent to the worthy receiving of the Lord's Supper: And of all the Duties required in order to a worthy Preparation. Together with the Caſes of Conſcience occurring in the Duty of him that miniſters, and of him that communicates. To which are added, Devotions fitted to every Part of the Miniſtration. By *Jeremy Taylor*, D. D. and Biſhop elect of *Down* and *Connor*.

London, *for* John Martin, 1660. 8vo.

Epiſt. Ded. to the Princeſs of Orange.

Epiſt. Ded. *To the moſt illuſtrious Princeſs, her Highneſs Royal,* Mary *Princeſs of* Great-Britain, *Dowager of* Orange.

—— I remember with what Pleaſure I have heard it told, that your Highneſs's Court hath been in all theſe late Days of Sorrow, a Sanctuary to the afflicted, a Chapel for the Religious, a Refectory to them that were in need, and the great Defenſative of all Men and all Things that were excellent ——

Dr. Sprigge *of happy Poverty.*

The royal and happy Poverty: Or a Meditation on the Felicities of an innocent and happy Poverty, grounded on *Matth.* v. 3. By *William Sprigge*, M. D. [It was by him preached while he was Fellow of the College at *Durham* founded by *Oliver Cromwell*.]

London, 1660 8vo. Ath. Oxon. *Vol* II. *col* 998. *edit.* 1721.

Murthers revenged by T. M. *Eſq;*

Blood for Blood: *Or Murthers revenged.* Briefly yet lively ſet forth in thirty tragical Hiſtories. To which are added five more, being the ſad Product of our own Times, *viz.* King *Charles* the Martyr, *Montroſe* and *Argyle*, *Overbury* and *Turner*, *Sands* and his two Sons, *Knight* and *Butler*. With a ſhort Appendix to the

Oxford, *for the Author*, 1661. 8vo.

the preſent Age. Faithfully digeſted for the Benefit of Poſterity. By T. M. Eſquire.

Epiſt. Ded. to the Marchioneſs of Newcaſtle.

Epiſt. Ded. To the eminently Virtuous, and moſt worthily Honoured, the Lady *Margaret*, Wife unto the Right Honourable *William* Marquis and Earl of *Newcaſtle*, &c. Dated *Octob.* 1660.

Dr. Heylyn's *Hiſtory of the Reformation of the Church of* England.

Eccleſia Reſtaurata. Or the Hiſtory of the Reformation of the Church of *England.* Containing the Beginning, Progreſs, and Succeſſes of it; the Counſels by which it was conducted; the Rules of Piety and Prudence upon which it was founded; the ſeveral Steps by which it was promoted or retarded in the Change of Times; from the firſt Preparations to it by King *Henry* VIII. until the legal Settling and Eſtabliſhment of it under Queen *Elizabeth.* Together with the Intermixture of ſuch civil Actions and Affairs of State as were either co-incident with it or related to it. By *Peter Heylyn*, D. D.

London, *for* H. Twyford, *&c.* 1661. *Fol.*

Epiſt. Ded. To the moſt ſacred Majeſty of King *Charles* the Second, &c.

Preface to the Reader. Dated *Weſtminſter Octob.* 20. 1660.

The Binding of the Covenant.

The binding of the Covenant and the Covenanters to their good Behaviour. Being a Vindication of the Analyſis of the Hyperaſpiſtes of Dr. *Burgeſs.*

London, 1661. 4to.

Account of the twenty nine condemned Regicides.

An exact and moſt impartial Account of the Indictment, Arraignment, and Condemnation of twenty nine Regicides, the Murderers of King *Charles* the Firſt.

London, 1660, 4to.

Mr. Bate *of the Murderers of King* Charles I.

The Lives, Actions and Execution, of the prime Actors and principal Contrivers of that horrid Murder of our late pious and ſacred Sovereign King *Charles* I. By *George Bate.* [Not the eminent Phyſician and hiſtorical Writer, but another far inferior to him.]

London, 1661. Athen. Oxon. *Vol.* II. *col.* 305.

Mr. Sharrock's *Hiſtory of Vegetables.*

The Hiſtory of the propagating and improvement of *Vegetables*, by the Concurrence of Art and Nature. Shewing the ſeveral Ways for the Propagation of Plants uſually cultivated in *England*; as they are increaſed by Seeds, Off-Sets, Suckers, &c. By *Robert Sharrock*, LL. B. Fellow of *New-College* in *Oxon.* [An Account of which Book you may ſee in the Philoſophical Tranſactions, N°. 84. *p.* 5002.]

Oxford, 1660. 8vo. *Reprinted in* 1672. Ath. Oxon. *Vol.* II. *col.* 580.

Sharrock *De Officiis.*

Account of this Book given by Mr. A. Wood.

Hypotheſis de Officiis ſecundum Humanæ Rationis Dictata; ſive Naturæ Jus: Unde Caſus omnes Conſcientiæ, quatenus Notiones a Natura ſuperſunt, dijudicari poſſint. Authore Roberto Sharroch, LL. B. Coll. Novi Oxon. Socio. [In this he writes againſt the *Principia* and *Rationes* of *Hobbs* of *Malmeſbury*, belonging to Ethicks and Politicks. This Book came out at *Oxon.* again in 1682. in a large Octavo, with many Additions to it, with the Title a little alter'd and enlarg'd, and dedicated to the King —— The Author was firſt Rector of *Great-Whorwood* in *Bucks*, and then of *Biſhops-Waltham* in *Hampſhire*, Prebendary and Archdeacon of *Wincheſter.* He died *July* 11. 1684. and was buried in his Church of *Biſhops-Waltham.*]

Ibid.

R. Venner *of the Plague of Sin.*

Sin the Plague of Plagues, &c. By *Ralph Venner.*

Lond. 1660.

Biſhop Taylor's *Diſcourſe of Friendſhip, and other Letters.*

A Diſcourſe of the Nature and Offices of Friendſhip. In a Letter to the moſt ingenious and excellent M. *K. P.* [*i. e.* Mrs. *Katharine Philips*] To which are added two Letters written to Perſons newly changed in their Religion: The firſt to a Gentlewoman ſeduced to the Roman Church: The other to a Perſon returning to the Church of *England.* By *J. T.* D. D. [*i. e.* Dr. *Jeremy Taylor.*]

London, *for* R. Royſton, 1661. 12°.

Of the Pyrenean *Treaty between* France *and* Spain.

An Agreement between the Commiſſioners on the Part of *France* and *Spain*, concerning the Execution of the forty ſecond Article of the Treaty of the *Pyrenees* in Reference to the three and thirty Villages in the County of *Cerdagne*, which ought to remain in the Poſſeſſion of the King of *France.* Done and concluded at *Liria*, *Novemb.* 12. 1660, ſigned *Hyacinth Serroni* Biſhop of *Orange*, and *Don Michael de Calba* and *Valgornero.* Together with I. The Treaty of Peace between the Crown of *France* and *Spain*, concluded and ſigned by his Eminency Cardinal *Mazarine* and Don *Lewis Mendez de Haro*, Plenipotentiaries of their moſt Chriſtian and Catholick Majeſties in the Iſle called the *Pheaſants*, in the River of *Bidaſſoa*, upon the Confines of both the Kingdoms towards the *Pyrenean* Mountains, the ſeventh Day of *November* 1659. II. An Act of Renunciation made the ſecond Day of *June* 1660. at *Fontarabia*, by the Lady *Maria Tereſa*, Infanta of *Spain*, promiſed in Marriage to the moſt Chriſtian King, as well in regard of what might lawfully belong to her, as to the whole Inheritance of the Catholick King her Father.

London, 1661. 4to.

The politick Looking-Glaſs.

A Looking-Glaſs for the Body Politick of the Nation, &c.

London, 1660. 8vo.

Oughtred *of Proportion.*

The Circles of Proportion demonſtrated by *William Oughtred*: In Engliſh.

Oxon, 1660. 8vo.

Lloyd's *modern Policy.*

Modern Policy compleated. By Mr. *Lloyd.*

Evans's *Epiſt. to the King.*

An Epiſtle written to King *Charles* the Second. By *A. Evans.*

Sir Charles Worſeley's *Unreaſonableneſs of Atheiſm*

A Treatiſe of the Unreaſonableneſs of *Atheiſm.* By Sir *Charles Wolſeley.*

London, 1660. 8vo.

A philoſophical Diſcourſe concerning *Speech.*

Serious Romance.

Arctina. Or the ſerious Romance.

London, 1660. 8vo.

Burton's *Melancholy*

The Author is ſaid to have labour'd long in the Writing of this Book to ſuppreſs his own Melancholy, and yet did but improve it: And that ſome Readers have found the ſame Effect. In an Interval of Vapours he would be extreamly pleaſant, and raiſe Laughter in any Company.

The Anatomy of Melancholy, &c. Written by *Robert Burton* of *Chriſt-Church* in *Oxford.* Reprinted with Amendments and Additions. [This Book was firſt printed in Quarto, and afterwards ſeveral Times in Folio, *Annis* 1624, 1632, 1638, and 1652, &c. to the great Profit of the Bookſeller, who got an Eſtate by it. 'Tis a Book ſo full of Variety of Reading, that Gentlemen who have loſt their Time, and are put to a Puſh for Invention, may furniſh themſelves with Matter for common or ſcholaſtical Diſcourſe and Writing. —— The Author died in his Chamber in *Chriſt-Church*, at or very near that Time which he had ſome Years before foretold from the Calculation of his own Nativity. — Buried

London, 1660. *Fol.* Ath. Oxon. *Vol.* II. *col.* 534.

November 1660.

12 Car. II.

pany. Yet I have heard that nothing at last could make him laugh, but going down to the Bridge-foot in Oxford, and hearing the Bargemen scold and storm and swear at one another, at which he would set his Hands to his Sides, and laugh most profusely: Yet in his College and Chamber so mute and mopish that he was suspected to be Felo de se.

Buried in the north Aisle adjoining to the Choir of *Christ Church* on the 27th of January 1639, with a Monument and this Inscription, *Paucis notus, Paucioribus ignotus, hic jacet Democritus junior, cui vitam dedit & mortem Melancholia. Obiit viii. Id. Januarii A.C. MDCXXXIX.* Born of an ancient Family at *Lindley* in *Leicestershire*; educated in the School of *Sutton-Colfield* in *Warwickshire*, Student of *Christ-Church* in 1599. B.D. 1614; Vicar of St. *Thomas*, *Oxon* 1616, which Vicarage with the Rectory of *Segrave* in *Leicestershire*, given to him some Years after by *George* Lord *Berkley*, he kept with much ado to his dying Day.]

The Speech of Birds and Flowers, represented by *Thomas Fuller*, B. D. of *Waltham-Abbey*.

An Answer to *Scripture mistaken*, &c.

Dr. Heylyn *of Arminianism.*

Historia Quinque-Articularis. Or a Declaration of the Judgment of the western Church, and more particularly of the Judgment of the Church of *England*, in the five controverted Points, reproached in these last Times by the Name of *Arminianism*, &c. Part III. By *Peter Heylyn*, D. D.

London, 1660. 4to. See May 8. 1662.

Sir Rob. Howard's *Poems.*

Poems on several Occasions by Sir *Robert Howard*.

London, 1660. 8vo.

Two Tracts of Mr. Charles Hoole, *an eminent Schoolmaster.*

He had the Year before translated into English, Orbis Pictus: *Or the visible World, A Picture and* Nomenclature *of all the chief Things that are in the World, and of Mens Employments therein. To which is prefixed, a plain and easy Primmer for Children; wherein the Pictures of Beasts and Birds for each Letter in the Alphabet are set down.* Lond. 1659. 8vo. *The* Orbis pictus *was originally written by* Joh. Amos. Comenius.

A new *Discovery* of the old Art of Teaching School, *&c.* By *Charles Hool*, M. A. [This Book was written in 1637. for the Use and Benefit of *Rotheram* School, and after fourteen Years Trial by diligent Practice in *London*, it was published with Enlargements.]

London, 1660. 8vo. Ath. Oxon. *Vol.* I. *col.* 273.

Examinatio Grammaticæ Latinæ in usum Scholarum adornatæ, &c. Autore Carolo Hoole, A. M. [Son of *Charles Hoole*, was born at *Wakefield* in *Yorkshire*, educated in the Free-School there under *Robert Doughty* a *Cantabrigian*, who had taught in that School fifty Years or more; sent to *Lincoln* College, *Oxon*, by Advice of his Kinsman Dr. *Robert Sanderson* in *Michaelmas* Term 1628. After he had taken one Degree in Arts, he entred into the sacred Function, retired to *Lincolnshire* for a Time, and by the Endeavours of *Sanderson* before mention'd, he was made Master of the Free-School at *Rotheram* in *Yorkshire*, and then proceeded in Arts, *&c.* In the Beginning of the Civil War he went to *London*, and by the Invitation of certain noted Citizens, he taught a private School there; first near *Goldsmith's* Alley, then in *Token-House* Garden in *Lothbury*, where the Generality of the Youth were instructed to a Miracle, *&c.*]

Londini, 1660. 8vo. Athen. Oxon. *Vol* I. *col.* 272. See March 7. 1666.

Mr. Philips's *Defence of Tenures in* Capite.

Tenenda non Tollenda. Or the Necessity of preserving Tenures *in Capite* and by *Knight-Service*. By *Fabian Philips*, Esq; [He had writ this to obstruct the passing of the Bill which took away those burdensome Tenures.]

London, 1660. 4to.

Valentine *of Antimony.*

The triumphant Chariot of Antimony. Written by *Basil Valentine*. Translated into *English* by *J. H.*

London, 1660. 8vo.

Philips's *Collection of the Poets.*

Theatrum Poetarum. A compleat Collection of the Poets: Their Names, Works, *&c.* by *Edward Philips*. [Possibly the same Person with *Edward Philips*, sometimes a Student of *Magdalen* Hall, *Oxford*, Writer of the Continuation of *Baker's* Chronicle, (under the Direction of Sir *Thomas Clarges*) &c.]

London, 1660. 12o.

The Constable's *Office.*

The exact Constable: with his Original and Power in that Office.

London, 1660. 12o.

Du Gres *Dialogi Gall. Angl. Latini.*

Dialogi Gallico-Anglo-Latini. Autore Gabriele du Gres. Quibus accedunt Regulæ Pronuntiandi, & verborum Gallicorum Paradigmata. [The Author was a *Frenchman*, who studied sometimes among the *Oxonians*, afterwards went to *Cambridge*, as it seems, and returning thence soon after, taught privately for several Years the *French* Tongue in the University of *Oxon*.]

Londini, 1660. 8vo. Athen. Oxon. *Vol.* II. *col.* 46.

Mr. L'Estrange's *Supplement to the relaps'd Apostate.*

State Divinity: Or a Supplement to the *Relaps'd Apostate*. By *Roger L'Estrange*.

London, 1660. 4to.

Mr. Jer Turner *of keeping the Heart.*

A Breast-Plate for the keeping of the Heart. Being the Substance of certain Sermons on *Prov.* iv. former Part of the 23d Verse. With a rich Treasury for the Promises; being the Substance of other Sermons on *Micah* vii. 19. preached by *Jerom Turner*, late Pastor of *Netherbury* in *Dorsetshire*.

Lond. 1660. 8vo. See Athen. Oxon. *Vol.* II. *col.* 122.

Form of Consecration of Bishops, &c.

The Form and Manner of consecrating Bishops, Priests and Deacons according to the Church of *England*.

For the King's Printers, 1660. 4to.

A Guide to the Justices of Peace.

Justice restored: Or a Guide for his Majesty's Justices of Peace.

Mr. South's *Sermon with a Parallel between* Jeroboam *and* Cromwell.

Ecclesiastical Policy the best Policy. Or Religion the best Reason of State. In a Sermon delivered before the honourable Society of *Lincoln's-Inn*. By *Robert South*. On 1 *Kings* xiii. 33, 34. [Said to be preached in *November* 1660.]

Oxford, *for* Tho. Robinson, 1660. 4to.

Concluding.] But to return to *Jeroboam* with whom we first began: He laid the Foundation of his Government in destroying, though no doubt he coloured it with the Name of reforming God's Worship: But see the Issue; consider him cursed by God; maintaining his usurped Title by continual vexatious Wars against the Kings of *Judah*; smote in his Posterity, which was made like the Dung upon the Face of the Earth, as low and vile as those Priests whom he had imployed: Consider him branded and made odious to all after Ages. And now when his Kingdom and Glory was at an end, and he and his Posterity rotting under Ground, and his Name stinking above it; judge what a worthy Prize he made in getting of a Kingdom by destroying the Church. Wherefore the Sum of all is this, to advise and desire those whom it may concern, to consider *Jeroboam's* Punishment, and then they will have little Heart to *Jeroboam's* Sin.

A pious Sermon lately preached at St. Paul's, *by an excellent Tutor, an eminent Preacher, a learned Greek Professor, and a good Man,* Dr. James Duport, *of* Trinity *College* Cambridge, *afterward Dean of* Peterborough.

Evangelical Polity: Or a Gospel Conversation. A Sermon preached at St. *Paul's*, *London*, *May* the 20th 1660. Being the *Sunday* next (but one) before his Majesty's happy Return to his said City. By *James Duport*, (now) D. D. one of his Majesty's Chaplains in Ordinary.

Cambridge, *by* John Field, 1660. 4to.

With an Epistle to the Reader, dated *Trinity* College, *Cambridge*, *Nov.* 21. 1660.——The then Lord Mayor (Sir *Thomas Alleyn*) was pleased freely and of his *rough, and unsuitable to that Church and School.*

In the late Times they would not suffer any Royalist to preach at St. Paul's.

He had given some Offence by speaking against the Sacrilege *committed in that Place.*

The Passages are at large in the 22d, 23d, 24th and 25th Pages of the Sermon:

When I see my Saviour whipping the Buyers and Sellers out of the Temple, i. e. *out of the Verges and Precincts of the Temple; when I see him* overthrowing the Tables *of the Money-Changers and Exchangers: When I see and consider this, methinks it is no very comely or handsome Sight to see either* Church Iles *exchanged into* Shops, *or* Church-yards *into* Markets, *&c.*

[illegible] Service. [illegible] Burials, because [illegible] For when these Offices and Ordinances were [illegible] for my Preaching at St. Paul's, which Duty belonged to [illegible] Years) by Virtue of a Place I hold in the University, [illegible] open unto me), she had the Favour to be admitted [illegible] I am told, seemed to take a little Distaste and Offence at a Passage or two which I delivered, concerning the Misuse and Profanation of that famous Cathedral wherein we were assembled, and the Burying-place or Church-yard adjoining thereto. As to this, I must needs profess, I have been so much affected to see and observe the Ruins and Devastations of that Church, that of late Years I could never pass through it almost without Fear, lest the Stones should drop down upon me; so I could never pass by it without Pity and Regret to behold so sad a Spectacle. Whereupon I resolved with myself (I had almost said solemnly vowed) and I hope in the Fear of God, and out of Zeal to his Glory, that if ever Providence called me to that Place, I would speak my Thoughts freely and plainly, (though soberly and modestly) as to that Particular. —— The Lord put it into the Hearts and Hands of our Governours, both Civil and Ecclesiastical, like good *Nehemiah*'s, to promote and set forward the Building of the Temple, and to help to repair the Breaches and Ruins of our Churches and Cathedrals.

SATURDAY *Dec.* 1.

Mr. Baxter's *Account of the Lady* Anne Lindsey's *turning Papist.*

Seduced by one Johnson *alias* Terret.

Of great Veracity while a Protestant; but no Truth in her when a Papist

She had complain'd to the Queen-Mother.

Convey'd into France *and put into a Nunnery; where she died.*

Life of Mr. Baxter, Fol. Lib. I. Part II. from p. 219. to p. 229.

Hearing that the Countess of *Balcarres* was not well, I went to visit her, and found her grievously afflicted for her eldest Daughter the Lady *Anne Lindsey* about sixteen or seventeen Years of Age, who was suddenly turn'd Papist by she knew not whom. —— At last, it was discovered that the Man that seduced her, and refused Disputation with me, was Mr. *Johnson* (or *Terret*) the same Man that I had before conferred and wrote with: And yet when I asked her whether it were he, she plainly and positively said, it was not; and when a Servant went after her Coach (in which she was secretly stolen from her Mother) and overtook her in *Lincoln's-Inn-Fields*, she positively promised to come again, and said she went but to see a Friend. Also she complained to the Queen-Mother of her Mother, as if she used her hardly for Religion, which was false: In a Word, her Mother told me, that before she turned Papist, she scarce ever heard a Lye from her, and since then she could believe nothing that she said. They that stole her away convey'd her to *France*, and there put her into a Nunnery, where she is since dead. Not long after her Departure, she sent a Letter superscribed to her Lady Mother, and subscribed *Sister Anna Maria*. It contained the Reasons of her Perversion; and though I knew they were not likely to suffer her to read it, I wrote an Answer to it, at her Mother's Desire, which was sent to her by her Mother. The Letter which I sent her the Day before she was stolen away, and the Answer to that her Letter from the Nunnery, I thought meet here to insert.

Mr. Baxter's *two Letters to her.*

I. The Letter to the Lady *Anne Lindsey*. —— Subscribed *Richard Baxter*, dated *Dec.* 1660.

II. The Answer to the Lady *Anne Lindsey*'s Letter to her Mother, dated *London Jan.* 29. 1660.

Another Apostate to Popery, under the Influence of the Queen-Mother at Somerset-House.

Wood's Ath. Oxon. Vol. II. col. 637.

In the Month of *December* 1660. Mr. *John Goad*, B. D. soon after Master of *Merchant-Taylor*'s School in *London*, was reconciled to the *Roman* Church in *Somerset-House*, by a Priest belonging to *Henrietta Maria*, the Queen-Mother, then lately returned from *France*. Yet he was not suspected till *April* 1681. when before the Governours of his School, he was charg'd with certain Passages favouring of Popery in his *Comment on the Church of* England *Catechism for the Use of his Scholars*, and was by them discharged; and yet he did not declare himself a Papist, till Popery was on the Throne in the Beginning of 1686.

Reg. Juxon. Cant.

Die 1 Decemb. 1660. Johannes Lyon Clericus admissus est ab Archiep. Cant. (Sede Petriburg. vacante) ad Eccl. de Oakley parva in Com. Northton.

Dr. Nich. Monk, *Bishop elect of* Hereford.

See Notes of the Editor of the English Life of Dr. John Barwick, 8vo. *p.* 192.

Dr. *Nicholas Monk*, younger Son of Sir *Tho. Monk* of *Potheridge* in *Devonshire*, Brother of *George* Duke of *Albemarle*, who had been admitted in *Wadham* College, *Oxon*, at the Age of Seventeen *Anno* 1626. proceeded in Arts 1634, enjoyed a little Cure in *Devon* by the Interest of the General his Brother, was persecuted by *Oliver*'s Triers, but afterwards presented to the Rectory of *Kilkhampton* in *Cornwall*, by his Kinsman Sir *John Greenvill*, afterwards Earl of *Bath*, by whose Interest and his Brothers, he was in *June* 1660. made Provost of *Eaton*: *Aug.* 1. following created Doctor of Divinity; elected Bishop of *Hereford* this 1st of *December* 1660. confirmed the 24th Instant, consecrated *Jan.* 13. following.

Dr. Clem. Bretton *Archdeacon of the East-Riding in* Yorkshire.

Walker's Sufferings of the Clergy, Part II. p. 203.

Clement Bretton, D. D. who had been some Time Fellow of *Sidney* College in *Cambridge*, and suffer'd in the late Times by a Sequestration from the Rectory of *Church-Lancton* in *Leicestershire*, was near this Time collated to the Archdeaconry of the East-Riding in *Yorkshire*, void by the Promotion of Dr. *Cosin* to the See of *Durham*; which Dignity was vacated two Years after [and bestow'd on Dr. *Robert Hitch*] but whether by the Death or Resignation of Dr. *Bretton* I know not.

Many of the sequestred Clergy found it very hard to regain Possession.

Most of the Church Clergy who had been ejected or sequestred, and had outliv'd those Days of Iniquity, were by this Time restored to their former Livings; tho' the Usurpers who had got Possession strugled hard to keep in it. Dr. *John Manby*, who had been Chaplain to Bishop *White* of *Ely*, and married one of his Daughters, *The Case of Dr.* John Manby.

Sufferings of the Clergy, P. II. p. 304.

Daughters, was by that Prelate preferred to the great Living of *Cotenham* in *Cambridgeshire.* He was diſpoſſeſs'd upon Articles againſt him in 1641. Soon after that rich Parſonage was given to *Oliver Cromwell's* Daughter *Robina*, who beſtow'd both it and herſelf upon *Peter French*, who upon his Removal to *Oxford* (made Canon of *Chriſt-Church*) reſigned it (as I have been informed) to *John Nye*, who had married a Daughter of *Stephen Marſhal.* But Dr. *Manby* after terrible treble Perſecutions, having not one Farthing of Fifths ever paid to him or his Wife, made a hard Shift to ſupport himſelf and Family until the happy Reſtoration. Nor was there an End put to his Troubles even then: For Mr. *Nye*, altho' he had long ſuck'd the fat Morſel, was very loth to let it go from between his Teeth; and therefore not only gave Dr. *Manby* the Trouble of *diſpoſſeſſing* him by *Law*, but alſo carried away the Corn of that Harveſt into other Peoples Yards, and threſh'd out what was in the Parſonage Barns, directly contrary to an Order of the Houſe of Lords, bearing Date the latter End of *June* 1660. and forbidding him to uſe any of the Profits of the Rectory during the Dependence of the Suit; as appears by the Original Breviate made Uſe of at the Tryal, and written with the Doctor's own Hand. However, at length the *Doctor* gets himſelf re-poſſeſſed of his Living, *&c.*

Many of the Intruders had refuſed to pay Fifths, 'till now forced by Law.

Walker's *Sufferings of the Clergy, P.* II. *p.* 387.

Moſt of the Intruders had refuſed to pay the *Fifths* to the ſequeſtred Clergy though bound ſo to do; and were now after the Reſtauration compell'd by Law to do it. Thus Mr. *Richard Ven*, a worthy Divine, having been ſequeſtred from the Vicarage of *Otterton, Com. Devon.* lived to re-poſſeſs it, and what is more to recover the *Fifths* from the Intruder Mr. *Conant*, who could not forbear diſcovering how loth he was to pay them, by throwing the Money upon the Floor, at which Mr. *Ven* ſmiling, ſaid, *Well, well, I'll take the Pains to pick it up.*

SUNDAY *Dec.* 2. *Conſecration of ſeven Biſhops.*

Reg. Juxon.

This Day ſeven Biſhops were conſecrated at St. *Peter's Weſtminſter*, by the moſt reverend Father in God *Accepted* Lord Archbiſhop of *York*, by Virtue of a Commiſſion and Diſpenſation from his Majeſty, and from the moſt reverend Father in God *William* Lord Archbiſhop of *Canterbury.* Four of the Biſhops were of the Province of *Canterbury*, and three of the Province of *York.* In this ſacred Performance, the Lord Archbiſhop of *York* had for Aſſiſtants *Gilbert* Lord Biſhop of *London* Chancellour of the Province of *Canterbury*, and Dean of his Majeſty's Chapel Royal; *John* Lord Biſhop of *Rocheſter*, *Humphrey* Lord Biſhop of *Sarum*, and *George* Lord Biſhop of *Worceſter.*

1. *Dr.* John Coſin *Biſhop of* Durham.

Publick Intelligence, 4to.

The firſt that was conſecrated was that eminent and faithful Son of the Church of *England*, Dr. *John Coſin* Maſter of *Peter-Houſe* in *Cambridge*, late Dean of *Peterborough*, now Lord Biſhop of *Durham*, in whom a Man may read the Reward of a learned pious Conſtancy againſt all Extremities. For this is he whom our buſy Firebrands in the Year 1640. would perſuade the World was warping towards Popery, when (to their Shame and our Churches Honour) no Divine of our own or of foreign Nations, hath been a greater Buckler for the Proteſtant Cauſe, and that in the Midſt of its greateſt and ſtrongeſt Adverſaries.

2. *Dr.* Will. Lucy *Biſhop of* St. David's.

William Lucy, *D. D. had been for his Loyalty ſequeſtred from the Rectories of* Burgh-cleer *and* High-cleer *in* Hampſhire.

The ſecond Biſhop was Dr. *William Lucy*, now Lord Biſhop of St. *Davids*, a Perſon not only of a noble ancient Family, but of ſignal Candour and Virtues requiſite in a Churchman, which in theſe worſt of Times have gained him great Eſteem from the very Enemies of his Order and Function.

3. *Dr.* Benjamin Laney *Biſhop of* Peterborough.

The third was that learned Dr. *Benjamin Laney*, Maſter of *Pembroke-Hall* in *Cambridge*, late Dean of *Rocheſter*, who after many Years faithful Service to his late Majeſty (as Chaplain in Ordinary) and eſpecially at the Treaty at *Uxbridge*, went into *France* to attend his preſent Majeſty, who now hath made him Lord Biſhop of *Peterborough.*

4. *Dr.* Hugh Lloyd *Biſhop of* Llandaff.

The fourth was that reverend Dr. *Hugh Lloyd*, D. D. who hath done and ſuffer'd ſo much in *Wales*, in the Service of his Majeſty and the Church, for which and other epiſcopal Qualities he is now conſecrated Lord Biſhop of *Llandaff.*

5. *Dr.* Rich. Sterne *Biſhop of* Carliſle.

The fifth was that learned and pious Man Dr. *Richard Sterne*, Maſter of *Jeſus* College in *Cambridge*, whom that renowned Martyr *William* late Archbiſhop of *Canterbury* choſe to be near him when he was put to death (for endeavouring to prevent thoſe Confuſions which we have all ſince ſufficiently taſted) whoſe Death poſſibly had ſuch Influence on this pious Biſhop, that his Notions and Converſations have been ever ſince ſo exemplary, as if from that Hour he himſelf alſo had expected Martyrdom; for which Piety, great Learning, and Prudence he is now (by his Majeſty's Favour) Lord Biſhop of *Carliſle.*

6. *Dr.* Brian Walton *Biſhop of* Cheſter.

The ſixth was that great Inſtrument of our Churches Honour Dr. *Bryan Walton*, whoſe Learning, Prudence, and Integrity have been ſignally manifeſt, not only at *Oxford* in that excellent Diſcourſe written in Defence of the Church of *England*, called, (*An Anſwer to an ungodly Pamphlet, &c.*) but alſo by that eternal Work of ſetting forth the *Holy Bible* in all the Oriental Languages, which (without the leaſt Shadow of Boaſting) is the moſt abſolute and famous Edition of the Bible, that the Chriſtian World hath or is like to enjoy; for all which Virtues he is now moſt deſervedly the Lord Biſhop of *Cheſter.*

7. *Dr.* John Gauden *Biſhop of* Exeter.

The ſeventh is that accompliſh'd Dr. *John Gauden*, who upon all Occaſions hath taken ſuch worthy Pains in the Pulpit and at the Preſs to reſcue his Majeſty and the Church of *England* from all the Miſtakes and heterodox Opinions of ſeveral and different Factions, as alſo from the ſacrilegious Hands of thoſe falſe Brethren whoſe ſcandalous Converſation was conſummate in devouring Church

Lands, and then with Impudence to make Sacrilege lawful; whereof his ſacred Majeſty (the greateſt Defender of the Faith and Patrimony of the Church) hath took ſuch ſpecial Notice, that therefore he hath made him Lord Biſhop of *Exeter*.

The Conſecration Sermon by Mr. Sancroft.

Printed at Lond. 1660. 4to.

A Sermon preached in St. *Peter's*, *Weſtminſter*, on the firſt *Sunday* in *Advent*, at the Conſecration of the right reverend Fathers in God *John* Lord Biſhop of *Durham*, *William* Lord Biſhop of *St. Davids*, *Benjamin* Lord Biſhop of *Peterborough*, *Hugh* Lord Biſhop of *Llandaff*, *Richard* Lord Biſhop of *Carliſle*, *Brian* Lord Biſhop of *Cheſter*, and *John* Lord Biſhop of *Exeter*. By *William Sancroft*, B. D. [Chaplain to Biſhop *Coſins*, Dean of *York*, of St. *Paul's*, Archbiſhop of *Canterbury*.]

A Compenſation granted by the King to the Biſhop of Durham, *for taking away his Court of* Wards.

Dr. Baſire's *Funeral Serm. and Life of* B. Coſin, 8vo *p.* 56.

By Way of Compenſation for the Court of *Wards* belonging of old to this *County Palatine*, but for the Exigence of the bad Times, taken away of late by Act of Parliament, his preſent Majeſty, our gracious King *Charles* II. out of his wonted royal Equity, was graciouſly pleaſed to grant unto the Lord Biſhop of *Durham*, Dr. *John Coſin*, an *Exemption* from the *Annuity of eight hundred eighty Pounds per Annum*, belonging to the Queen Mother in Reverſion after her Death, unto this Biſhop and his Succeſſors (he being much older than the Queen Mother, and ſo in the Courſe of Nature not likely to enjoy it in his own Time, but in his Intention to procure it for the Good of his Succeſſors:) A ſpecial Royal Bounty.

MONDAY *Dec.* 3.
Several Preferments fill'd up in the Dioceſe of Lincoln.

Reg. Sanderſon Linc.

Henricus Pight, Clericus admiſſ. ad præb. de Haydor cum Walton in Eccl. B. Mariæ Lincoln. ex collatione D. Epiſcopi, die 3 Decemb. 1660.

Radulphus Holingworth, S. T. B. admiſſ. ad præb. de Gretton in Eccl. Cath. Linc. ex coll. Epiſcopi 10 Decemb. 1660.

Tho. Greaves, Clericus admiſſ. ad rect. de Barkhamſted North Church Com. Hartf. ex preſ. D. Regis eod. 10 Dec. 1660.

Johannes Lightfoot, S. T. P. admiſſ. ad rect. de Munden magna Com. Hertf. ad preſ. Regis 13 Dec. 1660.

Richardus Lee, Cler. admiſſ. ad rect. de Hatfield Epiſcopi Com. Hertf. ad preſ. D. Regis per lapſum Temporis ut dicitur 19 Dec. 1660.

Thomas Aſheton, Cler. admiſſ. ad rect. S. Andreæ in Villa Hartf. ad preſ. D. Regis ratione Ducatus Lancaſtr. 20 Dec. 1660.

Johannes Bargrave, Diaconus, S. T. P. ad ſacrum Preſbyteratus Ordinem admiſſus in Capella de Barbican Suburb. London. per Rob. Lincoln. Epiſcopum 23 Dec. 1660.

Laurentius Peers, Cler. admiſſ. ad rect. de Uffington Com. Linc. & Decanat. Neſſe ad preſ. Honoratiſſimi D. D. Georgii Ducis Buckinghamiæ & Johannis Com. Rutland. pleno jure Patronorum 24 Dec. 1660.

Johannes Aldred, Cler. coll. ab Epiſcopo Linc. ad præb. de Marſton Laurentii in Eccl. B. Mar. Linc. die 28 Dec. 1660.

Myrth Waferer *Prebend. of* Wincheſter.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 405. Ath. Oxon. *Vol.* II *p* 500.

Myrth Waferer, A. M. ſequeſtred in the Times of Rebellion from the Rectory of *Upham* in *Hampſhire* and of *Compton* in *Surrey*, outliving the Uſurpation, was rewarded for his Loyalty with a Prebend of *Wincheſter* (inſtall'd in the fourth Stall, *Sept.* 15, 1660. void by the Death of *Edward Meekirke*, S. T. P.) created D. D. at *Oxford Oct.* 17, 1660. and died in the Year 1680. ſucceeded in his Prebend by *Samuel Woodford*, S. T. P. inſtall'd *Nov.* 8, 1660.

The Clergy when reſtored to their ſequeſtred Livings were very kind to the Intruders.

Walker's *Sufferings of the Clergy*, *P.* II *p.* 226.

Some of the ſequeſtred Church Incumbents who were legally reſtor'd to their Livings were ſo kind and charitable to the Uſurpers of them, as to offer them to ſerve the Cure, if qualified, with a ſufficient Salary. Thus the reverend Dr. *John Crofts*, Dean of *Norwich*, when ſequeſtred from his Rectory of *Barnham* in *Suffolk*, had for his Succeſſor one *Légate*, who had pérſonated *Ignoramus* in *Cambridge*, when that Play was acted there before King *James* I. and continued ever after a perfect Comœdian in the Pulpit. And though he had never paid Dr. *Crofts* the *Fifths* any more than once, yet the Dr. generouſly proffer'd him 50 *l.* a Year after he was re-poſſeſſed of his Living in 1660. on Condition he would continue there and ſerve the Cure. But having been inſtrumental in bringing King *Charles* I. to the Block, he was forced to fly beyond the Seas, and ſettled in *Maryland*; the Governour of which Place told Dr. *Crofts* (who met him one Day by chance, and enquired after Mr. *Legate*) that he had taken him into Cuſtody the very Morning he came away, for heading a *Faction*, and as it ſeems, endangering a *Tumult* there.

WEDNESDAY *Dec.* 5.
A Miniſter accuſed, impriſoned, and brought before the Council for preaching, that the King *had broke the* Covenant.

Council-Book, MS.

Whitehall Council-Board.

Upon Reading the Petition of *Nathaniel Jones*, Miniſter of *Weſtmeſton* in the County of *Suſſex*, being accuſed and impriſoned for ſaying in his Sermon, that *the King had broken the Covenant, and made the People to break it*; which Words he denied to be by him ſpoken, to prove which there were ſeveral Certificates annexed: It was ordered by the Board, that the Juſtices of the Peace for the County of *Suſſex* at the next Quarter-Seſſions for the ſaid County, do fully hear and examine the whole Buſineſs, and do therein as ſhall be agreeable to Juſtice.

A Letter

Mr. Auſtin *of* Peterb. *Letter to the new Biſhop of* Durham.

A Letter of Mr. Humphrey Auſtin *to the right reverend Lord Biſhop of* Durham, *dated* Peterborough Decemb. 5, 1660.

My Lord,

I am very joyful to hear of your Conſecration which I long expected. I wiſh you all Happineſs and long Life; that you may be, as you have always been, an Upholder of the Houſe of God, and a Repairer of the Breaches thereof.——

The great Hardſhips ſuffer'd by the late ſequeſtred Clergy were a Comfort to remember at their Reſtauration.

Walker's *Sufferings of the Clergy, P.* II. *p.* 227.

The poor ſuffering Clergy who had now the Benefit of the Law, a Reſtitution of the Livings ſtol'n or forc'd from them in the late Times of Rebellion, were the more joyful by reflecting on the Miſeries they had undergone. Thus *Henry Collier*, M. A. Rector of *Steeple-Langford* in the County of *Wilts*, where he was an early Sufferer, being turned out ſome Years before the general Diſſolution began in that County, forced to abſcond, and to fly for his Life, of which he was ſeveral Times in Danger. At the Time of his Ejectment and 'till his Return, he had eleven Children, who with his Wife, were turned out in a very *deep Snow*, and forc'd to ſtand, not a little while, in the open Street, before the Neighbours would or dar'd admit them into their Houſes. But even then they had but cold Comfort, for they were forc'd to lye ſix Nights in a Barn, before they could procure any thing like a Bed to lye on. Happy if they could get Barley Bread! The Children went daily to *Grovely* Wood, about a Mile and a half off, for dry Wood, which they brought back in Bundles upon their Shoulders. This laſted 'till they were diſperſed, either to Service, or the loweſt Condition in the Army, or to hard Labour in *Jamaica*, except thoſe that were bound to mean Trades in *London*. Of all which (ſaith the Relator) my Father was the only one, who met with Friends (being the youngeſt of eleven) who placed him to *Wincheſter* School, *&c.* But he out-lived all his Miſeries, and *Sept.* 18, 1660. was reſtor'd to his Parſonage, having then been about fifteen Years deprived of it; during which Time the bare Income of his Living was at leaſt 5000 *l.* The Perſon who robb'd him of it was one *Giles*, who is to this Day a Proverb in the Pariſh for his Litigiouſneſs. He uſed to preach, as is ſaid, with a Piſtol, which moſt commonly hung at his Neck.

This Grandſon of Mr. Collier *(ſaith Mr.* Walker*) now enjoyeth this rich Living (of* Steeple-Langford).

Thursday *Dec.* 6.

Bill for uniting Pariſhes in Droitwich.

Extracts from Parl. Journals.

In the Houſe of Peers, *Hodie prima vice lecta eſt Billa.* An Act for the Uniting the Pariſhes of St. *Andrew* and St. *Mary Witton* in *Droitwich* in the County of *Worceſter*.

Impeachment of W. Drake, *for writing and publiſhing a Libell.*

A Meſſage brought from the Houſe of Commons by the Lord Viſcount *Falkland*, who brought up an Impeachment in their Name againſt *William Drake*, Citizen and Merchant of *London*, for writing, printing, and publiſhing in the Name of one *Thomas Philips*, Gent. a certain falſe, wicked, malicious, and ſeditious Pamphlet, entitled, *The Long Parliament reviv'd: Or an Act for the Continuation and not Diſſolving of the Long Parliament called by* King Charles I. in 1640.

Dr. M. Smallwood *Prebendary of St.* Paul's.

Reg. Sheldon Lond.

Matthæus Smallwood, S. T. P. coll. ad præb. de Rugmere in Eccl. S. Pauli London. vac. per mort. Zachariæ Goddel, 6 Dec. 1660.

Mr. F. Palmer, *Profeſſor of moral Philoſopher in* Oxford.

Hiſt. & Antiq. Univ. Ox. Lib. II. *p.* 43.

Franciſcus Palmer, A. M. Ædis Chriſti Alumnus electus eſt in Profeſſorem Philoſophiæ Moralis in Acad. die 6 Dec. 1660.

Friday *Dec.* 7.

Bill of Attainder of the Regicides paſſed by the Commons.

Mercur. Publ. No. 50. 4to.

The Houſe of Commons paſſed the Bill of Attainder of ſeveral Perſons guilty of the horrid Murder of his late ſacred Majeſty King *Charles* I. which ſince it paſſed the ſeventh of this Month, we deſire you to remember that the ſame Day 1645. theſe now attainted Perſons voted a Refuſal of his late Majeſty's Meſſage of Peace from *Oxford*, and the ſame Day again 1648. they join'd with *Cromwell* to thruſt out their Brethren from the Houſe of Commons for voting his Majeſty's Conceſſions a Ground for Peace and Settlement, and now the ſame Day 1660. have a Vote paſſed upon them as a juſt Recompence for all their former Guilt upon that Day.

Mr. R. Shepard *reſtored to his Living of* Hepworth.

Walker's *Sufferings of the Clergy, P.* II *p.* 371.

Robert Shepard, A. M. turned out of the Rectory of *Hepworth* in *Suffolk* in 1642. and afterwards thruſt into the Century for a ſcandalous Malignant, *&c.* was reſtored to his Living *Decemb.* 7, 1660. and was, as I have been informed, a very learned Man.

Mr. Sefton *to his Rectory of* Burton.

Walker, *ib. p.* 372.

And yet the Intruders who by Law were bound to give Place to the lawful Incumbents are made the Sufferers *and the* Ejected *by their partial Writers.*

Mr. *Sefton*, Rector of *Burton cum Coates* in *Suſſex*, for preaching up Loyalty and Obedience to the King after the Rebellion broke out, had been threatned with Impriſonment, fled and abſconded for almoſt half a Year in a poor Lodge belonging to a Warren, whither a poor Boy, under Pretence of carrying Victuals to the Servants which work'd upon a neighbouring Farm, brought him his Meat. After he had lain concealed there about five or ſix Months, he fled to the *Eaſt-Indies*, from whence he lived to return before the End of the Uſurpation, and repairing again to his Living, was ſought after a ſecond Time by a great Man of theſe Parts, who miſſing of him went into his *Study*, and rifled it, taking away, among other Papers of Value, a *Dialogue* which Mr. *Sefton* had writ in the *Weſt-Indies*, being the Summ of a very learned Diſcourſe, containing the Diſputes he had with ſeveral *Heathens*, in order to convert them to the Chriſtian Faith. ——Living to ſee the Reſtauration, he was made Reſidentiary of *Chicheſter*, Rector of *Stoke* in *Suſſex*, and of *Winchfield* in *Hampſhire*. So that it may be, he did not return to *Burton*. He was a *very learned and pious Man*,

Man, and was ſucceeded in the Times of Confuſion by an illiterate mechanical Fellow.

SATURDAY *Dec.* 8.
Order of Lords and Commons for digging up the Bodies of Cromwell, Ireton Bradſhaw, *and* Pride, *for a Deteſtation of their Crimes*

The Houſe of Lords concurr'd with the Commons in an order for the digging up the Carcaſes of *Oliver Cromwell*, *Henry Ireton*, *John Bradſhaw*, and *Thomas Pride*, and carrying them on an Hurdle to *Tyburn*, where they are to be firſt hang'd up in their Coffins, and then buried under the Gallows.

Mercur. Publ. Nº. 50. 4^to.

Commiſſioners for Sale of Crown and Church Lands

The Lords and other his Majeſty's Commiſſioners for pretended Sales of Crown and Church-Lands do frequently ſit in the Star-Chamber, with whoſe wiſe and honourable Proceedings, the Parties concern'd ſeem to be very well ſatisfied.

Letters Patent to Mr. Edw. Rainbow.

Literæ Patentes Caroli II. Regis. ——— Concedimus dilecto nobis in Chriſto Edwardo Rainbow, Sacræ Theologiæ Profeſſori ac uni Capellanorum noſtrorum in Ordinario locum & dignitatem Decani Eccleſiæ noſtræ Cathedralis Petriburgen. vac. per promotionem Johannis Coſin, S. T. P. ult. Decani ibidem, ad Epiſcopatum Dunelm. T. M. apud Weſtm. octavo Die Decembris, Anno Regni noſtri duodecimo.

Orig. penes Dec. & Cap. Petrib.

Georgius Aſheton, S. T. B. ad pref. Regis inſtallatus eſt in præb. de Carleton Kyme cum Dalby in Eccl. Linc. & Robertus Hitchcock, A. M. ad præb. de Faringdon cum Baldeſton in ead. Eccl. vac. per promotionem Roberti Sanderſon ad Epiſcopat. Linc.

Mr. John Riland, *Archdeacon of* Stafford; *his Sufferings and Preferments.*

John Riland, M. A. was admitted Archdeacon of *Stafford*, *Decemb.* 9, 1660. and in 1666. was ſucceeded in that Dignity by Mr. *Francis Cook*. Mr. *Riland*, born at *Over-Quinton* in the County of *Glouceſter*, enter'd firſt of *Magdalen* Hall, then Fellow of *Magdalen* College, *Oxford*, 1641. About which Time he obtain'd the Rectory of *Exhal* in *Com. Warwick*, and was turned out of it about 1647. Being diſpoſſeſs'd by a Party of Soldiers from the Town of *Warwick*, who at the ſame Time ſettled one *Moor*, a Jerſey-Comber, in his Rectory. He ſpent ſeveral Years in Proſecution of his Right, but all in vain. He was put in great Danger of his Life, plunder'd of his Books and Papers, and ſo great a Sufferer, that he was glad to live a very private retir'd Life 'till 1660. At which Time he was preſented to the Rectory of *Bilton* in this County of *Warwick*, *Dec.* 6, 1661. to the Archdeaconry of *Coventry*, as alſo about the ſame Time to a Prebend in the Church of *Litchfield*, and in 1665. he had the Rectory of *Birmingham* conferr'd upon him, where he continued 'till the Time of his Death, which happen'd *March* 3, 1672. in the 53^d Year of his Age. He was a very learned and humble, pious and peaceable, charitable and heavenly-minded Man; ſtill called at *Birmingham*, *that Holy Man.* —— All his Preferments were freely conferred on him without any ſeeking of his, nor did he any Ways enrich himſelf, or his Family, by them. —— See his Sermons and his Epitaph recited by *Ant. à Wood*.

Walker's *Sufferings of the Clergy*, *P.* II *p.* 348.

So he is entred by Le Neve *as Archdeacon of* Cov. *and of* Stafford.

Athen. Oxon. *Vol.* II. *col.* 378.

MONDAY *Dec.* 10.
Mandate for Vere Harcourt *to be D. D. at* Cambridge.

The King's Letters Mandatory to the Univerſity of *Cambridge*, to admit *Vere Harcourt*, Archdeacon of *Notingham*, to be Doctor of Divinity. Given the tenth Day of *December* 1660. [In which Archdeaconry he had ſucceeded Dr. *William Robinſon* in *September* 1660. He was preſented by the King to the Prebend of *Coringham* in the Church of *Lincoln*, and admitted thereto under the Title of S. T. B. *March* 22, 1661. He died in 1683. ſucceeded in his Dignity of Archdeacon of *Notingham* by Dr. *Tho. White*, afterwards Biſhop of *Peterborough*.

Ex notis MSS Rev. Thomæ Baker, S. T. B.

Dr. Nath. Hardy, *Dean of* Rocheſter.

Dr. *Nathaniel Hardy* was inſtall'd Dean of *Rocheſter* upon the Promotion of Dr. *Benjamin Laney* to the See of *Peterborough*, *Decemb.* 10, 1660. He died at *Croydon*, *June* 1, 1670. and was buried the ninth of the ſame Month in his Church of St. *Martin* in the *Fields*, *Weſtminſter*; ſucceeded in his Deanery by Dr. *Peter Mew*, made Biſhop of *Bath* and *Wells* in 1672.

Le Neve, &c.

His Widow a Benefactreſs to his Church of St. Dionys.

Dame *Elizabeth Clarke*, as the Gift of her late Huſband Dr. *Nathanael Hardy* Dean of *Rocheſter*, ſome Time Parſon of this Pariſh of St. *Dionys Backchurch*, paid in fifty Pounds, and more for her own Gift thirty Pounds, for the Pulpit, Reading Deſk, and Clark's Pew, and other Conveniencies.

Strype's *Edit. of Stow's Survey.*

Dr. Tho. Wood *made Prebendary of* Durham.

Thomas Wood, born at *Hackney* near *London*, educated in *Weſtminſter* School, elected Student of *Chriſt-Church*, *Oxon.* in 1627. Chaplain to King *Charles* I. at twenty eight Years of Age. In the Year 1641. Doctor of Divinity and Rector of *Whickam* in the Biſhoprick of *Durham*. In the Time of the Rebellion, he left the Nation and his Preferments, and travelled to *Rome* and other Places in *Italy*, *&c.* In 1660. he was reſtored to his Rectory, and in Reward of his Sufferings, had a Prebend in the Church of *Durham* conferr'd upon him, inſtall'd therein *Decemb.* 10, 1660.

Wood's Ath. Oxon. *Vol* II. *col.* 1176. *Edit.* 1721.

Reg. Sheldon. Lond.

Mr. Charles Hoole.

Decemb. 10, 1660. Carolus Hoole, A. M. Clericus admiſſus eſt ad Rectoriam Eccl. Paroch. de Hawardſtock in Com. Eſſex. vac. per reſign. ven. Viri Gulielmi Pyndar, S. T. P. ult. Incumb. ex preſentatione Alberici Comitis Oxon. — vac. per mort. ipſius ante 6 Apr. 1667.

Reg. Sanderſon Linc.

At Kingſthorpe *in the Dioceſe of* Peterborough, *the Parſonage Houſe was poſſeſſed by ſome Tenants, who made Havock of it, pulled down the very Timber, inſomuch that it could not be repaired again at the Reſtauration*

Moſt of the ſequeſtred ſuffering Clergy who were now reſtored to their legal Rights found great Dilapidations upon their Livings. On the Sequeſtration of Mr. *Henry Still* from the rich Living of *Chriſtian-Malford* in the County of *Wilts*, his immediate Succeſſor was one *Doleman* a Soldier, who as he came into his Place, ſo he maintained himſelf in it by *Force*, levying what *Rates* he pleaſed upon the Pariſh, *&c.* He died at the Parſonage Houſe, and was ſucceeded in 1654. by one *Gough*, who gave up to Mr. *Still* again upon the Reſtauration, but left

See Mr Walker's *Sufferings of the Clergy*, *P.* II. *p.* 373.

[illegible] and had made Havock of the Timber on the *Glebe*, [illegible] well [illegible], but had not enough on it afterwards for [illegible] Use.

[illegible] without a [illegible] durable Charge. Walker, *P. II. p.* 389.

Many other Examples besides these are recounted by Dr. Walker.

Mr. *Roger* [illegible], Rector of *Rose-Ash* in *Devonshire*, suffering great Loſſes and Perſecutions, ſequeſtred by the Committee at *Exeter*, plundred, ſeiz'd, ſtripp'd, *&c.* was firſt ſucceeded by one *Lee* crackbrained. After him came one who pull'd down a noble Hall belonging to the Parſonage, and ſold the Timber of it, *&c.*

Mr. *Whiting* turned out of the Vicarage of St. *Earth* in *Cornwall*, and ſuffering great Hardſhips, upon return to his Living in 1660. found the Houſe quite ruined.

ibid. Part II *p.* 391.

Mr. *Philip Williams* ſequeſtred from the Rectory of *Robeſton* in the County of *Pembroke*, lived to complain that he had been twice impriſoned (once in the Ships) that he had paid 400*l.* and that his Parſonage Houſe had not only been demoliſhed, but even the very Stones of it had been caſt away.

ibid. p. 410.

A popiſh Libel anſwer'd by a Papiſt.

Printed in the Year 1660. 129.

A Letter from a Gentleman to his Friend in *London*, in Confutation of the ſcurrilous Libel of an anonymous *Blackloiſt*, againſt the reverend and learned Dr. *P. R.* upon the Occaſion of his *Latin* Epiſtle of the Clergy's Obedience to the See Apoſtolick: With all incloſed to the Libeller himſelf. —— *P.* 24. Your Friend Mr. *White* brought a Scandal upon Catholicks by their publiſhing and maintaining of that deteſtable Book of *Obedience and Government* printed in *Cromwell*'s Time, to aſſert his Uſurpation againſt the then diſpoſſeſſed ſupreme Governour. —— It is too well known how theſe petty Levellers were content to wait on and brag of their Favour with Committee-Men, perſuading their Friends to deſpair of the Happineſs Heaven hath now reſtored to us. — *P.* 36. The ſacred Faculty of Divinity at *Doway* have cenſur'd twenty two Propoſitions of his [Mr. *White*'s] for heretical, erroneous, dangerous, temerarious, impious, ſcandalous and offenſive to pious Ears, *&c.* Subſcribed your humble and faithful Servant *T. R.* from *Shrewsbury* on the Feaſt of the immaculate Conception of our bleſſed Lady.

Complaining of the Book of Obedience and Government, *written by* Thomas White *for keeping* Cromwell *in Poſſeſſion, and excluding the King and Royal Family for ever.*

Cenſur'd by the Divines of Doway.

Tuesday *Dec.* 11.

A Receipt for the Books which Biſhop Coſin *had left at* Peterhouſe *in* Cambridge.

Ex notis MS. Rev. Viri T. B.

Whereas *Edward Allen*, Library-Keeper of St. *Peter*'s College in *Cambridge*, being intruſted with the Library that the Lord Biſhop of *Durham* left in the ſaid College, conſiſting of 1174 Books, hath according to his Lordſhip's Order and Appointment, delivered the ſaid Number of Books 1174. into my Hands. I do by theſe diſcharge him fully from all further Demands for the ſaid Books, *December* 11. 1660. *Bernard Hale.*

Dr. Hale's *Letter to the Biſhop of* Durham *upon taking away his Books from the College Library.*

A Letter of the ſaid Dr. Bernard Hale, *Maſter of* Peter-Houſe, *to the Lord Biſhop of* Durham, *dated* Cambridge, Feb. 1. 1660.

—— I hope your Lordſhip will be pleaſed without Offence to pardon my Boldneſs, if in behalf of the College I crave ſo much Favour, that your Lordſhip would vouchſafe to command one of your Lordſhip's Servants in your Name, to write to Dr. *Francius* and the Deans, and whom it may concern, to provide the 100*l.* which the College is indebted to me, that it may be laid out in Books for the College Library before Dr. *Perne*'s Day. For your Lordſhip's Books being taken out of the Library, and divers of Dr. *Perne*'s Books being loſt, unleſs we can get ſome new Books to ſupply the *Vacuum* which is there, I ſhall not know what to anſwer the Viſitors, *&c.*

One of the Intruders into a ſequeſtred Living, when forc'd by Act of Parliament to depart from it, call'd the Parliament precious Rogues.

Die Martis 11. *Decemb.* 1660. Upon Information given to the Houſe of Peers, that one *Robert Boſtock*, Miniſter of *Wolverton* in the County of *Bucks*, did lately call the Parliament *precious Rogues* for giving away his Right, by the late Act which they made for the ſettling of Miniſters: It is ordered, that the Examination of this Buſineſs is referred to the Committee of Privileges.

Thomas Smith *of* Queens College Oxon, *made Doctor of Divinity, in order for Church Preferments.*

Ath. Oxon. *Vol.* II. *col.* 1182. *Edit.* 1721.

Thomas Smith, Fellow and eminent Tutor in *Queens* College, *Oxon.* in the Creation of all Faculties *of ſuch as had ſuffer'd for his Majeſty's Cauſe*, had been created Batchelor in Divinity, *Aug.* 2. 1660. and was now diplomated Doctor in the ſame Faculty *Dec.* 11. 1660. The King was alſo pleas'd to make him a Sharer with others of his Royal Bounty in the diſpoſal of vacant Benefices and Dignities in the Church, and to honour him with being one of his Chaplains in Ordinary. A Prebend in the Church of *Carliſle* was what he had firſt given him, wherein he was inſtall'd the 14th of *November* 1660. within a few Months after he was collated by Biſhop *Coſin* to a good Prebend in the Church of *Durham*, where he began immediately to repair his prebendal Houſe, ſparing no Coſts to make it a Dwelling ſuitable to the Honour and Endowments of that Cathedral, *&c.*

Robert Freckleton *Vicar of* Burley Com. Rutl.

Reg. Laney.

Die 11. Decemb. 1660. Robertus Freckleton Clericus ad Vic. de Burley ſuper montem in Com' Rutl. ad preſ. Domini Ducis Buckingham Patroni.

Wednesday *Dec.* 12.

Diſcovery of the Plot.

Publick Intelligence, 4to.

You expect a Relation of that damnable Plot hatch'd by the Remnant of thoſe wicked Men, who have long tir'd themſelves to ruine their own Country, which though at firſt was received as ridiculous, yet now is found to be real, though (bleſſed be God) without all Hopes of Succeſs. The Deſign was diſcovered from ſeveral Places, and by ſeveral Perſons, whom theſe buſy Varlets labour'd to draw into their Confederacy. The firſt Dawning was from one *Richard Warren* in Captain *Crew*'s Troop of Colonel *Roſſiter*'s Regiment, from whoſe Quarters Depoſitions were ſent to Court. Soon after divers others (not knowing of the [illegible] ly who [illegible] trivance against his Majesty, the Duke of Albemarle, [illegible] tion. Major White hath been often examin'd, the [illegible] for Publication.

Death of John Nevil Baron of Abergavenny.

John Nevill, Lord of *Abergavenny* having married *Elizabeth*, Daughter and Co-heir of *William Chamberlayne* of *Shirburn Castle* Com. Oxon. Esq. died without Issue *Dec.* 12. *An.* 1660. to whom succeeded *George* his Brother, who married *Mary* Daughter of *Henry Giffard*, Doctor of Physick, and having Issue by her one Son *George*, and one Daughter *Mary*, departed this Life in *June* 1666.

[illegible] Bar. Vol. I. p. 31.

THURSDAY *Dec.* 13.

Bill for Covent-Garden *to be made Parochial.*

A Message was brought from the House of Commons to the Lords by Mr. *Knightley*, who brought up a Bill for the making of the Precinct of *Covent-Garden* Parochial.

Dr. Jo. Lightfoot *Rector of* Great-Munden.

1660. 13. Decemb. Johannes Lightfoot, S. T. P. admiss. ad Eccl. de Munden magna Com. Hertf. ex pres. D. Regis.

Reg. Sanderson Lind.

FRIDAY *Dec.* 14.

Dr. Gilbert Ironside, *Bishop Elect of* Bristol.

Dr. *Gilbert Ironside* was this Day elected to the See of *Bristol*, void by the Death of Dr. *Thomas Howell* in 1646. he was confirm'd the 24th of this Month, consecrated *Jan.* 13. and inthronized the 17th following. [*Gilbertus Ironside, A. M. ad pres. Regis installatus est in Præbenda de Tookerington in Ecclesia Ebor. die* 15. *Oct.* 1660. — He died *Sept.* 19. 1671. and was buried in his own Cathedral, close to the Steps of the Steps of the Bishop's Throne without Monument or Inscription.]

Reg. Juxon Cant.

SATURDAY *Dec.* 15.

Several Persons taken up for the Plot.

This Night very many Persons (according to Order) were by that loyal Gentleman Sir *Gilbert Gerard*, who then commanded the Guard, seized and committed to Custody. Col. *Robert Overton*, formerly called Major General *Overton*, is sent to the Tower. It cannot but delight all good Men to see how strangely forward both City and Country are to fly in the Face of any, that are but suspected to harbour the least ill Thought against his Majesty, thinking themselves (as in Truth they are) totally concern'd in his Majesty's (that is the Kingdom's) Happiness and Security.

Merc. Publ. No. 91. 4to.

Dr. Parsons *Vicar of* Dunmow.

Gulielmus Parsons Clericus LL. D. admiss. ad Vicariam de Dunmow magna in Com. Essex. vac. per resign. Rici Crowther, S. T. P. ad coll. D. Episcopi London.

Reg. Sheldon Lond.

SUNDAY *Dec.* 16.

Mr. Will. Wells, *Rector of* Sandon Com. Essex.

William Wells, A. M. ejected from his Fellowship of *Queens* College by the late Reformers, *Sept.* 26. 1644. was now upon the Promotion of Dr. *Walton* to the Bishoprick of *Chester*, presented to the Rectory of *Sandon* in *Essex*, to which he was admitted *Dec.* 16. 1660. as he was afterwards to the Archdeaconry of *Colchester*, *Feb.* 5. 1666. being then Doctor of Divinity, Master of *Queens* College in 1667. Vice Chancellor 1672. died before *Aug.* 25. 1675.

Walker's *Sufferings of the Clergy, Part II. p.* 158.

Some of the fanatical Intruders into Livings might have kept Possession upon the Death of the former Incumbent, but that they had preached so much Treason, that upon Complaint of it the Commissioners would not suffer them to continue.

Some of the Intruders into Benefices had been so insolent in their treasonable Preachings, that tho' the former Incumbents were dead, and they had a Title by conforming to continue in their usurped Livings, the Commissioners would not suffer them to remain there. As Mr. *James Rawson*, the Intruder upon Mr. *Tho. Clark* into the Rectory of *Haslebury Brian* in the County of *Dorset*, upon the Death of Mr. *Clark* during some Part of the Usurpation, laid claim to the Living on the King's Return: But his Majesty's Commissioners would not by any means allow him to keep it, because he had said in a Sermon that the *Queen Mother was a Whore, and all her Children Bastards*; and had publickly pray'd, *that God would root out the Royal Family Root and Branch.* Both which appear from the original Instrument of the Commissioners which dispossess'd him, and is remaining at this Day.

Ibid. Part II. *p.* 218.

MONDAY *Dec.* 17.

Proclamation for disbanded Officers and Soldiers to depart.

By the King. A Proclamation commanding all disbanded Officers and Soldiers, and all dissolute and disaffected Persons, to depart twenty Miles from the Cities of *London* and *Westminster*, and not to return without Leave, *&c.*

Publick Intelligence, 4to.

Letter of Dr. Ed. Rainbow, *Dean of* Peterborough, *to the late Dean, now Bishop of* Durham.

A Letter of Dr. Edward Rainbow, *Master of* Magdalen *College in* Cambridge, *and Dean of* Peterborough, *to his Predecessor in that Deanery the Bishop of* Durham.

My Lord,

The Multiplicity of Business which fell upon me at my coming away, compell'd me to leave the Town before I could take my Leave of your Lordship. —— When I come next to Town, I will attend your Lordship with the best Account that I shall be able to give of the Condition of that Church, wherein I have so great Honour to succeed so eminent a Person, in which I shall humbly desire your Lordship's further Directions and Assistance. Dated *Magdalen* College, *Cambridge*, *December* 17. 1660.

TUESDAY *Dec.* 18.

A Collection to be made in the House of Peers for a Gratuity to Mr. Ogilby *for his new Bible.*

In the House of Peers. Ordered that Dr. *Hodges* shall attend the Lords, to receive from them such voluntary Contributions, as their Lordships shall give to Mr. *Ogilby* in Recompense of his great Pains and Charge he hath been at in printing a *Bible*, which he hath presented and delivered to this House.

Account of Mr. Ogilby *and and his Edition of the Bible.*

John Ogilby, a Prodigy in that Part of Learning which he profess'd, after the Translations of *Æsop*, *Virgil*, and *Homer*, put out the *Holy Bible*, according to the Translation set forth by special Command of King *James* I. with the Litur-

Athen. Oxon. *Vol.* II. *col.* 263.

gy and Articles of the Church of *England*, with chorographical Sculpture; printed at *Cambridge* in a large Folio, and on very large Paper.

Some Preferments in the Church of Sarum.

Willielmus Payne Clericus coll. ad preb. de Chardſtock in Eccl. Sarum vac. per mort. Will. Oſborne, S. T. P. —— which *Oſborne* had that Prebend beſtowed on him *Decemb.* 18. 1613. and there is Reaſon to think he lived to the Reſtoration.

See Walker's *Suffer. Part* II. *p.* 65.

Francis Horton obtained the Prebend of *North Alton* in the ſaid Church of *Sarum*, void by the Death of *Richard Stuart*, *Aug.* 22. 1660. and was tranſlated to the Prebend of *Bedminſter* and *Radcliffe* in the ſame Church, *Septemb.* 9. 1660. —— *Thomas Lockey* was collated to the Prebend of *Bemiſter prima*, void by the Death of *Gilbert Hynde*.

WEDNESDAY *Dec.* 19.

Addreſs of the Officers and Soldiers diſbanded at Northampton.

Colonel *Richard Ingoldſby* with ſeveral Officers of his Regiment; preſented to his Majeſty this humble Acknowledgment and Declaration ſubſcribed by all the Officers and Soldiers of that Regiment, the Day of their diſbanding at *Northampton*, which his Majeſty was graciouſly pleaſed to accept of.

Preſented by Colonel Richard Ingoldſby.

To his moſt ſacred Majeſty Charles *the Second, by the Grace of God King of* England, *&c. the humble Acknowledgment and Declaration of the Gratitude, Duty and Loyalty of us the Officers and Soldiers this Day diſbanded at* Northampton, *under the Command of Colonel* Richard Ingoldſby.

May it pleaſe your moſt excellent Majeſty,

To look upon your moſt humble and loyal Subjects, as ſenſible of any Royal Favour vouchſafed unto them, who having received from your Majeſty's princely Goodneſs a full Week's Pay (beſides their Arrears) as a Signal of your Royal Grace, cannot but in Demonſtration of both their Loyalty and Gratitude moſt humbly preſent this enſuing Declaration.

Declaring a Deteſtation of all diſloyal Principles and Practices.

Whereas Perſons diſcontented with your Majeſty's Government, have been active to inſinuate Principles of Diſſatisfaction amongſt your late Army and Subjects, eſpecially at this Time of their Diſbanding, as if your Majeſty's moſt happy Reſtoration (effected by the infinite Wiſdom and Goodneſs of Almighty God) could againſt all Reaſon imaginable be any Occaſion thereof, thereby endeavouring to diſturb the Minds of your Majeſty's good Subjects: We your Majeſty's moſt humble and moſt loyal Subjects and late Soldiers have thought it our Duty to declare, as well unto your moſt ſacred Majeſty as unto the whole Kingdom, our moſt real Deteſtation of all ſuch Principles and Practices, being aſſured that your Majeſty's moſt juſt, moſt free and honourable Reſtoration, was the only Expedient to revive the languiſhing Spirits of your diſtreſſed Subjects. It is that alone which hath ſcattered thoſe Clouds of Miſery which darkned and interrupted that Brightneſs and Joy which now glorioufly ſhines throughout your whole Dominions: And therefore it is that this Day of our Diſbanding is a Day of Gladneſs unto us, who behold your Majeſty moſt graciouſly governing, and your People governed, by the ancient and laudable Conſtitutions of theſe your Kingdoms, and both moſt happily ſecured from the Violence of Tyranny and Uſurpation.

Profeſſing their Day of Diſbanding to be a Day of Gladneſs to them.

And as we now have a bleſſed Opportunity to evidence our Loyalty unto your moſt ſacred Majeſty in our civil Capacities, ſo alſo are we all reſolved (if your Majeſty ſhall command us) to hazard our Lives and Fortunes in the Defence of your Majeſty's Crown and Dignity, whereof if our former Endeavours (in your moſt Royal Breaſt) create any ſmall Perſuaſion, our future Loyalty ſhall give unto the World a full Demonſtration, that we your Majeſty's moſt humble Servants are, and will always approve ourſelves,

And promiſe all faithful Loyalty.

Your Majeſty's moſt faithful and loyal Subjects.

William Wells *Rector of* Sandon.

M. Frank, *B. D. was ejected from his Fellowſhip in* Pembroke *Hall* Cambridge *in the late Times. See* Walker's *Sufferings of the Clergy, Part* II. *p.* 154.

Mark Frank, *D. D. ſucceeded Mr.* Herbert Thorndike, *in the Rectory of* Barley Com. Hertf. *in* 1663.

Die 19. Dec. 1660. Gulielmus Wells Clericus, A. M. ad Rect. de Sandon in Com. Eſſex. vac. per Promotionem Rev. Patris D. Briani Walton, S. T. P. ad Epiſcopatum Ceſtren. ad preſ. Regis jure Prærogativæ. —— Eod. die Marcus Frank Clericus, S. T. B. coll. ad Archidiac. S. Albani vac. per promot. ven. viri Thomæ Weſtfield, S. T. P. ult. Archidiaconi ad Epiſcopatum Briſtol. — Idem Marcus Frank Cler. S. T. B. ad officium Theſaurarii in Eccl. Cath. S. Pauli Lond. vac. per mort. Nat. Patricii Young ult. Theſaurarii. —— Eod. die Georgius Stradling, A. M. ad preb. de Wenlockeſburn in Eccl. S. Paul. Lond. vac. per promot. Briani Walton, S. T. P. ad Epiſcopat. Ceſtren.

Reg. Sheldon. Lond.

See April 21. 1662.

See Jan. 11. *prop.*

His Majeſty's Letter to the Maſter and Fellows of Trinity *Hall in* Cambridge.

Truſty and well-beloved we greet you well. Being informed that *Tobias Wickham*, now Fellow of *Trinity-Hall* in *Cambridge*, is willing to reſign his Fellowſhip to *Barlow Wickham* his Brother, Student and Maſter of Arts of the ſame Houſe. And underſtanding that the ſaid *Barlow* for his Learning, Loyalty and good Carriage, is every Way thought fit for the ſaid Place, we have thought good to recommend him to you, that upon the Reſignation of the ſaid *Tobias* you admit his Brother into the ſaid Fellowſhip, *&c.* Given at our Court at *Whitehall* the 19th Day of *December*, in the twelfth Year of our Reign.

By his Majeſty's Command,

EDW. NICHOLAS.

Dr. Sterne *Biſhop of* Carliſle.

Richard Sterne, S. T. P. Maſter of *Jeſus* College *Cambridge*, Rector of *Haſleton Com. Cantabr.* and of *Teveſton Com. Somerſet*, was nominated Biſhop of *Car-*

Br. Willis, *Eſq;*

liſle, had a Congé d'Eſlire, Oct. 9. the Royal Aſſent Nov. 28. conſecrated Dec. 2. received the Temporalties, Dec. 19. and was inthronized Jan. 4. following.

THURSDAY *Dec.* 20.
A Bill to oblige the Truſtees for Impropriations to get up the Arrears due upon them.

Extracts from the Journal of the Houſe of Commons.

Reſolved by the Commons, that a Bill be brought in for getting up the Arrears due for Impropriations lately veſted in Sir *John Thorowgood* and other Truſtees: And Mr. *Prynne* and Colonel *King* are to prepare and bring in a Bill for that Purpoſe.

Dr. Du Moulin *Preb. of* Cant. *rudely treated by Father* Creſſy.

Dr. P. du Moulin's *Addition to papal Tyranny,* 1674. 4^to^. p. 50.

About this Time Dr. *Peter du Moulin* was made Prebendary of *Canterbury* in his Father's Stall. He was a very pious and learned Man; and yet Father *Creſſy* in his catholick Rudeneſs was pleas'd to call him *a wretched Serpent, diſgorging his Poyſon to the Diſturbance of this Iſland*; and again, *an Alien warm'd with Engliſh Preferments.* To which the good Man anſwered, I have Reaſon to praiſe God that my Condition of *Alien* made my Service to the King and the Church more opportune and effectual, than if I had been Native of *England.* If my Diminution may be a pleaſant Hearing to Mr. *Creſſy*, I will tell him, that of a Prebend and a *Sine-Cure* which the King my gracious Maſter was pleaſed to give me, I had but the firſt, though I have ſtill the Great Seal for both.

Dr. P. Gunning *admitted Rector of* Coteſmore Com. Rutl.

Succeeded by Nich. Only *in* 1669.

Reg. Laney.

Reg. Henſhaw.

Die 20. Decemb. 1660. Petrus Gunning, S. T. P. admiſſ. & inſtitut. ad Rect. de Coteſmore in Com. Rutl. vac. per mort. Johannis Barry ult. Incumb. ad preſentat. Rogeri Heath, Armig. 1669. 10. Martii. Nicolaus Only Clericus, ad Rect. Eccl. de Coteſmore Com. Rutl. vac. per promotionem Petri Gunning, S. T. P. ad Epiſcopatum Ciceſtr. ex preſ. D. Regis jure Prærogativæ.

Athen. Oxon. *Vol.* II. *c.* 571.

About the Time of the King's Reſtoration, Dr. *Peter Gunning* was poſſeſſed of the Rectories of *Coteſmore* in the County of *Rutland*, and of *Stoke Bruern* in the County of *Northampton*, which he long before had Title to, but was kept out for his Loyalty.

The Clergy of the Church of England *appeal'd to their Sufferings ſet forth in their former Writings.*
By Mr. Sadler,

The old loyal Clergy appeal'd to ſeveral Writings, wherein they had formerly ſet forth the Injuſtice and Violence done to them. Such as

London, *for* R. Royſton, 1654 4^to^.

Inquiſitio Anglicana. Or the Diſguiſe diſcovered, ſhewing the Proceedings of the Commiſſioners at *Whitehall* for the Approbation of Miniſters, in the Examinations of *Anthony Sadler*, Clerk, Chaplain to the Right Honourable the Lady *Pagett* Dowager. Whoſe Delay, Trial, Suſpence and Wrong preſents itſelf for Remedy to the Lord Protector and the High Court of Parliament: And for Information to the Clergy and all the People of the Nation. *Heu Pietas! heu priſca Fides!*

Dr. Finch, *and many others.*

Printed in the Year 1641. 4^to^.

An Anſwer to the Articles preferr'd againſt *Edward Finch*, Vicar of *Chriſt-Church*, by ſome of the Pariſhioners of the ſame. Whereunto is added, a juſt and modeſt Reply to a moſt ſcurrilous, ſcandalous and malicious Pamphlet. By *Edward Finch* Vicar aforeſaid.

SATURDAY *Dec.* 22.
Bill for uniting the Rectory and Vicarage of Preſton.

Extracts from Journal of the Houſe of Lords.

In the Houſe of Peers. *Hodie prima vice lecta eſt Billa*, An Act for the Diſappropriating of the Rectory appropriate of *Preſton*, and for uniting and conſolidating of the ſaid Rectory and Vicarage.

Narrative of the late Plot and Execution of the Traytors, written by the Diſcoverer William Hill.

London, 1661. 4^to^.

A brief Narrative of that ſtupendious Tragedy late intended to be acted by the ſatanical Saints of theſe reforming Times. Humbly preſented to the King's moſt excellent Majeſty by *William Hill.* With the Trial and Condemnation of ſome of the principal Actors therein, *Thomas Tonge*, *George Philips*, *Nathaniel Gibbs*, and *Francis Stubbs*, executed at *Tyburn Dec.* 22. 1660.

Mr. Wood's *Account of him.*

Athen. Oxon. *Vol.* II. *col.* 191.

The Author who diſcovered the Plot to Sir *Richard Brown*, and publiſh'd this Narrative of it, having been bred at *Merton* College, *Oxon.* an Intruder into another Man's Living, from whence he had been lately ejected, had now for a Reward of his Loyalty, a conſiderable Benefice beſtow'd upon him in *Glouceſterſhire*; but being hated by one Party for his Falſeneſs, and by another for his Factiouſneſs, did enjoy it but few Years, he dying upon the Place.

Account of the Rev. Mr. Daniel Nicols.

Reg. London.

1660. 22. Decemb. Daniel Nicols Clericus, admiſſ. ad Rect. Eccl. de Liſton in Com. Eſſex. vac. per mort. Jacobi Lumley ult. Incumb. ex preſ. Thomæ Clopton Armig.

ibid.

1673. 4. Octob. Philippus Goodwyn, A. M. admiſſ. ad Rect. de Liſton, vac. per ceſſ. Danielis Nicols ad preſ. Willielmi Clopton Armig.

Faſti Oxon. *Vol.* II. *col.* 764.

Dan. Nicols of St. *John*'s College, *Oxon.* proceeded M. A. *Dec.* 15. 1657. he had been by the Parliament Viſitors made Scholar of that College of which he was afterward Fellow. He conformed after his Majeſty's Reſtauration, and at length became Rector of *Scotton* in *Lincolnſhire.* He hath publiſhed a Sermon preached in the Cathedral of *Lincoln July* 18. 1681. being Aſſize *Monday*, on 1 *Sam.* xii. 14, 15. *London* 1681. 4^to^. and perhaps other Things.

Preferments in the Church of York *within* 1660.

Dignities fill'd up in the Church of York *within this Year.*

Mr. Willis's *Survey of the Cathedrals.*

Richard Marſh, S. T. P. before nominated, now preſented to the Deanery of *York July* 25. 1660. inſtalled *Aug.* 20. following, he died *Octob.* 13. 1663. —— *Toby Wickham*, S. T. P. preſented by the Crown to the Precentorſhip of *York* in *Aug.* 1660. as void by the Death of Dr. *George Stanhope.* *Thomas Harwood* obtained Letters Patent to this Dignity, *Sept.* 29. 1660. —— *Chriſtopher Stone*, A. M. inſtalled Chancellor of the Church of *York*, *October* 24. 1660. he died *Nov.* 26. 1686. and was buried in the Cathedral. —— Anthony Elcock, S. T. P. obtained the Subdeanery of *York* in 1660. and died in 1670. being Rector of *Kirkheaton* and *Methly.* — *Clement Bretton*, S. T. P. inſtalled Archdeacon of the *Eaſt-Riding*, in Place of Dr. *John Coſin* promoted to the See of *Durham*, 1660.

—— *Vere Harcourt*, S. T. P. admitted Archdeacon of *Nottingham* in *Sept.* 1660. He died in 1683. being Rector of *Plumtree Com. Notingham* and Prebendary of *Lincoln.* —— *James Liſter*, A. M. Vicar of *Wakefield*, collated to the Prebend of *Apeſthorpe October* 13, 1660. —— *Robert Bunning*, collated to the Prebend of *Barneby Nov.* 7, 1660. —— *Toby Wickham*, S. T. P. to the Prebend of *Bilton*, inſtalled *Sept.* 20, 1660. He died Dean of *York* in 1697. —— *Robert Powell*, collated to the Prebend of *Bole Sept.* 4, 1660. reſigned in 1687. —— *Thomas Fothergill*, collated to the Prebend of *Botevant Octob.* 29, 1660. and died in 1677. —— *Anthony Elcock*, collated to the Prebend of *Donnington Aug.* 17, 1660. ſucceeded by *Joſhua Stopford Octob.* 27, 1660. —— *Timothy Tully*, collated to the Prebend of *Gevendale Aug.* 30, 1660. and died in 1700. —— *Richard Waring*, collated to the Prebend of *Grindale Sept.* 20, 1660. Rector of *Staunton*, he died in 1677. —— *Robert Moſſom*, A. M. collated to the Prebend of *Knareſborough Sept.* 20, 1660. reſigned in 1663. —— *Anthony Elcocke*, collated to the Prebend of *Oſbaldwick Nov.* 7, 1660. he died in 1670. —— *John Wilkins*, S. T. P. preſented to the Prebend of *South Newbald*, which he afterwards kept with the See of *Cheſter* 'till about 1669. —— *Henry Bridgman*, collated to the Prebend of *Stillington Sept.* 20, 1660. which he kept with the Biſhoprick of *Man* 'till his Death 1682. —— *John Neyle*, collated to the Prebend of *Strenſall Sept.* 20, 1660. died in 1675. —— *Gilbert Ironſide* to the Prebend of *Tockerington Octob.* 13, 1660. when Biſhop of *Briſtol* he reſign'd it in 1662. —— *William Aynesworth* to the Prebend of *Warthill Octob.* 2, 1660. and *Tho. Croſs* to the ſame Prebend *Nov.* 7, 1660. —— *John Cole*, S. T. P. collated to the Prebend of *Weſtwang Aug.* 13, 1660. died in 1671. —— *William Daviſon* to the Prebend of *Wighton Octob.* 19, 1660. died in 1680. —— *Toby Swinden* to the Prebend of *Wiſtow Aug.* 14, 1660.

Monday *Dec.* 24.
The King paſſed ſeveral Bills.

Extracts from the Journal of the Houſe of Lords, cap. 23. 12 Car. II.

The King went to the Houſe of Lords, and gave his Royal Aſſent to two Bills;

1. For Exciſe on Beer and Ale, &c.

I. Grant of certain Impoſitions upon Beer, Ale, and other Liquors for the Increaſe of his Majeſty's Revenue during Life.

A grateful Preamble to it.

Preamble.] The Commons aſſembled in Parliament, in Gratitude for an humble Acknowledgment of your Majeſty's great Grace and Favour to us your Commons beyond Example of any of your Royal Progenitors, expreſſed in many publick Acts and Declarations, to the great rejoycing and general Satisfaction of all your People, which they deſire to anſwer with Returns ſuitable, and exceeding the Examples of any of their Anceſtors, for the Increaſing of your Majeſty's Revenue during your Majeſty's Reign (which God long continue) do therefore give and grant unto your moſt excellent Majeſty the Rates and Duties, Impoſitions, Charges, and Sums of Money herein after following, *&c.*

2. For taking away the Court of Wards, &c.

Cap. 24. 12 Car. II.

II. An Act for taking away the Court of Wards and Liveries, and Tenures in *Capite*, and by Knights Service and Purveyance, and for ſettling a Revenue upon his Majeſty in lieu thereof.

As a Burden and Grievance to the Subject.

Preamble.] Whereas it hath been found by former Experience, that the Courts of Wards and Liveries, and Tenures by Knights Service, either of the King or others, or by Knights Service in *Capite*, or Soccage in *Capite* of the King, and the Conſequents upon the ſame have been much more burthenſome, grievous, and prejudicial to the Kingdom, than they have been beneficial to the King: And whereas ſince the Intermiſſion of the ſaid Court, which hath been from the four and twentieth Day of *February* 1645. many Perſons have by Will and otherwiſe made Diſpoſal of their Lands held by Knights Service, whereupon divers Queſtions might poſſibly ariſe, unleſs ſome ſeaſonable Remedy be taken to prevent the ſame: Be it therefore enacted, *&c.*

Death of the King's Siſter Mary *Princeſs of* Orange *of the Small Pox.*

Philip's *Contin. of Ch.* II. *Fol. p.* 754. *See* Dec. 29.

Whilſt the King was paſſing theſe two Acts, his Siſter, the Princeſs *Mary* Princeſs of *Orange*, died at *Whitehall*: A Lady of admirable Virtues and all princely Endowments; and on the 29th Day of *December* in the Evening was buried in King *Henry* the Sevenths Chapel at *Weſtminſter*.

Mr. Dart's *Hiſt. of the Ch. of* Weſtminſter, *Vol.* II. *p.* 50, 51.

On the South Side of the Chapel of *Henry* VII. on a Coffin of black Velvet is this Inſcription on a Copper Plate.

Depoſitum Inclitiſſimæ Principiſſæ Mariæ
Illuſtriſſimi Gulielmi Principis Auriaci Relictæ
Filiæ primogenitæ Sereniſſimi Regis Angliæ Caroli
(Piæ ſemper Memoriæ) & Sororis Sereniſſimi
Caroli Regis ejus Nominis Secundi. Quæ in Aula
Regia apud Whitehall die Lunæ viceſimo quarto
Die Decembris piiſſime in Dom. obdormivit, Anno
A Chriſto nato MDCLX. Ætatis ſuæ viceſimo nono.

Near to her Brother *Henry* Duke of *Glouceſter*, upon whoſe Coffin of black Velvet was this Inſcription on a Silver Plate:

Depoſitum Illuſtriſſimi Principis Henrici *Ducis*
Gloceſtriæ, Comitis Cantabrigiæ, Filii quarto geniti
Sereniſſimi Regis Caroli (piæ ſemper Memoriæ) defuncti:
Et Fratris Sereniſſimi Regis Caroli ejus nominis Secundi
Qui in Aula Regia apud Whitehall die Jovis
Decimo tertio die Septembris, Anno a Chriſto nato 1660.
In Domino obdormivit, Ætatis ſuæ viceſimo.

December 1660.

12 Car. II.

Order of King in Council for due Obſervance of Chriſt-mas-Day.

Extracts from the Council Books.

Whitehall, Decemb. 24. It was this Day ordered by his Majeſty in Council, that the Lord-Mayor of the City of *London* do immediately give Order to the Miniſters of every Pariſh within the ſaid City and Liberties thereof, that they duly ſolemnize and obſerve the Feaſt of the Nativity of our Bleſſed Saviour, by uſing Divine Service, and preaching the Word of God in their reſpective Churches. And the ſaid Miniſters are to cauſe Notice to be given to their Pariſhioners that they be preſent at the performing the ſaid Duties; and that they ſhut their Shops, and forbear the Works of their ordinary Calling.

Oxford *Verſes on the Death of the Princeſs of* Orange. Acad. Procanc.

Oxon. 1661, 4to. Impenſis Ric. Davis.

Epicædia Academiæ Oxonienſis in Obitum ſereniſſimæ Mariæ Principis Arauſionenſis. —— Paulus Hood, Coll. Linc. Rector. Johannes Comes Roffenſis e Coll. Wadham, Edwardus Hyde ex Æde Chriſti D. Edv. Baronis de Henden Angliæ & Academiæ Cancellarii Filius Tertius, Johannes Williams, Baronettus, e Coll. D. Joh. Bapt. Johannes Wall, S. T. D. & Eccl. Chriſti Præbendar. Hannibal Potter, Præſ. Coll. SS. Trin. Mich. Woodward, S. T. D. Novi Coll. Cuſtos, Hen. Wilkinſon, S. T. D. Aulæ Magd. Prin. Joh. Fell, S. T. D. Eccl. Chriſti Decanus, &c

Cambridge *Verſes.*

Threni Cantabrigienſes in Funere duorum Principum Henrici Gloceſtrenſis, & Mariæ Arauſionenſis, ſereniſſimi Regis Caroli II. Fratris & Sororis.

Doctors of Phyſick in the two Univerſities.

In the printed Liſt or Regiſter of the Doctors of Phyſick in our two Univerſities of *Cambridge* and *Oxford:* Printed in 1695, 12°. to diſtinguiſh the learned and regular Phyſicians of the College in *London.*

CAMBRIDGE, 1660.

Will. Statholme, Aul. *Pembr.*
Edw. Sturton, Aul. *Trin.*
Will. Hoar, Coll. *Pet.*
Rob. Brady, Coll. *Caii.*
Michael Frere, Coll. *Regin.*
Robert Craily,
William Whitwell,
Arthur Walpole,
Richard Maſon,
Will. Franklin,
Roger Burgoyne,
Will. Barlow,
Otho Nicholſon,
Gerard Skrymſher,
John Davenant;
Per Lit. Reg.

OXFORD, 1660.

Andr. Beech, ex Acad. *Patav.*
Dav. Bruce, ex Acad. *Valenc.*
Nic. Carre, *Mert.* Coll.
John Clark, Coll *Trin.*
Will. Durſton, Coll. *Magd.*
Tho. Wren.
Nic. Stanley, ex Acad. *Leiden.*
Nic. Davies, Coll. *Oxon.*
Matth. Skinner, Coll. *Trin.*
Degory Polwheele, Coll. *Exon.*
Dawbeney Turbervill; Coll. *Oriel.*
Edm. Borloſe, ex Acad. *Leiden.*
Aug. Cæſar, Aul. *Gloc.*
Will. Jacob, Æd. *Chriſti.*
Joſ. Bidgood, Coll. *Exon.* ex Acad. *Patav.*
Chr. Bathurſt, ex Acad. *Patav.*
Edw. Hawtain, Coll. *Magd.*
Rob. Henchman, ex Acad. *Patav.*
Joh. Lamphire, Coll. *Nov.*
Tho. Willis, ex Æd. *Chriſti.*
Rich. Franklin, Coll. *Regin.*
Henry Wyat, Coll. *Pembr.*

Preferments in the Church of Durham *within this Year* 1660.

Dignities filled up in the Church of Durham *within this Year* 1660.

—— *John Barwick*, D. D. inſtalled Dean *Nov.* 1, 1660. —— *Thomas Smith*, S. T. P. inſtalled in the fourth Prebend of *Durham July* 20, 1660. —— *Thomas Dalton*, S. T. P. inſtalled in the fifth Prebend *Nov.* 2, 1660. Rector of *Barwick* in *Elmet.* —— *Robert Gray*, S. T. P. inſtalled in the eighth Prebend *Nov.* 2, 1660. he died in 1704. —— *Tho. Triplett*, S. T. P. Rector of *Whitborne*, inſtalled in the ninth Prebend *Nov.* 2, 1660. which he reſign'd in 1661. being made Prebendary of *Weſtminſter.* —— *Daniel Brevint*, S. T. P. ſucceeded Dr. *John Coſin*, on his Promotion to the Biſhoprick in *Dec.* 1660. inſtalled *March* 15, following. —— *Thomas Wood*, B. D. preſented to the eleventh Stall *July* 7, 1660. on the Death of Biſhop *Brownrig*, inſtalled *Dec.* 10, and held it *in Commendam* with his Biſhoprick of *Litchfield* 'till his Death in 1692. —— *Guy Carleton*, S. T. P. preſented by the King to the twelfth Prebend, void by the Death of *William James*, which he kept *in Commendam* with the See of *Briſtol*, and with that of *Chicheſter* 'till 1685.

Preferments in the Church of Carliſle.

Dignities in the Church of Carliſle,

—— *Guy Carleton*, S. T. P. preſented by the King to the Deanery of *Carliſle*, void by the Death of Dr. *Thomas Comber*, *June* 29, 1660. —— *Lewis Weſt*, A. M. inſtituted in the Archdeaconry of *Carliſle*, *Aug.* 16, 1660. He was Prebendary of the Church, and Vicar of *Aldenham.* —— *Thomas Smith*, S. T. P. inſtalled in the firſt Prebend *Nov.* 14, 1660. —— *Arthur Savage*, A. M. preſented *An.* 1660. to the ſecond Stall, and to the Rectory of *Coldbeck*, both void on the Death of *Frederick Tunſtall*, A. M. —— *George Buchanan*, A. M. preſented to the fourth Prebend, *July* 30, 1660. on the Death of *Henry Hutton*; he was Vicar of *Stanwix*, and died before *March* 30, 1666.

Preferments in the Church of Cheſter, *filled in* 1660.

And in the Cathedral Church of Cheſter.

—— *Henry Bridgman*, S. T. P. preſented by the Crown to the Deanery of *Cheſter*, void by the Death of Dr. *William Nichols*, *July* 13, 1660. conſecrated

Biſhop of *Man*, *October* 1, 1671. held this Deanery *in Commendam* to his Death, *May* 15, 1682. —— *John Carter*, S. T. P. Miniſter (as Mr. *Willis* takes it) of *Highgate* near *London*, preſented by the Crown to the Archdeaconry of *Cheſter October* 19, 1660. ſucceeded by *William Finmore*, A. M. inſtalled *Nov*. 6, 1666. —— *Thomas Mallory*, S. T. P. preſented *July* 30, 1660. to a Prebend of *Cheſter*, void by the Death of *Eſſex Clark*, laſt Incumbent.

Preferments in the Church of Lichfield, *filled in* 1660.

In the Church of Lichfield.

—— *Robert Harriſon*, A. M. inſtalled Chancellour of the Church of *Lichfield Sept*. 6, 1660. He died in 1676. and was buried in St. *Mary*'s Church in *Lichfield*, without any Memorial. —— *Edmund Diggle*, S. T. P. was inſtalled Treaſurer of the Church of *Lichfield Sept*. 6, 1660. He died *Aug*. 1, 1688. buried at his Rectory of *Slimbridge*, *Com. Glouc.* —— *Francis Coke*, A. M. Archdeacon of *Stafford* 1660. He died and was buried at his Rectory of *Yoxall May* 6, 1682. —— *Robert Powell*, A. M. inſtituted Archdeacon of *Salop* 1660. died in 1681. at *Llanymynach Com. Salop*, where he was Rector without any Memorial. —— *Richard Pretty*, A. M. was admitted Prebendary of *Bolenhull* in the Church of *Lichfield Sept*. 6, 1660. he died 1682. being Rector of *Aldrich*. —— *Alexander Fetherſtone*, admitted Prebendary of *Collwich Sept*. 6, 1660. he died and was buried *Aug*. 2, 1684. at *Wolverton Com. Bucks*, where he was Vicar, without any Monument. —— *Hugh Humphreys*, A. M. admitted to the Prebend of *Flixton Sept*. 18, 1660. He died in 1683. being Vicar of *Longdon* and Rector of *Drayton-Baſſet*. —— *John Riland*, A. M. admitted to the Prebend of *Freford Sept*. 6, 1660. He died 1672. being Archdeacon of *Coventry*. —— *Daniel Baile*, A. M. made Prebendary of *Gaia Major Sept*. 28, 1660. he reſign'd it in 1666. —— *Thomas Browne*, A. M. admitted to the Prebend of *Gaia Minor* 1660. He reſign'd it for the Prebend of *Stotfold* in 1663. —— *Samuel Rutter*, A. M. admitted to the Prebend of *Longden Nov*. 29, 1660. He died Biſhop of *Man* in 1663. —— *Robert Hill*, A. M. admitted to the Prebend of *Pipa Minor* alias *Prees Sept*. 6, 1660. He died 1663. being alſo Vicar of *Prees*. —— *John Wolley*, A. M. admitted to the Prebend of *Stotfold Dec*. 6, 1660. He died in 1663. being Vicar of *Alveton Com. Staff.* —— *Tho. Smith*, B. D. admitted to the Prebend of *Tuckbrook March* 23, 1660. afterward Prebend of *Durham* and Biſhop of *Carliſle*. —— *Richard Bourne*, A. M. admitted to the Prebend of *Ulverton*, *ex Parte Decani*, *Sept*. 6, 1660. Vicar of *Walſall*. —— *William Cox*, A. M. admitted to the Prebend of *Ulveton*, *ex Parte Cantoris Jan*. 8, 1660. He died in 1666. —— *Tho. Mallory*, A. M. admitted to the Prebend of *Wolvey*, *Sept*. 19, 1660. died 1671.

Dignities diſpoſed of in the Cathedral Church of Briſtol *within this Year* 1660.

Dignities conferr'd this Year within the Cathedral Church of Briſtol.

—— *Henry Glemham*, S. T. P. inſtituted to the Deanery of *Briſtol July* 28, and inſtalled *Sept*. 14, 1660. made Biſhop of St. *Aſaph* in 1666. —— *Richard Meredith* preſented by the Crown to the Archdeaconry of *Dorſet July* 25, 1660. died 1668. —— *Richard Towgood*, B. D. preſented to the firſt Prebend in the Church of *Briſtol Aug*. 25, 1660. made Dean in 1667. —— *Richard Standfaſt*, A. M. inſtalled in the ſecond Prebend *Aug*. 25, 1660. died 1684. buried at *Chriſt Church* in *Briſtol*. —— *William Kemp*, A. M. inſtalled in the fourth Prebend *Octob*. 23, 1660. died *June* 11, 1664. —— *John Daſhfield*, A. M. preſented to the fifth Stall *July* 16, 1660. died Vicar of *Berkley*, buried in the Cathedral Church-yard in *April* 1665.

Preferments beſtowed in the Church of Hereford *within the Year* 1660.

In the Church of Hereford.

—— *Edward Benſon*, A. M. Rector of *Eſtham*, inſtalled Treaſurer of the Church of *Hereford Auguſt* 29, 1660. He died in 1667. —— *George Benſon*, S. T. P. inſtalled Archdeacon of *Hereford Sept*. 24, 1660. he reſigned to his Son *Sam. Benſon*, A. M. collated *Dec*. 15, 1684. —— *Thomas Cook*, A. M. inſtalled Archdeacon of *Salop Sept*. 24, 1660. He died *April* 6, 1669. buried at *Bampton Com. Oxon.* where he was one of the Vicars. —— *William Watts*, A. M. inſtalled in the Prebend of *Bartonſham Aug*. 7, 1660. He died in 1679. and was buried at *Great Marcle*, where he was Vicar. —— *William Brabourn*, S. T. P. inſtalled in the Prebend of *Ewithington Sept*. 24, 1660. and died in 1684. being Præcentor. —— *Thomas Good*, S. T. P. inſtalled in the Golden Prebend *Epiſcopi Aug*. 29, 1660. He died *April* 9, 1678. being Maſter of *Baliol* College, *Oxon.* buried in the Cathedral of *Hereford* without any Memorial. —— *Walter Rogers*, A. M. ſucceeded *Tho. Pritchard*, S. T. P. in the Prebend of *Gorwall Aug*. 30, 1660. He died in 1689. and was buried at his Rectory of *Mordeford* near *Hereford*. —— *John Lydall*, A. M. was inſtalled Prebendary of *Hampton Sept*. 24, 1660. died in *Octob*. 1679. buried in *Pritterly* Chancel *Com. Salop*. —— *Daniel Wicherley*, B. D. inſtalled in the Prebend of *Hinton* 1660. died 1677. buried at *Whitney Com. Hereford*, where he was Rector. —— *Lawrence Seddon*, inſtalled in the Prebend of *Hunderton Aug*. 26, 1660. he quitted it in 1661. —— *John Harris*, B. D. inſtalled Prebendary of *Inkbarrow Aug*. 24, 1660. died *Octob*. 26, 1678. buried at *Meſtham* in *Surrey*, where he was Rector, aged ſeventy Years. —— *Edward Jones*, A. M. inſtalled in the Prebend of *Moreton cum Whaddon Sept*. 29, 1660. died 1681. being Vicar of *Lidney Com. Glouceſter*, and was buried in St. *Briavel*'s Chapel in that Pariſh, without any Memorial. —— *Lawrence Womock*, collated to the Prebend of *Preſton* in 1660. reſign'd in 1673. afterward

Biſhop of St. David's. —— *Thomas Holland*, inſtalled Prebend of *Pions Parva Sept.* 24, 1660. died 1684. being Vicar of *Cainham Com. Salop.* —— *George Benſon*, S. T. P. was inſtall'd Prebendary of *Wellington Aug.* 8, 1660. he died 1692. Dean of *Hereford.* —— *Richard Newborough*, A. M. was inſtalled Prebendary of *Withington Parva Sept.* 24, 1660. he died 1686. and was buried at *Stoke Milburgh*, where he was Vicar.

Dignities conferred in the Church of Worceſter.

In the Cathedral Church of Worceſter,

—— *John Oliver*, S. T. P. preſented to the Deanery *July* 7, 1660. inſtalled *Sept.* 12, following. —— *John Bretton*, S. T. P. inſtalled in the firſt Prebend of *Worceſter Sept.* 22, 1660. he died *March* 2, 1675. Maſter of *Emanuel* College, *Cambridge.* —— *Barnabas Oley*, A. M. preſented to the third Prebend *Aug.* 3, 1660. He accepted, and in ſhort Time reſigned the Archdeaconry of *Ely*, was a great Benefactor to his Vicarage of *Great Granſden Com. Cantabr.* and died *Febr.* 20, 1685. —— *William Dowdſwell*, LL. D. inſtalled in the fourth Prebend *Aug.* 7, 1660. died *May* 12, 1671. Rector of *Irliſcrombe.* —— *Edward Reynolds*, A. M. preſented to the fourth Prebendal Stall *Aug.* 3, 1660. inſtalled *Sept.* 20. He died *June* 28, 1698. being Archdeacon of *Norfolk*, buried in the Chapel of *Kingſthorpe* belonging to his Church of St. *Peter* in *Northampton.* —— *Thomas Barlow*, D. D. inſtalled in the ſixth Prebend *Sept.* 1, 1660. made Biſhop of *Lincoln* 1676. —— *William Thornborough* inſtalled in the eighth Prebend *Sept.* 27, 1660. He died *March* 19, 1679. being Vicar of *Cropthorne.* —— *George Glenn* inſtalled in the ninth Prebend *Sept.* 7, 1660. he died in *May* 1669. and as ſeemeth by his Will, was buried at *Dovebridge Com. Derby.*

Dignities conferred in the Church of Glouceſter.

And in the Church of Glouceſter.

—— *John Middleton*, preſented by the Crown to the Archdeaconry of *Glouceſter July* 19, 1660. He died about *Febr.* 1661. Rector of *Hanwell Com. Midd.* —— *Walter Blandford*, S. T. P. preſented to the firſt Prebend *Aug.* 6, 1660. made Biſhop of *Oxford* 1665. —— *Tho. Warmiſtree*, S. T. P. preſented to the ſecond Prebend *July* 27, inſtalled *Aug.* 19, 1660. died *Octob.* 30, 1665. buried in *Worceſter* Cathedral, where he was Dean. —— *Thomas Waſhbourne*, A. M. preſented to the third Stall *July* 23, 1660. He died *May* 6, 1687. Rector of *Dumbledon*, buried in the *Lady* Chapel of the Cathedral Church of *Glouceſter.* —— *Rich. Harwood*, S. T. P. Rector of *Wick Riſington* and *Rudford*, inſtalled in the fourth Prebend *Nov.* 11, 1660. he died and was buried *April* 24, 1669. —— *Hugh Naiſh*, S. T. P. admitted to the fifth Prebend *Sept.* 10, 1660. he died 1675. Rector of *Harlaxton Com. Linc.* —— *Robert Harris*, A. M. preſented to the ſixth Prebend *Aug.* 8, 1660. inſtalled *Sept.* 24. ſucceeded by *Francis Jacob* 1662.

WEDNESDAY *Dec.* 26.
Mr. John Maell *Rector of* Twiwel Com. Northton.

Reg. Laney.

Johannes Maell, Clericus admiſſ. ad rect. de Twiwell Com. Northton. vac. per mort. Nicolai Richardſon ult. Incumb. ex preſ. Agnetis Webb Viduæ pleno jure. —— Obiit ante Jul. 3, 1661.

THURSDAY *Dec.* 27.
Order for the Lords in Favour of Mr. Parker *for his Tythes in* Wrotham *in* Kent.

In the Lords Houſe. Upon Reading the Petition of *William Parker*, Clerk, complaining that he is kept from his Tythes in *Wrotham* in *Kent*, by Colour of the Order of this Houſe of the 23^d of *June* laſt: It is ordered and declared by the Houſe, that their Lordſhips ſee no Cauſe why the Petitioner's Tythes ſhould not be paid unto him, and that ſuch Tythes and Profits as have been unjuſtly taken from him be reſtored.

FRIDAY *Dec.* 28.
Charge againſt the Marquis of Argyle.

London, *for* R. Lounds, 1661, 4^to.

The Charge of High-Treaſon, Murders, Oppreſſions, and other Crimes exhibited to the Parliament of *Scotland* againſt the Marquis of *Argyle* and his Complices. Given under our Signet at *Edinburgh* the 28^th Day of *December*, and of our Reign the twelfth Year, 1660. —— Exhibited to the Parliament at *Edinburgh, January* 23, 1661.

SATURDAY *Dec.* 29.
A Meſſage to the Lords upon the Bill for Augmentation of Vicarages.

Extracts from Journal of the Houſe of Lords.

A Meſſage from the Houſe of Commons to the Lords by *Mr. Buckley*, to put their Lordſhips in Mind of paſſing the Bill brought from the Houſe of Commons for the Augmentation of Vicarages.

Speech of the Speaker of the Houſe of Commons to the King.

His Majeſty on the Throne ſent for the Commons to attend him, and the Speaker ſaid,

Moſt Gracious Dread Sovereign,

Printed by the King's Printers, Fol. in two Sheets.

The Knights, Citizens, and Burgeſſes now aſſembled in Parliament, being the repreſentative Body of your Commons of *England*, are as Conduit Pipes or Quills to convey the Streams of your Peoples dutiful Affections and humble Deſires into your Royal Preſence; and that being done they need no other Speaker but yourſelf, for they know your Skill, and they have had Experience of your Will.

In any Matters of Right or Conveniency, the King is partial on the Peoples Side,

And is ready to undo himſelf to do his People Good;

And yet, *Royal Sir*, though they have no Cauſe to complain, they cannot but take Notice of your Partiality; for when any thing in Point of Right, or but Conveniency, hath fallen out to be, as we uſed to ſay, a meaſuring Caſt, a diſputable Caſe between yourſelf and your People, without any Regard or Reſpect had unto your own Right, or the Advantage that might accrue to yourſelf by aſſerting the ſame, if the Good of your People hath come in Competition

tion with it, you have always caſt it againſt yourſelf, and given it in on your Peoples Side.

And therefore the Commons will ſacrifice themſelves and their All to the Service of ſuch an incomparable Sovereign.

Royal Sir, thus to undo yourſelf to do your People Good, is not to do as you would be done unto; and what can we do leſs, than by Way of a grateful Retribution, chearfully to pay your Majeſty the juſt Tribute of our dutiful Obedience unto all your royal Commands, and upon all Occaſions readily to ſacrifice *Se & Sua*, all that we have or enjoy, Lives and Fortunes in the Service of ſuch an incomparable Sovereign.

A King of Kindneſs, and a Prince full of good Works.

The healing Expedients have been all propoſed by his Majeſty himſelf,

For Paying off the Army and Navy,

And diſbanding the Land Forces;

And Ways and Means for ſufficient Supply,

By two other Bills.

But, *Royal Sir*, it becomes not me to fill your Majeſty's Ears with Air, *Loquere, ut te videam*, is the only Rhetorick People ought to uſe to ſuch a King of Kindneſs, and a Prince ſo full of good Works; and therefore, as I am commanded, I muſt humbly aſſure your Majeſty, that the many healing Expedients propounded by yourſelf in your ſeveral moſt gracious Declarations, have been the Subject Matter upon which your Commons have wrought all this Parliament: And in the firſt Place, they took into Conſideration, the great and growing Charges which then lay upon your People, for the Pay of your Army and Navy; and they conceiv'd it neceſſary, to begin with that Part thereof, next at Hand, wherein your People would receive the moſt Eaſe, and the greateſt Security and Satisfaction, which was the Diſbanding your Majeſty's Forces by Land, and the Paying off five and twenty of your Ships then in the Harbour, and of no Uſe: And this led them to the Conſideration of ſuch Ways and Means, as were to be uſed to raiſe Monies for that Purpoſe: And that for Poll-Money being propounded and paſſed, ſome were of Opinion, that that alone would have overdone the Work: Others having had Experience of a former Bill of the ſame Nature, and upon the like Occaſion, fearing it might not anſwer Expectation; and being not willing to be deceived the ſecond Time, eſpecially in ſuch a Buſineſs as this, wherein a Miſtake was like to prove ſo penal, moved for a further Supply, which after ſome Debate was agreed upon, of two Months Aſſeſſment at 70,000 Pounds a Month, and both have not yet fully done the Work for which they were deſigned, but with the Help of two other Bills here in my Hand; the one entitled, *An Act for the levying of the Arrears of the twelve Months Aſſeſſment, commencing the four and twentieth of* June, 1659. *and the ſix Months Aſſeſſment commencing the five and twentieth of* December, 1659. And the other entitled, *An Act for the further Supplying and Explaining certain Defects in an Act for the ſpeedy Proviſion of Money for Diſbanding and Paying off the Forces of this Kingdom both by Land and Sea:* They hope this Account will be fully cleared off at laſt.

The Charge of the Summer Fleet,

And a third Bill of Aſſeſſment,

To pay off the Arrears of Army and Navy.

Sir, your Commons have likewiſe taken into their Conſiderations, the Charge of your Summer Fleet, which beſides that Part thereof your Majeſty is pleaſed to take upon yourſelf, for your ordinary Guard of the Seas, will amount unto a very great Sum. And as 'tis a great Debt, ſo it is a growing Debt, in a few Months it doubles. There is a Saying, *Qui cito dat, bis dat*, I am ſure it is moſt true in this Caſe, *Qui cito ſolvit, bis ſolvit*; to pay this Debt readily, is the Way to pay it but once; and to take Time to pay it, is the ſure Way to pay it twice: And therefore your Commons laying aſide the ſad Thoughts of their long Sufferings, and thoſe miſerable Devaſtations and Preſſures they have lain under for many Years laſt paſt; and looking upon the Neceſſity of Affairs, which call importunately, and muſt be anſwered effectually, have paſſed another *Bill* here in my Hand, entitled, *An Act for ſix Months Aſſeſſment at* 70,000 *Pounds per Menſem*, to begin the firſt of *January*, and to be paid in, the one Moiety thereof before the firſt of *February*, and the other Moiety, being the remaining Part, by the firſt of *April* next enſuing; which is to be apply'd wholly to the Paying off the Arrears of your Majeſty's Navy and Army.

Act for the better Ordering of Wines.

Act for eſtabliſhing a Poſt-Office.

Act for Exciſe on Beer, Ale, &c.

I have three other Bills in my Hand, which have Relation to your Majeſty's Revenue, and are Branches thereof; the one entitled, *An Act for the better Ordering the Selling of Wines by Retail, and for preventing Abuſes in the Mingling, Corrupting, and Vitiating of Wines, and for ſettling and limiting the Prices of the ſame:* And this *Bill* is tendered unto your Majeſty, for preventing all future Diſputes touching the Legality thereof: For we know it is your Majeſty's Deſire, that nothing might be done, by any of your Officers or Miniſters that act under you, *Sine figura Juſtitiæ, & warranto Legis.* Another is entitled, *An Act for erecting and eſtabliſhing a Poſt-Office:* And this being likewiſe legally ſettled, will be of very great Uſe to all your Majeſty's People, and eſpecially your Merchants, for holding Intelligence with their Correſpondents, Factors, and Agents in foreign Parts; *Literæ ſunt Indices Animi*; and without the ſafe and ſpeedy Diſpatch and Conveyance of their Letters, they will never be able to time their Buſineſs, nor carry on their Trades to an equal Advantage with the Merchants of other Countries. The other *Bill* provides for the increaſing your Majeſty's ordinary and conſtant Revenue by the Grant of an Impoſt to be taken upon Ale, Beer, and other Beveridges therein particularly mentioned and expreſſed; to hold to your Majeſty for Life, which God long continue: And as it is the Deſire of your Commons, that your Majeſty might never be neceſſitated to reſort to any extraordinary or unparliamentary Ways and Means, for the Raiſing of Money upon your People; ſo they likewiſe acknowledge it to be their Duties, to ſupport and uphold, to the utmoſt of their Powers, the Honour and Grandeur of your Majeſty's Royal State and Dignity. And for a further Evidence of your Commons dutiful Affections to your Majeſty's moſt dear and Royal Perſon, they

Act for preſent Supply of 70,000 l.

they have paſſed another Bill, *for the raiſing of 70,000 Pounds for your Majeſty's* further Supply; all which Bills I am commanded humbly to preſent your Majeſty withal, and to pray your gracious Acceptance thereof, and your Royal Aſſent thereunto.

Act of Attainder of the Regicides.

For Confirmation of College Leaſes.

There are other Bills likewiſe of publick Concernment which have paſſed both Houſes, and do now attend upon your Majeſty, waiting for your Royal Aſſent. The one is intituled, *an Act for the Attainder of ſeveral Perſons guilty of the horrid Murther of his late ſacred Majeſty*, your Royal Father of ever bleſſed Memory. There is another Bill intituled, *an Act for Confirmation of Leaſes and Grants from Colleges and Hoſpitals.* This will tend much to the quieting of many Mens Eſtates, that in the late unhappy Times were enforced to renew, and change their Eſtates much for the worſe, were it not for the Favour your Majeſty intends them in this Bill.

For prohibiting the Exportation of Wool.

There is another Bill to *prohibit the Exportation of Wool, Wool-Fells, Fullers Earth, or any other ſcouring Earths.* Woollen Manufactures; beſides the Duties they pay your Majeſty for your Cuſtoms here at home, have great Impoſitions laid upon them in foreign Parts where they are vented: In the Low-Countries 16 or 17 *per Cent.* and in *Portugal* 20 *per Cent.* at the leaſt. But thoſe who for their own private baſe filthy Lucre Sake, having no Regard or Reſpect unto the publick Good, that ſteal over the Materials of which thoſe Manufactures are made, pay not one Penny either here or there, and by that Means Strangers do make thoſe Manufactures of our Wool upon ſuch eaſy Terms, that they can afford and do underſell your Merchants, which is the Occaſion of a double Loſs: Firſt to your Majeſty in your Cuſtoms, and in the next Place to your People, who are thereby diſheartned and diſcouraged, and in a ſhort Time, if not prevented, will be utterly beaten out of that ancient native Staple Trade, upon which many Thouſands of Families do wholly depend for all their Livelihood and Subſiſtence.

To prohibit the Planting of Tobacco.

There is another Bill intituled, *an Act for prohibiting the Planting, Selling or Sowing of Tobacco in* England *and* Ireland. This Climate is ſo cold that it never comes to any Maturity or Perfection: For we find by Experience, though it be never ſo well healed, made up with the greateſt Art and Skill that poſſible can be, yet it is impoſſible, after it is made up into the Roll, to keep it and preſerve it from putrifying, above three or four Months at the moſt; and therefore Phyſicians, even thoſe that love it beſt, and uſe it moſt, conclude generally, that it is unwholſome for Mens Bodies: Beſides many other great Damages and Inconveniences will follow upon it, if it ſhould be permitted. The Abatement of your Majeſty's Cuſtom, the Deſtruction of your Plantations abroad, the diſcouraging of Navigation, and ſo conſequently the Decay of Shipping, which are the Walls and Bulwarks of your Majeſty's Kingdom.

For taking away the Court of Wards and Liveries.

There is another Bill intituled, *an Act for the taking away the Court of Wards and Liveries, together with Tenures* in Capite, *Knight-Service, Tenures and Purveyances.* This Bill *ex re nata* may properly be called a Bill of Exchange: For as Care is therein taken for the Eaſe of your People; ſo the Supply of that Part of your Majeſty's Revenue, which formerly came into your Treaſury by your Tenures, and for your Purveyances, is thereby likewiſe fully provided for by the Grant of another Impoſition to be taken upon Ale, Beer, and other Liquors, to hold to your Majeſty, your Heirs and Succeſſors for ever: And yet they ſhould not look upon the Conſiderations mentioned in this Bill, as a full Compenſation and Recompence for your Majeſty's parting with two ſuch *Royal Prerogatives* and ancient Flowers of your Crown, if more were not implyed then is expreſſed. For, *Royal Sir*, your Tenures *in Capite* are not only turned into a Tenure in Soccage (though that alone will for ever give your Majeſty a juſt Right and Title to the Labour of our Ploughs, and the Sweat of our Brows) but they are likewiſe turned into a Tenure *in Corde*: What your Majeſty had before in your Court of Wards, you will be ſure to find it hereafter in the Exchequer of your Peoples Hearts. The King of *Spain*'s Mines will ſooner deceive him, than this Revenue will fail you; for his Mines have Bottoms, but the deeper your Majeſty ſinks your ſelf into the Hearts and Affections of your People, the greater you will find your Wealth to be, and the more invincible your Strength.

Concluding with a thankful Acknowledgment of God's Mercy in his Majeſty's Reſtoration, and his being the Reſtorer of our Religion and Liberties.

Royal Sir, We have nothing more to offer or to aſk, but muſt conclude all our Work this Parliament, with an humble and thankful Acknowledgment of God's infinite Goodneſs and Mercy in reſtoring your Majeſty to your Royal and Imperial Crown, Throne and Dignity: And for making you the Reſtorer of that which is dearer unto us than our Lives, our Religion; in which through God's Bleſſing and gracious Aſſiſtance we are reſolved to live and die. As likewiſe for reſtoring us to our *Magna Charta* Liberties, having taken the Charge and Care of them into your own Heart, which is our greateſt Security, and more than a thouſand Confirmations.

The King denied nothing the Parliament aſked.

This a happy, healing, peace-making, bleſſed Parliament

Royal Sir, you have denied us nothing we have aſked this Parliament, indeed you have outdone your Parliament by doing much more for us, than we could agree amongſt our ſelves to aſk, and therefore muſt needs be a happy Parliament: This is a healing Parliament, a reconciling peace-making Parliament, a bleſſed Parliament, a Parliament *propter excellentiam*, that may truly be called *Parliamentiſſimum Parliamentum*: No Man can ſay, that hath made the moſt curious Search into Books or Records, that there ever was ſuch a Parliament as this; and it's our unſpeakable Joy and Comfort that no Man can ſay, ſo long as your Majeſty lives, but we may have ſuch another; for you have ſet your Royal Heart upon it to do your People good. And as we have nothing more to ſay, ſo we have nothing more to do, but that which will be a doing as long as we have a Being; the pouring out our Souls unto Almighty God for your Majeſty's long, long, long, and moſt happy, bleſſed, glorious and proſperous Reign over us.

After which Speech of the Speaker, his Majeſty paſſed twelve publick Acts of Parliament, and twenty private.

Act of Attainder.

I. An Act for the Attainder of ſeveral Perſons guilty of the horrid Murder of his late ſacred Majeſty King *Charles* the Firſt.

Preamble.

The King's Murder committed by a Party only of wretched Men.

And a ſeduced Part of the Army.

A Piece of a Houſe of Commons was a pretended Parliament;

Who erected a prodigious high Court of Juſtice,

By which his Majeſty was publickly murthered:

To the Reproach of the Proteſtant Religion, and the Infamy of the People of England.

The Act of a few Miſcreants being imputed to the whole Nation.

The Papiſts.

Which the Lords and Commons renounce and abominate.

In all humble Manner ſhew unto your moſt excellent Majeſty, your Majeſty's moſt dutiful and loyal Subjects, the Lords and Commons in Parliament aſſembled, that the horrid and execrable Murder of your Majeſty's Royal Father, our late moſt gracious Sovereign *Charles* the Firſt, of ever bleſſed and glorious Memory, hath been committed by a Party of wretched Men, deſperately wicked, and hardened in their Impiety, who having firſt plotted and contrived the Ruin and Deſtruction of this excellent Monarchy, and with it of the true Reformed Proteſtant Religion, which had been ſo long protected by it and flouriſhed under it, found it neceſſary in order to the carrying on of their pernicious and traiterous Deſigns, to throw down all the Bulwarks and Fences of Law, and to ſubvert the very Being and Conſtitution of Parliament, that ſo they might at laſt make their Way open for any further Attempts upon the ſacred Perſon of his Majeſty himſelf; and that for the more eaſy effecting thereof, they did firſt ſeduce ſome Part of the then Army into a Compliance, and then kept the reſt in Subjection to them, partly for Hopes of Preferment, and chiefly for fear of loſing their Employments and Arrears, until by theſe and other more odious Acts and Devices, they had fully ſtrengthened themſelves both in Power and Faction; which being done, they did declare againſt all manner of Treaties with the Perſon of the King, even while a Treaty by Advice of both Houſes of Parliament was in Being, remonſtrate againſt the Houſes of Parliament for ſuch Proceedings, ſeize upon his Royal Perſon, while the Commiſſioners were returned to the Houſe of Parliament with his Anſwer; and when his Conceſſions had been voted a Ground for Peace, ſeize upon the Houſe of Commons, ſeclude and impriſon ſome Members, force out others; and there being left but a ſmall Remnant of their own Creatures (not a tenth Part of the whole) did ſeek to ſhelter themſelves by this weak Pretence under the Name and Authority of a *Parliament*, and in that Name laboured to proſecute what was yet behind and unfiniſhed of their long intended Treaſon and Conſpiracy: To this purpoſe they prepared an Ordinance for erecting a prodigious and unheard of Tribunal, which they called *an high Court of Juſtice* for Trial of his Majeſty; and having eaſily procured it to paſs in their Houſe of Commons, as it then ſtood moulded, ventured to ſend it up from thence to the Peers then ſitting, who totally rejected it; whereupon their Rage and Fury increaſing, they preſume to paſs it alone, as an Act of the Commons, and in the Name of the Commons of *England*; and having gained the Pretence of Law made by a Power of their own making, purſued it with all poſſible Force and Cruelty, until at laſt upon the thirtieth Day of *January*, one thouſand ſix hundred forty and eight, his ſacred Majeſty was brought unto a Scaffold, and there publickly murthered before the Gates of his own Royal Palace; and becauſe by this horrid Action the Proteſtant Religion hath received the greateſt Wound and Reproach, and the People of *England* the moſt inſupportable Shame and Infamy that was poſſible for the Enemies of God and the King to bring upon us; whilſt the fanatick Rage of a few Miſcreants (who were as far from being true Proteſtants, as they were from being true Subjects) ſtands imputed by our Adverſaries to the whole Nation: We therefore your Majeſty's ſaid dutiful and loyal Subjects, the Lords and Commons in Parliament aſſembled, do hereby renounce, abominate, and proteſt againſt that impious Fact, the execrable Murder, and unparallell'd Treaſon committed againſt the ſacred Perſon and Life of our ſaid late Sovereign, your Majeſty's moſt Royal Father, and all Proceedings tending thereunto; and do beſeech your moſt excellent Majeſty, that it may be declared, and be it hereby declared, that by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament or out of Parliament, nor the People collectively or repreſentatively, nor any other Perſons whatſoever, ever had, have, or ought to have, any coercive Power over the Perſons of the Kings of this Realm; and for the better Vindication of ourſelves to Poſterity, and as a laſting Monument of our otherwiſe inexpreſſible Deteſtation and Abhorrency of this villainous and abominable Fact, we do further beſeech your moſt excellent Majeſty that it may be enacted, and be it hereby enacted —— That every thirtieth Day of *January*, unleſs it falls out to be on the Lord's Day, and then the next Day following, ſhall be for ever hereafter ſet apart to be kept and obſerved in all the Churches and Chapels of theſe your Majeſty's Kingdoms of *England* and *Ireland*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and the Iſles of *Jerſey* and *Guernſey*, and all other your Majeſty's Dominions, as an Anniverſary Day of Faſting and Humiliation, to implore the Mercy of God, that neither the Guilt of that ſacred and innocent Blood, nor thoſe other Sins by which God was provoked to deliver up both us and

No coercive Power over the Perſons of the Kings of this Realm.

The thirtieth of January *to be a Day of Faſting and Humiliation.*

and our King into the Hands of cruel and unreaſonable Men, may at any Time hereafter be viſited upon us or our Poſterity.——

Act for Relief of the Proteſtants of Piedmont.

II. An Act for the levying of certain Monies due upon the Collection for the Proteſtants of *Piedmont*.

Confirmation of College and Hoſpital Leaſes.

III. An Act for the Confirmation of Grants and Leaſes from Colleges and Hoſpitals.

Act for levying Arrears of Aſſeſſment.

IV. An Act for the levying of the Arrears of the twelve Months Aſſeſſments, commencing the 24th of *June* 1659. and the ſix Months Aſſeſſment commencing the 25th of *December* 1659.

Act for Aſſeſſment.

V. An Act for granting to the King's Majeſty 420,000*l.* by Aſſeſſment of 70,000*l.* by the Month for ſix Months, for diſbanding of the Army, and paying off the Navy.

And further Supply.

VI. An Act for the raiſing of 70,000*l.* for the further Supply of his Majeſty.

For confirming Marriages made in undue manner. Cap. xxxiii.

VII. An Act for Confirmation of Marriages.

Preamble.

Whereas by Virtue or Colour of certain Ordinances, or certain pretended Acts or Ordinances, divers Marriages ſince the Beginning of the late Troubles have been had and ſolemnized in ſome other Manner than hath been formerly uſed and accuſtomed: Now for the preventing and avoiding of all Doubts and Queſtions touching the ſame, It is enacted, *&c.*

For prohibiting the Planting of Tobacco. Cap xxxiv.

VIII. An Act for prohibiting the Planting, Setting or Sowing of Tobacco in *England* and *Ireland*.

For a Poſt-Office.

IX. An Act for erecting and eſtabliſhing a Poſt-Office.

For Proviſion of Money to diſband the Forces.

X. An Act for the further ſupplying and explaining certain Defects in an Act for the ſpeedy Proviſion of Money for diſbanding and paying off the Forces of this Kingdom both by Land and Sea.

For the better ordering of Wines. Cap. xxv.

XI. An Act for the better ordering the Selling of Wines by Retail, and for preventing Abuſes in the mingling, corrupting and vitiating of Wines, and for ſettling and limiting the Prices of the ſame.

To prohibit the Exportation of Wool. Cap. xxxii.

XII. An Act for prohibiting the Exportation of Wool, Wool-Fells, Fullers Earth, or any kind of ſcouring Earth.

Many private Acts.

The private Acts were:

For Henry *Lord* Arundel *of* Wardor.

I. An Act for the reſtoring of *Henry* Lord *Arundel* of *Wardor* to the Poſſeſſion of his Eſtate.

Thomas *Duke of* Norfolk.

II. An Act for Reſtitution of *Thomas* Earl of *Arundel*, *Surrey* and *Norfolk*, to the Title of Duke of *Norfolk*.

Wentworth *Earl of* Roſcommon.

III. An Act to reſtore to *Wentworth* Earl of *Roſcommon* in *Ireland* all the Caſtles, Honours, Lordſhips, Lands and Tenements whereof *James* Earl of *Roſcommon* his Father were poſſeſſed.

Sir George Hamilton.

IV. An Act for the reſtoring of Sir *George Hamilton* to his Lands and Eſtate in *Ireland*.

The Vicar of Royſton.

V. An Act for Maintenance of the Vicar for the Time being, of the Vicarage of *Royſton*.

Sir William Wray.

VI. An Act for enabling Sir *William Wray* to ſell Lands for Payment of his Debts, and raiſing of Portions for his younger Children.

Naturalizing, &c.

VII. An Act for naturalizing of *Gerrard Vanbenthuzen*, *Daniel Demetrius* and others.

John Newton *and* William Oakley.

VIII. An Act for the enabling of *John Newton* the younger, and *William Oakley* to make Sale of Lands for Payment of Debts, and raiſing of Portions.

For the Maſter of the Rolls.

IX. An Act for impowering the Maſter of the Rolls to make Leaſes for Years, in order to new building the old Buildings belonging to the Rolls.

John Boreel, *Eſq;*

X. An Act for the Naturalization of *John Boreel*, Eſquire, eldeſt Son of Sir *William Boreel*, Knight and Baronet.

Abraham Wachter.

XI. An Act for the Naturalization of *Abraham Wachter*.

Sir Tho. Grimes.

XII. An Act for the reſtoring of Sir *Thomas Grimes*, Baronet, to his Eſtate.

George Fawnt, *Eſq;*

XIII. An Act for the enabling *George Fawnt*, Eſq; of *Foſton* in the County of *Leiceſter*, Eſq; to ſell and convey Part of his Lands for Payment of ſeveral Debts and Legacies charged upon his Eſtate by Sir *William Fawnt*, Knt. deceaſed, and for the raiſing of Portions for his younger Children and making his Wife's Jointure.

Francis Hyde.

XIV. An Act for naturalizing *Francis Hyde* and others.

Joſeph Micklethwait.

XV. An Act to enable *Joſeph Micklethwait*, an Infant, and his Truſtees, to ſell his Lands for Payment of his Father's Debts.

Sir Edward Goſtwick.

XVI. An Act for raiſing Portions and making Proviſion for Maintenance of the younger Children of Sir *Edward Goſtwick*.

Sir John Clark.

XVII. An Act for confirming the Sale of the Manor of *Hitcham*, ſold to *Charles Doe* by Sir *John Clark*, Knight and Baronet, and for ſettling and diſpoſing other the Lands of the ſaid Sir *John Clarke* and Dame *Philadelphia* his Wife.

Earl of Cleaveland *and his Son.*

XVIII. An Act for the ſettling of ſome of the Manors and Lands of the Earl of *Cleveland* in Truſtees, to be ſold for the ſatisfying of the Debts of the ſaid Earl, and of *Thomas* Lord *Wentworth* his Son.

Conſolidating the Rectory and Vicarage of Preſton, *Dioceſe of* Norwich.

XIX. An Act for diſappropriating of the Rectory appropriate of *Preſton*, and uniting and conſolidating of the ſaid Rectory and of the Vicarage of the Church of *Preſton*, and for the aſſuring of the Advowſon and Right of Patronage of the ſame unto the Maſter, Fellows and Scholars of *Emanuel* College in *Cambridge*.

Covent-Garden *made Parochial.*

XX. An Act for making the Precinct of *Covent-Garden* Parochial.

The King's Speech. Familiar and ſhort Thanks, hearty Thanks, a Heart full of Thanks.

After the King had given his Royal Aſſent to theſe Acts, he made this Speech:

My Lords and Gentlemen,

I will not entertain you with a long Diſcourſe, the Sum of all I have to ſay to you, being but to give you Thanks, very hearty Thanks, and I aſſure you I find it a very difficult Work to ſatiſfy my ſelf in my own Expreſſions of thoſe Thanks; perfunctory Thanks, ordinary Thanks for ordinary Civilities are eaſily given, but when the Heart is as full as mine is, it is a Labour to thank you: You have taken great Pains to oblige me, and therefore it cannot be eaſy for me to expreſs the Senſe I have of it.

A Heart enlarged with an Acknowledgment of their out-doing all former Parliaments.

I will enlarge no further to you upon this Occaſion, than to tell you, that when God brought me hither, I brought with me an extraordinary Affection and Eſteem for Parliaments: I need not tell you how much it is improved by your Carriage towards me. You have outdone all the good and obliging Acts of your Predeceſſors towards the Crown; and therefore you cannot but believe my Heart is exceedingly enlarged with the Acknowledgment.

This therefore to be called the healing and bleſſed Parliament.

Many former Parliaments have had particular Denominations from what they have done; they have been ſtyled *Learned* and *Unlearned*, and ſometimes have had worſe Epithets; I pray let us all reſolve, that this be for ever called *the Healing and the Bleſſed Parliament.*

The Rule of his Actions and Counſels ſhall be, what will a Parliament think of them.

As I thank you, though not enough, for what you have done, ſo I have not the leaſt Doubt by the Bleſſing of God, but when I ſhall call the next Parliament, which I ſhall do as ſoon as reaſonably you can expect or deſire, I ſhall receive your Thanks for what I have done ſince I parted with you: For I deal truly with you, I ſhall not more propoſe any one Rule to myſelf in my Actions and my Counſels than this, *What is a Parliament like to think of this Action or this Counſel?* And it ſhall be want of Underſtanding in me, if it will not bear that Teſt.

Our good Diſpoſition and Security owing to the happy Act of Indemnity.

Which the King will himſelf inviolably obſerve, and exact the Obſervation from others.

I ſhall conclude with this, which I cannot ſay too often, nor you too often where you go, that next to the miraculous Bleſſing of God Almighty, and indeed as an immediate Effect of that Bleſſing, I do impute the good Diſpoſition and Security we are all in, to the happy Act of Indemnity and Oblivion, that is the principal Corner Stone which ſupports this excellent Building, that creates Kindneſs in us to each other; and Confidence is our joint and common Security. You may be ſure, I will not only obſerve it religiouſly and inviolably myſelf, but alſo exact the Obſervation of it from others: And if ever any Perſon ſhall have the Boldneſs to attempt to perſuade me to the contrary, he will find ſuch an Acceptation from me, as he would have, who ſhould perſuade me to burn *Magna Charta*, cancell all the old Laws, and to erect a new Government after my own Invention and Appetite.

There are many other Particulars, which I will not truſt my own Memory with, but will require the Chancellor to ſay the reſt to you.

The Lord Chancellour's Speech.

After his Majeſty had done, the Lord Chancellor ſaid as followeth:

My Lords, and you the Knights, Citizens and Burgeſſes of the Houſe of Commons,

The King and Parliament agree at the Diſſolution as much as at the firſt Convention.

The two Houſes having ſatiſfied their own Conſciences, and the King's Expectations.

Denying nothing the King had aſked or wiſhed.

They may return now to the Care of their own particular Affairs, which they have ſo long ſacrific'd to the publick Good.

This Parliament will give Example to all ſucceeding Parliaments, and be approved and reverenced by them.

There cannot be a greater Manifeſtation of an excellent Temper and Harmony of Affections throughout the Nation, than that the King and his two Houſes of Parliament meet with the ſame Affections and Chearfulneſs, the ſame Alacrity in their Countenance at the Diſſolution, as when they met at the Convention of Parliament: It is an unqueſtionable Evidence, that they are exceedingly ſatisfied in what they have done towards each other, that they have very well done all the Buſineſs they came about: This is now your Caſe, you have ſo well ſatisfied your own Conſciences, that you are ſure you have ſatisfied the King's Expectation and his Hope, and the Deſires and Wiſhes of the Country. It was very juſtly obſerved by you, Mr. *Speaker*, that you have never aſked any one thing of the King, which he hath not with all imaginable Chearfulneſs granted; and in Truth his Majeſty doth with great Comfort acknowledge, that you have been ſo far from denying him any Thing he hath aſked, that he hath ſcarce wiſhed any Thing that you have not granted: And it is no Wonder, that having ſo fully complyed with your Obligations, and having ſo well compoſed the Minds of the Nation, you are now willing to be relieved from this extraordinary Fatigue you have ſubmitted ſo long to, and to return to the Conſideration of your own particular Affairs, which you have ſo long ſacrificed to the Publick: And this reaſonable Wiſh and Deſire hath brought the King to comply with you, and, which nothing elſe could do, to part with you with an equal Chearfulneſs; and he makes no doubt, but all ſucceeding Parliaments will pay you their Thanks for all you have done, and look upon your Actions, and your Example with all poſſible Approbation and Reverence.

The King and his People have ſhewn all poſſible Marks of mutual Affection.

And have made good all Declarations and Promiſes to each other.

The King and you have given ſuch earneſt to each other of your mutual Affection, you have been ſo exact and punctual in your Proceedings towards each other, that you have made no Promiſe, no Profeſſion to each other, of the making good and performing of which the World is not witneſs: You declared at the Adjournment in *September* laſt, your Reſolution to ſettle a noble Revenue on the Crown; you have done it with all the Circumſtances of Affection and Prudence. The King promiſed you to eſtabliſh a Council for Trade, a Council for the foreign Plantations, a Commiſſion for compoſing all Difference upon Sales; all this he did before your coming together, and with very good Effect; and you ſhall hear that the Proceedings in every one of them are more vigorous and

His Majeſty hath more eſpecially endeavoured to reſtore the Church to Peace, Unity, and Order,

By his private Conference with learned Men:

Yet ſome Men will endeavour to continue our Breaches, and keep up the Diſtinction of Parties:

Who ought to be reduced by Law unto Obedience to the Laws.

The City will diſcountenance all ſeditious Deſigns.

effectual after the Diſſolution; his Majeſty then promiſed you, that he would give up all his Endeavours to compoſe the unhappy Differences in Matters of Religion, and to reſtore the languiſhing Church to Peace, Unity and Order: *Conſtantine* himſelf hardly ſpent ſo much of his own Time in private and publick Conferences to that purpoſe; his Majeſty in private conferred with the learned Men, and heard all that could be ſaid upon ſeveral Opinions and Intereſts apart, and then in the Preſence of both Parties, himſelf moderating in the Debates, (and leſs Care and Diligence and Authority would not have done the Work) and God hath ſo bleſſed his Labour, and made his Determinations in that Affair ſo generally agreeable, that he hath receiv'd Thanks from his Houſes of Parliament, that is, from the whole Kingdom: If after all this, his Majeſty doth not reap the full Harveſt he expected from thoſe Condeſcenſions; if ſome Men, by their Writing and by their Preachings endeavour to continue thoſe Breaches, and very raſhly and I think unconſcientiouſly keep up the Diſtinctions, and publickly juſtify and maintain what hath heretofore been done amiſs, and for which the Act of Indemnity was the beſt Defence. I ſhall ſay no more, than that I hope their Want of Modeſty and Obedience will cauſe them to be diſclaimed by all pious and peaceable Men, who cannot but be well contented to ſee them reduced by Law, to the Obedience they owe to Law: And his Majeſty is confident, that this his beloved City, towards which his Heart is ſo gracious, and ſo full of princely Deſigns to improve their Honour, their Wealth, and their Beauty, will Diſcountenance all thoſe ſeditious Deſigns, and by returning and fixing themſelves upon their good old Foundations, make themſelves the great Example of Piety, of Loyalty, and of hearty Affection to the whole Kingdom.

The only Thing the Parliament has left undone is the Buſineſs of the Militia.

To be hereafter ſettled to mutual Satisfaction.

In the mean Time, to prevent Diſorders, and diſappoint any ſeditious Deſigns,

Many ſuſpected Perſons have been lately clapped up,

Who could not conceal their Guilt when brought into the King's Preſence.

There is a Party full of Diſcontent, and a Reſolution to attempt a Change of the preſent Government,

Who would have reſcued the Regicides, with Ludlow *at the Head of them,*

And ſurpriz'd the Tower of London, *and the Caſtle of* Windſor.

The King had Notice of all their Deſigns, and prevented the intended Miſchief of them.

They had promis'd a Riſing in the Weſt and North.

To ſecure the Duke of Albemarle, *and to poſſeſs* Whitehall.

Some deſperate Inſurrections and Attempts may ſtill be made.

This Diſcourſe puts me in Mind to ſay to you, that though the King wonders much more at the many great Things you have done, than that you have left any Thing undone, yet he could have wiſhed, and would have been glad that your other weighty Affairs had given you Time to have publiſhed your Opinion and Advice in the Buſineſs of the *Militia*, that the People after ſo many Diſputes upon that Argument, might have diſcerned that the King, and his two Houſes of Parliament are as much of the ſame Mind in that as in all other Things, as no doubt they are. But ſince that could not be done, you may all aſſure your ſelves, that the King will proceed therein with all imaginable Care and Circumſpection, for the Eaſe and Quiet and Security of his People: And as he did before the laſt Receſs by the unanimous Advice of his Privy-Council, iſſue out his Commiſſions of Lieutenancy for the ſettling the Militia in the ſeveral Counties, to prevent any Diſorders which many apprehended might ariſe upon the Diſbanding the Army; ſo he will now again recommend it to them to keep themſelves in ſuch a Poſture, as may diſappoint any ſeditious Deſigns which are now on Foot; and there cannot be too much Circumſpection and Vigilance to fruſtrate thoſe Deſigns. You have heard of many ſuſpected and dangerous Perſons which have been lately clapp'd up; and it was high Time to look about: His Majeſty hath ſpent many Hours himſelf in the Examination of this Buſineſs; and ſome of the principal Officers, who before they came to his Majeſty's Preſence, could not be brought to acknowledge any thing, after the King himſelf had ſpoken to them, confeſſed, that their Spirits were inſenſibly prevail'd upon, and ſubdued, and that it was not in their Power to conceal their Guilt from him. They have confeſſed, that there is a Party of the late diſbanded Officers and Soldiers, and others, full of Diſcontent and ſeditious Purpoſes, and a Reſolution to attempt the Change of the preſent Government, and to erect the Republick; they acknowledge that they did purpoſe to have made their Attempt for the Reſcue of thoſe Wretches, who were ſo juſtly condemned at *Newgate*, and ſo worthily executed; and that *Ludlow* ſhould then have appeared in the Head of them; that they made themſelves ſure at the ſame Time, by Parties and Confederacy to have ſurprized the *Tower of London*, and the Caſtle of *Windſor*, but that they found, or at leaſt apprehended, that their Deſign was diſcovered; which ſo broke their Spirits, that they concluded they muſt acquieſce for the preſent, and ſtay 'till the Army ſhould be diſbanded, which they ſaid was generally debauched, that is, returned to an honeſt and faſt Obedience to the King; and that it was evident they were betrayed by thoſe who were moſt entirely truſted by them; and they were in the right: The King had Notice of all their Deſign, what Progreſs it made, and the Night they intended to ſurprize the *Tower* and *Windſor*, and gave Notice to the ſeveral Governours; and ſo without any Noiſe, that Miſchief was by God's Goodneſs prevented: They acknowledge that they have ſince recovered their Courage and Reſolution, and were about this Time to make their full Attempt; they have been promiſed ſome conſiderable Riſing in the Weſt under *Ludlow*, and in the North under others; but this Place was the Scene of greateſt Hope, they made ſure of a Body here, I think they ſay of two thouſand five hundred Men, with which they reſolved in the firſt Place, to ſecure (you know what that Security is) the Perſon of the General, the Duke of *Albemarle*, with whom they have ſo much Reaſon to be angry, and at the ſame Time to poſſeſs themſelves of *Whitehall*; you know the Method uſed in ſuch poſſeſſing, *Kill and take Poſſeſſion*; and this inſupportable Calamity God hath again diverted from us; though I muſt tell you, the poor Men who ſeem to ſpeak honeſtly, and upon the Impulſion of Conſcience, are very far from being confident, that there will not be ſome deſperate Inſurrections and Attempts in ſeveral Parts of the Kingdom within a ſhort Time, which all poſſible Care will be taken to prevent;

The City of London will give no Encouragement to them.

vent; and in Truth, this very good City ſo well requites the King's abundant Grace and Kindneſs to it, that not only by the unwearied Pains and Diligence of the worthy Lord-Mayor, but by the general Temper and Conſtitution of the whole City, the diſcontented and ſeditious Party (which can never be totally extirpated out of ſuch a *Metropolis*) is like to receive little Encouragement to purſue their deſperate Counſels.

Some in Cuſtody to be ſet at Liberty.

To prevent ſuch Diſtempers the Conduct of the Militia ſhall be put into good and ſafe Hands;

To the Eaſe and Quiet of the People.

The King doth not believe that all thoſe Perſons who at preſent are apprehended, and in Cuſtody, will be found guilty of this Treaſon; it is a vulgar and known Artifice, to corrupt inferior Perſons, by perſuading them, that better Men are engaged in the ſame Enterpriſe; and the King will make as much haſte as he can to ſet thoſe at Liberty, againſt whom the Evidence or Suſpicion is not too reaſonable; in the mean Time, they who are in Truth innocent, muſt confeſs, that the Proceeding towards them, hath been very natural and full of Clemency; and no Man will wonder, if his Majeſty be very deſirous, that in this Conjuncture, and in order to prevent, or ſuppreſs theſe two viſible Diſtempers and Machinations, his Militia in all Places be in good Order and Preparation: And you may aſſure yourſelves that in the Forming and Conduct of it, he will have ſo great a Care of the Eaſe and Quiet of his People, that if any Perſon truſted by him, ſhall, through want of Skill, or want of Temper, ſatisfy his own Paſſion or Appetite, in grieving or vexing his Neighbours, his Majeſty will be ſo ſenſible of it, that if it can be cured no other Way, his Truſt ſhall be quickly determined, and he is not at all reſerved in giving thoſe Animadverſions and Reprehenſions when there is Occaſion; and his Ears will be always open to receive thoſe Complaints.

My Lords and Gentlemen,

Their Duty at returning to their ſeveral Countries,

To poſſeſs the People with a due Senſe of their own Happineſs,

And of their late Miſeries and Confuſions.

The Parliament Men to be Examples of Juſtice and Piety to their Neighbours in the Country.

England *not the beſt Place, and yet the beſt People in the World.*

The Nobility to be ſo much the greater and better Examples.

You are now returning to your Countries to receive the Thanks and Acknowledgments of your Friends and Neighbours, for the great Things you have done; and to make the Burthens you have laid upon them eaſy, by convincing them of the inevitable Neceſſity of their ſubmitting to them; you will make them ſee that you have proceeded very far towards the Separation, and even Divorce of that Neceſſity from them, to which they have been ſo long married, that they are now reſtored to that bleſſed Temper of Government, under which their Anceſtors enjoyed ſo many hundred Years, that full Meaſure of Felicity, and the Miſery of being deprived of which they have ſo ſenſibly felt, that they are now free from thoſe midnight Alarms, with which they have been terrified, and riſe out of their Beds at their own healthy Hours, without being ſaluted with the Death of a Huſband, a Son, and Friend, miſerably killed the Night or the Day before, and with ſuch Circumſtances kill'd, as improved the Miſery beyond the Loſs itſelf; this Enfranchiſement is worth all they pay for it: Your Lordſhips will eaſily recover that Eſtimation and Reverence that is due to your high Conditon, by the Exerciſe and Practice of that Virtue, from whence your Honours firſt ſprang; the Example of your Juſtice and Piety will enflame the Hearts of the People towards you; and from your Practice, they will make a Judgment of the King himſelf; they know very well, that you are not only admitted to his Preſence, but to his Converſation, and even in a Degree to his Friendſhip, for you are his great Council; by your Example they will form their own Manners, and by yours they will make ſome Gueſs at the King's: Therefore under that Obligation you will cauſe your Piety, your Juſtice, your Affability, and your Charity to ſhine as bright as is poſſible before them. They are too much in Love with *England*, too partial to it, who believe it the beſt Country in the World; there is better Earth, and a better Air, and a better, that is, a warmer Sun in other Countries; but we are no more than juſt, when we ſay that *England* is an Encloſure of the beſt People in the World, when they are all well informed and inſtructed; a People in Sobriety of Conſcience the moſt devoted to God Almighty; in the Integrity of their Affections, the moſt dutiful to the King; in their good Manners and Inclinations, moſt regardful and loving to the Nobility; no Nobility in *Europe* ſo entirely loved by the People; there may be more Awe, and Fear, and Terrour of them, but no ſuch Love towards them as in *England*. I beſeech your Lordſhips, do not undervalue this Love; they have looked upon your Lordſhips, and they will look upon your Lordſhips again, as the greateſt Examples and Patterns of Duty to the King, as their greateſt Security and Protection from Injury and Injuſtice, and for their enjoying whatſoever is due to them by the Law, and as the moſt proper Mediators and Interpoſers to the King, if by any Failure of Juſtice they ſhould be expoſed to any Oppreſſion and Violence: And this Exerciſe of your Juſtice and Kindneſs towards them, will make them the more abhor and abominate that Parity upon which a Commonwealth muſt be founded, becauſe it would extirpate, or ſuppreſs, or deprive them of their beloved Nobility, which are ſuch a Support and Security to their full Happineſs.

The Commons are Deputies from the People to the King, and again from the King to the People.

His Plenipotentiaries, to inform them of the full State of Affairs, &c.

And you Gentlemen of the Houſe of Commons, you are now returning to your Country, laden with a Truſt not inferior, or leſs weighty, than that you brought from thence; you came up their Deputies to the King, and he returns you now his Deputies to them, his Plenipotentiaries to inform and aſſure them, that he thinks himſelf the happieſt, and the greateſt Prince of the World, not from the Situation of his Dominions and the Power of his great Navy, with which he can viſit his Neighbours, and keep them from viſiting him, or from

Eſpecially of his Love for his Subjects,

And his Reſolutions to provide for the Honour and Intereſt of the Nation.

You may even publiſh his Defects and Infirmities

That he is hard to believe he can have any ill Subjects.

That he is not vigilant enough for his own Safety.

That he had rather dye than live in Fear of his People, or that they ſhould live in Fear of him.

He would have fewer Enemies if he and they were better acquainted.

Becauſe God hath loved his People, he hath ſet ſuch a King over them.

from the noble Revenue you have ſettled upon him, which he will improve with all good Husbandry, but from being poſſeſſed of the Affections and Hearts of ſuch Subjects, that he doth ſo entirely love them, and depend upon them, that all his Actions and all his Counſels, ſhall tend to no other End, but to make them happy and proſperous; that he thinks his Honour and his Intereſt principally to conſiſt in providing for, and advancing the Honour and Intereſt of the Nation. That you may have the more Credit in what you ſay, he will not take it unkindly, if you publiſh his Defects and Infirmities. You may tell them, that he is ſo confident in the Multitude of his very good and faithful Subjects, that he is very hard to be perſuaded that his few ill and unfaithful Subjects can do him much Harm; that he ſo much depends upon the Affection of honeſt Men, and their Zeal for his Security, that he is not ſo ſolicitous and vigilant for his own Safety as he ought to be, amidſt ſo many Combinations, of which he is ſo well informed, that his Servants, who with Grief and Anguiſh importune him not to take ſo little Care of his own Safety, can obtain no other Anſwer from him, than what *Cæſar* heretofore gave to his jealous Friends, *Mori ſe malle quam timeri*, or *timere*; he will die any Death, rather than live in Fear of his own Subjects, or that they ſhould live in Fear of him. You may tell them as a great Infirmity, that a troubled and diſcontented Countenance ſo afflicts him, that he would remove it from them at his own Charge, as if he himſelf were in the Fault; and when he hath been informed of any leſs kind, or jealous Thing ſaid amongſt you, as your Windows are never ſo cloſe ſhut, but that the Sound of your Words goes to the ſeveral Corners of the Town, his Majeſty hath been heard to ſay no more, but, *What have I done? I wiſh that Gentleman and I were acquainted, that he knew me better.* Oh, Gentlemen, you cannot be yourſelves, nor you cannot make your Friends too zealous, or too jealous for ſuch a Prince's Safety, or too ſolicitous for ſuch a Prince's Satisfaction and Content, to whom we may very juſtly ſay, as the King of *Tyre* writ to *Solomon*, *Becauſe God hath loved his People, he hath made thee King over them:* Even his Defects and Infirmities are very neceſſary towards the full Meaſure of our Proſperity.

My Lords and Gentlemen,

Succeſs has been urged in an ill Cauſe.

It is more reaſonable in a good one.

That God's Miracles of Mercy to us are an Argument he will not forſake us.

What a Sentence lately went forth againſt us!

God hath enabled us to invert one Argument, which I hope may to a good Degree repair the much Miſchief it hath heretofore done: It hath been urged very unreaſonably, yet ſucceſsfully urged in the worſt Times, that it was not Faith, but Preſumption, to expect that God would reſtore a Family, with which he ſeemed to have a Controverſy, and had humbled ſo far; that he would ever countenance a Party, that he had ſo much diſcountenanced, and almoſt deſtroyed. We may now much more reaſonably, and therefore I hope as effectually, preſs the Miracles that God Almighty hath lately wrought for King and People, as an Evidence that he will not again eaſily forſake them: We may tell thoſe who are uſing all their Endeavours to imbroil the Nation in new Troubles, that it is not probable, that a Nation, againſt which God ſeemed theſe late Years to have pronounced his Judgment in the very Language of the Prophet;

Go ye ſwift Meſſengers to a Nation ſcattered and peeled, to a People terrible from the Beginning hitherto, a Nation rooted out and trodden down, whoſe Land the Rivers have ſpoiled. ——— *The Lord hath mingled a perverſe Spirit in the Midſt thereof.*

What a Happineſs now reſtored to us!

That he ſhould reduce that Perverſeneſs to the greateſt Meekneſs and Reſignation; that he ſhould withdraw his Judgments from this Nation, and in a Moment reſtore it to all the Happineſs it can wiſh; and to no other End, but to expoſe it to the Mercy and Fury of a few diſcontented Perſons, the worſt of the Nation, is not eaſy to be believed.

Our Church the beſt reformed in the Chriſtian World,

Plucked as a Brand out of the Fire,

Raiſed from the Grave,

Preſerved in a manner miraculous;

With her Revenues ſaved and reſtored after a Deluge of Sacrilege.

And even ſome of the Poſſeſſors of them moved in Conſcience to reſtore them.

We may tell thoſe who ſtill contrive the Ruin of the Church, the beſt, and the beſt reformed Church in the Chriſtian World; reformed by that Authority, and with thoſe Circumſtances as a Reformation ought to be made, that God would not ſo miraculouſly have ſnatched this Church as a Brand out of the Fire; would not have raiſed it from the Grave, after he had ſuffer'd it to be buried ſo many Years, by the boiſterous Hands of profane and ſacrilegious Perſons under its own Rubbiſh, to expoſe it again to the ſame Rapine, Reproach, and Impiety: That Church which delights itſelf in being called Catholick, was never ſo near Expiration, never had ſuch a Reſurrection: That ſo ſmall a Pittance of Meal and Oyl, ſhould be ſufficient to preſerve and nouriſh the poor Widow and her Family ſo long, is very little more miraculous, than that ſuch a Number of pious, learned, and very aged Biſhops, ſhould ſo many Years be preſerved, in ſuch wonderful Streights and Oppreſſions, until they ſhould plentifully provide for their own Succeſſion: That after ſuch a deep Deluge of Sacrilege, Profaneneſs, and Impiety had covered, and to common Underſtanding ſwallowed it up; that that Church ſhould again appear above the Waters, God be again ſerved in that Church, and ſerved as he ought to be, and that there ſhould be ſtill ſome Revenue left to ſupport and encourage thoſe who ſerve him; nay, that many of thoſe who ſeemed to thirſt after that Revenue 'till they had poſſeſſed it, ſhould conſcientiouſly reſtore what they had taken away, and become good Sons and willing Tenants to that Church they had ſo lately ſpoiled, may make us all piouſly believe, that God Almighty would not have been at the Expence and Charge of ſuch a Miracle, ſo manifeſted himſelf to us in ſuch a Deliverance, but in the

Behalf

A Church acceptable to God, to be eſtabliſhed by him.

Behalf of a Church very acceptable to him, and which ſhall continue to the End of the World, and againſt which the Gates of Hell ſhall not be able to prevail.

The deſperate Wretches of wicked Deſigns againſt the King may be told, that God's leading him through ſo many Dangers, is an evident Sign he will ſtill ſupport him.

We may tell thoſe deſperate Wretches, who yet harbour in their Thoughts wicked Deſigns againſt the ſacred Perſon of the King, in order to the Compaſſing their own Imaginations; that God Almighty would not have led him thro' ſo many Wilderneſſes of Afflictions of all Kinds, conducted him thro' ſo many Perils by Sea, and Perils by Land; ſnatch'd him out of the Midſt of this Kingdom, when it was not worthy of him; and when the Hands of his Enemies were even upon him, when they thought themſelves ſo ſure of him, that they would bid ſo cheap, and ſo vile a Price for him; he would not in that Article have ſo cover'd him with a Cloud, that he travelled even with ſome Pleaſure, and great Obſervation through the Midſt of his Enemies; he would not ſo wonderfully have new modelled that Army, ſo inſpired their Hearts, and the Hearts of the whole Nation, with an honeſt and impatient longing for the Return of their dear Sovereign; and in the mean Time have ſo exerciſed him (which had little leſs of Providence in it than the other) with thoſe unnatural, or at leaſt unuſual Diſreſpects and Reproaches abroad, that he might have a harmleſs and an innocent Appetite to his own Country, and return to his own People with a full Value, and the whole unwaſted Bulk of his Affections, without being corrupted, or byaſſed by extraordinary foreign Obligations: God Almighty would not have done all this, but for a Servant whom he will always preſerve as the Apple of his own Eye, and always defend from the moſt ſecret Machinations of his Enemies.

The Diſreſpects and Reproaches met with abroad, have more endeared him to his People at home,

And happily preſerved him from any extraordinary foreign Obligations.

Theſe Arguments fairly urged by the Members would turn and fix the Hearts of the whole Nation,

If theſe Argumentations, Gentlemen, urged with that Vivacity as is moſt natural to your own Gratitude and Affections, recover as many (and it would be ſtrange if it ſhould not) as have been corrupted by the other Logick, the Hearts of the whole Nation, even to a Man, will inſenſibly be ſo devoted to the King, as the only Conſervator and Protector of all that is dear and precious to them, and will be ſo zealous to pleaſe him, whoſe greateſt Pleaſure is to ſee them pleaſed, that when they make Choice of Perſons again to ſerve in Parliament they will not chooſe ſuch, who they wiſh ſhould oppoſe the King, but therefore chooſe them, becauſe they have, and becauſe they are like to ſerve the King with their whole Hearts; and ſince he deſires what is beſt for his People, to gratify him in all he deſires: This bleſſed Harmony would raiſe us to the higheſt Pinacle of Honour and Happineſs in this World, a Pinacle without a Point, upon which King and People may ſecurely reſt and repoſe themſelves againſt all the Guſts, and Storms, and Tempeſts which all the Malice of this World can raiſe againſt us, and I am ſure you will all contend to be at the Top of this Pinacle.

And make a bleſſed Harmony and Happineſs of King and People.

And ſo this Parliament is diſſolved.

I have no more to add, but the Words of Cuſtom, *That the King declares this preſent Parliament to be diſſolved; and this preſent Parliament is diſſolved.*

Saturday Night *Dec.* 29.
Interment of the Body of Mary Princeſs of Orange

Publick Intell. N°. 1.

The chiefeſt of the Nobility and Gentry in the Kingdom met in the Houſe of Peers to attend the Royal Corps of *Mary* Princeſs of *Orange*, which being brought about nine at Night from *Denmark* Houſe to *Weſtminſter*, they proceeded thro' a Lane of Guards of the Duke of *Albemarle*'s Regiment of Foot. —— His Highneſs the Duke of *York* following the Corps with an Herald before him, and divers Perſons of Quality bearing his Train. Thus they proceeded 'till they came to King *Henry* the Seventh's Chapel, where the Corps was interred in a Vault particularly ſet apart for the Royal Line.

MONDAY *Dec.* 31.
Death of Mr Tho. Powell, *a great Sufferer and a learned Man.*

Walker'*s Sufferings of the Clergy*, *Part* II. *p.* 137.

Death of Mr. *Thomas Powell* Canon of St. *David*'s. He was the Son of *John Powell* Rector of *Cantreffe* in the County of *Brecon*, and was born there in the Year 1608. He was educated at *Jeſus* College in *Oxford*, became ſucceſſively Scholar and Fellow of that Houſe, and at length obtained the Rectory of his native Place, and the Vicarage of *Brecknover* or *Brecon*; but was *ejected* from both by the *Commiſſioners for propagating the Goſpel, &c.* His unpardonable Crimes, as aſſigned by the Propagators themſelves, were adhering to the King, and reading the *Common-Prayer*. There are within the Liberty of the Town of *Brecon* (which is the Shire Town) Four Churches and Chapels, and there were at that Time in it no leſs than three thouſand Souls. Notwithſtanding which the *Commiſſioners* for the better *Propagation of the Goſpel*, permitted it to lye vacant and unſupply'd (otherwiſe than as Mr. *Powell* himſelf ſometimes ventured to preach there) for *nine* Years together, although they did not forget to take all the Profits of the Living during that Time. Mr. *Powell*, ſome Time after his Ejectment went beyond the Seas, to what Place, or what Time he ſtay'd there, I know not. But in 1660. he was reſtored to his Livings (or to the former of them at leaſt) created Doctor of Divinity, made Canon of St. *Davids*, and died *December* 31, this ſame Year. He would, without Doubt, have riſen higher in the Church, had he not been thus untimely ſnatch'd away from it. He was a Perſon well vers'd in ſeveral Parts of Learning, was an able Philoſopher, a curious Critick, was well ſkill'd in various Languages, and not to be contemned for his Knowledge in Divinity, as *Wood* gives his Character: Or as another Perſon in thoſe bad Times ventured to ſay of him, *a learned and orthodox Man, of a godly Life and Converſation, and a conſtant Preacher in* Welſh *and* Engliſh. He died at *London*, and was the next Day buried in the Church of St. *Dunſtan* in the Weſt

See his ſeveral Writings recited by Mr. A. Wood, A. O. II. 165.

in *Fleetſtreet*, leaving then behind him the Character of a moſt ingenious and polite Man.

Gifts, Legacies, and other Benefactions within this Year 1660.

A Gift by Will of Brian Cook, *Eſq; for augmenting the Vicarage of* Arkſey, Com. Ebor. *to the Value of* 100 l. per Ann. *With School-Houſe and Hoſpital.*

Camb. Brit. by Biſhop Gibſon, laſt Edit. Vol. p. 848.

Brian Cook, Eſq; (Uncle of Sir *George Cook*, Baronet, of *Wheatley* in the Weſt-Riding of *Yorkſhire*) gave by Will the whole Rectory of *Arkſey* to five Truſtees for the Payment of ſo much to the Vicar there, as with his ancient Stipend of 12 *l.* 13 *s.* 4 *d.* ſhould amount to one hundred Pounds *per Annum.* He gave alſo forty Pounds *per Annum* to a School-maſter to inſtruct the Poor of the Pariſh, and ſixty Pounds for the building an Hoſpital for twelve of the ancienteſt of the poor People, who receive each five Pounds *per Annum.* His Brother, Sir *George Cook*, Baronet, gave by Will two hundred Pounds and two Cottages for building of a fair School-Houſe.

The Rectory or impropriate Tythes of Adwick in the Street, Com. Ebor. *given in to the Incumbent and Succeſſors for ever; by Mrs.* Anne Savill.

See a Character of this Lady given by the exact Editor of the Eng. Life of Dr. Barwick.

Scarce two Miles from *Arkſey* lies *Adwick in the Street*, memorable on this Account, that Mrs. *Anne Savill* (a Virgin Benefactor) Daughter of *John Savill* of *Medley*, Eſq; purchaſed the Rectory thereof (for about nine hundred Pounds) and ſettled it in the Hands of Truſtees for the Uſe of the Church for ever; and this from a generous and pious Principle, upon the Reading of Sir *Henry Spelman*'s noted Treatiſe, *De non temerandis Eccleſiis.* The Incumbent [Mr. *Joſhua Brook*] erected this Inſcription over the Door of the Parſonage Houſe, built from the Foundation at his own Charge; *Rectoriâ de Adwick acceſſit Clero ex Donatione Dominæ Annæ Saville ex proſapia Savillorum de Methley oriundæ.*

To the Poor of Cottingham Com. Northampt.

Regiſter of Peterb.

John Aldwyncle the Elder of *Cottingham* in the County of *Northampton*, by Will, dated the eleventh of *April*, 1660. bequeathing his Body to be buried in the Pariſh Church of *Cottingham* aforeſaid, did give to the Town of *Market Harborough* in the County of *Leiceſter* the Sum of ten Pounds, to remain in Stock perpetually, to buy Coals for the Poor there at the beſt Rate. —— And ten Pounds to remain in Stock perpetually, for the Uſe of twelve of the pooreſt Widows in the Pariſh, that is to ſay, eight in *Cottingham* and four in *Middleton*, to be elected and choſen by my Executor, and Miniſter and Church-Wardens of the Pariſh of *Cottingham*; the Uſe of the ſaid ten Pounds to be given monthly in Bread to the twelve poor Widows ſo elected, the firſt *Sunday* in every Month, for ever, —— to be brought in a Baſket, and the Baſket with twelve Pence in Bread to be hung at the Pillar where my Executor doth now ſit, during the Morning Prayer and Sermon, and afterwards to be given and diſpoſed as aforeſaid.

To the Vicar of Oundel Com. Northampton.

Lib. Teſtam. in Reg. Petriburg notat. Col. 76.

Walter Kirkham of *Fyniſhead* in the County of *Northampton*, Eſq; in his laſt Will and Teſtament, dated *December* 15, 12 *Car.* II. —— I give to the Vicar of *Oundel* and his Succeſſors ten Pounds yearly, for ſaying of Divine Service daily at ſeven of the Clock in the Morning, and five of the Clock at Night, in the Pariſh Church of *Oundel*, except *Sundays* and Holidays; and for preaching one Sermon by him or ſome other Miniſter in the ſaid Pariſh Church of *Oundel* yearly, on that Day my Funeral Rites ſhall be ſolemniz'd, for the Stirring up of Peoples Hearts to Devotion, to Charity, and the like. And the like yearly Sum I give for ever to ſuch Curates of *Cotherſtock* and *Glapthorne* as ſhall be appointed to ſay Divine Service there by my Executor and his Heirs and Aſſigns, which ſaid yearly Sums ſhall be paid out of my Lordſhip of *Elmington*, or ſome convenient Part thereof.

To the Curates of Cotherſtock *and* Glapthorne.

Pious Legacies of a very poor Biſhop.

Dr. *Thomas Moreton*, Lord Biſhop of *Durham*, by his Will dated *Febr.* 26, 1658. and proved *Octob.* 1, 1660. when he had little or nothing left, bequeathed his Chalice to *All-Saints* Church in *York*, and ten Pounds to the Poor of the Pariſh where he died, which was at *Eaſton-Maudit* in *Com. Northampton*; in his Epitaph, *Bonis exutus omnibus, bonâ præterquam famâ & conſcientiâ.*

In the Hall of Trinity-Houſe *or the Corporation of Mariners in* London, *upon a Table containing the Names of Benefactors, is written,*

Money and Plate given to the Trinity-Houſe.

Strype's *Edit. of* Stowe's Survey of Lond. *Vol.* II. *col.* 290.

Anno 1660. The Earl of *Craven*, ſome Time Maſter, Sir *William Rider*, Sir *William Batten*, Captain *Brian Harriſon*, Captain *Nicholas Hurleſton*, Captain *Nicholas Read*, Captain *Joſeph Dobbins*, Captain *John Proud*, Captain *Arnold Brown*, Captain *Curtis*, Sir *George Oxenden*; theſe all gave Money or Plate, *&c.*

In a Table of Benefactors hung up in the Pariſh Church of St. James Clerkenwell, London.

To the Poor of St. James Clerkenwell.

Stripe's *Edit of* Stowe's Survey *of* Lond *Vol.* II. *col.* 67.

Anno 1660. *Anne Valence*, Widow, late Wife of *Robert Valence* of this Pariſh Eſq; deceaſed, gave the Sum of fifty Pounds to be diſtributed by the Veſtry among a hundred poor Men and Widows that live by their honeſt Labours.

A Lecture founded at Baſingſtoke.

Ib. 60.

1660. Sir *James Lancaſter*, Knight, founded a Lecture in the Pariſh Church of *Baſingſtoke.*

A Free-School at Newport.

Ib. 64.

A Free-School founded at *Newport* in *Shropſhire* by Mr. *Adams*, *Anno* 1660. with an Endowment of one hundred and fifty Pounds *per Ann.* ſettled by him in his Life-time.

To the School of Hitchin *in* Hertfordſhire.

Collect. of Dr. Wh. Kennet *A. D. of Hun. MS.*

Within the Year 1660. *Edward Radcliffe*, Eſq; gave twenty Pounds towards finiſhing the Free-School-Houſe in *Hitchin*, *Hertfordſhire*, and twenty Pounds more towards buying Lands to increaſe the Revenue thereof. About the ſame Time Sir *Thomas Byde*, Knight, gave two Stone Dials placed on the South Side of the Church of *Hitchin*. He gave alſo the Ground whereon Mr. *John Skynner*'s Alms-Houſe was built within the ſaid Town of *Hitchin*. And within the ſame Year *Thomas Hayslove*, Citizen of *London*, built the Wall belonging to the Free-School there, and ſoon after gave up two Barnes, with a Yard in *Mill-Lane*, to the perpetual Uſe and Conveniency of the ſaid Free-School, for the teaching, *gratis*, one Boy therein.

ex Chancy Antiq. of Hertf. p. 395.

Gift to the Pariſh of St. Giles *in* Northampton.

Mr. *Nicholas Rothwell*, Citizen of *London*, did give unto the Pariſh of St. *Giles* in *Northampton*, *Ann. Dom.* 1660. one hundred Pounds for the Relief of the Poor, and for Setting forth Apprentices; which Sum was laid out in Lands by the Pariſhioners, according to the pious Intent of the Donor, and by the Conſent and Appointment of Mrs. *Frances Rothwell*, his Widow.

Collect. MSS. of the B. of Peterb.

Beati Miſericordes.

To Peterborough *Church and Poor.*

Richard Sly of *Doſthorp* in the Pariſh of *Peterborough*, bequeathing his Body to be decently interred in the Body of the Cathedral Church of *Peterborough*, gives to the Town Church in *Peterborough* forty Shillings, to the Poor of the Pariſh twenty Shillings; to the Miniſter, Mr. *Gunton*, for his Viſit, and a Funeral Sermon twenty Shillings, &c. Signed *Nov.* 20, 1660.

Contributions for repairing and beautifying Chriſt *College and Church in* Oxford.

The liberal Contributions given for the Repairing and Beautifying of the Cathedral and College of Chriſt-Church, Oxon. *are thus ſet down by the* Oxford *Hiſtoriographer, under the Information and Direction of Biſhop* Fell.

*Hiſt. & Antiq. Univ. Ox. Lib.*II. *p.* 284.

Miſerably dilapidated in the late Times, as moſt other Churches, Colleges, and Chapels were.

Locus jam poſtulat, ut Collegio iſti [Ædis Chriſti] nondum abſoluto, ſed & novis porro cladibus labefactato, dextram liberalem ac munificam porrigentes commemoremus. Carolo enim II. feliciter Anno MDCLX. in Solium avitum reſtituto, Decanus & Capitulum auguſtiſſimis ejus auſpiciis Eccleſiæ hujus curæ ac regimini admoti, ad Ædificia, Graſſatorum qui ſub Tyrannide Cromwelliana rerum potiebantur aut immani negligentia collapſa, aut ſordida avaritia demolita, quin & a primis Sodalitii Incunabulis haud dum extructa, audaci plane conatu animos intenderunt; & poſtquam Pecuniarum ſummas ſatis grandes de ſuo erogaſſent, aliorum qui hic loci Studiis olim vacaverant, fidem ac patrocinium, nec ſane irritis votis, imploravere.

Names of Donors and Benefactors.

Imprimis autem Doctor Fell Decanus DL. Dr. Alleſtrey CC. Dr. Gardiner DX. Dr. Wall CLXIX. Dr. Pocock XL. Dr. Mayne C. Dr. Dolben CCL. Dr. Sebaſt. Smith CC. Dr. Creed XX Libras donavere. Hi vero Symbolis poſtmodum collatis libras CXXIII. mantiſſæ quoque loco adjecerunt. Agmine dein facto Mecænates undique certatim confluebant, quorum ſic ſe habet Catalogus. Gilbertus Sheldon, Præſul Londinenſis largitus eſt libras L. Brianus Duppa Epiſcopus Wintonienſis D. lib. Georgius Morley Epiſcopus Wigorn. annuam centum librarum ſummam publicis Collegii uſibus aſſignavit. Gulielmus Piers Epiſcopus Batho-Wellenſis C. lib. Thomas Wood mox Epiſcopus Lichfeld. & Covent. C. lib. Illuſtriſſimus Vir Heneagius Finch Eques & Baronettus C. lib. Dr. Buſbey CCL. lib. Rob. Saunderſon Epiſcopus Lincoln LXXX. lib. Rich Chaworth Diœceſeos Lond. Cancellarius C. lib. Gulielmus Drake Baronettus C. lib. Robertus Baro Brudenell C. lib. Edmundus Dunch Armiger, Dr. Thomas Triplet, Dr. Henr. Killigrew, Dr. Rich. Heylin, Dr. Georg. Croyden, ſinguli L. lib. Thomas Willis Medicinæ Doctor CXX. lib. Dr. Thomas Brown CXXX. lib. Dr. Thomas Lockey C. lib. Dr. Rob. South CCV. lib. Thomas Thynne de Kemesford in Agro Glouceſt. Armiger LIII. lib. V. ſol. Domina Brett de Elſefield in Com. Oxon. L. lib. Dr. Edvardus Fulham XL. lib. Dr. Edvardus Cotton XL. lib. Richardus Hill & Antonius Saunders Artium Magiſtri, uterque XXX. lib. Joh. White XXV. lib. Johannes Earle Epiſcopus Sariſbur. Gualterus Blandford Epiſc. Wigorn. Dr. Martinus Llewellin, Dr. Gualt. Jones, Carolus Berkley Eques de Balneo Baronis de Berkley filius natu maximus, Jacobus Ruſhout Baronettus, Franciſcus Popham Baronettus, Thomas Middleton Baronettus, Gulielmus Godolphin Eques auratus, Dr. Franciſcus Mundy, Georgius Barker Armiger, Johannes Packington Armiger, Richardus Maſon Armiger, Johannes Cock Armiger, Henricus Smith Artium Magiſter, San Johanneſius Bennet Armiger, Rob. Berkeley Armiger, Rob. Cholmondeley Armiger, ſinguli libras XX. donaverunt. Dominus Nicholaus Pelham Eques auratus dedit lib. XV. Acceſſere plurimi alii, quorum hi quinque, illi ſex, &c. nonnulli decem libras contulere, & horum quidem nomina in publicis Collegii Regiſtris, cum ſolenni honoris præfatione, memorantur; par enim omnino eſt ut eorum qui in Muſarum decus, & Studioſorum præſidium quicquam erogarunt, perennis fiat & grata recordatio.

Many like Benefactions were done within this firſt Year of the King's Reſtauration towards repairing and new building in other Colleges and Halls; particularly St. Edmund *Hall*, Oxford.

—— Ipſum quod attinet Refectorium, vetuſtate quaſſum diruendum curarunt Mecænates nonnulli Anno MDCLIX. quorum etiam ſymbolis hodiernum illud, portæ publicæ ad Aquilonem adſidens, una cum cœnaculis eidem ſuperſtructis, exædificatum Anno proximo fuit, Doctore Tully Principali digniſſimo, libras DXC. Collegio Reginenſi lib. XXX. Ranulpho Sanderſon Rectore de Weyhill in Agro Hantonienſi, dicti Collegii aliquando Socio, lib. XX. & Doctore Georgio Bate (ut minora reliquorum dona prætermittam) libras decem, opere in illo erogantibus.

Books and Papers published in December 1660.

Defence of the Liturgy.

A Defence of the Liturgy of the Church of England; being an Answer to that Part of the Book of divers Ministers of sundry Counties, entituled, The Necessity of Reformation of the publick Doctrine and Worship, &c.

London, sold by T. Garthwait, 1661.

Sparrow's *Rationale on the Common Prayer.*

A Rationale upon the Book of Common Prayer; wherein that Service is vindicated from the grand Accusation of Superstition, by shewing that it is a reasonable Service, and so not superstitious. By Dr. *Anthony Sparrow.*

London, for T. Garthwait, 1661. 8vo.

Viſion of Oliv. Cromwell.

A Viſion concerning his late pretended Highneſs *Cromwell* the wicked; containing a Diſcourſe in Vindication of him by a pretended Angel, and a Confutation thereof by the Author.

London, for Hen. Herringman, 1661. 8vo.

Apology for the Biſhops in Parliament.

An Apology for the Biſhops to ſit and vote in Parliament; [drawn up in the late Times of Diſtraction, and now publiſhed for the Peace and common Good of Church and State.]

London, 1661. 4to.

Contents of it.

Chap. I. Concerning Government, eccleſiaſtical and civil, in the State of Nature, from *Adam* 'till *Moſes*, which was about two thouſand five hundred Years; while the ſame Perſon was both chief Magiſtrate and alſo Prieſt unto God.

Chap. II. Of the Government of the Church and State of *Iſrael* by *Moſes* and *Aaron*, and their Succeſſors, untill *Chriſt*, about fifteen hundred Years; when there were not two ſeveral Juriſdictions, one eccleſiaſtical the other civil.

Chap. III. Concerning the Union of the Courts of Juſtice in the Time of the *Saxon* Kings, after they were converted to the Faith; the Diviſion of the Courts brought in by *William* the Conquerour.

Chap. IV. Concerning the Honour and Dignity of the Biſhops in the Times of the *Saxons*, and ſo continued to this Time.

Chap. V. Concerning Barons and the Title thereof, and how the Biſhops became Barons, being no Addition of Honour to them, but enforced upon them by the Conquerour, and ſince continued to this Day.

Chap. VI. Concerning the legiſlative Power and Votes of the Biſhops in making Laws, *&c.*

Chap. VII. In the firſt Frame of our *Engliſh* Commonwealth, the Biſhops in every Dioceſe were the principal Judges, *&c.*

Chap. VIII. Some Obſervations out of the civil Law in the Empire concerning the Separation of Courts, —— Lord *Cook*'s Defence of the Biſhops being in Parliament, *&c.*

Chap. IX. The Example of the late Wars in *Bohemia*, *Germany*, and *France* might well have forewarned us in *England*, *&c.*

Chap. X. The Diviſion of the Courts in the Empire, and the Manner of Proceeding in them by the Biſhops and eccleſiaſtical Lawyers under them.

The Determination of a Queſtion made by the right reverend *John Davenant*, late Lord Biſhop of *Sarum*; that civil Juriſdiction is by Right granted to eccleſiaſtical Perſons.

The Speech of Dr. *Williams*, Lord Archbiſhop of *York*, in defence of the Biſhops Rights to ſit and vote in Parliament. —— With ſome Annotations on the Archbiſhop's Speech.

Two Speeches ſpoken in the Houſe of Lords by the Lord Viſcount *Newarke*. The firſt concerning the Right of Biſhops to ſit and vote in Parliament, *May* 21, 1641. The ſecond about the Lawfulneſs and Conveniency of their intermeddling in Temporal Affairs.

Life of Oliver Cromwell.

The perfect Politician. Or a full View of the Life and Actions of *Oliver Cromwell*, with his Character, and a Catalogue of Honours conferr'd by him.

London, for W. Roybould 1660. 8vo.

Life of Agathocles.

The Syracuſan Tyrant. Or the Life of *Agathocles*: With ſome Reflections on the Practices of our modern Uſurpers.

London, for R. Royſton, 1660. 8vo.

Life of Dr. John Thauler.

The Hiſtory of the Life of the ſublime and illuminated Divine Dr. *John Thauler*, who at *Colen* (where he lived) was in an extraordinary and miraculous Manner turned from his vain Converſation, to an extraordinary Degree of Sanctity and Holineſs of Life. Faithfully tranſlated out of *Latin.*

London, for L. Lloyd, 1660. 8vo.

Mr. Tho. Gouge's *Chriſtian Directions.*

Chriſtian Directions: Shewing how to walk with God all the Day long. Drawn up for the Uſe and Benefit of the Inhabitants of *Sepulchres* Pariſh. By *Thomas Gouge*, Paſtor thereof.

London, by R. Ibbitſon, &c. 1661. 4to.

Epiſt. Ded. to his Pariſhioners of Sepulchres.

To my dearly beloved Friends and Neighbours the Inhabitants of Sepulchres *Pariſh*
Grace, Mercy, and Peace, &c.

My dear Friends,

Conſidering with myſelf, how beſides my Lord's-Days Preaching, and Week-Days Catechiſm, I might be further ſerviceable to your Souls, in promoting your ſpiritual Welfare; it pleaſed God to put it into my Heart to draw up ſome practical Directions for your better Guidance in the Way to Heaven, and to give to every Family in my Pariſh one of them, *&c.*

Two Conſiderations among others, have had ſome Influence upon me in this Undertaking.

St. Sepulchres *a Vicarage endow'd with a third Part of the impropriate Tythes.*

The one is of that mutual Love which hath hitherto been between us. During the whole Time of my Abode with you (which is now above two and twenty Years) I do not remember that we have had the leaſt Difference, no not about the Point of Maintenance, the uſual unhappy Make-Bate between Miniſter and People. For though the Value of the Living be not ſo much by half as is generally reported abroad, (being no Parſonage, but a Vicarage endowed with a third Part of that Tythe which the Parſon doth collect) yet I cannot but with much Thankfulneſs acknowledge, that what I have had hath been with much Love and Friendlineſs. For when you have made any Compoſition with me for my Part of the Tythe, you have always given me more than I could demand or expect. ——

Charity Schools and Work for the Poor.

Another was the gladſome Reflexion upon your great and godly Care for the Poor. —— 1. All the poor Children in your Pariſh are taught to read and write *gratis*, by ſuch School-Maſters and School-Miſtreſſes, who teach them their Catechize, whereof my ſelf ſometimes take an Account. 2. All the ancient Poor who can either ſpin or knit, may have Flax and Yarn for fetching, to ſet themſelves on work, and are well paid for the ſame, immediately upon the Return thereof.

Your moſt affectionate
though moſt unworthy Miniſter,
THO. GOUGE.

Sepulchres, London,
Dec. 20, 1660.

An Anſwer to the putting out of Hell Fire.

Lond. 1660. *See* Athen. Oxon. *Vol.* II. *col.* 965. *Edit.* 1721.

Hell with the everlaſting Torments thereof aſſerted, 1. *Quod ſit*, that there is ſuch a Place. 2. *Quid ſit*, what this Place is. 3. *Ubi ſit*, where it is, *&c.* In Anſwer to a Book entitled, Of the Torments of Hell, the Foundation and Pillars thereof diſcovered, ſearched, ſhaken and removed, *&c.* By *Nich. Chewney*, A. M.

Biſhop Duppa's *Guide for the Penitent.*

London, 1660. 8^vo.

A Guide for the Penitent. Or a Model drawn up for the Help of a devout Soul wounded with Sin. [By Biſhop *Duppa.*]

Power of the Prince, and Obedience of the Subject written by Archbiſhop Uſher, *publiſh'd by Biſhop* Sanderſon.

London, 1661. 4^to. *A ſecond Edition corrected and publiſh'd in* 8^vo. 1683.

The Power communicated by God to the Prince, and the Obedience required of the Subject. Briefly laid down and confirmed out of the Holy Scriptures, Teſtimony of the primitive Church, Dictates of right Reaſon, and Opinion of the Wiſeſt among the heathen Writers. By the moſt reverend Father in God, *James* late Lord Archbiſhop of *Armagh*, and Primate of all *Ireland.* Publiſhed out of the original Copy written with his own Hand. By the Reverend Father in God, *Robert* Lord Biſhop of *Lincoln*, with his Lordſhip's Preface thereunto, dated *London, Dec.* 31. 1660. With an Epiſtle Dedicatory to the *King* by *James Tyrrill.* [Son of Sir *Timothy Tyrrill* by a Daughter of Archbiſhop *Uſher.*]

And an Epiſtle Dedicatory to the King by the Archbiſhop's Grandſon Mr. Tyrrill.

Concluding.] I ſhall now make this my moſt humble Suit to your Majeſty, that as the reverend Author in his Life time publickly profeſſed his Loyalty to his Sovereign, and conſtantly prayed for your Majeſty's happy and glorious Return to theſe your Kingdoms, and in all Things ſhewed himſelf your loyal Subject, ſo you would be pleaſed to own him as ſuch, by affording your *gracious Countenance* to this his poſthumous Work, which will eternize the Memory of the deceaſed Author, and thereby confer the greateſt temporal Bleſſing on

Your Majeſty's moſt loyal and obedient Subject,
JAMES TYRRILL.

Preface of Biſhop Sanderſon.

Biſhop *Sanderſon*'s Preface begins:

The Reader is deſired to take Notice, That this *Treatiſe* was written by the *reverend* and *learned* Author, at the ſpecial Command of our late gracious *Sovereign* (of bleſſed Memory) King *Charles* I. about the Time when thoſe unhappy Diſtempers did firſt begin to appear openly in our Land. As ſoon as the *Treatiſe* was finiſhed, the Author cauſed a *Copy* thereof to be fairly tranſcribed, and with a *Dedicatory Epiſtle* prefixed thereunto to be preſented to his Majeſty; who having read the Book, ſignified his Will and Pleaſure that it ſhould be *Printed*: Which notwithſtanding, whether by the *Negligence* or *Unfaithfulneſs* of the Party to whoſe Care and Truſt it was committed, was not done, *&c.* He calls *Cromwell* a *monſtrous Uſurper*, the *moſt mercileſs Tyrant*, and withal the *moſt perfect Diſſembler in the World.* —— He complains, that it is a Thing very much to be deſired by Men piouſly zealous of the *publick Peace*, that by the prudent Care of thoſe that are in Authority, ſome timely and effectual *Proviſions* were made for *repreſſing* the exorbitant Licentiouſneſs both of the *Preſs* and *Pulpit*, and the *ſuppreſſing* of ſeditious *Sermons* and *Pamphlets*, by means whereof thouſands of *well meaning* Souls become poiſoned in their *Judgments*, have their *Affections* ſowred towards their Governours, *&c.*

Concluding.] That Princes remembring from whom they have their Authority, may with all Faithfulneſs exerciſe it to the Honour and Glory of him that gave it, to the Comfort, Benefit and Happineſs of the People under their Government, as the End for which it was given; and to the Furtherance and Advantage of their own Tryal at that laſt great Day, when they are to render an Account for all the *Power* committed to their Truſt, and how they have adminiſtred the ſame. And that all Subjects duly conſidering whoſe Authority their Princes have, may faithfully ſerve honour and humbly obey them, according to God's holy Word and Ordinance. So ſhall Peace and Righteouſneſs flouriſh upon Earth, and God ſhall ſend down his Bleſſing both upon *King* and *People* from Heaven. Even ſo, *Amen.*

London, Dec. 31. 1660.
ROBERT LINCOLN.

Account of the Regicides lately executed.

Rebels no Saints. Or a Collection of the Speeches, private Paſſages, Letters and Prayers of thoſe Perſons lately executed, *viz. Thomas Harriſon, October* 13. *John Carew, October* 15. *John Cook* and *Hugh Peters, October* 16. *Thomas Scot, Gregory Clement, Adrian Scroope* and *John Jones, October* 17. *Daniel Axtell* and *Francis Hacker, October* 19. With Obſervations on the ſame: Wherein their pretended Sanctity is refuted, and a further Inſpection made into the Lives and Practices of thoſe unhappy and traiterous Politicians. By a Perſon of Quality.

London, 1661. 8vo.

With an Epiſtle to the Reader, dated *December* 16. 1660. and ſubſcribed *W. S.*

The Moderation of K. Charles *the Martyr.*
By Dr. John Arnway.
Account given of the Author.

The Tablet: Or Moderation of *Charles the Firſt, Martyr:* As alſo an *Alarm* to the Subjects of *England.* Both written by Dr. *John Arnway,* Archdeacon of *Litchfield.* [Who died in *Virginia* about 1653, firſt publiſhed at the *Hague* in 1650, and now reprinted by the Care of *William Rider,* who married the Author's near Kinſwoman. He was a *Shropſhire* Man born, became a Commoner of St. *Edmund* Hall in *Oxford,* 1618. took the Degrees in Arts, entred into the ſacred Function, and had a Cure of Souls beſtowed on him. The Civil Wars breaking forth, he adhered to the King's Cauſe, ſuffer'd much for it in his own Country, went after him to *Oxon.* and was actually created Doctor of Divinity in 1642. being about that Time (as I conceive) made Archdeacon of *Litchfield,* in the Place of Dr. *Brownrig* promoted to the See of *Exeter.* He had then quitted a large Fortune to ſerve his Prince and thereupon was plundred by the Rebels, and loſt his Books and Papers, which he could never recover. Afterwards upon the declining of the King's Cauſe, he went to the *Hague* in *Holland,* and afterwards to *Virginia,* where he died about *Lyn-haven, Elizabeth* River or *Nanſumum.*]

London, 1661. 8vo.
Athen. Oxon. *Vol.* I. *col.* 84.

Dr. Hammond *of Confirmation.*

De Confirmatione ſive Benedictione poſt Baptiſmum ſolenni per Impoſitionem Manuum Epiſcopi celebratâ, Commentarius, ex Sententia Eccleſiæ Anglicanæ. Autore Henrico Hammond, S. T. P.

Londini, 1661. 8vo.

Mr. Selden *on our Saviour's Nativity,* Dec. 24.

God made Man. A Tract proving the Nativity of our Saviour to be on the twenty fifth Day of *December.* By *John Selden,* Eſq; With his Picture before it, and a Preface declaring this poſthumous Book to be the genuine Work of Mr. *Selden.*

London, 1661. 8vo.

Mr. Chriſt. Harvey *of Rebellion.*

The right Rebel. A Treatiſe diſcovering the true Uſe of the Name by the Nature of Rebellion: With the Properties and Practices of Rebels; applicable to all both old and new Fanaticks. By *Chriſtopher Harvey,* Vicar of *Clifton* in *Warwickſhire.* [Said to be reprinted in effect the ſame at *London* in 1663. under a new Title, to make it vend the better, *Faction ſupplanted:* Or a Caveat againſt the eccleſiaſtical and ſecular Rebels. In two Parts. 1. A Diſcourſe concerning the Nature, Properties and Practices of Rebels. 2. Againſt the Inconſtancy and inconſiſtent Contrariety of the ſame Mens Pretenſions and Practices, Principles and Doctrines. Penn'd moſtly in 1642. and finiſh'd *April* 3. 1645. The Author was a Miniſter's Son in *Cheſhire,* born in that County, became a Batchelor of *Brazen-Noſe* College, *Oxon.* in 1613. took the Degrees in Arts, that of Maſter being compleated 1620. Holy Orders, and at length was made Vicar of *Clifton* in *Warwickſhire.*]

London, 1661. 8vo.
Athen. Oxon. *Vol.* I. *col.* 175.

Dr. Holyday*'s Sermons.*

Four Sermons of Diſloyalty. The Firſt of *Obedience* on *Exod.* xx. 12, *&c.* All preached in the Times of the late Troubles. By *Barten Holyday,* D. D. Archdeacon of *Oxon.*

Oxon. 1661. 8vo.
See October 2. 1661.

Dr. Holyday*'s Survey of the World.*

A Survey of the World. In ten Books. A Poem. By *Barten Holyday,* D. D. Archdeacon of *Oxon.* [Judged by ſome to be an inconſiderable Piece, and by ſome not to be his, at leaſt compoſed in his younger Days]

Oxon. 1661. 8vo.
Athen. Oxon. *Vol.* II. *col.* 170.

Dr. Heylyn*'s Parable of the Tares.*

The Parable of the Tares. Expounded and applied in ten Sermons. With three other Sermons by the ſame Author, *Peter Heylyn,* D. D.

London, 1661. 4to.

Hiſtory of St. George.

The Hiſtory of that moſt famous *Saint* and *Soldier* St. *George* of *Cappadocia,* &c. [Said to be a little Pamphlet taken and ſtolen from the larger Hiſtory of St. *George,* written by Dr. *Peter Heylyn.*]

London, 1661, 4to.

Comical Hiſtory of the late Times.
Said to be written by Mr. Tho. Flatman.

Don Juan Lamberto: Or a comical Hiſtory of the late Times. The ſecond Part: With a ſecond Impreſſion of the firſt Parliament. By the ſame Hand. [With a wooden Cut before it, containing the Pictures of Giant *Deſborough* with a great Club in his Right Hand, and of *Don Lamberto,* both leading under the Arms the meek Knight (i. e. *Richard Cromwell*) and to the ſecond Part the Giant *Huſonio.* Both which Parts are very witty and ſatyrical: And tho' the diſguiſed Name of *Montelion, Knight of the Oracle,* &c. is ſet to them, yet the Acquaintance and Contemporaries of *Thomas Flatman,* Eſq; always confidently averr'd, that he the ſaid *Flatman* was the Author of them.]

London, 1661. 4to.
Ath. Oxon. *Vol.* II. *col.* 185.

Mr. L'Eſtrange*'s holy Cheat.*

Intereſt miſtaken: Or the holy Cheat. Proving from the undeniable Practices and Poſitions of the *Preſbyterians,* that the Deſign of that Party is to enſlave both *King* and *People,* under the Maſk of *Religion.* By Way of Obſervation upon a Treatiſe, intituled, *The Intereſt of* England *in the Matter of Religion,* &c. By *Roger L'Eſtrange.* The ſecond Impreſſion.

London, 1661. 8vo.

His Complaint of ſeditious Pamphlets.

—— His Majeſty had no ſooner ſet Foot on *Engliſh* Ground, but ſwarms of peſtilent Papers were in a Readineſs to entertain him. Some of the ſharpeſt of them I delivered to ſeveral Members of that Seſſion, with the Stationer's Name for whom they were printed (*Smith* at the *Bible* in *Cornhill, Crofton's* Agent) but all too little to ſuppreſs them. One Paſſage is that follows, ſpeaking of the limited Power of Kings; *this may ſerve to juſtify the Proceedings of this Kingdom againſt the late King, who in a hoſtile Way ſet himſelf to overthrow Religion, Parliaments, Laws and Liberties.* Hand in Hand with this Pamphlet came forth *Sme-*

Douglas *his Coronation Sermon in* Scotland, *reprinted,* p. 16.

Smectymnuus revived, and recommended by Mr. *Manton*; and ſince that Time ſome Hundreds more of the ſame Stamp, whoſe Buſineſs it is by affronting of the Law, and flattering of the Rabble, to caſt back all into Confuſion, *&c.*

Epiſtle to the good People of England.

Account of the Author's Sufferings.

Concluding.] I am not now to learn the Temper of the *rigid Preſbyterians*; they did me once the Honour to condemn me almoſt at Midnight by a pack'd Committee, and without a Hearing; well nigh four Years they kept me in *Newgate* upon that Account: This was a pretty Taſte of their good Nature. I do not now complain, but I confeſs, it would have pleas'd me as well, if the Biſhop that chriſtens ſtill by the Directory had choſen ſome other Chancellor inſtead of my Judge Advocate. But I deſire only to make a ſober Uſe of theſe Miſtakes; the King knows nothing of them.

Biſhop Reynolds *of* Norwich *Dr.* Mills.

Seven Treatiſes of Biſhop Williams, *who had been a very great Sufferer, and a very eminent Divine, yet having medled too much with the* Revelations *he could not obtain a Tranſlation from his poor* Iriſh *Biſhoprick.*

Seven Treatiſes very neceſſary to be obſerved in theſe bad Days, to prevent the ſeven laſt Vials of God's Wrath, that the ſeven Angels are to pour down upon the Earth, *Revel.* xvi, *&c.* With a Declaration of the juſt Judgment of God: I. Upon our late King's Friends: II. Upon the King's Enemies that rebell'd and warr'd againſt him, *&c.* By *Griffith (Williams)* Lord Biſhop of *Oſſory.*

London, 1661, *Fol.*

A ſcurrilous Libel againſt the Common Prayer.

The Anatomy of the Service-Book, dedicated to the high Court of Parliament: Wherein is remonſtrated the Unlawfulneſs of it, and that by five ſeveral Arguments. Namely 1. From the Name of it; 2. the Riſe; 3. the Matter; 4. the Manner; and 5. the evil Effects of it. Whereunto are added ſome *Motives*, by all which we clearly evince the Neceſſity of the Removal of it. *Laſtly* we have anſwered ſuch Objections as are commonly made in the Behalf of it. By *Dwalphintramis.*

Printed in the Year, &c. 4to.

The Reaſonableneſs of divine Service.

ΛΟΓΙΚΗ ΛΑΤΡΕΙΑ. *The Reaſonableneſs of divine Service:* Or Non-Conformity to Common-Prayer proved not conformable to common Reaſon. An Anſwer to the contrary Pretenſions of *H. D.* in a late Diſcourſe concerning the Intereſt of Words in *Prayer* and *Liturgies.* By *Ireneus Freeman*, M. A.

London, *ſold by* Tho. Baſſet, 1661. 4to.

The Epiſtle to the Reader.

Epiſtle to the Reader.

—— By this Reply I ſhall do ſomething in order to the removing of that vaunting Complaint of theirs, *that their Books are not anſwered*, but that they muſt be beaten down by *Club-Law*, as they phraſe it. For they cannot reaſonably take it ill, that I have deferred the Publication of it till now, ſince hitherto there have been great Expectations from certain *Conferences*, that the Yoak which diſſatisfies their tender Conſciences would be relaxated. But Things ſtanding as they did when they put forth their Diſcourſe of Liturgies, I thought the Publication *now* would be no more too ſoon than it is too late. —— My Deſign is only to ſhew the Weakneſs of thoſe *Reaſons*, which are pretended *to juſtify thoſe Miniſters who forbear to uſe the Common-Prayer*, not that I may render their Perſons more odious and obnoxious, but rather that I might perſuade them to walk in the Ways of *Peace.* — My only End is *Peace*, and the *Fruits* of *Peace.* — Indeed they affirm again and again, that the Common-Prayer *is not eſtabliſhed by Law*; and therefore it would be requiſite to my Purpoſe to prove ſuch an *Eſtabliſhment*, were it not that they have ſaved me the Labour by profeſſing, that they would never the more *conform*, if it were *eſtabliſhed*, &c.

Dr. Jo. Hewit's *Sermons. Account of him.*

The Soul's Conflict. Being eight Sermons preached at *Oxford* by the late reverend Dr. *John Hewit.* —— He was Miniſter of St. *Gregory*'s near St. *Paul*'s in *London*, and for ſerving the King's Intereſt, ſuffer'd Death by the Axe on *Tower-Hill*, *June* 8. 1658. He hath extant ſeveral Sermons, among which are nine ſelect Sermons preached at St. *Gregory's London*, 1658. 8vo. As alſo a Speech and Prayers on the Scaffold, with a Letter to Dr. *George Wild*, written the Day before his Execution.

London, *for* Hen. Brome, 1661. 8vo. Faſti Oxon. *Vol.* II. *col.* 723.

Mr. Lyford's *Caſes of Conſcience.*

Caſes of Conſcience propounded in the Time of Rebellion, reſolved by the late eminent Divine *William Lyford*, B. D. Miniſter of *Sherborne* in *Dorſetſhire.* Being a plain, modeſt and fair Diſcuſſion of theſe three Queſtions: 1. Whether it be lawful to keep Days of publick Rejoicing and Thankſgiving for Victories in a Civil War? *Neg.* 2. Whether it be lawful for the Civil Magiſtrate to impoſe an Act of Worſhip in itſelf unlawful, or eſteemed to be ſo, on Men of a different Judgment, eſpecially on a Miniſter, who muſt needs be not only a paſſive Hearer, but an Actor in the Buſineſs, under temporal Pains of Sequeſtration, Impriſonment, Deprivation, *&c. Neg.* 3. Whether a Miniſter performing ſuch an Act of Worſhip upon ſuch a Force or Fear, or for temporal Ends, does perform an acceptable Service and Sacrifice of Praiſes unto God? *Neg.* —— This Perſon of great Modeſty and Virtues died *Oct.* 3. 1653. buried in the Chancel of his Church at *Sherborne.*

London, *Printed for* Hen. Brome, 1661. 8vo. *See* Athen. Oxon. *Vol.* II *col.* 96 *where* Mr. Wood *divides this little Volume into two.*

Dr. Stuart's *Golden Remains.*

Golden Remains by that moſt learned *R. Stuart*, D. D. Dean of *Weſtminſter*, and Clerk of the Cloſet to King *Charles* I. Being the laſt and beſt Monuments of his that are likely to be made publick.

London, *for* Hen. Brome, 1661. 12o. *See* Athen. Oxon. *Vol.* II. *col.* 79.

Mr. Crook *of Hypocriſy.*

Hypocriſy unmaſked. Or the Definition and Characters of the natural, moral, civil, praying *Hypocrite:* And how they differ from the ſincere Chriſtian. By Mr. *Samuel Crooke*, late Rector of *Wrington* in *Somerſetſhire.*

Buſineſs and Life of James Naylor.

Satan inthroned in his Chair of Peſtilence. Wherein the whole Buſineſs of *James Naylor* his coming into *Briſtol*, and his Examination, is related by *Ralph Farmer*, Miniſter of the Goſpel. As alſo the Life of *James Naylor*, with his Parents, Birth,

London, *printed and ſold by* Edw. Thomas, 1661. 4to.

Birth, Education, Actions, and Blaſphemies, is graphically ſet forth by *William Deacon.*

Art of drawing Water. — London, for Hen. Brome, 1660. 4to.

The Art of Water-Drawing. Or a Compendious Abſtract of all Sorts of Water-Machines or Gins practiſed in the World. With their natural Grounds and Reaſons: As alſo new Ways and Machines never before publiſhed. Where is alſo diſapproved, 1. The perpetual Motion: 2. The Water-Poiſe: 3. The Syphon, or Philoſopher's Engine: 4. The horizontal Sails: With divers other Experiments. Publiſhed for ſupplying our moſt neceſſary Wants of Firing, for raiſing of Water for Cities and Towns, and for watering and draining of Grounds.

The Preface. ——— Subſcribed *R. D'acres.*

Againſt the Common-Prayer — London, ſold by H. C. 1660. 4to.

The old Non-Conformiſt touching the Book of Common-Prayer and Ceremonies. Unto which is annexed the Reaſons why *Scotland* refuſed the Book of Common-Prayer.

Againſt bowing at the Name of Jeſus. — London, for H. C. 1660.

Jeſu Worſhip confuted. Or certain Arguments againſt bowing at the Name of *Jeſus:* Proving it to be Idolatrous and Superſtitious, and ſo utterly unlawful. With Objections to the contrary fully anſwered. By *H. B.* [*Henry Burton,* firſt printed in 1641.]

[I think about this Time was Re-printed]

Compariſon of the Liturgy with the Maſs-Book, &c. — *Firſt publiſhed* at London by Tho. Paine, 1641. 4to.

A Parallel: Or brief Compariſon of the Liturgy with the Maſs-Book, the Breviary, the Ceremonial, and other Romiſh Rituals. Wherein is clearly and ſhortly demonſtrated, not only that the *Liturgy* is taken for the moſt Part Word by Word out of theſe antichriſtian Writs, but alſo that not one of the moſt abominable Paſſages of the *Maſs* can in Reaſon be refuſed by any who cordially embrace the *Liturgy* as now it ſtands, and is commented by the Prime of our Clergy. All made good from the Teſtimonies of the moſt famous and learned liturgick Writers both *Romiſh* and *Engliſh.* By *R. B. K.*

Biſhop Lewis's *Practice of Piety.* — London, 1660. 12o.

The Practice of Piety. Directing a Chriſtian how to walk that he may pleaſe God, *&c.* —— Printed about forty Times in Octavo and Twelves, the eleventh Edition of which was printed at *London,* 1619. It was alſo printed once or more in the *Welſh* Tongue, and once or more in the *French An.* 1633, *&c.* written by Dr. *Lewis Bayley,* conſecrated *Dec.* 8. 1616. Biſhop of *Bangor.*

Aſſerted to be the true Author. — *Lewis du Moulin Patronus bonæ Fidei,* 8vo, 1672.

It is ſaid by an Author who takes all Advantages to ſpeak againſt the Biſhops and Church of *England,* that *this Book called the* Practice of Piety *was written by a Puritan Miniſter, and that a Biſhop not altogether of a chaſte Life, did after the Author's Death bargain with his Widow for the Copy, which he received, but never paid her the Money; afterwards he interpolating it in ſome Places, did publiſh it as his own,* &c. But let this Report, which hath been common with ſome, as alſo that, which ſaith, it was written by one *Price* Archdeacon of *Bangor,* remain with their Authors, *&c.*

By Biſhop Humfryes *of* Bangor, *afterward of* Hereford. — *Original Papers in the Hands of the Biſhop of* Peterborough.

Dr. *Humphry Humfryes,* Biſhop of *Bangor,* to whom Mr. *Wood* ſent his printed Sheets as they came from the Preſs, return'd him this Anſwer to that Paſſage. It is not doubted, but Biſhop *Bayley* was the true Author of *The Practice of Piety:* I have heard from ſome old Men that knew the Biſhop, and from others that had it from many of the Clergy here that were intimate with him, that the Biſhop did not want Learning for a greater Work than that; and that they were well aſſured he was the true Author of it. But this is a lying, malicious, puritan Story, invented by that proud phariſaical Faction, who were not willing a Book ſo well eſteemed ſhould be writ by a Biſhop. And indeed after this Book had been printed above thirty Times in *Engliſh,* and often in ſeveral other Languages in the Biſhop's Name, and particularly in *Welſh* above fifty Years ago: Yet when a new Edition of it in that Language was ſet forth 167.. and the Title Page had been wrought off as the former with the Biſhop's Name, Mr. *Gouge* ordered that Title to be torn out of the Book, and another without the Biſhop's Name printed inſtead of it. And when he was by ſome Gentlemen of this Country charged with injuring the Biſhop by this, he had the Confidence not only to ſay, that Biſhop *Bayley* was not the Author of it, but to alledge that the then Biſhop of *Bangor* (Dr. *Humphrey Lloyd)* had told him ſo: Whereas on the contrary, I was preſent and heard that Biſhop, not many Days before this, rattling *Gouge* for abuſing Biſhop *Bayley* by omitting his Name in that Edition; and Mr. *Gouge* leaving a Parcel of thoſe Books to be diſtributed in this Neighbourhood, the Biſhop himſelf did write Biſhop *Bayley*'s Name in the Title Page of many of them, as I did in the reſt by his Order: And the Biſhop then ſaid, he was well aſſured that his Predeceſſor *Bayley* was the Author of it. And all this was in Mr. *Gouge*'s Preſence, tho' he ſo far forgot it, as to tell a contrary Story a few Days after.

A Sermon of Moderation. — London, 1660. 4to. Ath. Ox. *Vol.* II. *col.* 1082. *Edit.* 1721.

Samuel *in Sackcloth.* Or a Sermon aſſaying to reſtrain our bitter Animoſities, and commending a Spirit of Moderation, and a right Conſtitution of Soul and Behaviour towards our Brethren, on 1 *Sam.* xv. 35. By *S. S.* [perhaps *Sam. Smith,* afterwards Ordinary of *Newgate* Priſon.]

London *Criticks.* — *Londini excudebat Jacobus Pleſher,* 1660. *Fol.*

Critici Sacri. Sive Doctiſſimorum Virorum in S. S. Biblia Annotationes & Tractatus. Opus ſumma cura Recognitum, & in novem Tomos diviſum. Quid in hoc Opere præſtitum ſit Præfatio ad Lectorem oſtendit.

Sereniſſimo Potentiſſimoque Principi CAROLO SECUNDO, Magnæ Britanniæ, Franciæ & Hiberniæ Regi, Fidei Defenſori, bonarum Literarum Patrono, Pacis & Incolumitatis Publicæ Inſtauratori Cuſtodique. Cornelius Bee Majeſtatis ejus Devotiſſimus D. D. D.

Lectori Pio & Erudito.

Prodiit nuper, & erudite inter manus hominum versatur, Biblia scilicet Polyglotta, Editionem feliciter procurante viro admodum Reverendo Briano Waltono, S. T. P. aliisque Viris Cl. de Religione & S. Literis quam optime meritis. En tandem prodit tibi Lector pie & erudite (tibi enim soli utrinque & seritur & metitur, tibi soli utrumque prelum insudavit, & Waltonianum & nostrum) prodit, inquam, Liber (scita loqui fas est) ἀδελφότεχνος, primo tantum posterior, optimoque proximus, Critici nimirum Sacri. —— Vale, utere, fruere nostris laboribus, eosque boni consule.

Jo. Pearson, Archid. Surreiensis.
Ant. Scattergood, Eccl. Linc. Canon.
Fra. Gouldman, Eccl. Okendon australis
in Com. Essex. Rector.
Ric. Pearson, Coll. Reg. Socius.

House of Mourning: Or Collection of Funeral Sermons.

Yet the Names of the Preachers are not mentioned at each Sermon; nor the Parties deceased.

ΘΡΗΝΟΙΚΟΣ. *The House of Mourning furnished.* With Directions for Preparations to, Meditations of, and Consolations at the Hour of Death. Delivered in fifty three Sermons, preached at the Funerals of divers faithful Servants of Christ. By *Daniel Featley*, *Martin Day*, *John Preston*, *Richard Holdsworth*, *Richard Gibbs*, *Thomas Taylor*, Doctors in Divinity; *Thomas Fuller*, and other reverend Divines. Newly corrected and amended.

London, *sold by* John Williams, 1660. *Fol.*

Preface to the Christian Reader, subscribed *H. W.*

Dr. Hen. More, *Mystery of Godliness;*

With a Preface to the Reader.

An Explanation of the great Mystery of Godliness: Or a true and faithful Representation of the everlasting Gospel of our Lord and Saviour *Jesus Christ*, the only Begotten Son of God, and Sovereign over Men and Angels. By *H. More*, D. D

London, *for* J. Fletcher, 1660. *Fol.*

The Author's Preface to the Reader.

—— Giving an Account of his former Writings, and the Occasion of this Discourse; an Apology for bringing *Mahomet* upon the Stage, and *H. N.* and for his large Excursions and frequent Expostulations with the *Quakers* and *Familists*; and declaring, that the wonderful Hopes and Expectations of the *Religious* of the Nation, yea, of the better meaning Fanaticks themselves, are more likely to be fulfilled by the happy Restoring of the *King* than by any other Way imaginable. And that the Honour of beginning that pure and Apostolick Church, that is so much expected, seems to have been reserv'd by Providence for *Charles* the Second, our Gracious Sovereign, with pregnant Arguments of so glorious an Hope. —— Dated from my Study at *Christ*'s College in *Cambridge*, *June* 12, 1660. *H. M.*

Sermon for the King's Return.

Josephus Redivivus: Or Innocence violated and vindicated. In a Sermon preached on the publick Day of Thanksgiving in *Wandsworth* in *Surrey*. By the Vicar there, on *Thursday May* 24, 1660. on *Gen.* xxxvii. 8.

London, *for* Humphrey Robinson, 1660. 4to.

Mr. Spencer's *Sermon at* Cambridge *for the King's Return,*

The Righteous Ruler. A Sermon preached at St. *Mary*'s in *Cambridge*, *June* 28, 1660. being appointed a Day of publick Thanksgiving to God, for the happy Restauration of his Majesty to his Kingdoms. By *John Spencer*, B. D. Fellow of *Corpus Christi* College in *Cambridge*.

Printed by John Field *at* Cambr. 1660. 4to.

With the National Blessings of Plenty, Peace, and Health, rare in the Beginning of any Reign.

To the Reader.] —— God hath not only furnished us with an *Occasion*, but an *Ability* to rejoice, the Joy of his Majesty's Entrance into his Kingdoms, being assisted by the three national Blessings, *Plenty*, *Peace*, *Health*, rarely in Conjunction observed to grace the Inauguration of our *English* Kings, &c. Dated *Cambridge*, *July* 23, 1660.

Text, *Prov.* xxix. 2. *When the Righteous are in Authority, the People rejoice.*

Not staggered in his Faith by any Temptations from Rome.

P. 34. A small Measure of Charity will warrant us to style his Majesty *religiously righteous*; for that may be said of him, which can of no Prince in the World besides, that he hath had *Evils* enough to discover and improve his *Virtues*, and *Enemies* (under Freedom and Malice too much) to report and greaten his *Vices*, if he had been chargeable with any. —— Who observeth not his *Constancy* in Religion? All his Injuries from *Enemies* could not conquer his *Charity*; all the Difficulties he beheld between himself and his Throne tire out his *Hope*, nor yet any Temptations from *Rome* stagger his Faith. ——

Mr. Ford's *Sermon at* Northampton *for the King's Return.*

ΠΑΡΑΛΛΗΛΑ. Or the Loyal Subjects Exaltation for the Royal Exile's Restauration. In the Parallel of King *David* and *Mephibosheth*, on the one Side, and our Gracious Sovereign King *Charles* and his loving Subjects on the other: Set forth in a Sermon preached at *All-Saints* Church in *Northampton*, *June* 28, 1660. being the Day appointed for Solemn Thanksgiving for his Royal Majesty's happy Restitution. By *Simon Ford*, Minister there.

London, *for* S. Gellibrand, 1660. 4to.

Dedicated to the two Knights of the Shire; Sir Henry Yelverton *and* John Crew, *Esq;*

Epist. Ded. To the honourable Sir *Henry Yelverton*, Baronet, and *John Crew*, Esq; elected Knights to serve for the County of *Northampton* in this present Parliament. —— Commending them for their known Loyalty to our Gracious Sovereign in so many eminent Services (of late especially) manifested to their greatest Hazard of Lives and Estates, &c.

Text, 2 *Sam.* xix. 30. *And Mephibosheth said to the King, yea let him take all, &c.*

P. 36. After all his Difficulties and Dangers, we have lived to see that Glorious Day, which deserves a Place in the Kalender in *Letters of Gold* to all Posterity; wherein a miraculous Providence hath restored him to his Dominions again, *untouched* in his *Person*, and untainted in his *Religion*.

Mr. Wither's Complaint of Breach of Faith in the Nation, for not paying the old Debts, though contracted for the Work of Rebellion.

Fides Anglicana: Or a Plea for the publick Faith of these Nations, lately pawned, forfeited, and violated by some of their former *Trustees*, to the rendering it as infamous as *Fides Punica* was heretofore. It is humbly offered to Consideration in a parenetical Remonstrance to all in Authority, on the Behalf of many *thousands* to whom Securities were given upon the said *publick Faith.* By *George Wither.*

London, *Printed* 1660. 8vo.

Tuesday *Jan.* 1. *The popish Clergy in Ireland send a Deputy to gratulate the King's Return, and to supplicate for a free Exercise of their Religion.*

The Roman Catholick Clergy of *Ireland* by an Instrument bearing Date the first of *January*, 1660. O. S. signed and sealed by the chief Prelates and Officials of their Religion then at home in their Country, deputed a Person of their own Communion and Profeſſion to kiſs his Majeſty's Hand in their Name, and expreſs their hearty Gratulations for his thrice happy Return to his Dominions; and to preſent withal their moſt humble Supplications for his Majeſty's either Juſtice or Clemency for a free Exerciſe of their Religion, purſuant to thoſe favourable Conceſſions of the Peace granted, and Articles made with the Catholicks of that Nation in the Year 1648. and purſuant to his Majeſty's gracious Letter from *Breda* in *April*, 1660. to both Houſes of Parliament.

Father P. Walſh *more ample Account* 1662, 8vo.

A Letter of Dr. Francis Walſall *to the right honourable Sir* Richard Brown, *Knight and Baronet, prefix'd to his Sermon, entitled,* Cordifragium: Or the Sacrifice of a broken Heart. *Dated from* Weſtminſter, Jan. 1, 1660. Juxta computum Eccleſiæ Angl.

Printed at London, *for* John Shirley, 1661. 4to.

See Nov. 25. 1660.

My Lord,

The Lord Mayor had appeared with Succeſs in his Undertakings for the beſt of Kings and Cauſes.

His Lordſhip had deſired the Preacher to print this Sermon,

And had before intimated a Deſire, that he would not meddle with Government;

Tho' it was a happy Change of Government from the worſt of Tyrants to the beſt of Princes.

God hath ſhed ſuch a Glory upon the Succeſs of your Undertakings for the beſt of Kings and Cauſes (For like your famous Predeceſſor *Wallworth*, you did not only ſtab the Rebels, but gave the Death's Wound to Rebellion itſelf) as hath raiſed me into ſuch a high and paſſionate Veneration of your Lordſhip's Perſon and Parts, as well as Place and Power; that I think it little leſs than a Sin to think the leaſt of your Deſires leſs than Commands; as appears not only in Preaching this *Sacrifice*, but ſacrificing this Preaching, by Printing this broken Diſcourſe of a broken Heart. I had pitch'd upon another Theme, that had ſpoke more home and more handſome to the Times, had I not been taken off by your Lordſhip's Officer intimating to me your Deſire not to meddle with Government. ——— I did comply with your Deſires in it, even though the Times were ſo happily fruitful, as to afford a large Crop of excellent Matter, that would *prodeſſe & delectare*, to entertain you with Profit and Pleaſure in the bleſſed Change of Government from the worſt of *Tyrants* to the beſt of *Princes.* And I the rather choſe to reſolve myſelf into the Obedience of your Lordſhip's Dictates, becauſe the laſt Piece I printed was *the Bowing of the Hearts of Subjects to their Sovereign*, and I could hardly do leſs than follow it with *Breaking the Heart in Sacrifice to God.* ——— Never was Lord-Mayor welcom'd into his Office with more general Alacrity and Acclamations, which as they did loudly ſpeak the Good you *had done*, ſo they did lovingly beſpeak the Good they would have you *to do.* And therefore let me be ſo bold, as to ſay to your Lordſhip, as *David* did to his Son *Solomon*, who was deſigned for ſuch Work, the Building of the Temple, *Ariſe therefore and be doing, and the Lord ſhall be with thee.* You cannot want Encouragement, for beſides that the Wiſhes of Prince and People concenter in it, God hath bleſſed *London* with a *prudent Biſhop*, cut out as it were for *Church Work.* Therefore I will ſay no more, than that when I ſee two ſuch benign Stars in Conjunction, and vertical over this great City, I cannot but propheſy (*prognoſticate* is too fallible a Term) great Bleſſings, and I pray that I may be a true Prophet, as I am truly,

A great Bleſſing of the City of London *to have a good Lord-Mayor, and a* prudent Biſhop.

My Lord,

Your Lordſhip's moſt humble Servant

in the Work of our great Maſter,

Francis Walsall.

Whitehall, Council-Board.

Wednesday *Jan* 2. *Order of King in Council againſt the Meetings of Sectaries in great Numbers, and at unuſual Times,*

Extracts from Council Books.

Whereas divers factious Perſons, under Pretence of the Liberty indulged by his Majeſty's late gracious Declaration, in Reference unto tender Conſciences, do meet in great Numbers, and at unuſual Times, whereby it may be juſtly apprehended, that many of them enter into Plots and Conſpiracies to diſturb the Peace of the Kingdom. It was thereupon ordered by his Majeſty in Council, That Mr. Solicitor General ſhould forthwith prepare a *Proclamation*, commanding all ſuch Perſons going under the Notion of *Anabaptiſts*, *Quakers*, and other Sectaries, henceforward not to meet (under Pretence of ſerving God) at unuſual Hours, nor in great Numbers; and particularly that none of them go out of the Precincts of his or their Habitation to any ſpiritual Exerciſe, or ſerving of God after their own Way, but that they do the ſame in their own Pariſh. And if any ſhall be found to offend therein, the next Juſtices of the Peace are to cauſe them and every of them to be proceeded againſt according to the Laws provided againſt riotous and unlawful Aſſemblies.

This

The Queen Mother returning to France.

Publick Intelligence, Nº. 1.

This Day the Queen's Majeſty began her Journey for *France*; going the firſt Day to *Hampton-Court*, the next to *Guilford*, where the Town, to expreſs their Joy (to behold both their own King and his Royal Mother) on the Morrow, preſented his Majeſty a Silver Baſket fill'd with Sweetmeats. From thence his Majeſty went to *Petersfield*, and ſo for *Portſmouth*, to ſee the Queen his Mother, and the beauteous Princeſs *Henrietta* (his Majeſty's only Siſter) ſafe there.

FRIDAY *Jan.* 4.

Order of King in Council to diſarm factious Perſons, and tender them the Oaths of Allegiance and Supremacy.

Council Book.

Letters and Orders ſent in his Majeſty's Name to the Lords Lieutenants of the ſeveral Counties of *England* and *Wales*, to diſarm all factious and turbulent Perſons, who ſtill retain their wicked and rebellious Principles, and to adminiſter to them the *Oaths* of Supremacy and Allegiance.

Will. Beveridge, *A. M. Vicar of* Eling, *afterward Biſhop of* St. Aſaph.

Reg. Sheldon. Lond.

Gulielmus Beveridge Diaconus in Artibus Magiſter admiſſ. ad Vicariam de Eling alias Yealing in Com. Middleſex. per mort. . . . . . Cooper ult. Vicarii ex coll. D. Epiſcopi pleno jure, die 4 Jan. 1660.

Ordained Deacon and Prieſt;

Reg. Sanderſon Linc.

Gulielmus Beveridge, A. M. ordinatus Diaconus die 3 Jan. 1660. in loco convenienti in Parochia S. Botolphi extra Alderſgate, London, a Roberto Linc. Epiſcopo. Idem Presbyter ordinatus ab eodem Lincoln. Epiſcopo in eod. loco die ult. Januarii, 1660.

Made Archdeacon of Colcheſter.

Reg. London.

1681. 3 Nov. Will. Beveridge, S. T. P. coll. ab Epiſcopo London ad Archidiaconatum Colceſtre.

SATURDAY *Jan.* 5.

Popiſh Prieſts ſent over from Doway *into* England.

Such as the Catholick Dean and Clergy in England *complained of as very bad Miſſionaries.*

Many popiſh Prieſts were ſent over into *England* as Miſſionaries for propagating their Faith, called *Catholick*; eſpecially from the College of *Doway* by Dr. *Leyburne*, Preſident of the ſaid College. But how unfit they were for ſuch a Miſſion was a Matter of Complaint made by the Dean and Chapter of the Catholick Clergy in *England* in their *Encyclical Epiſtle* publiſh'd in 1660.

And give Inſtances of ſuch as are a Horrour and Shame to the Church.

We only hint the Unfitneſs of ſome he (Dr. *Leyburne*) hath ſent hither not long ago as *Miſſionaries*. And to omit many others, of *one* who in another Seminary was denied Preſentation to Orders, becauſe of his unſettled Brain, and (as we are informed) wiſh'd the next Day his Throat had been cut when he took Orders. Of *another* a Perſon in a manner phrenetical, who within ſix or ſeven Months at moſt was a married Man, a Widower, a Prieſt, and Miſſionary. The *third* of a wild mad Nature, for open Sedition in the Houſe, and publick ſoliciting all the Scholars to the Wars, was expell'd the College by him, to whom yet after his Expulſion, he ſent Faculties to come hither as Miſſionary: He hath now been half a Year in *England*, yet never officiates, nor performs any Duty belonging to a Prieſt. We only hint theſe *few* of many at preſent, hoping that the Horrour and Shame expreſſed by all who hear of it, and reflect how ſacred the Function of a Prieſt and Apoſtle is, will make him more circumſpect for the future; and that theſe are enough to let our Brethren ſee, how neceſſary 'tis to have a *Dean and Chapter* to examine who are fit, who not, e'er they admit them.

To which Dr. Leyburn *Preſident of* Doway *anſwers by recriminating on Dr* Ellis *the Catholick Dean in* England,

Making Bradford *a Deacon of incompetent Age;*

Dr. Leyburn's *Encyclical Epiſtle*, 1661. 4to.

To which Dr. *Leyburne* retorts on Dr. *Ellis*. —— To come more cloſe to Dr. *Ellis* in Order to the Charge ſet down againſt me, I am able to object more clearly his Miſgovernment during his Preſidentſhip over *Liſboa* College. He made Mr. *Bradford* Deacon, though he told him he did not think that he was come to Years required by the Churches Canons for the Receiving of that Order, and indeed he wanted a competent Age, as himſelf hath ſaid, &c.

And Williams *a Prieſt without Philoſophy or Divinity;*

Secondly, Dr. *Ellis* made one Mr. *Williams* Prieſt in his Logick, and before he heard either Philoſophy or Divinity ſent him into *England*, and him I received into our Houſe out of meer Compaſſion *gratis*, &c.

And Holland *a Prieſt and Secretary, while a Novice;*

Who had been a Scribe to the Biſhop of Durham.

Thirdly, Dr. *Ellis* made Mr. *Holland* Prieſt ſoon after his being received into the Church, and before he was grounded either in ſcholaſtical or moral Theology came Miſſionary into *England*, and for the great Zeal he had ſhewn at *Liſboa* towards Mr. *Blackloe's* new Notions of Philoſophy, and for his Readineſs in writing of *Engliſh*, (who had been Scribe to the Biſhop of *Durham* afore) he Mr. *Blackloe* cheriſh'd and employ'd, and finding him very nimble, wanton, and active, as to maintaining and ſpreading his new Doctrines, preferr'd him to be Secretary of the Chapter, &c. becauſe ſuddenly after he had abjur'd the Errours wherein he was bred, embraced the profane Novelties of Mr. *Blackloe*, —— and was a *Neophyte* preferred unadviſedly, &c.

Dr. Edward Rainbow *made Dean of* Peterborough;

His Birth, Education, and Preferments;

Life of Biſhop Rainbow, 1688, 8vo. *with Funeral Sermon by Mr. Chancellor* Tully.

After the Promotion of Dr. *John Coſin* Dean of *Peterborough* to the Biſhoprick of *Durham*, Dr. *Edward Rainbow* was made Dean of *Peterborough*, inſtall'd *Jan.* 5, 1660. He was born at *Bliton* near *Gainſborough* in *Lincolnſhire* (Son of Mr. *Thomas Rainbow* Rector of that Church, and of *Wintringham* in the ſame County) *Apr.* 20, 1608. ſent to the publick School of *Gainſborough* 1619. and from thence in *April* 1620. to *Peterb.* to be one of the Scholars of Dr. *J. Williams*, then Prebendary of that Church. And to *Weſtminſter* School in *June* 1621. Dr. *Williams* being then Dean of *Weſtminſter*. Sent to *Corpus Chriſti* College, *Oxon.* in *July* 1623. where his elder Brother *John* died Fellow of that Houſe. Tranſplanted to *Magdalen* College in *Cambridge*, *June* 1, 1625. Scholar of that Houſe, B. A. in 1627. M. A. in 1630. And in *July* after he was ſent by Sir *John Wray* to teach the Free-School at *Kirton* in *Lindſey* Coaſt. Thence to *London*, ſettling firſt in *Fuller's* Rents, and then in *Sion* College. Called back to a Fellowſhip in his College *Novemb.* 13, 1633. a celebrated Preacher in that Univerſity. A great Tutour in 1635. Dean of the College in 1639. Maſter of it in *October* 1642. by the Favour of the Earl of *Suffolk*. He took the Degree of Doctor of

See his Sermon, intitled, Labour forbidden, and commanded, *in a Sermon preach'd at St.* Paul's *Church in* London, Sept. 23, 1634. *By* Edward Rainbow, *Fellow of* Magdalen *College in* Cambridge. London, *for* Nicholas Vavaſour, 1635 4^to *Ded. to Sir* John Wray, *Kt. and Bart, and his Brother* Edward Wray *of* Rycot, *Eſq; Dated* Magdalen *Coll.* Nov. 15, 1634. *to whom he was Tutour, and tells them, As the College whereof I am a Member, ſo my own private Duty ſhall ever prompt me to rank your Name amongſt the chiefeſt of my Benefactors,* &c.

Divinity in 1646. loſt his Maſterſhip for refuſing a Proteſtation againſt the King in 1650. Preſented by the Earl of *Suffolk* to a ſmall Living at *Little Cheſterford* near *Audley Inne* in *Eſſex* 1652. and in that Year married Mrs. *Elizabeth Smith*, Daughter of Dr. *Smith*, his Predeceſſor in the Maſterſhip of *Magdalen* College. In 1659. he was preſented by the Earl of *Warwick* to the Rectory of *Beneſield* in *Northamptonſhire*, valued at 200 *l.* or 300 *l.* *per Annum*, where he managed himſelf (as he had done at *Little Cheſterford)* compoſing all his Prayers for the Church out of the Liturgy, repeating the Offices of Chriſtening, Burial, *&c.* by Heart, which the ignorant People not underſtanding liked well. In the Year 1660. he was reſtored to his Maſterſhip of *Magdalen* College, made Chaplain to the King, and Dean of *Peterborough.* Thither he removed in *Auguſt* 1661. with a Deſign to reſide there; but his Stay there was not long: For he was called back to *Cambridge*, and elected Vice-Chancellour in *Nov.* 1662. Elected Biſhop of *Carliſle* 1664.

Grace granted to Dr. Rainbow.

Reg. Cantabr. MS.

1642. Jul. 4. Cum Magiſter Edwardus Rainbow tenore conceſſionis veſtræ pro gradu Doctoratus in Sacra Theologia factæ per Statuta Regia teneatur unam habere Concionem ad Clerum, & Reſponſionem unam, duaſve Oppoſitiones, vel ſaltem unam Reſponſionem ſub Doctore præſtare, antequam admitti poſſit ad gradum Doctoratus in eadem Facultate: Cumque idem Edwardus Rainbow propter temporis anguſtias aliaque graviſſima impedimenta, eadem ante Comitiorum Solennia jam nunc ingruentia peragere non poſſit. Placeat vobis ut omnia dicta ejus exercitia uſque ad Terminum Sancti Michaelis prox. ſequentem differantur, tunc temporis peragenda ſub pœna quadraginta librarum Ciſtæ communi applicandarum, atque ut ipſe interea temporis admiſſionem & creationem ſuam obtineat ſub Perſona Georgii Hudleſton Procuratoris ſui in hac parte legitime conſtituti. Conceſſ.

SUNDAY *Jan.* 6.

Conſecration of four new Biſhops for the Sees of Briſtol, Norwich, Hereford, *and* Glocester.

Sermon by Dr. Alleſtre.

London, *for* John Martin, 1660. 4^to.

A Sermon preached at St. *Peter's Weſtminſter*, on *Sunday January* the ſixth, at the Conſecration of the right reverend Fathers in God *Gilbert* [*Ironſide*] Lord Biſhop of *Briſtol*, *Edward* [*Reynolds*] Lord Biſhop of *Norwich*, *Nicholas* [*Monk*] Lord Biſhop of *Hereford*, *William* [*Nicholſon*] Lord Biſhop of *Gloceſter*. By *Richard Alleſtre*, D. D. Canon of *Chriſt-Church* in *Oxford*, and one of his Majeſty's Chaplains.

Reg. Juxon, Cant. MS.

The Office of Conſecration was ſolemnly perform'd by *Gilbert* Lord Biſhop of *London*, aſſiſted by *Accepted* Archbiſhop of *York*, *John* Biſhop of *Durham*, *Henry* Biſhop of *Chicheſter*, *Robert* Biſhop of *Lincoln*, and *Benjamin* Biſhop of *Peterborough*, by Virtue of a Commiſſion from the Lord Archbiſhop of *Canterbury*.

Venner's *Preaching to raiſe an Inſurrection.*

Publick Intelligence, by Authority, 4^to. No. 1.

Account of the Sermon preach'd by *Venner* in a Meeting of his Fifth Monarchy Crew this *Sunday* Morning before their Inſurrection, ſtirring them *to fight for King Jeſus*, aſſuring them that *one ſhould chaſe ten, and ten ſhould chaſe a thouſand, that their Enemies ſhould not be able to touch one Hair of their Heads; that they muſt never ſheath their Swords again, untill* Babylon *become a Hiſſing and a Curſe, and no Remnant be left; that they ſhould lead Captivity Captive.* —— *Riſe up againſt the Carnal, to poſſeſs the Gate*, &c.

The Uneaſineſs of the People was kept up by factious Preachers even in the Pariſh Churches.

Biſhop Saunderſon's *Letter dated* Dec. 31, 1660. *prefixed to Archbiſhop* Uſher's *Power of the Prince.*

The uneaſy Temper of the People, diſturbed by the half-conformity Preachers (denying in Effect the King's Supremacy) was thus complained of by the meek and pious Biſhop *Saunderſon*.

Such as have diligently obſerved the Temper and Carriage of the moſt active Men of thoſe Times, or ſhall duly take into Conſideration theſe few enſuing Particulars:

Great Multitudes of Nonjurors to the Oath of Supremacy;

I. The deſperate Principles and Reſolutions taken by Quakers, Fifth-Monarchy Men, and other enthuſiaſtical Sectaries, of what Denomination ſoever, who utterly refuſe to take the *Oath of Supremacy*, and what Multitudes in a few Years, for want of timely Coercion, they are increaſed unto, in all Parts of the Land.

And even thoſe who took the Oath, denied the Force and Obligation of it.

II. How ſtrangely ſome of thoſe that have taken the ſaid Oath (and they a far more conſiderable Party than the former) do yet ſeek to mince it by ſuch an Interpretation of the Word *onely*, as quite deſtroyeth the *Force* of it, and leaveth a Gap open for any rebellious Attempt to enter, that ſhall offer ſo to do.

The Miniſters in their Pulpit Prayers avoided the Recognizing his Majeſty Supreme Governour.

III. That the Miniſters of that Party, who in their Prayers before and after Sermon do not uſually ſhew themſelves over-ſtudious of Brevity, are generally obſerved, when they pray for the *King* (whether for Fear of offending their Grandees, or a diſcriminating Character or *Shibboleth*, whereby to diſtinguiſh themſelves from Men of different Principles from them, or for whatever other Reaſon it is) to omit in reciting his Majeſty's Royal Titles that Clauſe which in former and peaceable Times was generally uſed [In all Cauſes and over all Perſons, as well Eccleſiaſtical as Temporal in his Dominions ſupreme Governour.]

Some of them in their Prayers and Sermons openly aſperſe the King and his Government; or covertly inject Suſpicions of Male-Adminiſtration.

IV. With what Boldneſs ſome of the ſaid Miniſters do in their ordinary Prayers and Sermons openly aſperſe the King and his Government; and with what Cunning other ſome of them do covertly and glauncingly inject Suſpicions into the Minds and Thoughts of their credulous Auditors concerning the ſame, by theſe Means to beget in the People an Opinion (to which the common Sort are as eaſily perſuaded as to any other thing in the World) that they are not ſo *well* governed as they ſhould be.

To take away the Rights of the Crown, that were grown up under the Neceſſity of the late Times.

V. What Endeavours have been uſed, that the Encroachments made upon the Regalities, by ſuch Advantages as either the late King's Neceſſities or Condeſcenſions miniſtred, ſhould ſtill continue? And that all publick Actings from the Beginning of the Long Parliament 'till the Year 1648. (whereof it were a Miracle, if ſome, while the Diſpute was ſo hot, were not illegal enough and unprecedented) ſhould be avowed and juſtified.

To ſpread a World of wicked Pamphlets and Sermons.

VI. What a World of wicked Pamphlets, Sermons, and other Treatiſes, full of moſt dangerous and ſeditious Poſitions, have been ſent abroad within theſe few laſt Years, vented and diſperſed through all the Parts of the Kingdom, and lye ſtill upon the Stalls, and in the Shops, free for any Man that liſt to buy.

The more need to publiſh Antidotes in midſt of ſo much Poyſon.

When all this, and ſome other Things (which to avoid the provoking of ſome unpeaceable Spirits, I forbear to mention) are notorious themſelves, and ſufficiently known to the whole Nation, let any Man now ſay, if he can ſhew Cauſe, why it would be either unſeaſonable or unneceſſary, that Books ſhould be publiſhed to aſſert the juſt Right and Power of Princes, and to remind the People of their bounden Duty of Subjection and Obedience.

Robert Lincoln.

Monday *Jan.* 7.

Inſurrection of Venner *and his deſperate Crew.*

An Account of the Inſurrection of Venner *and other Fifth Monarchy Men.*

Many reſtleſs Spirits, ready to attempt new Troubles.

Philips's *Continuat. of the Reign of* Ch. II. *Fol. p.* 756.

Of all the manifold Sects and Separations that ſprung up from the Licence of the late War and the Anarchy that reign'd from that Time, till the Time of his Majeſty's Reſtauration, there were ſcarce any that dreaded not the Name of *Monarchy*, as apprehending the Conſequence thereof to be a Tendency to Uniformity in Church and State: And therefore no marvail, if they who were heretofore profeſs'd Enemies to the King and his Right of Government, were after his coming in agitated with a reſtleſs Spirit of Impatience and Diſſatisfaction, which forbore not ſeveral Times to manifeſt itſelf in ſuch Attempts, as had not a timely Stop been put unto them, by the prudent Foreſight, and vigilant Care of the King and his Council, might very much have endanger'd the imbroiling of the Nation in a new Civil War. The firſt Alarm that was given, was by the *Fifth Monarchy Men* (they at leaſt were the only hardy Men that openly appear'd) a Generation of People, however ſo call'd, the moſt inveterate Enemies to the ancient ſettled Monarchy of the Nation, of all the whole Hydra. Of thoſe about fifty or ſixty mad Perſons, reſolving to venture Neck or Nothing, broke forth into open Hoſtility and Rebellion, under the Conduct of one *Thomas Venner* a Cooper, that had lived for ſome Time in *New-England*, and was of the Principle of the *Fifth Monarchy*, and a Preacher to a Conventicle of thoſe of that Opinion, who uſually met in *Coleman-ſtreet*. That which firſt gave him and his Partakers a Pretence to their Treaſon, was the *Oaths* of *Allegiance* and *Supremacy* (which all good Subjects are oblig'd by the Law to take) exclaiming not only againſt them in particular, but againſt all Oaths in general. And when ſome amongſt them more ingenious than the reſt, adviſed their Companions not to diſpute what was commanded by their Superiours, ſince Subjection was naturally due to thoſe Powers from whence they expected Protection, they were anſwered by the Seditious, that *they had no Protection in the Exerciſe of their Religion, but were for the Practice thereof expoſed to all manner of Contempts and Miſeries:* As if a juſt Reſtraint from Extravagancies in divine Worſhip were to be eſteem'd Oppreſſion.

The firſt Alarm given by the Fifth-Monarchy Men.

Under the Conduct of Venner *a Cooper, and Teacher in* Coleman-ſtreet.

His Doctrine was Againſt taking of any Oaths.

And againſt Subjection, becauſe not protected in the Exerciſe of their Religion.

Mad in their Opinions and Practices.

The Madneſs of theſe Men extended ſo far, as to believe they and the reſt of their Judgment were called by God to reform the World, and make all the earthly Powers (which they called *Babylon*) ſubſervient to the Kingdom of King *Jeſus*; and in order thereunto, never to ſheath their Sword, till the carnal Powers of the World became a Hiſſing and a Curſe; and by a miſguided Zeal, they were ſo confident in their Undertaking, that they were taught and believ'd, that one *ſhould ſubdue a Thouſand*, making Account when they had led Captive Captivity in *England*, to go into *France*, *Spain*, *Germany*, and other Parts of the World, there to proſecute their holy Deſign.

Mr. Baxter *calls them twenty or twenty two furious Fanaticks called* Fifth-Monarchy Men *(one* Venner *a Wine Cooper, and his Church that he preached unto) being tranſported with enthuſiaſtick Pride, did riſe up in Arms, and fought in the Streets like Mad-men againſt all that ſtood in their Way, till there were ſome killed, and the reſt taken judged and executed.* Life of Mr. *Baxter*, Fol. p. 301.

Their Conſpiracy and Rebellion was Sunday-Work *in their Conventicle.*

Diſcovered by the Landlord of the Houſe.

The Place where they conſulted and continued their Conſpiracy, was the Meeting Place for their Devotion, and thither they had at ſeveral Times conveyed Arms. On *Sunday* the Sixth of *January*, which was the Day before their Excurſion (his Majeſty at that Time being gone to accompany his Royal Mother the Queen Dowager of *Great-Britain*, and his Siſter the Princeſs *Henrietta Maria*, part of their Journey towards *France*) they were very late at their Aſſembly, which made one *Martin*, the Landlord of the Houſe, but not of their Party, ſomewhat inquiſitive after their Doings; and as he was going into the Chamber to them, he met *Venner*, who ſeeing him troubled, told him, *he perceiv'd he thought their Stay too long, and that in half an Hour's ſpace, after they had ſought God in their Prayers, they would diſperſe.* *Martin*'s Jealouſy of their Actions made him conſult with a Friend about their unuſual Manner of aſſembling, and he was adviſed to liſten at the Door, or peep through ſome Chink to hear or ſee what they were about. Which he did, and found them arming themſelves with Back, Breaſt, and Head-Piece, and thereupon he immediately gave Notice thereof to ſome of the next Officers: But within half an Hour of this, they came down, and being met by the Miſtreſs of the Houſe great with Child, who in Amazement would have ſhut the Door upon them, they offer'd to ſhoot her with a Muſquet, upon which in great Terrour ſhe left them.

The ſeeking of God in Prayer was one Pretence of the Regicides, Jan. 30. 1648. *and now again ſerv'd for the Rebels, to the great Hurt of Piety and true Devotion.*

This deſperate Attempt made the Government more jealous of Sir Henry Vane, *the only Man of Parts and Figure who had wrote in defence of thoſe wild Principles, of our Saviour coming down to erect a* Fifth-Monarchy *upon Earth to continue for a thouſand Years; eſpecially in his enthuſiaſtick Treatiſe, entitled,* The retired Man's Meditations: Or the Myſtery and Power of Godlineſs ſhining forth in the living Word, to the unmaſking the Myſtery of Iniquity in the moſt refined and pureſt Forms. And withal preſenting to View, 1. The Riches and Fulneſs of Chriſt's Perſon as Mediator. 2. The natural and ſpiritual Man in their proper Diſtinctions. 3 The Reign and Kingdom of Chriſt in the Nature, Limits and Extent thereof, as well in his Saints as over his Enemies. In which old Light is reſtored, and new Light juſtified, being the Witneſs which is given to this Age by *Henry Vane,* Knight. *London,* 1655. 4to. *Wherein the* 26th *and laſt Chapter is* treating of the Time of the Manifeſtation of the Sons of God, their ſitting with Chriſt on his Throne, ruling and influencing all Things on Earth, during the Space of a thouſand Years.

In the Preface to the Reader he begins with ſome Prophecy of himſelf and of his Party. There is not any Thing which lies more croſs to the buſy and boundleſs Spirit of Man, than that which takes him off the Wing of his natural Deſire, and is as a Bar unto that Activity in him, which if permitted to run its Courſe, makes his Feet ſwift to his own Deſtruction.

The Rebels firſt march'd to *St. Thomas-Apoſtles,* to call ſome of their Party, and from thence to *Biſhopſgate,* and after to *White-Croſs-Street.* Sir *Richard Brown,* the Lord-Mayor, having Notice of their being abroad, got together ſome Files of the Trained Bands, but not ſufficient as was ſuppoſed to make any Impreſſion upon them, they being imagin'd to be more numerous than they were; by which means they had Opportunity to eſcape to St. *John's* Wood, and from thence to *Cane-Wood,* betwixt *Highgate* and *Hampſtead.* By this Time the Alarum being come to *Whitehall,* and the General's Regiment drawn up, the Duke of *York* and he, with the Earl of *Oxford* and ſome others, and ſome of the Guards march'd into *London,* where they were informed all the Rebels were diſperſed, except a Party of them that were ſeen to go towards *Cane-Wood,* whither Sir *Thomas Sandys* was ſent with ſome of the Guards and a Company of Foot: But by the Darkneſs of the Night they got away, and on *Wedneſday* Morning came again into *London,* and divided themſelves into two Parties, one whereof about five or ſix in the Morning appear'd about *Leaden-hall,* and from thence marched to *Little-Eaſt-Cheap,* where they fought obſtinately enough, but were diſperſed by the Trained Bands. *Venner* and another Party came to my Lord-Mayor's Houſe, thinking to have taken him Priſoner; but miſſing him they march'd into *Wood-ſtreet,* where they were met by Colonel *Corbet* and about twenty Horſe; *Corbet* and nine of his Party charged through the Rebels, and broke them, whereby the Trained Band Foot that ſeconded them had little more to do, than to purſue them. They fought with Courage to Admiration, and if they had not been hindred by the Care of the Lord-Mayor from increaſing their Numbers, a thouſand Men ſo reſolv'd, might have cauſed ſuch a Diſturbance in the City, as might have had an Influence much further.

Venner himſelf was very much wounded before he was taken, and about five or ſix kill'd that refuſed Quarter, of which ſome of them were ſo obſcure that their Names were not known. And about eight or ten Days after, *Venner* with about ſixteen or ſeventeen of the moſt notorious, were arraigned at *Juſtice-hall* in the *Old-Bailey,* found Guilty, and executed in ſeveral Parts of *London.*

Thus ended this deſperate Enterpriſe of a formidable Army of threeſcore Men, who were inſenſated to that Heighth of enthuſiaſtick Valour, that they thought themſelves ſtrong enough to encounter the whole armed Force of one of the greateſt and moſt populous Cities of the World; the Prince's Guards, the General's Troops, the City Train'd Bands were all ſwallow'd up in Conceit by theſe Men of mickle Might and little Wit: And I have heard ſay they were ſo infatuated with their golden Dreams, and ſo Cock-ſure of Succeſs, that they had promis'd to themſelves the Partage of the whole Empire of the World among them, Thirty being deſign'd for the ſubduing of the *Eaſtern* Parts, and Thirty of the *Weſtern.*

With the Suppreſſion of this Inſurrection, and the bringing the Authors thereof to exemplary Puniſhment, together with the Deceaſe of Sir *Arthur Haſlerigg* in the Tower, who is thought to have died with very Anguiſh of Mind, to ſee all his great Deſigns in an Inſtant brought to nothing, and himſelf at the Mercy of a Power over which he had ſo long triumph'd, we conclude.

Lord Chancellor in his next Speech in Parliament takes Notice of them.

The Reflections made on Venner's *Inſurrection by the Lord Chancellour in his Speech at the Opening of the next Parliament.*

Their Number was contemptible, and yet the Combination reached very far.

It was in a very little Time after the Diſſolution of that Parliament, his Majeſty giving himſelf a few Days to accompany his Royal Mother to the Sea-Side (the only Time that he hath ſtepp'd out of this Town near theſe twelve Months) that the moſt deſperate and prodigious Rebellion brake out in this City, that hath been heard of in any Age, which continued two or three Nights together, with the Murder of ſeveral honeſt Citizens. Let no Man undervalue the Treaſon becauſe of the Contemptibleneſs of the Number engaged in it. No Man knows the Number, but by the Multitude of intercepted Letters from and to all the Counties of *England,* in which the Time was ſet down wherein the *Work of the Lord* was to be done; by the deſperate Carriage of the Traitors themſelves, and their bragging of their Friends, we may conclude the Combination reached very far.

Whitehall Council Board, Jan. 7. 1660.

Petition of the People of Tipton Com. Staff. *againſt their diſaffected Miniſter* Richard Hinckes.

There were many ſuch Pulpit Incendiaries.

Upon reading the Petition of the Inhabitants of *Tipton* in the County of *Stafford,* who therein accuſe the Clerk or Incumbent of the Pariſh called *Richard Hinckes* as a Perſon notoriouſly diſaffected to his Majeſty and his Government: It was thereupon ordered by the Board, that the Complainants ſhould apply themſelves (in purſuance of the late Act of Parliament for ſettling of Miniſters) unto the next Juſtices of the Peace, who are to proceed upon due Proofs againſt him, according to the Directions given in ſuch Caſes by the ſaid Act.

The Quakers diſown the Fifth-Monarchy People,

And ſay they ſhould have had an Inſtrument for their own Liberty, if it had not been hindred by the others wicked Attempt.

George Fox *in a great Fright, and* Henry Fell *knock'd down.*

Fox's Journal 8vo, *Vol.* I. *p.* 557.

There ſeemed at this Time an Inclination and Intention in the Government to have granted *Friends* Liberty, becauſe they were ſenſible, that we as well as they had ſuffered in the former Power's Days. —— It was ſaid, there was an Inſtrument drawn up, for confirming our *Liberty,* and that it only wanted Signing; when on a ſudden that wicked Attempt of the Fifth Monarchy People brake forth, and put the City and Nation in an Uproar. This was on a firſt Day Night, and very glorious Meetings we had had that Day, wherein the Lord's Truth ſhined over all, and his Power was exalted above all: But about Midnight, or ſoon after the Drums beat, and the Cry was *Arm, Arm:* I got up out of Bed, and in the Morning took Boat, and landed at *Whitehall* Stairs, and walked through *Whitehall*. They looked ſtrangely on me there, but I paſſed through them, and went to the *Pall-Mall*, whither divers Friends came to me, though it was now grown dangerous paſſing the Streets: For by this Time both the City and Suburbs were up in Arms, and exceeding rude the People and Soldiers were, inſomuch that a Friend *Henry Fell* going to a *Friend's* Houſe, the Soldiers knock'd him down; and he had been killed if the Duke of *York* had not come by. Great Miſchief was done in the City this Week, and when the next firſt Day came, that Friends went to their Meetings, as they uſed to do, many were taken Priſoners, *&c.*

Tuesday *Jan.* 8. James Gardiner, *afterward Biſhop of* Lincoln, *and others, prefer'd in the Dioceſe of* Lincoln.

Reg. Sanderſon Linc.

Jacobus Gardiner Clericus, A. M. admiſſ. ad Preb. de Stow in Lindſey ex collatione D. Epiſcopi Linc. Jan. 8. 1660. —— Johannes Sackett Clericus, A. M. ad Preb. de Milton-Eccleſiæ 10. Jan. ad pref. D. Regis ratione vacationis Sedis Epiſcopalis Lincoln. —— Humfridus Babindon Clericus, S. T. B. ad Rect. de Botheby-Pagnell Com. Linc. die 11. Jan. 1660. ad pref. D. Regis pro hac vice ratione promotionis Roberti Sanderſon, S. T. P. in Epiſc. Linc. —— Oliverus Sell Cler. ad Rect. de Hinxworth Com. Hertf. 15. Jan. 1660. ad pref. D. Alberici Com. Oxon. —— Johannes Cornelius Cler. ad Preb. de Kelſey boreali 22. Jan. 1660. ex coll. Roberti Linc. Epiſcopi.

Wednesday *Jan.* 9. *The ſad Eſtate of Religion in the late Times, by the Neglect of the* Preſbyterians. *Multitude of Baſtards without any Diſcipline upon Offenders.*

London, 4to. 1660.

The ſad and degenerate State of Religion in the late Times, was thus ſet forth by the Author of the *Apology for the Biſhops to ſit and vote in Parliament.*

P. 60. By the Preſbyterians Neglect, there was no Puniſhment for groſs Offences and Sins. There is of late an infinite Number of Baſtards gotten, and the Juſtices of Peace only take Care for keeping the Baſtard, but there is no Puniſhment or Correction for the Scandal to Religion. And the vulgar People go together like Dogs and Bitches, without Licence or Publication of Banns in any Pariſh. The holy Communion caſt aſide and neglected in moſt Pariſhes moſt ſhamefully. The common People in moſt Pariſhes will rather be without the Sacrament, than give one Penny to buy Bread and Wine for it; ſo that they are become Atheiſts in moſt Places. And moſt Sectaries profeſs publickly, that they will not have Churches or Stone Houſes, nor Miniſters or Magiſtrates: And yet the Parliament pretended to reform all according to the Word of God, in all Things to advance the Throne of Chriſt: And the Tribunal of Chriſt with all his holy Ordinances in full Force and Power, as the Language is of the *Preſbyterian* Miniſters.

The holy Communion ſhamefully ſet aſide,

And the People were become Atheiſts *in moſt Places.*

Moſt of the Sectaries openly declared againſt Miniſters *and* Magiſtrates.

And yet thoſe were called the bleſſed Times *of* Reformation.

P. 76. The Puritans were ſecretly diſpleaſed, becauſe they were not preferred to the beſt Offices and Dignities in Church and Commonwealth, which now they have invaded by open Force and Violence in moſt outragious Manner: Eſpecially the *Puritan Miniſters*, without any regard to the Laws of God or Man, thruſting themſelves into the beſt Preferments by Way of *Sequeſtration*, and then getting Acts and Orders to be continued in for their Lives, without any Reſpect to the Title of the lawful *Patrons*, whoſe Rights they ſet aſide and ſuſpend, as well as the *Incumbents* moſt unjuſtly. Whereas they are neither by deſert for Learning or Education in the Univerſities, capable of the beſt Preferments, they being only ſuch, as have been only poor Lecturers, poor Vicars, poor School-Maſters and poor new Lights, ſuch as are not qualified, as the Statute requires, to enjoy the beſt Livings of Value, 13 *Eliz. Cap.* 12.

The Puritans invaded by Force the beſt Offices and Dignities in Church and Commonwealth.

And the Puritan Miniſters thruſt themſelves into the beſt Preferments,

Without any Reſpect to the Title of Patrons, or the Right of Incumbents;

Tho' incapable of them by Learning or Univerſity Education.

Thursday *Jan.* 10. *A Proclamation for reſtraining Part of that Indulgence which had been allowed to tender Conſciences by the King's late Declaration.*

Becauſe of the Abuſe of it by Anabaptiſts, Quakers, *and* Fifth-Monarchy *Men.*

Who correſpond and combine againſt the Government.

London, *by* John Bill, 1660. *in two Sheets.*

By the King. A Proclamation prohibiting all unlawful and ſeditious Meetings and Conventicles, under Pretence of religious Worſhip.

Charles *R.*

Although nothing can be more unwelcome to us, than the Neceſſity of reſtraining ſome Part of that Liberty which was indulged to tender Conſciences by our late gracious Declaration: Yet ſince divers Perſons (known by the Name of *Anabaptiſts*, *Quakers*, and *Fifth-Monarchy Men* or ſome ſuch like Appellation, as a Mark of Diſtinction and Separation) under Pretence of ſerving God, do daily meet in great Numbers in ſecret Places, and at unuſual Times, by Reaſon whereof they begin to boaſt of their Multitudes, and to encreaſe in their Confidences, as having frequent Opportunities to ſettle a perfect Correſpondency and Confederacy between themſelves, of which ſome evil Effects have already enſued, even to the Diſturbance of the publick Peace by Inſurrection and Murder, for which the Offenders muſt anſwer to the Law, and far worſe may be ſtill expected, unleſs ſome ſpeedy Courſe be taken to prevent their further Growth.

The King's Will and Pleaſure, that there be no Meetings of any of thoſe People but in ſome Pariſh Church or Chapel, or in private Houſes by the Perſons only there inhabiting.

Other Meetings declared to be unlawful Aſſemblies, and ſeditious Meetings and Conventicles.

To the Intent therefore that none of thoſe Perſons who have preſumed to make ſo ill an Uſe of our Indulgence, may be ſtrengthened in ſuch their Proceedings by any general Words or Expreſſions in our late Declaration; we have thought fit by theſe Preſents to publiſh and declare our Royal Will and Pleaſure, that no Meeting whatſoever of the Perſons aforeſaid under Pretence of worſhipping God, ſhall at any Time hereafter be permitted or allowed, unleſs it be in ſome parochial Church or Chapel in this Realm, or in private Houſes by the Perſons there inhabiting. And that all Meetings and Aſſemblies whatſoever, in order to any ſpiritual Exerciſe, or ſerving of God by the Perſons aforeſaid, unleſs in the Places aforeſaid, ſhall be eſteemed, and are hereby declared to be unlawful Aſſemblies, and ſhall be proſecuted accordingly, and the Perſons therein aſſembled ſhall be proceeded againſt as Perſons riotouſly and unlawfully aſſembled.

All Perſons otherwiſe aſſembling, to be apprehended and bound over with Sureties for their good Behaviour.

And for the better Execution of this our Proclamation, and the Prevention of all illegal and ſeditious Meetings and Conventicles, we do hereby ſtraitly charge and command all Mayors, Sheriffs, Juſtices of the Peace, Conſtables, Headboroughs, Commanders, and other our chief Officers and Miniſters whom it may concern, that they cauſe diligent Search to be made from Time to Time, in all and every the Places, where any ſuch Meetings or Conventicles, as aforeſaid, ſhall or may be ſuſpected. And that they cauſe all and every the Perſons therein aſſembled, to be apprehended and brought before one or more Juſtices of the Peace, and to be bound over to appear at the next Seſſions within the reſpective Precincts, and in the mean Time to find Sureties for the good Behaviour, or in Default thereof to be committed to the next Gaol.

The Juſtices of Peace to tender the Oaths.

And further we do will and command our Juſtices of the Peace, that they cauſe the Oath of Allegiance to be tendred to every Perſon ſo brought before them, and upon his or their Refuſal to proceed according, as by the Statute made in the ſeventh Year of the Reign of our Royal Grandfather of ever bleſſed Memory, they are directed and commanded. Given at our Court at *Whitehall* the tenth Day of *January*, in the twelfth Year of our Reign 1660.

The Anabaptiſts publiſh an Apology for themſelves, and a Proteſtation againſt the late wicked Inſurrection.

The humble Apology of ſome commonly called *Anabaptiſts* in behalf of themſelves and others of the ſame Judgment with them: With their Proteſtation againſt the late wicked and moſt horrid treaſonable *Inſurrection* and *Rebellion*, acted in the City of *London*. Together with an Apology formerly preſented to the King's moſt excellent Majeſty.

London, *printed by* Henry Hills, 1660. 4to.

We ſhould be ſtupid and ſenſleſs, if we did not deeply reſent thoſe black Obloquies and Reproaches caſt upon thoſe of our Profeſſion and Practice in the Point of *Baptiſm*, by Occaſion of the late moſt horrid Treaſon and Rebellion in this City of *London*, &c. Subſcribed *William Kiffen*, *Henry Den*, *John Batty*, *Thomas Lamb*, *Tho. Cooper*, &c.

Subſcribed by the Chief of them.

Dr. Tho. Manton *epiſcopally inſtituted to the Church in* Covent-Garden.

Yet no mention made of this Inſtitution and Conformity in the late Memoirs of Dr. *Manton*'s Life in 1725. 8vo.

Die 10. Jan. 1660. Thomas Manton, S. T. P. admiſſus ad Eccleſiam Sancti Pauli Covent-Garden, London, ad preſ. Willielmi Comitis Bedford. Subſcriptis priùs Articulis Fidei Eccleſiæ Anglicanæ tantum, & præſtito Juramento de Allegiant' & Supremitate & Canonica Obedientia in omnibus licitis & honeſtis, & de Simoniâ non commiſſâ.

Reg. Sheldon, London.

The Inhabitants of *Covent-Garden* (where ſo many noble and loyal Perſonages are pleaſed to live) are ſenſible how they were uſed in the Days of *Obadiah Sedgwick*, and how they were to ſeek for the Exerciſe of our Religion according to the Laws, and therefore conſidering how happy they are in the exemplary Prudence and religious Moderation of their preſent Dioceſan, they preſented this following Petition:

Mercur. Publ. No. 8. *to* Feb. 28.

A Petition of the Inhabitants of Covent-Garden *to the Biſhop of* London *to have the Exerciſe of Religion as by Law eſtabliſhed,* i. e. *the* Common-Prayer.

To the Right Reverend Father in God Gilbert *Lord Biſhop of* London.

The humble Petition of the Pariſhioners of the Pariſh of St. Paul's Covent-Garden,

Sheweth,

That ſince by the Bleſſing of God we have ſeen the happy Reſtauration of our gracious King, we hope that we ſhall not be deprived of the Exerciſe of Religion, in ſuch Manner and Form as is by Law eſtabliſhed.

Wherefore we humbly pray your Lordſhip to uſe your epiſcopal Power, that we may have divine Service celebrated, and both the Sacraments duly adminiſtred in ſuch Form and with ſuch Rites, as by the Laws of the Land hath been moſt laudably ordered.

And your Petitioners ſhall ever Pray, *&c.*

Upon which Dr. Manton *ſuffer'd the Common-Prayer to be uſed in his Church.*

The Affection of this Pariſh to the Liturgy of the Church, without queſtion, is one Reaſon why Dr. *Manton* hath daily the Book of Common-Prayer at St. *Paul*'s *Covent-Garden*, and if all his Brethren would do the like, we ſhould have more Devotion and leſs News.

William Holmes *Vicar of* Meres-Aſhby.

1660. 10. Jan. Gulielmus Holmes Clericus admiſſ. ad Vic. de Meares-Aſhby Com. Northton. vac. per reſign. Georgii Lawſon ult. Vicarii ad preſ. Johannis Merſhe Armig.

Reg. Laney.

FRIDAY *Jan.* 11.

Account of Dr. George Stradling *Dean of* Chicheſter.

Georgius Stradling Clericus, A. M. coll. ad Rect. Eccl. Paroch. de Fulham Com. Middleſex. jam vacantem, die 11 Jan. 1660. —— Idem Georg. Stradling, A. M. admiſſ. ad Præb. de Wenlockſbarne in Eccl. S. Pauli Lond. vac. per promot. Briani Walton ad Epiſcopat. Ceſtr. ad preſ. D. Regis 19 Decemb. 1660. —— Georg. Stradling, S. T. P. admiſſ. ad Rect. de Hanwell cum Capella de Brentford annexa Com. Middleſex. 25 Febr. 1661. —— He was the fourth Son of Sir *John Stradling* of St. *Donat*'s *Caſtle* in *Glamorganſhire*, Knight, was born there, became a Commoner of *Jeſus* College in *Oxon.* in *Lent* Term in 1636. aged fifteen Years, took one Degree in Arts, choſen Fellow of *All-Souls* 1642. proceeded in Arts and kept his Fellowſhip during the Times of Trouble and Uſurpation, being then accounted a rare Latiniſt, and much valued by Dr. *Wilſon*, the Muſick Profeſſor. After the Reſtauration he was made Chaplain to Biſhop *Sheldon*, created Doctor of Divinity 1661. On the 30th of *July*, 1663. he was inſtall'd Prebendary of *Weſtminſter*. On the 22d of *July*, 1671. he was inſtalled Chancellour of *Chicheſter*, and on the 21ſt of *December*, 1672. he was inſtall'd Dean thereof. He died *April* 19, 1688. and was buried in the *Abbey* Church of *Weſtminſter*.

Reg. Sheldon. Lond.

Eccleſia de Hanwell Com. Mid. vac. per reſign. Georgii Stradling, S. T. P. 11. Martii 1663.

Georg. Stradling, S. T P. admiſſ. ad Vic. S. Bridgitæ London. 23. Apr. 1672. *quam reſignavit ante* 12. *Jan* 1673.

Biſhop Sheldon *would not have taken him for a Chaplain, if he had been a Complyer with the Times.*

Athen. Oxon. *Vol.* II. *col.* 622.

Dr. *Walker* writes thus; If I do not very much miſtake ſome Informations from this College, *George Stradling* is to be ranked among thoſe who wholly loſt their Fellowſhips at *All-Souls.* —— He was admitted in 1642.

SATURDAY *Jan.* 12.

Mr. Baxter *gives a further Account of his refuſing a Biſhoprick, and deſiring to be reſtored to* Kidderminſter.

With an ill Character of the old Vicar.

And call'd his Ceſſion required by Law, as well as by Conſcience, to the right Owner by the Name of Ejectment.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 286.

When I had refuſed a Biſhoprick, I did it on ſuch Reaſons as offended not the *Lord Chancellour*, and therefore inſtead of it, I preſumed to crave his Favour to reſtore me to preach to my People at *Kidderminſter* again, from whence I had been caſt out (when many hundred of others were ejected) upon the Reſtauration of all them that had been ſequeſtred. It was but a Vicarage, and the old Vicar (Mr. *Dance)* was a poor, unlearned, ignorant, ſilly Reader. —— Before the Wars, I had preached there only as a Lecturer, and he was bound in a Bond of five hundred Pounds to pay me ſixty Pounds *per Annum*, and afterward he was ſequeſtred, *&c.* I was now to return, and it was ſo contrived, that all muſt ſeem forward in it except the Vicar; the King himſelf muſt be engaged in it, the Lord Chancellour earneſtly preſſeth it; Sir *Ralph Clare* (the Ruler of that Place) is willing, and very deſirous of it; and the Vicar is willing, if he may but be recompenſed with as good a Place. —— The Lord Chancellour to make the Buſineſs certain, will engage himſelf for a valuable Stipend to the Vicar, and his own Steward muſt be commanded to pay it him. But the poor Vicar was to anſwer him, that this was no Security, —— he would have a legal Title to any thing of equal Value, and then he would reſign. ——

And would have the Lord Chancellour oblige the Vicar to reſign to him.

Or if he could not get the Vicarage, he would have the Lecture in that Place.

If they thought beſt for the Vicar to keep his Place, I was willing to take the Lecture, which by his Bond was ſecured to me, and was ſtill my Right; or if that were denied me I would be his Curate, while the King's Declaration ſtood in Force.

The Letter wrote for me by the Lord Chancellour. To my noble Friend Sir Ralph Clare, *Theſe*,

The Lord Chancellour's Letter on his Behalf to Sir Ralph Clare.

SIR,

I am a little out of Countenance, that after the Diſcovery of ſuch a Deſire in his Majeſty, that Mr. *Baxter* ſhould be ſettled at *Kidderminſter*, as he was heretofore, and my Promiſe to you by the King's Direction, that Mr. *Dance* ſhould very punctually receive a Recompence by Way of a Rent, upon his or your Bills charged here upon my Steward. Mr. *Baxter* hath no Fruit of this his Majeſty's good Intention towards him, ſo that he hath too much Reaſon to believe that he is not ſo frankly dealt with in this particular as he deſerves to be. I do again tell you, that it will be very acceptable to the King if you can perſuade Mr. *Dance* to ſurrender that Charge to Mr. *Baxter*; and in the mean Time, and 'till he is preferred to as profitable an Employment, whatever Agreement you ſhall make with him for an annual Rent, it ſhall be paid Quarterly upon a Bill from you charged upon my Steward Mr. *Clutterbucks*, and for the exact Performance of this, you may ſecurely pawn your full Credit. I do moſt earneſtly entreat you, that you will with all Speed inform me what we may depend upon in this particular, that we may not keep Mr. *Baxter* in Suſpence, who hath deſerved very well from his Majeſty, and of whom his Majeſty hath a very good Opinion; and I hope you will not be the leſs deſirous to comply with him for the particular Recommendation of,

For the Vicar to ſurrender, and accept a Penſion payable by the Chancellour, 'till he ſhall be better provided for,

That Mr. Baxter *might ſucceed him in that Church.*

Sir,

Your very Affectionate Servant,

EDW. HYDE.

Mr. Baxter *full of Acknowledgment of this great Favour of the King and his prime Miniſter:*

With Reflection on them.

Can any thing be more ſerious and cordial, and obliging than all this. For a Lord Chancellour that hath the Buſineſs of the Kingdom upon his Hand, and Lords attending him, to take up his Time ſo much and often about ſo low a Perſon, and ſo ſmall a Thing. And ſhould not a Man be content without a Vicarage or a Curateſhip, when it is not in the Power of the King and the Lord Chancellour to procure it for him, when they ſo vehemently deſire it? But oh! thought I, how much better a Life do poor Men live, who ſpeak as they think, and do as they profeſs, and are never put upon ſuch Shifts as theſe for their preſent Conveniencies? Wonderful, thought I, that Men who do ſo much over-value worldly Honour and Eſteem, can poſſibly ſo much forget Futurity, and think only of the preſent Day, as if they regarded not how their Actions be judged of by Poſterity, *&c.*

And yet Mr. Baxter *might have ſucceeded if he would have conformed.*

And ſome report, that if he had been ſettled in this Cure, he would have afterwards conform'd.

In the End it appeared, that two Knights of the County, Sir *Ralph Clare* and Sir *John Packington*, who were very great with Dr. *Morley*, newly made Biſhop of *Worceſter*, had made him believe that my Intereſt was ſo great, and I could do ſo much with Miniſters and People in that Country, that unleſs I would bind myſelf to promote their Cauſe and Party, I was not fit to be there. And this Biſhop (being greateſt of any Man with the Lord Chancellour) muſt obſtruct my Return to my ancient Flock. At laſt Sir *Ralph Clare* did freely tell me, that if I would conform to the Orders and Ceremonies of the Church, and preach Conformity to the People, and labour to ſet them right, there was no Man in *England* ſo fit to be there, for no Man could more effectually do it; but if I would not, there was no Man ſo unfit for the Place, for no Man could more hinder it.

Mr. Goadyer *Rector of* Courtenhall *Dioc.* Peterb.

Reg. Laney.

Die 12 Januar. 1660. Franciſcus Goadyer Clericus, A. M. admiſſ. ad Rect. de Courtenhall in Com. Northton. ad preſ. D. Regis pleno jure.

January 1660-61.

12 Car. II.

SUNDAY *Jan.* 13.
Biſhop Gauden'*s Counſel delivered to the Prieſts and Deacons ordained by him.*

Printed in Latin *and* Engliſh.

Printed at London in Lat. and Eng. Fol. 1661.

Johannis Epiſcopi Exonienſis Conſilia & Voce & Scripto tradita XLIII. Fratribus Filiiſque per ipſum Epiſcopum & primores Preſbyteros in Eccleſia Cathedrali Exonienſi more patrio, priſco, & catholico initiatis: Die Januarii 13, 1660.

Counſel delivered by John *Biſhop of Exeter to forty four Preſbyters and Deacons, after they had been ordained by him in the Cathedral Church of Exeter, the thirteenth of* January, 1660. *after the primitive, catholick, and lawful Way of the Church of* England.

The Concluſion of them.

Concluding.] Let us ſurround and fortify on all Sides the Chriſtian and Reformed Religion, the Peace of our Church and Country, the Laws of God and our King. Nor is it to be doubted, but we ſhall at length, by God's Help, get a ſure and compleat Victory over all thoſe *Amalekites*, that ſo after various Hazards and Adventures we may arrive at Heaven, and bring many ſpiritual Sons with us, to the high and holy Inheritance of eternal Glory, purchaſed by the Blood of Jeſus Chriſt.

A French *Preacher before the King and Court and popiſh Lords.*

Mercur. Publ. N°. 2. 4^to^.

This *Sunday*, Monſieur *Morus* that moſt eloquent and learned Miniſter of the Reformed Church at *Paris*, by his Majeſty's ſpecial Command, preached before his Majeſty, the Duke of *York*, &c. in the Royal Chapel at St. *James*'s, where, beſides the great Concourſe of the Nobles of this Nation, the Lord Ambaſſadour of *France*, the Lord *Aubigny*, the Earl of *Briſtol*, and other eminent Perſons were preſent.

Many Children at Dover *left unchriſtened were now duly baptized by the Miniſter of St.* Mary'*s, Dr.* Sam. Hinde,

Who ſeems to have been the Son of Will Hinde, *Miniſter at* Bunbury *in* Cheſhire, *a Writer and Ring-leader of the Nonconformiſts in that County, while Dr.* Morton *was Biſhop of* Cheſter, &c. *See* Wood'*s* Ath. Oxon. I. 457.

Ibid. Publick Intelligence.

Letters from *Dover* of *January* 13, adviſe, that many Children, who had too many Months and Years been kept unchriſten'd in that Town, were on *Sunday*, that inſtant, baptized by Dr. *Samuel Hinde*, one of his Majeſty's Chaplains, in the publick Church of St. *Mary*'s, according to the Liturgy of the Church of *England*, ſome four, ſome five, ſome eight Years of Age: Some of them anſwered for themſelves. The Font which had not been uſed for almoſt twenty Years laſt paſt, was by the Care and Prudence of the honeſt Church-Warden, Mr. *Carliſle*, ſet up againſt this Solemnity. So great a Concourſe of People hath ſeldom been ſeen in that Church. The Mayor of the Town, a Perſon eminently known both for his active and paſſive Loyalty, was forced to come down to the Font to make Way for the Children and the Parents, the whole Congregation generally rejoycing and bleſſing God for theſe good Examples. The Miniſter of the *French* Church and his Congregation were alſo preſent, and returned to their Homes very well ſatisfied with the Order and Form of our Church in that Particular, which was by the Doctor punctually obſerved.

MONDAY *Jan.* 14.
The Arrears of Impropriations and forfeited Livings in the Crown, granted to Commiſſioners for Repair of St. Paul'*s Church.*

Publick Intelligence, 4^to^.

His Majeſty having granted the Arrears of Impropriations and Eccleſiaſtical Livings, which are excepted in the Act of General Pardon, to the right honourable the Lord Chancellour, the Lord Treaſurer, the Lord Biſhop of *London*, and the Dean of St. *Paul*'s, towards the Repair of the Cathedral Church of St. *Paul*, *London*. The Lord Chief Juſtice *Bridgman*, Mr. Juſtice *Hyde*, Mr. Attorney-General, Sir *Philip Warwick*, Serjeant *Charlton*, and others appointed Commiſſioners in that Behalf, this Day met at the Lord Biſhop of *London* his Lodgings in the *Savoy* in the *Strand*, and have appointed to meet there weekly every *Tueſday* and *Saturday* at two of the Clock, where all Perſons that can give any Information touching the ſame, are deſired to attend to give their Aſſiſtance and Furtherance to that good and publick Work: And thoſe who have any Arrears in their Hands, or are accountable, may, for preventing Suits and further Trouble, make their Repair to the Commiſſioners, and give Satisfaction, and receive ſuch Diſcharges as the Caſe ſhall require.

Dr. Bruno Ryves *Dean of* Windſor.

Bruno Ryves, A. M, admiſſ. ad Eccl. S. Martini Vintry Lond. Menſe Sept. 1628. vac. per. promot. Jo. Leiſley ad Epiſcopatum Inſularum in Scotia. Reg. Lond.
Jac. Speering, S. T. B. admiſſ. ad Eccl. S. Martini le Vintry Lond. per Ceſſ. ult. Incumb. 11 Novemb. 1661. Reg. Lond.
Anton. Saunders, S. T. P. coll. ab Arepo Cant. ad rect. de Acton. com. Middleſex. 23 Aug. 1677. vac. per Mort. Bruini Ryves.

Walker'*s Sufferings of the Clergy, P.* II. *p.* 94.

Dr. *Bruno Ryves* was inſtalled Dean of *Windſor September* 3, 1660. by Virtue of his Majeſty's Letters Patents, which bore date *Auguſt* 25, foregoing; in the Place of Dr. *Chriſtopher Wren*, who died at *Blechindon* in *Oxfordſhire*, *May* 29, 1658. at which Time Dr. *Edward Hyde* obtained Letters Patents from his Majeſty, then in Exile, to ſucceed him, but died himſelf before the Reſtauration.

Wood'*s* Ath. Oxon. *Vol.* II. *col.* 344.

Bruno Ryves, born in *Dorſetſhire*, Clerk of *New* College, *Oxon*. 1610. Chaplain of *Magdalen* College 1616. Soon after he proceeded in Arts, and became a moſt noted and florid Preacher, Vicar of *Stanwell* in *Middleſex*, Rector of St. *Martins de le Vintry*, *London*; Chaplain to his Majeſty *Charles* I. and in 1639. proceeded Doctor of Divinity, ſequeſtred, plunder'd, forced to fly, &c. Author of *Mercurius Ruſticus*, &c. had the Deanery of *Chicheſter*, and the Maſterſhip of an Hoſpital there; inſtalled Dean of *Windſor September* 3, 1660. and ſo conſequently Dean of *Wolverhampton*. Afterwards he became Rector of *Acton* in *Middleſex*, was ſworn Scribe of the moſt noble Order of the Garter *January* 14, 1660. and had the Rectory of *Haſeley* near *Oxford*, which I think is annexed to his Deanery. He died at *Windſor July* 13, 1677.

By the King. A Proclamation for quieting the Poſt-Maſter General, *Henry Biſhop*, Eſq; in the Execution of his Office. Given at the Court at *Whitehall* the ſixteenth Day of *January*, in the twelfth Year of our Reign, 1660.

An

Address of the Quakers to the King.

Printed 4to. 1661.

An Addreſs from the Quakers, inſcribed, For the King and his Council; Theſe,

Oh King Charles,

Our Deſire is, that thou mayeſt live for ever in the Fear of God, and thy Council: We beſeech thee and thy Council to read theſe following Lines, and in tender Bowels and Compaſſion to our Souls, and for your Good.

And this conſider, we are above four hundred impriſoned in and about this City, of Men and Women from their Families, in cloſe Holes and Priſons; beſides in the Country Gaols above ten hundred: And this we deſire, that our Meetings may not be broken up, but that all may come to a fair Tryal; that our Innocency may be cleared. —— Oh, that you ſhould make no more Diſtinction, and ſhould have no more Conſideration! For it is Sin and Wickedneſs, and Filthineſs that we have always declared againſt, that brings People to Riots and Plots, and tumultuous Meetings: Therefore, oh, that the Innocent ſhould be numbred amongſt ſuch, even we who ſeek the Peace of all People, and the Good of all Men: And the Lord God Almighty judge for us, betwixt us and them that we are numbred amongſt, and plead our Cauſe, &c. ——

From Friends of Truth and Innocency,

London, 16th Day
11th Month 1660.

G. F. *and* J. S.

Another Writing of Henry Fell.

Ibid. p. 5.

Another Writing to the King ſigned Henry Fell.

Oh King!

We would have thee to do nothing againſt thy Proſperity and Nobility. Oh! hath the like ever been done as is done to us (who are an innocent People, and thy Friends, and not thy Enemies) among all the Princes in *Chriſtendom,* to mingle the Innocent among the Tranſgreſſors? Oh! thou ſhouldſt have ſent for half a Dozen, or half a Score of us, and have examined us, that thou mighteſt have been further ſatisfied concerning our Fidelity and Principles, &c.

A ſecond Addreſs of the Anabaptiſts to the King,

London, Printed for Simon Dover in Martin's near Alderſgate, 1660. on a large Sheet.

The Second Humble Addreſs of thoſe who are called Anabaptiſts *in the County of* Lincoln, *preſented to his Majeſty* Charles *the Second, King of* England, Scotland, &c.

May it pleaſe your Majeſty,

Declaring their Innocency and Sorrow of Heart.

Once more to permit your diſtreſſed (yet faithful) Subjects to ſpread their Innocency and Sorrow of Heart before you. It ſeems it muſt needs be that Offences do or ſhall come, but the *Woe* is deſervedly their Portion only by whom the Offence cometh. —— When we read your Letter from *Breda,* and the Revival thereof in your Declaration for Eccleſiaſtical Affairs, and your princely Promiſes to us, when by your Clemency permitted to be preſent with yourſelf, O King; when we remember theſe Things we are ready to ſay (not, why was the King's Proclamation ſo haſty? but) why was the Extention thereof ſo large? Shall the Righteous ſuffer with the Wicked? God forbid! Muſt your peaceable Subjects be judged riotous; whilſt many unpeaceable ones (ſuch as Swearers and Drunkards) are freed from that Judgment? The Lord will not accompany ſuch Proceedings.

Our humble Requeſts from theſe Premiſes are, that there may be a righteous Diſtinction in the Adminiſtration of Government, leſt the Cries of the Innocent and their ruined Families come up before the Lord, whilſt your Priſons are filled with ſuch as whoſe Prayers have come up to the Throne of Grace on your Majeſty's Behalf, and can approve their Hearts to the Lord in reſpect of Loyalty and good Fidelity to your Majeſty and Civil Government of this Nation under your Hands, &c.

The Anabaptiſts *give their own Character in Print for a further Vindication of themſelves.*

Printed Sheets for J. Clowes, 1660.

The Character of an *Anabaptiſt,* as it was preſented to ſome Lords of his Majeſty's right honourable Privy-Council for his Majeſty on *Thurſday, January* 24, 1660.

Beginning,] An Anabaptiſt is ſo called for being baptized according to the Scriptures, and as the Rubrick and Catechiſm of the Book of Common-Prayer commands and inſtructs. For the Rubrick commands *Dipping* not *Sprinkling,* nor pouring on Water, but on weak Conditions, both in Publick and Private Baptiſm, &c.

Thursday *Jan.* 17.
Proclamation for the Liberty of the Subject.

By the King. A Proclamation, commanding that no Perſon ſhall be ſeized, nor any Houſe ſearched, without ſpecial Warrant under the Hand and Seal of ſome one or more of the Privy-Council, or of the Lords Lieutenants, Deputy Lieutenants, or Juſtices of Peace in their reſpective Liberties; and that all Warrants ſhall be directed to the Conſtable, or to ſome other known legal Officer. Given at our Court at *Whitehall* the ſeventeenth Day of *January* in the twelfth Year of our Reign.

Arraignment of twenty of the late Rebels.

This Day twenty of the Priſoners taken in Arms were arraigned together at *Juſtice-Hall* in the *Old Bailey;* the reſt being dangerouſly wounded were put off by the Court for a future Tryal.

Theſe twenty arraigned were *Thomas Venner, Roger Hodgſkin, Leonard Gowler, Jonas Allen, John Pym, William Oxman* alias *Orſingham, William Aſhton, Gyles Pritchard, Stephen Fall, John Smith, William Corbet, John Dod, John Elſton, Thomas*

The wounded Men allow'd to sit in Chairs.

Thomas Harris, John Gardiner, Robert Bryerly, Richard Marten, John Patshall, Robert Hopkins, and *John Wells*: These were brought to the Bar together, the wounded Men had Chairs allowed them; and after the Indictment read for Murther and Treason, first

Tryal of the Leader of them, Tho. Venner.

Enthuſiaſtick Way of Pleading by him and his Accomplices.

Thomas Venner was call'd, who when he had held up his Hand, being aſked whether he was *Guilty* or *Not Guilty*, began an extravagant and bottomleſs Diſcourſe, about the *Fifth-Monarchy*, and his having had a Teſtimony above twenty Years in *New-England* (the Nurſery and Receptacle of Sedition too long, and though *Hugh Peters* be dead, *Gough* and *Whaley* are there alive). He could not deny he was guilty of the late Riſing, but not forſooth of Treaſon, intending not to levy War againſt the King. Afterwards he confeſs'd, he was partly *Guilty* and partly *Not*; but being preſſed by the Court to give a poſitive Anſwer, whether he was Guilty in Manner and Form of the Indictment, he anſwered *Not Guilty*, and at laſt ſubmitted to a Tryal by *God and his Country*.

Among the others, ſome ſaid they would be try'd by *the Laws of God*; another by *the Laws of God and Holy Men*. Another would be try'd by *the Lord of Hoſts*; and with much Difficulty they agreed at laſt to be try'd by God and the Country.

The Evidence given againſt them,

In an Hiſtorical Account of them.

The Jury being ſworn, the Witneſſes were produced, who made it appear, that at the Meeting-Houſe in *Swan Alley* in *Coleman-ſtreet*, *Venner*, *Tuffnay*, and *Cragge* (which two latter were ſlain in this Rebellion) did ſeveral Times perſuade their Congregation *to take up Arms for King Jeſus againſt the Powers of the Earth*, that *they were to kill all that oppoſed them*; that *they had been praying and preaching, but not acting for God.* That divers armed themſelves at the Meeting-Houſe in *Coleman-ſtreet, with Muſkets, Blunderbuſſes, Piſtols, Back, Breaſt, and Head-piece, with Powder and Bullet, and other warlike Weapons*; that *in the Streets they cry'd out againſt the King*, and ſaid, *they would fetch out the Lord-Mayor of* London; that Venner *and* Pritchard *were the Chief that led them in their Engagement.* That *on* Sunday Jan. 6. *they went to St.* Paul's, *where they broke open a Door, but not thinking it a Place of Safety they went thence. That they fled to St.* John's *Wood, where they reported that they had made an Uproar in* London, *and came thither for Safety.* That *thence* they went to *Cane Wood.* That on *Wedneſday January* 9, *Venner* was at the Head of a Party in *Wood-ſtreet*, with an Halbert in his Hand, wherewith he ſtrook, and with the reſt of the Company kill'd three Men there. That *Venner* went with a Party to the *Compter* Gate, and demanded of them to turn out the Priſoners, or elſe they were all dead Men. That *Corbet* being apprehended confeſſed he was with them. That *Elſon* being taken by the Conſtable, had in his Pocket a Piſtol loaded with a Steel Slug, and confeſſed he had been in *Wood-ſtreet*. That *Gardiner* ſaid he had been at the Killing of three Men in *Wood-ſtreet*. That *Venner, Hodgſkins, Gowler, Allen, Pym, Oxman, Aſhton, Pritchard, Hall, Smith, Corbet, Dod, Elſton, Harris,* and *Gardiner* were all in Arms. That *Bryerly* went with them to *Cane Wood*, and was taken with ſeveral Bullets about him on *Wedneſday* Morning coming home. The Evidence againſt *Martin, Hopkins,* and *Wells* was not ſo full, and againſt *Patſhall* only one Witneſs, that *he went with them in Arms from* Coleman-ſtreet, *but was taken without Arms.*

The Evidence being heard, the Court aſked the Priſoners at the Bar, what they had to ſay for themſelves.

Defence made by Venner.

Venner confeſſed himſelf in the Inſurrection, but ſaid, *he did not lead them*, and when the Witneſſes poſitively ſwore it, he excuſed it, and ſaid, *it was not he but Jeſus led them*, that *he could not deny but that moſt of the Things witneſſed againſt him were true*, yet pleaded, *that he could not commit Treaſon becauſe the King was not yet Crowned.* But being told by the Court that every *Engliſh* Man knows *the King never dies*, and that *that Opinion of his was firſt ſtarted by* Watſon *the Popiſh Prieſt, and long ſince condemned*, he preſſed it no further.

Venner *and fifteen of his Companions found Guilty.*

Four acquitted.

After many frivolous Pretenſions of the reſt of the Priſoners, the Jury brought in their Verdict, whereby they found *Venner* and fifteen others Guilty of the Matters charged againſt them in the Indictment, and acquitted *Richard Martin, John Patſhall, Robert Hopkins,* and *John Wells.*

Pym ſaid, *he was ſorry for what he had done. Smith* deſired *the Mercy of the Bench. Corbet* ſaid, *he knew not what he did*, and begg'd for *Mercy*. And *Bryerley* pray'd, that *God would put it into the King's Heart to pardon him.*

Speech of Lord Chief Juſtice Foſter.

Sentence of Traytors.

But no Cauſe being ſhewn by the Priſoners, why Sentence ſhould not be given againſt them; the Lord Chief Juſtice *Foſter* made an excellent ſhort material Speech, to let them ſee their Condition, how highly they had offended God, their King, and Country: What a vaſt Meaſure of Pride for ſo few to attempt to deſtroy ſo many; and how ungrateful to ſo merciful a King that had granted them ſo much Liberty; particularly telling *Venner*, that he was not only an Actor in ſo wicked a Deſign, but a Seducer of thoſe ſilly Men whoſe Blood would be upon him. After which, and divers other ſeaſonable Paſſages, his Lordſhip pronounced Sentence upon as many as the Jury had brought in Guilty, to be drawn, hang'd, and quarter'd, *&c.*

Yet the King pardoned part of the Sentence to all but Venner *and* Hodgſkin.

Yet his Majeſty hath been graciouſly pleaſed to pardon Part of the Sentence, for only two were ordered to be quartered, which were *Venner* and *Hodgſkin*, who accordingly were executed before their Meeting-Houſe in *Coleman-ſtreet*, *January* 19. The reſt are to be hang'd only and beheaded, whereof two *Oxman* and *Pritchard* were ſo executed at *Wood-ſtreet* End the ſame Day. Others muſt ſuffer ſtables, ſome before the *Old-Exchange*, ſome in *Red-Croſs* and in *White-Croſs* Streets, and other Places in the City of *London*. Two (viz. *Pym* and *Bryerley*) were for ſome Time reprieved.

And granted a Reprieve to two of them.

FRIDAY *Jan.* 18.
Preferments in the Church of Exeter.

Edward Cotton (Son to the ſuffering Chantor of the Church of *Exeter*) now A. M. afterwards D. D. Canon Reſidentiary and Treaſurer, was inſtalled Archdeacon of *Cornwall*, upon the Reſignation of Dr. *George Hall*, *Sept.* 15. 1660. and upon his farther Reſignation *Edward Young*, D. D. was inſtalled in his Canonry of *Exeter*, *December* 22. 1660. and in his Prebend *Thomas Long*, B. D. *January* 18. 1660. ——

Walker's *Sufferings*, P. II. p. 26.

James Smith, B. D. had ſucceeded a very great Sufferer Dr. *William Cox* in his Prebend and Canonry of *Exeter*, being inſtalled to the former, and elected to the latter, *Aug.* 30. 1660. and the ſame Day alſo was inſtalled Archdeacon of *Barum* in that Dioceſe.

Ibid. p. 28.

Arthur Bury, A. M. Son of Dr. *John Bury*, being one of the ejected Fellows (and afterward the deprived Rector) of *Exeter* College in *Oxford*, was collated to the Prebend in the Church of *Exeter*, void by the Death of *Bartholomew Parr*, A. M. *Jan.* 18. 1660.

Ibid. p. 29.

Thomas Flavell, A. M. ſequeſtred from the Rectory of *Ruan-Major*, and from the Vicarage of *Mullian*, both in *Cornwall*, after other great Sufferings, outliving the Uſurpation, was reſtored to his Preferments, and collated to a Prebend in the Church of *Exeter*, *Jan.* 18. 1660. in the Place of Mr. *Timothy Shute* deceaſed, and died about the Year 1682. a very worthy Perſon, *&c.*

Walker's *Sufferings of the Clergy*, P. II. *p.* 240.

SATURDAY *Jan.* 19.
Aſſeſſment of twelve Pence in the Pound for the Vicar of Royſton.

An Aſſeſſment or Rate made in the Town of *Royſton*, in purſuance of the late Act of Parliament for providing for the better Maintenance of the Vicar of *Royſton*, by aſſeſſing or rating twelve Pence in the Pound upon the Rent of Houſes. Signed *January* 17. 1660. 12 *Car.* II. *&c.*

Sir Henry Chancy's *Antiquities of* Hertf. *Fol.*

Seth Ward, S. T. P. admiſſ. ad Vic. S. Laurentii in veteri Judaiſmo London, vac. per promotionem ven. viri Edwardi Reynolds, S. T. P. ad Epiſcopatum Norwic. ex preſ. Caroli II. Regis.

Reg. Sheldon. Lond.

The Independents renounce the late horrid Inſurrection.

A Renunciation and Declaration of the Miniſters of Congregational Churches and publick Preachers of the ſame Judgment, living in and about the City of *London*, againſt the late horrid Inſurrection and Rebellion acted in the ſaid City. Dated in *January* 1660. Subſcribed by *Joſ. Caryll*, *Geo. Griffith*, and twenty five other Teachers.

Printed at London, 1661. 4to.

SUNDAY *Jan.* 20.
Mandate for Gibſon Lucas *to be D. D.*

The King's Mandate to the Univerſity of *Cambridge* for *Gibſon Lucas*, Eſquire, in holy Orders, to be admitted Doctor of Divinity. Given — *Jan.* 20. 1660.

Dr. Bramhall *Biſhop of Derry made Primate of* Ireland.

Dr. *John Bramhall*, who had been conſecrated Biſhop of *Derry* in the Chapel of the Caſtle of *Dublin* *May* 26. 1634. was tranſlated to the Primacy of *Armagh* the 18th of *January* 1660. and was ſucceeded at *Derry* by *George Wild*, LL. D. conſecrated *Jan.* 27. 1660. who died at *Dublin* about the latter End of 1665.

Sir James Ware's *Comment. of Iriſh Biſhops.*

The Fifth-Monarchy Men had been formerly in Arms againſt the Powers in Being.

A Narrative. Wherein is faithfully ſet forth the Sufferings of *John Cann*, *Wentworth Day*, *John Clarke*, *John Belcher*, *John Ricard*, *Robert Boggis*, *Peter Kidd*, *Richard Bryenton*, and *George Strange*, called (as their News Book ſaith) *Fifth-Monarchy Men*. That is, how eight of them were taken in *Coleman-Street*, Month ſecond (called *April*) Day firſt 1658. as they were in the ſolemn Worſhip of God, and by the Lord-Mayor ſent Priſoners to the Counter in the Poultrey. Alſo of the Arraignment of *Wentworth Day* and *John Clarke*, at the Seſſions in the *Old-Bailey*: And how the reſt after three Weeks Impriſonment and more, were diſcharged in their Court. Publiſhed by a *Friend* to the Priſoners and the *Good Old Cauſe* they ſuffered for.

London, *printed in the Year* 1658. 4to.

MONDAY *Jan.* 21.
Execution of the other Traitors Followers of Venner.

Nine more of the Fifth-Monarchy Rebels were executed, *viz. Joſeph Allen* and *Stephen Fall* near the Weſt End of St. *Paul's*; *William Aſheton* and *John Tod* near the Mouth at *Alderſgate*; *John Elſon* at *White-Croſs-Street*; *William Corbet* at *Red-Croſs-Street*; *Thomas Harris* and *John Gardiner* at the *Old-Exchange*; and *John Gowler* at *Biſhopſgate*. Theſe were all hanged, and their Heads afterwards cut off, which (with thoſe on *Saturday*, thirteen in all) were on *Wedneſday* ſet upon Poles on *London-Bridge*. The Quarters of *Venner* and *Hodgſkin* are upon the four Gates of the City. The moſt penitent of all theſe were *Corbet* and *Gardiner*, who were juſtly ſenſible of the Horror of this Deſign, and according to their own Language *were drawn in they knew not how.*

Mercur. Publ. No. 3. 4to.

A Parallel between Munſter *and the Fifth-Monarchy Men.*

Munſter parallel'd in the late Maſſacre committed by the Fifth-Monarchiſts [*Venner* and others.] Being a Continuation of the bloody Hiſtory of the Fanaticks. —— With an Epiſt. Ded. to Sir *Richard Brown*, Lord-Mayor of *London*. [Theſe Enthuſiaſts had publiſhed a traiterous Pamphlet before their Inſurrection, called *the Valley of* Achor, the Heads of which are here recited.]

Lond. 1661.

Dr. John Meredith *Warden of* All-Souls.

Upon the Reſignation of Dr. *Gilbert Sheldon*, now Lord Biſhop of *London*, *John Meredith*, LL. D. was elected Warden of *All-Souls* College in *Oxford*, *Jan.* 21. 1660. He died *July* 13. 1665. and was buried in the College Chapel.

A Liſt of the Archbiſhops and Biſhops of England.

A Liſt of the Archbiſhops and Biſhops of the Church of *England*. With the Time of their Conſecration, and the Names of their Biſhopricks, and the Counties under their ſeveral Juriſdictions, and the Number of Pariſhes in each Dioceſe; from Dr. *William Juxon*, Lord Archbiſhop of *Canterbury*, Primate and Metro-

London, *printed for* R. Pawlet, 1660. *in one large Sheet.*

Metropolitan of all *England*, conſecrated in 16[illegible]. [illegible] Lord Biſhop of *Hereford* conſecrated in *January* 1660.

Sir James Ware's Comment. of Iriſh Biſhops.

Thomas Fuller, D. D. Son of *Tho. Fuller*, A. M. Vicar of *Stebbing* in *Eſſex*, had been conſecrated Biſhop of *Ardfert* in *Ireland* 1641, and was tranſlated to the Archbiſhoprick of *Caſhel* in this Month of *January* 1660. [Diſinherited by his Father for a Prodigal, which drove him into *Ireland*, with the happy Neceſſity of being Sober and Induſtrious.]

Tuesday *Jan.* 22.
A Proclamation in Scotland *againſt Quakers, Anabaptiſts and Fifth-Monarchy Men.*

Printed at Edinburgh, *and reprinted at* London *by* W. G. 1661. *one Sheet.*

A Proclamation againſt all Meetings of Quakers, Anabaptiſts *and* Fifth-Monarchy *Men, and their unlawful Convocations. Given at* Edinburgh *the* 22d *Day of* January 1661. *and of our Reign the twelfth Year.*

—— Whereas there be divers Perſons under the Name of *Quakers*, *Anabaptiſts*, and *Fifth-Monarchy Men*, avowed Enemies to our lawful Authority and Government, who upon ſpecious and religious Pretences, at unlawful Times and Places, keep frequent Meetings and Conventicles together: And we and our Eſtates of Parliament, conſidering what hath been the cruel Tenets, and bloody Practices of ſuch in former Times, and what Inſurrections and Murthers have been committed by them in our Kingdom of *England*, within theſe few Days, and of what bad Conſequence their Meetings may prove at this Time: Our Will is herefore, and we charge you and ſtrictly command, That incontinent this our Letters ſeen, ye paſs, and in our Name and Authority inhibit and diſcharge all Meetings and Conventions of the Perſons foreſaid, *&c.*

See George Fox *his Journal*, 8vo. *Vol.* I. *p.* 557.
Richard Hubberthorn *hath a gracious Promiſe from the King.*

Perſecution inconſiſtent with Chriſtianity, 1670. 4to.

Account of the King's Diſcourſe with *Richard Hubberthorn*, one of the People called *Quakers*, ſoon after he arriv'd in *England*. —— *Well, of this you may be aſſur'd, that you ſhall none of you ſuffer for your Opinions or Religion, ſo long as you live peaceably, and you have the Word of a King for it; and I alſo have given forth a Declaration to the ſame Purpoſe, that none ſhall wrong or abuſe you.*

Mr. Baxter*'s Opinion, that the* Quakers *and the Swarms of other Sects were animated by the Papiſts in Diſguiſe.*

Mr. *Baxter* in his *Key for Catholicks, p.* 318. complaineth, that the *Papiſts in Diſguiſe* thruſt themſelves into all Sects and Parties; not only *Anabaptiſts* and *Independents* are animated by them, but they animate the *Vaniſts*, *Behmeniſts*, and other Enthuſiaſts, the *Seekers*, the *Quakers*, the *Origeniſts*, and all the *Juglers* and *Hiders* of the Times.

Wednesday *Jan.* 23.
Sir Charles Berkley *made Treaſurer of the Houſhold, and Sir* Hugh Pollard *Comptroller.*

Publick Intell. No. 4.

His Majeſty hath been graciouſly pleaſed (in Memory of thoſe great Services to his Royal Father and himſelf) to prefer Sir *Charles Berkley* to be Treaſurer of his Houſhold; and Sir *Hugh Pollard* (who hath done and ſuffered ſo much for his Majeſty and his glorious Father) is now made Comptroller of his Majeſty's Houſhold, and one of his Majeſty's moſt honourable Privy Council. —— His Majeſty hath conferred the Honour of Knighthood,

Some loyal Gentlemen knighted.

1. Upon that moſt loyal and worthy Gentleman *William Lowther*, Eſquire. 2. On that conſtant and loyal Gentleman *Thomas Tompkins* of *Monnington-Court* in the County of *Hereford*, Eſquire. 3. On *Clifford Clifton*, Eſq; Son to that moſt noble and loyal Perſon Sir *Gervas Clifton* of *Clifton* in the County of *Nottingham*, Knight and Baronet. 4. Upon *Henry Vaughan*, Eſquire, eldeſt Son of the moſt loyal Gentleman Sir *Henry Vaughan* of *Derwith* in the County of *Caermarthen*.

Thursday *Jan.* 24.
Mr. Templer *Rector of* Aſhley.

Reg. Lamy, MS.

Benjaminus Templer Clericus, A. M. ad Rect. Eccl. de Aſhley Com. Northam. Dioc. Petriburg. vac. per mort. Thomæ Giffard Clerici, ad preſ. D. Regis ad corroborand' titulum, die 24. Jan. 1660.

Friday *Jan.* 25.
Order of King in Council for Releaſe of the Quakers from the Priſons in London.

Whitehall, at the Council Board. Whereas very many Perſons commonly known by the Name and Appellation of *Quakers*, have been lately taken and impriſoned as Perſons oppoſite to his Majeſty's Government: His Majeſty was graciouſly pleaſed to order in Council, that the Lord-Mayor of the City of *London* ſhould releaſe all or ſo many of them now Priſoners within his Liberties, as are not Ringleaders or Preachers amongſt them, or have not any particular Charge againſt them; they the ſaid *Quakers* engaging themſelves henceforward to live obediently according to Law.

Proclamation for obſerving the 30th *of* January.

Printed Sheet by the King's Printers.

By the King. A Proclamation for duly obſerving the 30th Day of *January* as a Day of Faſting and Humiliation, according to the late Act of Parliament for that Purpoſe. Given at our Court at *Whitehall* this 25th Day of *January* 1660. in the twelfth Year of our Reign.

Mr. Mallet *Rector of* Rockingham.

Reg. Lamy.

Die 25. Januar. 1660. Tho. Mallet Clericus, A. M. admiſſ. ad Rect. Eccleſiæ de Rockingham in Com. Northton. vac. per mort. Humphredi Templar ult. Incumb. ad preſ. Domini Watſon.

Mr. Watts *Rector of* Ridlington *Dioc.* Peterb.

Ibid.

25. Jan. 1660. Jacobus Watts Clericus, A. M. admiſſ. ad Rect. Eccl. de Ridlington Com. Rutl. vac. per mortem Thomæ Gibſon ult. Incumb. ad preſ. Baptiſtæ Vicecom. Campden, pleno jure.

Declaration of the Parliament in Scotland *for diſſolving and annulling the* ſolemn League *and* Covenant.

Printed in the Publick Intelligence, 4to.

A Declaration of Parliament in Scotland, *for diſſolving and annulling the ſolemn League and Covenant.* Edinburgh, January 25. 1661.

Foraſmuch as the Power of Arms, and entring into and making of Leagues and Bands is an undoubted Privilege of the Crown, and one proper Part of the Royal Prerogative of the King's of this Kingdom: And that in Recogniſance of his Majeſty's juſt Right, the Eſtates of Parliament of this his moſt ancient Kingdom of *Scotland*, have declared it *High-Treaſon* to the Subjects thereof, to enter into Leagues and Bands with Foreigners, or among themſelves without his Majeſty's jeſty's ſpecial Warrant and Approbation. Therefore, and for preventing of all Scruples, Miſtakes or Jealouſies, that may hereafter ariſe upon theſe Grounds, the Eſtates of Parliament do hereby declare, that there is no Obligation upon this Kingdom by Covenant, Treaties, or other Ways, to endeavour by Arms a Reformation of Religion in the Kingdom of *England*, or to meddle with the publick Government of that Kingdom: And the King's Majeſty with Advice and Conſent aforeſaid, doth hereby declare, that the *League* and *Covenant* and all Treaties following thereupon, and Acts or Deeds that do or may relate thereto are not Obligatory, *&c.*

SATURDAY *Jan.* 26. *She was buried at* Hadham parva Com. Hertford, *with this Inſcription:* Here lieth interred the Body of *Elizabeth* Lady *Capel*, Wife of *Arthur* Lord *Capel*, only Daughter of Sir *Charles Moriſon*, Knight. She departed this Life the 26th of *January* 1660. *Chauncey's* Antiq. of *Hertfordſhire*, p. 159.

A Sermon at the Funeral of the Right Honourable *Elizabeth Capell*, Dowager. With ſome brief Memorials of her holy Life and Death. By *Edmund Barker*, late Chaplain to her Honour, now Rector of *Buriton* in *Hampſhire*; with Elegies and Epitaph. [She died *Jan.* 26. 1660.]

Lond. 1661.

By Letters from *France* we are aſcertained, that the Queen's Majeſty, and the Princeſs *Henrietta* with all their Retinue, are ſafely arrived there, her Highneſs the Princeſs being now well recovered of her late Indiſpoſition.

Publick Intelligence, No. 5 4to.

SUNDAY *Jan.* 27. *Sermon of Biſhop* Taylor *at the Conſecration of two Archbiſhops and ten Biſhops in* Ireland.

A Sermon preached at the Conſecration of two Archbiſhops and ten Biſhops, in the Cathedral Church of St. *Patrick* in *Dublin*, *January* 27. 1660. on St. *Luke* xii. 42, 43. By *Jeremy Taylor*, D. D. Lord Biſhop of *Down* and *Connor*. With a Preface beginning——My Obedience to the Commands of the Right Honourable the Lords Juſtices, and the moſt Reverend and Learned Primate, and to the Deſires of my reverend Brethren, put it paſt my Enquiry, whether I ought to publiſh this following Sermon, *&c.*

London, *for* R. Royſton, 1661. 4to.

The Proceedings obſerved in order to, and in the Conſecration of the twelve Biſhops, at St. *Patrick*'s Church in *Dublin*, the 27th Day of *January* 1660. By *Dudley Loftus*, LL. D.

London, 1661. 4to. *See* Athen. Oxon. *Vol.* II *col.* 929. *Edit* 1721.

Directions for the Conſecration of the Iriſh *Biſhops.*

Printed Directions ſet forth by the Lord Primate at Dublin.

Whereas we have thought fit to appoint the 27th of this inſtant *January* for the Conſecration of Biſhops, to the End therefore, that the ſame may be ſo ordered as Decency and the Dignity of ſo holy an Office ſhall require: We have thought fit by the Advice of our Brethren the Biſhops who are to aſſiſt in that ſacred Adminiſtration, and with whom we have conſulted in that Behalf to order, *&c.*

Reprinted at large in the Publick Intelligence, 4to.

Office and Anthem.

Mr. Hugh Peters *in an Epiſtle to the Reader prefix'd to a Book intituled*, Church Government and Church Covenant diſcuſſed, *printed at* London *for* Ben. Allen, 1643. 4to. *was bold to ſay, Presbytery and Independency are the Ways of Worſhip and Church Fellowſhip now looked at, ſince we hope Epiſcopacy is coffin'd up, and will be buried without Expectation of another Reſurrection.*

The Office of Conſecration ended, the Anthem to that Purpoſe compoſed by the Dean of St. *Patrick*'s, called *Quum denuo exaltavit Dominus coronam*, be ſung as is here followeth.

Treble. Now that the Lord hath re-advanc'd the Crown,
Which thirſt of Spoil and frantick Zeal threw down
Tenor. Now that the Lord the Mitre hath reſtor'd,
Which with the Crown lay in the Duſt abhorr'd.
Chorus. *Praiſe him ye Kings.*
Praiſe him ye Prieſts.
Treble. May *Judah*'s Royal Sceptre ſtill ſhine clear.
Tenor. May *Aaron*'s holy Rod ſtill Bloſſoms bear.
Treble and *Tenor.* *Scepter and Rod* rule ſtill and guide our Land,
And thoſe whom God anoints feel no rude Hand!
May Love, Peace, Plenty, wait on Crown and Chair,
And may both ſhare in Bleſſings as in Care.
Chorus. *Angels look down and joy to ſee*
Like that above a Monarchy.
Angels look down and joy to ſee
Like that above an Hierarchy.

Among theſe, Mich. Boyle, *D. D. Dean of* Cloyne *was conſecrated Biſhop of* Cloyne, Cork *and* Roſs, *afterwards the eminent Primate of* Ireland.
James Margetſon, *D. D. of* Cambridge, *a* Yorkſhire *Man, Chaplain to the Earl of* Strafford, *inſtalled Dean of* Chriſt-Church *in* Dublin *in* Dec. 1639. *was now conſecrated Archbiſhop of* Dublin, *ſoon after Primate.*
Dr. Jeremy Taylor, *Biſhop of* Down *and* Connor, *being not long before made one of the Privy Council, and the following Year by the King's Grant of the* 21ſt *of* June; *he likewiſe had the Adminiſtration of the Biſhoprick of* Dromore.
Dr. Robert Leſly, *a Native of* Dublin, *Son of* Henry Leſly *late Biſhop of* Meath, *now conſecrated Biſhop of* —— *tranſlated to* Rapho *in* June 1661.

Twelve Biſhops were conſecrated at St. *Patrick*'s Church on *Sunday Jan.* 27. by that moſt learned Lord Primate of *Ireland*, Dr. *Bramhall* and others; where Dr. *Jeremy Taylor*, Lord Biſhop of *Down* and *Connor*, and one of his Majeſty's Privy-Council here, preached a moſt excellent Sermon. The Lords Juſtices and Council, and General Convention, with the Mayor and Aldermen in Scarlet, were preſent. All was done with great Solemnity as becomes this Kingdom, where all Things move with great Succeſs and Happineſs for the Service of his Majeſty and the Kingdom's Peace.

Mercur. Publ No. 5. 4to. *See Sir* James Ware's *Geſta Hibernorum ſub anno* 1660.

A Proclamation by the Lords Juſtices and Council in Ireland, *for a ſolemn Humiliation on the thirtieth Day of* January.

MAURICE EUSTACE, *Canc.* ORRERY, MOUNTRATH.

We cannot doubt of the happy Condition of our late dread Sovereign of ever bleſſed Memory *Charles* the Firſt, being aſſured by the Voice of Truth itſelf, that whoſoever loſeth his Life for Chriſt's Sake ſhall find it: In which reſpect Martyrdom (wherewith he was undoubtedly crowned) hath been juſtly ſtyl'd the *Baptiſm of Blood*, and the Anniverſary Days of the Death of the Martyrs have been ever obſerved by the Church of God as the Birth-days of their Glory. So as it might ſeem half a Crime to ſhed a Tear for him whoſe Soul the Lord hath delivered from Death, his Eyes from Tears, and his Feet from falling; whom his bloody Enemies did advantage more by their Malice and Cruelty, than they

Robert Price, *LL. D. Dean of* Connor, *was confecrated Bp. of* Fernes *and* Leighlin.
George Baker, *D. D. confecrated Biſhop of* Waterford.
Edward Sing, *D. D. Biſhop of* Limerick.
Edward Worth, *D. D. Biſhop of* Killaloe.
Samuel Pullen, *D. D. Archbiſhop of* Tuam.
John Parker, *D. D. Biſhop of* Elphin.
Henry Hall, *D. D. Biſhop of* Killalla.

they could have done by the [illegible] Snatching him from the [illegible] of his deadly [illegible] and Royal Iſſue; and from the [illegible] to place him in the Boſom of the bleſſed Angels and [illegible].

Yet when we conſider our own Loſs to be [illegible] by a Company of traiterous Parricides of ſuch a Prince of ſo eminent and exemplary Virtue and Piety, *&c.* We do hereby ſet apart the thirtieth Day of this preſent Month of *January*, for a Day of ſolemn Faſting and Humiliation, *&c.*

Given at the Council Chamber in *Dublin* the [illegible] Day of *January* 1660.

The Nobility and Gentry were in Arms for ſuppreſſing the Rebellion of Venner *and his mad Crew; Eſpecially in the Dioceſe of* Peterborough.

Publick Intelligence by Authority, 4°.

Upon the Noiſe of *Venner's* Inſurrection, many of the Nobility and Gentry had put themſelves in Arms for Defence of their King and Country. It was particularly adviſ'd from *Stamford*, that the noble Peer the Earl of *Exeter*, was not more active againſt *Lambert*, than in this late Alarm; for in twelve Hours Space his Lordſhip had ſome hundreds of well appointed Gentlemen, led by thoſe ingenious gallant Perſons, Captain *Stafford* and Captain *Orme*. This Town, a fit Pattern of Loyalty for Corporations, ſet out a compleat Troop of Volunteers. The Lord Viſcount *Camden* improv'd little *Rutland* to two Troops of Horſe commanded by two gallant Gentlemen, Sir *Richard Wingfield* and Captain *Sherard*.

Dr. Triſtram Sugge *a Sufferer for Loyalty.*

Ath. Oxon. Vol. II. *col.* 739.

Death of Dr. *Triſtram Sugge*, Fellow of *Wadham* College, *Oxon.* Born at *Yeovill* in *Somerſetſhire*, had been publick Metaphyſick Reader and Proctor of the Univerſity; Created Doctor of Divinity *June* 23. 1646. ejected by the Viſitors in 1648. and ſuffer'd much in the interrupted Times for his Loyalty. In 1660. he was reſtored to his Fellowſhip, and dying on the 27th of *January* the ſame Year, was buried in the Chapel of *Wadham* College. He was eſteemed by all that knew him a profound Philoſopher and Divine, and very fit to publiſh what he had written of thoſe Subjects, *&c.*

Monday *Jan.* 28.

Proclamation in Ireland *againſt Papiſts, Preſbyterians, and all Sectaries, And their unlawful Aſſemblies.*

Printed in the Publick Intelligence, 4°. N°. 5.

A Proclamation by the Lords Juſtices and Council in Ireland. *Given at* Dublin Jan. 22, 1660. *againſt the Aſſemblies of* Papiſts, Preſbyterians, Independents, Quakers, *and other fanatick Perſons.*

Whereas we are given to underſtand by the Informations of many Perſons well deſerving Credit, that of late Times there have been ſundry unlawful Aſſemblies in many Parts of this Kingdom held by *Papiſts*, by *Preſbyterians*, by *Independents*, by *Anabaptiſts*, by *Quakers*, and other *fanatick* Perſons meeting in great Numbers, divers hundreds and ſometimes thouſands at an Aſſembly convened and congregated, ſome by a foreign pretended Juriſdiction, others under a pretended domeſtick Authority from a Preſbytery, others under a Pretence of congregational Churches, and all of them contrary to and in Contempt of his Majeſty's Royal Authority and the eſtabliſhed Laws of the Land, and if not ſeaſonably prevented, threatning the Diſturbance of the good Government, Peace and Tranquillity of the Kingdom, *&c.*

The Quakers *complain of Priſons filled with* Friends.
Margaret Fell *ſolicited for them at Court.*

George Fox *was born* Anno 1624. *in a Village called* Draiton *in* Leiceſterſhire, *his Father's Name was* Chriſtopher, *his Mother's* Mary, *who gain'd their Living by Weaving. This* George *afterwards learned the Trade of a Shoemaker, and wrought Journey-work with* George Gee *of* Mancheſter, *he gained ſo much Learning as that he could read Print pretty well, but Writing he could read but little of, neither could write except very rudely: For neither then nor any Time after did he apply himſelf to any liberal Study: So that he not only knew no other Language ſave his Mother Tongue, but even in that he was ſo little expert, and ſo ill qualified either for ſpeaking or writing all the whole Courſe of his Life, that what he underſtood perfectly well, he could not explain or enlarge upon in any tolerable good Engliſh, and far leſs could he deliver it in writing. And this I thought worth the remarking, becauſe a great many Books are extant in* George Fox *his Name, writ not only in Engliſh but alſo in Latin, and interlarded with Sentences of many other*

G. Fox's Journal, Part I. *8vo. p.* 560.

Now were the Priſons every where fill'd with Friends, and others, in City and Country; and the Poſts were ſo laid for the ſearching of Letters, that none could paſs unſearched: Yet we heard of ſeveral thouſands of our Friends, that were caſt into Priſon in ſeveral Places throughout the Nation; and *Margaret Fell* carried an Account of them to the King and Council. The next Week we had an Account of ſeveral thouſands more that were caſt into Priſon, and ſhe went and laid them alſo before the King and his Council. They wondred how we could have ſuch Intelligence, ſeeing they had given ſuch ſtrict Charge for the intercepting of all Letters: But the Lord did ſo order it, that we had an Account notwithſtanding all their Stoppings. For in the deep Senſe I had of the grievous Sufferings Friends underwent, and of their Innocency towards God and Man, I was moved to ſend the following Epiſtle to them, as a Word of Conſolation, and to put them upon ſending up their Sufferings.

My dear Friends,

In the immortal Seed of God, which will plead its own Innocency, who be Inheriters of an everlaſting Kingdom that is Incorruptible, *&c.* (*Concluding.*) Friends, your Sufferings all that are or have been of late in Priſon, I would have you ſend up an Account of them, and how Things are amongſt you, that it may be delivered to the King and his Council for Things are pretty well here after the Storm.

London, the 28th of the 11th Month, 1660. *G. F.*

Having loſt our former Declaration in the Preſs, we made haſte and drew up another againſt Plots and Fighting, and got it printed; and ſent ſome of them to the King and Council: Others of them were ſold up and down the Streets, and at the Exchange. Which Declaration was ſome Years after re-printed, and is as followeth.

A Declaration from the harmleſs and innocent People of God called Quakers, *againſt all Sedition, Plotters and Fighters in the World: For the removing of the Ground of Jealouſy and Suſpicion from both Magiſtrates and People in the Kingdom, concerning Wars and Fightings. Preſented unto the King upon the twenty firſt Day of the eleventh Month* 1660.

Our Principle is, and our Practices have always been to ſeek Peace and enſue it, and to follow after Righteouſneſs and the Knowledge of God; ſeeking the Good ther Languages, tho' it is [illegible] be had [illegible] Tongues. F. Bugg's [illegible] History of Quakeriſm, 1697. 8vo. from the general Hiſt. of Quakeriſm by M. Croere.

Good and Welfare, and doing that which tends to the Peace of all, &c. [Concluding.] This is given forth from the People called *Quakers*, to ſatisfy the King and his Council, and all thoſe that have any Jealouſy concerning us, that all Occaſion of Suſpicion may be taken away, and our Innocency cleared. Given forth on the behalf of the whole elect People of God called *Quakers*, in the Year 1660. With a Poſtſcript.

Mr. Whitfield *Rector of* Stratton.

Reg. Laney.

Die 28 Jan. 1660. Will. Whitfield Clericus admiſſ. ad Rect. de Stratton in Com. Northton. ad preſ. D. Regis pro hac vice per lapſum Temporis.

Mr. Lambe *Vicar of St.* Martin's Stamford.

Reg. Book of the ſaid Pariſh.

Lyonell Lambe Clerk, Miniſter of St. *Martin's Stamford*, Baron in the Dioceſe of *Peterborough*, was buried there *Jan.* 28, 1660.

TUESDAY *Jan.* 29. *Proclamation for obſerving of* Lent.

London, *by* John Bill, 1661. *in four Sheets.*

By the King. A Proclamation for Reſtraint of Killing, Dreſſing, and Eating of Fleſh in Lent, *or on Fiſh Days, appointed by the Law to be obſerved.*

CHARLES *R.*

According to the Tenour of former Proclamations,

For the Encouragement of Fiſhermen, and the Saving of Fleſh.

Whereas divers good Laws and Statutes have heretofore with great Care and Providence been made and enacted for the due Obſervation of *Lent*, and other Days appointed for Fiſh Days, as well for the Sparing and Increaſe of Fleſh Victuals, as for the Maintenance of the Navy and Shipping of this Realm, by the Encouragement of Fiſhermen to go to the Seas for the taking of Fiſh, which Laws and politick Conſtitutions have heretofore been quickened by ſundry Proclamations. —— And taking Notice of a Proclamation heretofore publiſhed in the Time of our Royal Father of ever bleſſed Memory, for the Reſtraining of Killing, Dreſſing, and Eating of Fleſh in the Time of *Lent*, and other Days and Times prohibited by the Laws, to the End that the ſame may be now again revived and quickened for the Prevention of ſo great and growing a Miſchief and Inconvenience as may happen to our whole Kingdom, if ſo great a Liberty ſhould be permitted to kill, dreſs, and utter Fleſh in the *Lent* Seaſon, and on other Days and Times prohibited by Law, as of late Years there hath been.

We therefore much affecting the Reformation of ſo great and growing an Evil, which is ſo great an Enemy to the Plenty of this Kingdom, have thought fit thus timely to expreſs —— our Will and Pleaſure, —— that the Butchers ſhall kill no Fleſh —— nor Cooks dreſs nor ſuffer any Fleſh to be eaten in their Houſes in the *Lent* Time. —— And we do hereby ſtraightly prohibit and forbid all our Subjects of what Degree or Quality ſoever within this Realm, to eat any manner of Fleſh in the Time of *Lent*, or on other Days now uſually obſerved as Fiſh Days without a ſpecial Licenſe firſt obtained from the Biſhop of the Dioceſe, or ſuch other as by Law have Power to give Licenſe in that Behalf, according to our Laws in that Caſe provided, which we will and command ſhall be ſparingly granted, &c. —— Given at our Palace at *Whitehall*, the twenty ninth Day of *January*, in the twelfth Year of our Reign, 1660.

Office of Faculties to give Licenſes for Eating of Fleſh in Lent.

Publick Advertiſements given, that the Faculties Office for granting Licenſes by Act of Parliament to eat Fleſh in any Part of *England*, is kept at *Paul's Chain* near St. *Paul's Church-yard.*

The Bodies of Ol. Cromwell, Hen. Ireton, *and of* John Bradſhaw *taken up, hang'd on the Gallows, and buried under it.*

Dart's *Hiſt. of St.* Peter's Weſtm. *Vol.* II. *p.* 143.

Many have ſince reported, that Cromwell's *Body was not buried at* Weſtminſter, *but by his own Order, to prevent any Inſult upon it, was either in a leaden Coffin caſt into the* Thames; *or carried to his Place of Victory in* Naſeby *Field.*

The Carcaſſes of *Oliver Cromwell* and *Henry Ireton*, (the firſt buried privately, *Feb.* 26, 1658, with a following pompous Funeral and ſumptuous Tomb erected for him where the late Duke of *Buckingham*'s now ſtands; the latter brought from *Ireland*, and buried in great State from *Somerſet-Houſe* in *Henry* VIIth's Chapel, *Febr.* 6, 1651. Dr. *Owen* preaching the Funeral Sermon; and a ſtately Tomb erected for him) were taken on *Saturday Jan.* 26, 1660. and on the *Monday* Night following were drawn in two ſeveral Carts from *Weſtminſter* to the *Red Lyon* in *Holborn*, where they continued all Night. The Corps of *Bradſhaw* buried in the *Abbey* Church *Novemb.* 22, 1659. was green and ſtank, therefore was not taken up 'till the Morning following, and then was carried in a Cart to the *Red Lyon*, and the Day following, being the Day of the Royal Martyrdom, they were drawn to *Tyburn* in three Sledges, where they were pull'd out of their Coffins, and hang'd on the ſeveral Angles on the Gallows, where they hung 'till the next Day Sun-ſet, at which Time they were taken down, had their Heads cut off, and the Trunks thrown into a deep Hole under the Gallows, which ſerves for the Monument of their Grave and Merit. Their Heads were fixed on *Weſtminſter* Hall.

Printed for Will. Leak, 1661. 4to.

Dr. *Thomas Waſhbourn*, Prebendary of *Glocefter*, in his Sermon preached and printed on the 29th of *May*, 1661. ſpeaks thus of *Oliver Cromwell.*

A Boaſt of Oliv. Cromwell, *that he had been the Death of forty thouſand* Scots.

I have heard it credibly reported (I would not father a Falſehood upon the worſt of Men) that the late *Oliver Cromwell* (in whom Hypocriſy and Tyranny ſtrove which ſhould be predominant) boaſted, he had been the Death of near upon forty thouſand *Scots*, in their own Country and at *Worceſter*, where beſides what were ſlain in Fight, many were kill'd in cool Blood; a Cruelty which a *Turk* would be aſhamed of.

The ſame excellent Preacher complain'd thus of the State of Religion in thoſe Times.

Breaches made in the Stones and Pillars of the Church.

P. 15. O what Breaches were made in this ſpiritual Building! the living Stones broken, the Pillars thrown down! Able, and painful, and pious Preachers, (ſuch as Dr. *Featley* that *Malleus Hæreticorum*, and many others of the Clergy, beſides the Reverend Fathers of the Church, the Biſhops, of whom the World was not worthy) caſt out of their Places and Livings, upon falſe Suggeſtions and

The Bishops and most able Preachers ejected and imprisoned, for no scandal but that of keeping a good Conscience;

And some put to Death.

And either none put into their Livings, but a whole Diocese served by a few itinerant Preachers;

Or ignorant and factious Persons thrust into Cures without regular Ordination.

and Imprisonment; or, if not, [illegible] than Imprisonment and Ejection: [illegible], not for any thing really scandalous, but for being so conscientious, [illegible] take new Oaths and Covenants, contrary to those which they had formerly and lawfully taken; and upon the same Score would have suffer'd Death (as some did) rather than run with the Tide of the Times against the known Laws of God and Man. So wide was the Breach, and so far from being well closed again till this last Year, that upon their Exclusion, either none at all were put in their Livings; as in divers Counties of *Wales*, where the Tythes of many Parishes were engroſs'd in a few Hands, two or three itinerant Preachers serving for a whole Dioceſe; or elſe for the moſt part ignorant and factious Perſons brought in their Places, whoſe Buſineſs it was to ſow Sedition and falſe Doctrine; for they *enter'd* not by the *Door*, but *climbed up ſome other way*, not by the regular way of Ordination, which hath been ever obſerved in the Church of *Chriſt* from the Apoſtles Days to ours.

Liſt of the Lent-Preachers *before the King.*

Most of them the old Sufferers for their Religion and Loyalty.

A Liſt of the Lent-Preachers *at Court.*

Februar.	12.	*Aſh-Wedneſday.*	Biſhop of *London*, Dr. *Sheldon.*
	14.	*Friday*	Dean of St. *Paul's*, Dr. *Barwick.*
	16.	*Sunday*	Biſhop of *Roch*, Dr. *Warner.*
	19.	*Wedneſday*	Dr. *Pierſon.*
	21.	*Friday*	Dean of *Roch*, Dr. *Hardy.*
	23.	*Sunday*	Biſhop of *Exeter*, Dr. *Gauden.*
	26.	*Wedneſday*	Dr. *Alleſtree.*
	28.	*Friday*	Dean of *Windſor*, Dr. *Reeves.*
March	2	*Sunday*	Biſhop of *Covent.* and *Lich.* Dr. *Hacket.*
	5.	*Wedneſday*	Dr. *Pierce.*
	7.	*Friday*	Dean of *Wells*, Dr. *Creighton.*
	9.	*Sunday*	Biſhop of *Peterborough*, Dr. *Laney.*
	12.	*Wedneſday*	Dr. *Dillingham.*
	14.	*Friday*	Dean of *Exeter*, Dr. *Ward.*
	16.	*Sunday*	Biſhop of *Carliſle*, Dr. *Sterne.*
	19.	*Wedneſday*	Dr. *Boulton.*
	21.	*Friday*	Dean of *Chriſt-Church*, Dr. *Fell.*
	23.	*Palm Sunday*	Archbiſhop of *Canterbury* or *York.*
	26.	*Wedneſday*	Dr. *Dolben.*
	28.	*Good-Friday*	Dean of *Weſtminſter*, Dr. *Earl.*
	30.	*Eaſter-Day*	Biſhop of *Worceſter*, Dr. *Morley.*

Dr. *Nicholas Staughton* of *Exeter* College, *Oxon.* admitted Doctor of the Civil and Canon Law, *June* 27, 1659. Lord of the ancient Manour of *Staughton* in *Surrey*, which unexpectedly fell to him after the Death of divers Perſons of that Name, was created a Baronet *Jan.* 29, 1660.

Athen. Oxon. Vol. II. col. 803.

WEDNESDAY *Jan.* 30. *Form of Prayer and Faſting on the thirtieth of* January, *the Anniverſary appointed by Act of Parliament.*

A Form of Common Prayer to be uſed upon the *thirtieth* of *January*, being the Anniverſary Day appointed by Act of Parliament for Faſting and Humiliation, to implore the Mercy of God, that neither the Guilt of that Sacred and Innocent Blood, nor thoſe other Sins by which God was provoked to deliver up both us and our King, into the Hands of cruel and unreaſonable Men, may at any Time hereafter be viſited upon us or our Poſterity. Publiſhed by his Majeſty's Command.

London, by John Bill and Christ. Barker, 1661. 4to.

Pſalms and Leſſons.

The *Pſalms* appointed, 7, 9, 10, 11, 38, 64, 143. The four firſt to be read at *Morning*, the three laſt at *Evening* Prayer, [printed at large], firſt Leſſon 2 *Sam.* i. ſecond Leſſon St. *Matth.* xxvii. [both likewiſe printed at large].

First Proper Collect.

Proper Collects.

O moſt mighty God, terrible in thy Judgments, and wonderful in thy Doings towards the Children of Men, who in thy heavy Diſpleaſure didſt ſuffer this Day that execrable Thing to be done among us, which we cannot mention without Horror, nor remember without Aſtoniſhment: We thy poor ſinful Creatures with dejected Looks and bleeding Hearts, humbly confeſs in the Behalf of all the People of this wretched Land, that our crying Sins have been the Cauſe, that the Crown thus fell from our Head, and an innocent King was given up to the Rage of cruel and bloody Men. But O gracious God, when thou makeſt Inquiſition for Blood, lay not the Guilt of this Blood (the ſhedding of which nothing but the Blood of thy Son can expiate) lay it not to the Charge of this ſinful Nation. Be merciful, be merciful unto thy People whom thou haſt redeemed, and be not angry with us for ever. Pardon, we beſeech thee, the Sins of us all, of thoſe who were conſenting to the ſhedding of that Blood, and of thoſe who were any Way wanting to their Duty in preſerving it; and mercifully grant it may never be required of us or our Poſterity! And that for

by the precious Merits of thy dear Son our Bleſſed Saviour Jeſus Chriſt. Amen.

Collect before the Epiſtle.

Bleſſed Lord, in whoſe Sight the Death of thy Saints is moſt precious, we magnify thy Name for that abundant Meaſure of Grace beſtowed on our late martyred Sovereign, by which he was enabled to follow the Steps of his bleſſed Maſter and Saviour, in a conſtant meek Suffering of all barbarous Indignities, and at laſt reſiſting unto Blood, and even then according to the ſame Pattern praying for his Murderers. Let his Memory, O Lord, be ever bleſſed among us, and his Example powerful to work upon us, that we may follow him as he followed Chriſt. And we beſeech thee, let not his Blood outcry thoſe his Prayers, but as we are all in ſome Meaſure guilty of the one, ſo let us all obtain the Benefit of the other. And grant that our Land may be ſecured from the Vengeance of that Blood and thy Mercy glorified in the Forgiveneſs of ſo great a Sin. And all for Jeſus Chriſt his Sake. Amen.

His Prayers upon Earth for his Murderers.

Mr. Robinſon *a diſſenting Teacher in a Preface to his* Review of the Caſe of Liturgies, 1710. 8vo, *was pleaſed to obſerve, that in this firſt Form of Prayer for the thirtieth of* January, *there were theſe unwarrantable Words in a Collect for the Evening Service,* "*And we* "*beſeech thee to give us all* "*Grace to remember and* "*provide for our latter End* "*by a careful and ſtudious* "*Imitation of this thy bleſſed Saint and Martyr,* "*and all other thy Saints* "*and Martyrs that have* "*gone before us, that we* "*may be made worthy to* "*receive Benefit by their* "*Prayers, which they in* "*Communion with thy* "*Church Catholick offer up* "*unto thee for that Part of* "*it here militant, and yet* "*in Fight with and Danger from the Fleſh,* &c." *Yet it is certain no ſuch Words are to be met with in any* Collect *of this* Office, *nor in any other* Form *of Prayer that I ever ſaw on this Occaſion. The Inventing and Improving ſuch a Story took its Riſe from thoſe Words,* We beſeech thee let not his Blood outcry thoſe his Prayers, &c. *and even thoſe Words were left out (I think) in all following* Forms.

The Epiſtle, 1 *Peter* ii. 13.
The Goſpel, St. *Matthew* xxi. 53.

Two Collects after the Prayer for the whole Eſtate of Chriſt's Church.

O Lord our heavenly Father, who doeſt not puniſh us as our Sins deſerve, but haſt in the Midſt of Judgment remembred Mercy; we acknowledge it thy ſpecial Favour, that though for our many and great Provocations thou didſt ſuffer our martyred King to be taken away, as upon this Day, by the wicked Hands of violent and blood thirſty Men, yet thou didſt not leave us as Sheep without a Shepherd, but didſt immediately inveſt our moſt Gracious Sovereign King Charles the Second with ſacred and royal Authority; and by thy gracious Providence didſt miraculouſly preſerve him from his bloody Enemies, hiding him under the Shadow of thy Wings, until their Tyranny was over-paſt; and in thy good Time bringing him back, and ſettling him in Peace upon the Throne of his Father, to exerciſe that Authority over us, which of thy ſpecial Grace thou haſt communicated unto him. For theſe thy great and unſpeakable Mercies, we render thee moſt humble Thanks from the Bottom of our Hearts, beſeeching thee ſtill to continue thy gracious Protection over him, and to grant him a long and happy Reign over us. So we that be thy People will give thee Thanks for ever, and will alway be ſhewing forth thy Praiſe from Generation to Generation, through Jeſus Chriſt our Lord. Amen.

O Lord God, who out of thine infinite Mercy and Goodneſs, haſt brought back the Captivity of Sion, and in good Part reſtored this late afflicted Church, perfect, we beſeech thee, this thy great Deliverance. Hedge it about with thy continual Protection, with the Cuſtody of Angels, with the Patronage of Kings and Princes, with the Hearts and Hands of Nobles, with the Defence of the whole ſecular Arm, and with the Affections of all good People. Re-unite all our remaining Diviſions, reconcile our Differences, and change all our Spirits into a ſweet chriſtian Temper of Gentleneſs and Peace, that with one Heart and Voice we may ſerve and praiſe thee in thy holy Church, through Jeſus Chriſt our Lord. Amen.

Evening Prayer. The two firſt Collects.

Evening Collects.

O Bleſſed Lord God, who by thy Wiſdom guideſt and ordereſt all Things moſt ſuitably to thy Juſtice, and performeſt thy Pleaſure always in ſuch Manner, that thou canſt alſo appeal to us, whether thy Ways be not equal: We thy poor wretched People fall down before thee, acknowledging the Juſtice of thy Proceedings with us, and that the amazing Judgment which this Day befell us (in permitting cruel Men, Sons of Belial, to execute the Fury of their Rebellion upon our late gracious Sovereign, and to imbrew their Hands in the Blood of the Lord's Anointed) was drawn down by the great and long Provocations of the Sins of this Nation againſt thee. For all which we ſinful Wretches, here met together, deſire to humble ourſelves before thee, imploring thy Mercy for the Pardon of them all, and that thou wouldeſt deliver this Nation from Blood Guiltineſs, that of this Day eſpecially; and turn from us and our Poſterity all thoſe Judgments which we have deſerved. This we beg for the all-ſufficient Merits of thy Son our Saviour Jeſus Chriſt.

Second Collect for Evening Service.

Bleſſed God, juſt and powerful, that didſt as upon this Day give up thy dear Servant, and our late dread Sovereign to the violent Outrages of wicked Men, to be deſpitefully uſed, and at length murthered by them, which though we could not then behold without the greateſt Aſtoniſhment, nor this Day call to Mind without Horrour; yet do we moſt gratefully remember the Glories of thy Grace, which then ſhined forth in thine Anointed, and how thou waſt pleaſed to own him in the Midſt of his Enemies, and in the Hour of Death, and to endue him with ſuch eminent Patience, Meekneſs, and Charity, according to the Example of thine own Son expoſed to the Fury of his Enemies. And albeit thou didſt ſuffer thoſe wicked and cruel Men, to proceed to ſo high a Pitch of Violence againſt our late Sovereign, as to kill and take Poſſeſſion of his Throne, yet didſt thou in great Mercy preſerve his Son, whoſe Right it was, and whom at length in wonderful Providence, thou haſt brought back and ſet on his Father's Throne, for which we glorify thy Name, through Jeſus Chriſt our Bleſſed Saviour. Amen.

A Collect before the Prayer of *Chryſoſtom.*

Third Collect at Evening Service.

Almighty and everlaſting God, whoſe Righteouſneſs is like the ſtrong Mountains, and thy Judgments like the great Deep: And who by that barbarous Murder this

It is obſervable, that in this firſt Form of Pray'r on the thirtieth of January, *as likewiſe in the firſt Form of Prayer and Thankſgiving for the twenty ninth of* May, *there is no Order or Direction for a Sermon; poſſibly to avoid offending againſt the Act of Indemnity and Oblivion. Tho' in the firſt Form of Prayer and Thankſgiving on the fifth of* November, *it was expreſly provided, that after the* Nicene *Creed, if there be no Sermon, ſhall follow one of the Homilies, and particularly ſome Part of that Homily which is againſt Rebellion.*

Day committed upon the [illegible] taught us that neither the greatest of Kings are [illegible] from Violence than from natural Death. Teach us also so to number our Days, that we may apply our Hearts unto Wisdom: And grant that neither the Splendour of any thing that is great, nor the Conceit of any thing that is good in us, may any Way withdraw our Thoughts from [illegible] sinful Dust and Ashes: But that (according to the Example of this thy blessed Martyr) we may press forwards towards the Prize of the High Calling that is before us, in Faith and Patience, Humility and Meekness, Mortification and Self-denial, Charity and constant Perseverance unto the End. And all this for thy Son [illegible] sake our Lord, to whom with thee and the Holy Ghost, be all Honour and Glory, World without End. Amen.

Mr. Hampton*'s Sermons at* Blechingley.

Lacrymæ Eccleſiæ. Or the Mourning of *Hadradrimmon* for *England*'s *Joſiah.* Delivered in two Sermons, *January* 30, 1660. at the ſolemn Faſting and Humiliation for the Martyrdom and horrid Murder of our late Gracious King *Charles* I. of ever bleſſed Memory. In the Church of the Borough of *Blechingley* in the County of *Surrey*. By *Will. Hampton*, Rector of the ſaid Church, on 2 *Chron.* xxxv. 24, 25.

London, *Printed for* Will. Hope, 1660. 4^to.

Dedicated to the Lord Cullen, *a great Sufferer for his Loyalty.*

Epiſt. Ded. *To the Right Honourable* Charles *Lord* Cokaine *Viſcount* Cullen.

My good Lord,

As you have been a great Sufferer in your Perſon and Eſtate, to the Loſs of more than thirty thouſand Pounds for your Fidelity and Loyalty to his late Majeſty of bleſſed Memory, and yet were cheared more with the continual Feaſt of a good and quiet Conſcience (as I have heard you confeſs) than you could have been had you ſaved your Eſtate, and gained ten Times that Sum by engaging on the other Side. [*Concluding.*] Our dear and gracious Sovereign (whom God long preſerve) is a King of ſuch ſweet Chriſtian Temper, for Wiſdom, Diſcretion, Meekneſs, Gentleneſs, Pity, Piety, Mercy, as is too good for ſuch a churliſh and unthankful People.

Sham Speeches for expoſing of Cromwell, &c.

The Speeches of *Oliver Cromwell*, *Henry Ireton*, and *John Bradſhaw*, intended to have been ſpoken at their Execution at *Tyburn*, *January* 30, 1660. Publiſhed by *Marchemont Needham* and *Payne Fiſher*, Servants, Poets, and Pamphleteers to his Infernal Highneſs.

Lond. 1660. *one Sheet and half in* 4^to. Athen. Oxon. *Vol.* II. *col.* 471.

Dr. Swadlin*'s twelve Anniverſary Sermons on* Jan. 30, *from* 1648. *to* 1661.

Account of the Preacher, a warm but well meaning Man.

He left the Church of St. Botolph Aldgate.

Removed to Dover, *and thence to* Stanford,

There buried in 1669.

Twelve Anniverſary Sermons on the Funerals of King *Charles* I. By *Thomas Swadlin*, D. D. One on 1 *Sam.* x. 27. another on 1 *Kings* xxi. 19. a third on *Pſal.* clxix. 30. &c. [of St. *John*'s College, *Oxon.*] About the Time that Dr. *Laud* was made Biſhop of *London*, he was made Miniſter of St. *Botolph*'s Church without *Aldgate*, where for his ready and fluent Way of Preaching, he was much frequented by the Orthodox Party; but in the Beginning of the grand Rebellion, being eſteemed one of Dr. *Laud*'s Creatures, he was impriſoned in *Greſham* College, and afterwards in *Newgate*, was ſequeſtred, plundered, and his Wife and Children turned out of Doors. At length he with much ado getting looſe, but in a manner diſtracted by the great Miſeries he endured, he retired to *Oxon.* where he was created Doctor of Divinity *Ann.* 1646. about which Time and after he taught School in ſeveral Places. Upon the Reſtauration of his Majeſty, he was re-inveſted in St. *Botolph*'s Church, but being wearied out there by the Contentiouſneſs of his Pariſhioners he left it, and in 1662. was preſented to the Vicarage of St. *James* in *Dover*, and the Rectory of *Hougham* near that Place, by the Favour of Archbiſhop *Juxon*; but growing crazy and infirm, he was preſented (unſought after) to the Rectory of *Allhallow*'s Church in *Stanford*, *Lincolnſhire*, by the Favour of *Edward* Earl of *Clarendon*, Lord Chancellour about 1664. which he kept to his dying Day, *Febr.* 9, 1669. and was buried the next Day in the Chancel of *Allhallow*'s Church in *Stanford*; his laſt Words were, *Hic vixit Temporibus quibus Carolum primum Magnæ Britanniæ, Franciæ, & Hiberniæ Regem ferino more trucidarunt Rebelles*; which he would have to be put over his Grave.]

London, 1661, 4^to. Ath. Oxon. *Vol.* II. *col.* 332.

A Parallel between the Murderers of King Saul *and King* Charles I.

The unparallell'd Parallel, between the profeſſed Murderer of King *Saul*, and the horrid actual Murderers of King *Charles* I. Being the Subſtance of a Sermon on 2 *Sam.* i. 14. preached in *All-Saints* Church in *Northampton* on the thirtieth of *January*, 1660. By *Simon Ford*, Miniſter of that Church.

London, 1661. 4^to.

A Sermon on January 30, *by Dean* King *in* Ireland.

A Sermon preached on the thirtieth Day of January; being the Day on which the ſacred Majeſty of King *Charles* I. was murdered, on *Lament.* iv. 20. By *John King*, Dean of *Tuam* in *Ireland*.

London, 1661. 4^to.

A Sermon January 30, *by the Biſhop of* Down *in* Ireland.

The Martyrdom of King Charles I. Or his Conformity with Chriſt in his Sufferings. In a Sermon preached at *Breda* before his ſacred Majeſty King *Charles* II. By the right reverend *John* Lord Biſhop of *Down*.

1661.

Plot for taking away the Life of King Charles I.

The Devil's Cabinet Councel diſcovered. Or the Plots and Contrivances of *Oliver Cromwell* and the Long Parliament, in order to the taking away the Life of his ſacred Majeſty of bleſſed Memory.

London, *ſold by* H. Marſh, 1661. 8^vo.

David*'s Humiliation, by* John Paradiſe.

A Sermon on David*'s Humiliation for cutting off the Royal Robe*, and Deteſtation of cutting off the Royal Head of the Lord's Anointed. Preached *January* 30, 1660. Being a ſolemn Faſt for the horrid Murder of King *Charles* I. of glorious Memory. By *John Paradiſe*, Miniſter of *Weſtbury* in *Wiltſhire*. [*John Paradiſe* of *Merton* College, *Oxon.* commenced Batchelor of Arts *February* 19, 1656. he was a *Wiltſhire* Man born, bred up among Preſbyterians, and ſo dextrous in Short-

Printed at London, 1661. 4^to.

Account of the Preacher.

Short-Hand Writing, that he would take a Sermon *verbatim* from the Mouth of any Preacher, which he would repeat in the College Chapel on *Sundays* after Supper, was ſoon after made Miniſter of *Weſtbury* in his own Country, left his Preſbyterian Principles, and became a *Tory* Preacher for the Royal Cauſe.]

Wood's Faſti Oxon. Vol. II. *col.* 789.

David *reſtored, by Dr.* Parry *Biſhop of* Killala.

David *reſtored.* Or an Antidote againſt the Proſperity of the Wicked, and Afflictions of the Juſt: In a ſeaſonable Diſcourſe on the 73d Pſalm. By the Learned and Right Reverend Father in God *Edward Parry* late Lord Biſhop of *Killala* in *Ireland.* Dedicated to the moſt illuſtrious Sufferer the Marquis of *Ormond* by the Author's Son, who preſerved it from the Ruin of theſe Times.

England's *Reſtitution, by Dr.* Tho. Reeve.

England's *Reſtitution:* Delivered in ſeveral Sermons at *Waltham-Abbey* in *Eſſex.* By *Thomas Reeve*, D. D.

London, *ſold by* William Grantham, 1661.

Curſe not the King: a Sermon preached on Jan. 30, *by* John Meriton.

Curſe not the King. A Sermon preached at St. *Martin's in the Fields*, on the 30th of *January* 1660. being the Anniverſary Day of Humiliation for the horrid Murder of our late gracious Sovereign *Charles* the Firſt. By *John Meriton*, M. A. Rector of the Church of St. *Nicholas Acon*, *London.*

London, *for* H. Herringman, 1661. 4to.

Elegies, Epitaphs, and Poems on the Death of Charles I.

Monumentum Regale. Or a Tomb erected for that incomparable and glorious Monarch *Charles the Firſt*, King of *Great-Britain*, *France* and *Ireland.* In ſelect Elegies, Epitaphs, and Poems.

II. Chronoſticon Decollationis Caroli Regis triceſimo die Januarii, ſecunda hora pomeridiana Anno Dom. MDCXLVIII.

III. An Elegy on the Meekeſt of Men, the moſt Glorious of Princes, the moſt Conſtant of Martyrs, *Charles* I.

Said to be printed in the Year 1649. *reprinted* 1661. 8vo.

The Royal Votary laying down Sword and Shield to take up Prayer and Patience, the devout Practice of his ſacred Majeſty King *Charles* I. in his Solitudes and Sufferings. In Part metrically Paraphraſed. By *Richard Watſon.*

London, 1661. 8vo. Ath. Oxon. *Vol.*II.*col.*826.

THURSDAY *Jan.* 31.

Order of Council for directing the Lord-Mayor of London *in the Diſcharge of* Quakers.

Not to releaſe ſuch as refuſed the Oaths of Allegiance and Supremacy, required by Law.

Whitehall-Council. Mr. Secretary *Nicholas* acquainted the Board, that the Lord Mayor of *London* deſired their further Direction upon the Order ſent him for reſtoring of *Quakers:* Their Lordſhips thereupon delivered their Senſe, that his Lordſhip ſhould conſider, whether the Perſons that now ſtand committed, or which of them, are impriſoned according to the Direction of the ſeveral Statutes made for taking the Oaths of Allegiance and Supremacy: For as to ſuch, their Lordſhips will give no other Direction, but that the Law ſhould have its Courſe. But for ſuch as ſhall be found impriſoned only upon Suſpicion during the late Inſurrection, their Lordſhips have in their former Order preſcribed a Way which will clear the Priſons of moſt of them, which their Lordſhips would have obſerved.

Extracts from the Council-Books.

A Letter from Dorcheſter, *dated* Jan. 31. 1660.

Letter from Dorcheſter, *excuſing their Non-Obſervance of the* 30th *of* January.

—— We are ſomewhat troubled here, that we had no Proclamation for obſerving yeſterday *Jan.* 30. as a ſolemn Humiliation. It was obſerv'd by our Neighbours at *Lime* and *Charmouth*, by means of the loyal Captain *Elleſden*, who gave them timely Notice from the Act of Parliament, for Obſervation of that Day. I aſſure you we are as loyal as the beſt of our Neighbours, and are only ſorry that we were deprived of that Opportunity of expreſſing it yeſterday.

Publick Intelligence, No. 5. 4to.

The Heads of thoſe three notorious Regicides, *Oliver Cromwell*, *John Bradſhaw*, and *Henry Ireton* are ſet upon Poles on the Top of *Weſtminſter-Hall* by the common Hangman: *Bradſhaw*'s is placed in the Middle (over that Part where that monſtrous *High-Court* of Juſtice ſate) *Cromwell* and his Son in Law *Ireton* on both Sides of *Bradſhaw.*

Publick Intelligence, 4to.

Books and Papers publiſh'd in January 1660-61.

Eſſay and Poem on the Murder of King Charles I. *and other loyal Martyrs.*

Albion's *Niobe.* Preſenting her tributary Tears to the Eyes of an abuſed Sovereignty. Being an Eſſay compoſed that very Morning (being the 30th of *January* 1648.) when his ſacred Majeſty took his laſt Farewel at St. *James*'s. With a Poem, entituled, *A Crown a Crime: Or the Monarch Martyr.* With the *Scaffold Scene*, or *Death's Diurnal*, upon the Duke *Hamilton*, the Earl of *Holland*, and Lord *Capel.* Now printed at the End of the *Princely Pelican*, or *Royal Reſolves:* Preſented in ſundry choice Obſervations extracted from his Majeſty's divine Meditations, with ſatisfactory Reaſons to the whole Kingdom, that his ſacred Perſon was the only Author of them.

London, 1661. 4to.

Said to have been printed in 1649. *and reprinted* 1661. 4to.

Mr. Street's *new Aſtronomy.*

Aſtronomia Carolina. A new Theory of the celeſtial Motions, compoſed according to the beſt Obſervations and moſt rational Grounds of Art, yet far more eaſy, expedite and perſpicuous than any before extant, with exact and moſt eaſy Tables thereunto, and Precepts for the Calculation of Eclipſes. By *Tho. Street* Student in Aſtronomy and Mathematicks.

London, *ſold by* Lodowick Lloyd, 1661.

Littleton's *Explanation of the Creed*, &c.

Solomon's *Gate:* Or an Entrance into the Church. Being a familiar Explanation of the Grounds of Religion contained in the four Heads of Catechiſm; *viz.* the Lord's-Prayer, the Apoſtles Creed, the ten Commandments, the Sacraments. Fitted to vulgar Underſtanding by *Adam Littleton.*

London, *ſold by* John Redman, 1661.

D. Gough Eccleſ. Angl. Threnodia.

Eccleſiæ Anglicanæ Threnodia. In qua perturbatiſſimus Regni & Eccleſiæ Status ſub Anabaptiſtica Tyrannide lugetur. Dictante Johanne Gough, S.Th.D. Coll. B. Ma. Magd. Oxon. quondam Socio, Vicariæ Sancti Stephani juxta Cantuariam nuperrime reſtituto.

Londini 1661. *proſtant venales apud Ric. Thrall*, 8vo

The Quakers *Complaint of their Perſecution in* New-England.

In an hiſtorical Account given by George Biſhop.

New-England judged, not by Man's but the Spirit of the Lord: And the Sum ſealed up of *New-England*'s Perſecutions. Being a brief Relation of the Sufferings of the People called *Quakers* in thoſe Parts of *America* from the Beginning of the fifth Month 1656. (the Time of their firſt Arrival at *Boſton* from *England*) to

London, *ſold by* Nathaniel Webb, 1661.

to the latter End of the tenth Month 1660. wherein the cruel Whippings and Scourgings, Bonds and Imprisonments, Beatings and Chainings, Starvings and Huntings, Fines and Confiscation of Estates, Burning in the Hand and Cutting off Ears, Orders of Sale for Satisfaction and Banishment, Banishment upon Pain of Death, and putting to Death of those People, are shortly touched; with a Relation of the Manner and some of the other most material Proceedings, and a Judgment thereupon. In Answer to a certain printed Paper, intituled, *A Declaration of the General Court of the* Maſſachuſets, *holden at* Boston *the* 18th *of* October 1658. apologizing for the ſame. By *George Biſhop.*

Beginning.

Had the Government of the *Maſſachuſets* in *New-England* ſtated in their printed Apology any particular Matter of Fact, whereby the Servants of the Lord, *William Robinſon* and *Marmaduke Stevenſon* (whom they cauſed to be put to Death) were legally convicted; or any Power from *Old-England* to enable to ſuch Executions, and that according to the Merit of the one, and the Juſtice of the other, they had legally proceeded, it had been ſomething like Men of reaſonable Underſtandings, &c.

View of England's *Troubles.*

A brief View of *England*'s Troubles and Confuſions from 1640. to 1661. By *William Younger.*

London, *for* Rob. Gibbs, 1661.

The Excellency of Monarchy.

Monarchy triumphing over traiterous Republicans. Or the Excellency of that divine Government fully proved againſt the Utopian Chimeras of our ridiculous Common-wealths Men. By *C. S.*

London, *ſold by* William Palmer, 1661.

Duties mutual between Miniſters and People.

Miniſters Dues and Peoples Duty. Or a Bill of Accounts between Miniſters and People: Shewing what People owe unto their Miniſters; which may ſerve to mind Miniſters what they are to expect from their People. By *Sam. Clarck*, M. A.

London, *ſold by* Will. Miller, 1661.

Pourtraicture of Charles II.

The Pourtraicture of his ſacred Majeſty *Charles* the Second.

Eaton's holy Calendar.

De Feſtis Anglicis: ſive Calendarium Sacrum. The holy Calendar, being a treble Series of Epigrams upon all the Feaſts obſerved by the Church of *England.* To which is added, the like Number of Epigrams upon ſome other more eſpecial Days, which have either their Footſteps in Scripture, or are more remarkable in this Kingdom. Compoſed by *Nathaniel Eaton*, Doctor of Philoſophy and Medicine, and Vicar of *Biſhops-Caſtle* in the County of *Salop.*

London, *ſold by* Henry Lloyd, 1661.

Biſhop Nicholſon's *Expoſition of the Church Catechiſm.*

A plain but full Expoſition of the Catechiſm of the Church of *England.* Enjoyned to be learned of every Child, before he be brought to be confirmed by the Biſhop. Collected out of the beſt Catechiſts by the Right Reverend Father in God *William* Lord Biſhop of *Glouceſter.*

London, *ſold by* Nathaniel Webb, 1661.

Gurnall's *compleat Armour.*

The Chriſtian in compleat Armour. A Treatiſe of the Saints War againſt the Devil: Wherein a Diſcovery is made of that grand Enemy of God and his People, in his Policies, Power, Seat of his Empire, &c. The third and laſt Part by *William Gurnall*, M. A. of *Emanuel* College, now Paſtor of the Church of Chriſt in *Lavenham* in *Suffolk.*

London, *ſold by* Ralph Smith, 1661.

Wilſon's *compleat Chriſtian Dictionary.*

The complete Chriſtian Dictionary, wherein the Significations and ſeveral Acceptations of all the Words mention'd in the Holy Scriptures of the Old and New Teſtament are fully open'd, expreſſed and explained. Alſo very many ambiguous Speeches, hard and difficult Phraſes therein contained, are plainly interpreted, cleared and expounded. The ſeventh Edition, very much enlarged. A Book very uſeful for Miniſters. By Mr. *Thomas Wilſon.*

London, *ſold by* Tho. Williams, 1661.

Dr. Sparrow's *Rationale on the Common Prayer.*

A Rationale upon the Book of Common-Prayer of the Church of *England.* By *Anthony Sparrow*, D. D. ſome Time Fellow of *Queen*'s College in *Cambridge.* —— With Pious Entertainments for the great Feſtivals, being an Expoſition of the proper Pſalms and Leſſons for thoſe Days. —— There are prefix'd very lively Cuts of Mr. *Richard Hooker*, Dr. *John Overall*, Biſhop of *Norwich*; Dr. *Lancelot Andrews*, Biſhop of *Wincheſter*; —— with a Preface. An Anſwer to ſome Liturgical Demands: With a Liſt of the Names of the Compilers of the Common-Prayer-Book, *Menſe Maio* 1549.

London, *ſold by* T. Garthwait, 1661. 8vo.

A Presbyterian Charge againſt the Common-Prayer.

And againſt Biſhop Gauden.

A ſober and temperate Diſcourſe concerning the Intereſt of Words in Prayer; the juſt Antiquity and Pedigree of Liturgies, or Forms of Prayer in Churches; with a View of the State of the Church when they were firſt compoſed or impoſed. Together with a Diſcovery of the Weakneſs of the Grounds upon which they were firſt brought in, or upon which Biſhop *Gauden* hath lately diſcourſed the Neceſſity of a Liturgy, the Inconvenience of altering the *Engliſh* Liturgy, the Utility of Church Muſick, and the Lawfulneſs of Ceremonies: In which are mixed, Reaſons juſtifying thoſe *Godly Miniſters* who forbear the Uſe of the Common-Prayer againſt the late Outcries of the ſaid Biſhop. By *H. D.* M. A.

London, *printed for* W. A. 1661. 4to

See Sunday Feb. 3.

Mr. Rogers's *Expoſition of the thirty nine Articles reprinted.*

The Faith, Doctrine and Religion, profeſſed and protected in the Realm of *England*, and Dominions of the ſame; expreſſed in thirty nine Articles concordably agreed upon by the reverend Biſhops and Clergy of this Kingdom, at two ſeveral Meetings or Convocations of theirs, in the Years of our Lord 1562 and 1604. The ſaid Articles analyſed into Propoſitions, and the Propoſitions proved to be agreeable both to the written Word of God, and to the extant Confeſſions of all the neighbouring Churches chriſtianly reformed. The Adverſaries alſo of Note and Name, which from the Apoſtles Days, and primitive Church hitherto have croſſed or contradicted the ſaid Articles in general, or any Particle or Propoſition ariſing from any of them in particular hereby are diſcover'd, laid open and confuted. Peruſed, and by the lawful Authority of the Church of *England*, allow'd to be publick.

London, *printed by* John Field, 1661. 4to.

Epist. Ded. to Archbishop Bancroft.

With an Epistle Dedicatory to the most Reverend Father in God, and his Right Honourable good Lord, *Richard*, by Divine Providence Archbishop of *Canterbury*, and Primate of all *England*, and Counsellor to the most High and Mighty Prince *James* King of *Great Britain*, &c. Subscribed at *Horninger* near *St. Edmundsbury* in *Suffolk*, the eleventh of *March* 1607.

Your Grace's poor Chaplain always to command,

THOMAS ROGERS.

New Edition of Dr. Robert Wild's Iter Boreale, *&c.*

Iter Boreale. [Reprinted.] Together with some other select Poems, not heretofore printed. By the same Author. [*R. Walde*, D. D. Minister of *Aynho* in *Northamptonshire*.]

London, *printed for* L. F. 1661. 8vo.

I. The Tragedy of Mr. *Christopher Love* late Minister of the Gospel; acted upon *Tower-Hill*, *Aug.* 22, 1651.

II. Upon the much to be lamented Death of the Reverend Mr. *Vines*.

III. To the Memory of Mr. *Jeremy Whitaker*.

IV. Upon the Death of so many reverend Ministers of late.

V. An Elegy upon the Earl of *Essex* his Funeral.

VI. Upon the Death of *Dennis Bond* Esq; who died four Days before the Lord Protector, &c.

A Pillar of Gratitude, humbly dedicated to the Glory of God, the Honour of his Majesty, &c. for restoring of Episcopacy. By *John* Lord Bishop of *Exeter*. On which Book hangs an old Story, &c.

London, 1661. *in a thin Folio.* Athen Oxon. *Vol.* II. *col* 210.

Mr. Kaye's false Applications of the true Christ.

The true *Christ* falsely apply'd; discovering, 1. How far his Person. 2. The Expectation of receiving *Christ* in the Spirit. 3. The Operation of *Christ* received. 4. The Predestination. And 5. His Merits and free Grace are not truely apprehended. From whence some conclude to cast off all Ordinances, pretend and expect to Prophecy, and to work Miracles. All which, with twenty more false Applications of the true *Christ*, are discover'd by *William Kaye* Minister of *Stokesley*.

London, *for* Edw. Thomas, 1661.

There was a christian, sober and plain Exercitation of the two grand practical Controversies of these Times: Infant Baptism, and Singing of Psalms, *Lond.* 1653, 12°. Answer'd by *William Kaye* Minister of *Stokesley*, in his Book, call'd, *Baptism without Bason*, &c. *Lond.* 1653, 4to.

Wood's Ath. Oxon. *Vol.* II *col.* 100.

List of Royal Martyrs.

The Royal Martyrs: Or a List of the Lords, Knights, Commanders and Gentlemen, that were slain in the late Wars, in Defence of their King and Countrey: As also of those executed by High Courts of Justice, or Law-Martial; beginning from the Earl of *Lindsey* his Majesty's Lieutenant General, slain at *Edge-Hill*, *Octob.* 23, 1642, to Sir *Henry Slingsby* and Dr. *John Hewet*, executed at *Tower-Hill*, *June* 8, 1658.

I have seen a Funeral Ring for Dr. Hewet *with this Inscription:* Herodes necuit Johannem.

Printed at London, *second Edition* 1661. *in a broad Sheet.*

History of the Anabaptists and Quakers.

The Fanatick History: Or an exact Relation of the old Anabaptists and new Quakers; being the Sum of all that hath been yet discover'd about their blasphemous Opinions and dangerous Practices to subvert all Civil Government.

London, *sold by* John Sims.

Apology for the Bishops in Parliament.

An Apology for the ancient Right and Power of the *Bishops* to sit and vote in Parliament.

London, *for* Rich. Thrale, 1661.

The great Work of Redemption; deliver'd in four excellent Sermons, preached at St. *Paul's* and at the *Spittle*, in the Year 1641. 1. By Dr. *Soames* on *Good-Friday*. 2. By Bishop *Moreton* on *Easter-Day*. 3. By Dr. *Potter* Bishop of *Carlisle* on *Easter-Monday*. 4. By Dr. *Westfield* Bishop of *Bristol* on *Easter-Tuesday*.

Put together and reprinted by J. Playford, 1661.

FRIDAY *Feb.* 1.

Order for discharging a Romish Priest on condition of transporting himself, and returning no more.

Whitehall Council Board, *Febr.* 1, 1660. Order'd in Council to discharge Mr. *Thomas Gridell*, remaining a Prisoner in *Lancaster* Castle, under Pretence of being a *Romish* Priest, and to permit him to take Shipping to transport himself beyond the Seas, and not to return any more into this Kingdom at his utmost Peril.

The like Favour to two other Romish Priests.

A like Warrant to the High Sheriff of *York*, to discharge Mr. *John Robinson* a pretended *Romish* Priest.

Another Warrant to the Keeper of *Newgate*, for the Discharge of Mr. *Basil Norton* a *Romish* Priest.

Apology of Dr. George Leyburn, *Chaplain to the Queen Mother;*

Representing her Majesty a great Friend to his Person and Function.

And yet never interposing for those Priests who had medled in State Affairs.

Dr. *George Leyburn*, who had been the first *English* Priest that was sworn of her Majesty's Chapel, [the Queen Mother] was now to represent her to the best Advantage of being zealous for the *Roman* Catholick Religion, and yet tender of the *English* Constitution. Accordingly, in his *Apology* against the *Dean* and *Chapter* of the Catholick Clergy in *England*, printed at *Doway* by *L. Kellam*, 1661, 4to. he tells her most excellent Majesty *Henrietta Maria*, your Majesty hath shewn Kindness for me far above any Desert of mine. I was committed Prisoner to *Dover Castle* upon Suspicion of being a Priest, and your Majesty, compassionating my unjust Sufferings, obtain'd my Deliverance. Again, being falsely accused to principal Ministers of our late King of most happy Memory, under the Support of your Majesty's Protection, as to my Religion, I voluntarily appear'd at the Council Table even in a Conjuncture of a violent Storm casually raised against *Priests*, and was dismissed with Honour, nothing of Evidence being produced, that could render me guilty of the least medling in order to Affairs of State, and indeed during your Majesty's Stay in *England*. You never protected Priest or Lay Catholick, otherwise than with this Proviso, *If he has done nothing against the State.* Your Majesty knew right well, that the supreme Providence had set Bounds to every Vocation, so that no Man ought to put

Priests confined to the Things of God, and not to meddle with State Affairs.

He boasts of the Loyalty of the Catholicks.

put his Sickle on ſtrange Ground. The Office of a Prieſt is to conſider only what is his own and *Chriſt's* Buſineſs; and to leave to *Cæſar*, and the Miniſters of his Council, Affairs pertaining to the State. —— I have hazarded my Life, and ſpent, not of my Superfluity which I had not, but of my Poverty, what I had to ſerve our late Sovereign Lord your Majeſty's Husband of moſt happy Memory. The Church of God does not teach Catholicks to deſert their true and lawful Princes in their Sufferings, neither does their Adverſity leſſen the Power they had in their Proſperity to exact Obedience from their Subjects, but increaſe it. ——

Her Majeſty's Patience and Innocence.

I am certain of your Majeſty's unjuſt Sufferings, and more grievous (I dare averr) than ever Chriſtian Princeſs endured, your Majeſty having been baniſh'd wrongfully, the King your Huſband barbarouſly murder'd, the King your Son in continual Danger of his Father's Murderers, and in want of Requiſites neceſſary to his Majeſty's Condition: Neither can I doubt, but that your Majeſty hath both patiently and innocently endured them, becauſe your moſt religious Confeſſor himſelf told me, that he had heard your general *Confeſſion* twice; once in imminent Danger of Death upon the Sea going out of *Holland*, when the raging Waves threaten'd preſent Ruin, and profeſſed, that he could never accuſe your Majeſty of one mortal Sin, *&c.*

Her Confeſſor having reveal'd this Secret, that ſhe was never guilty of any mortal Sin.

SATURDAY *Feb.* 2.

Johannes Ixem Clericus, A. M. admiſſ. ad medietatem Rectoriæ de Woodford juxta Thrapſton in Com. Northton. vac. per reſign. Willielmi Lloyd ad preſ. Oliveri Comitis Bolingbroke.

Robertus Chilcot Clericus, in Artibus Magiſter, preſ. ad Vic. de Doddington in Com. Northampt. per Dom. Regem, vac. per mort. Benjamini Byfield, ult. Vicarii, inſtitutus ſecundo die Febr. 1660.

SUNDAY *Feb.* 3.

Some proſecuted by Law for not reading the Common-Prayer.

Intereſt of Words in Prayer, 1661. 4to.

The Juſtices of Peace, Nobility and Gentry, had inſiſted, that the Laws returned with the King, that the Common-Prayer was by Law eſtabliſh'd, and that therefore thoſe Parochial Miniſters who would not uſe the Common-Prayer were liable to be proſecuted for offending againſt the Statutes made in that Behalf, to which a Preſbyterian Writer offers this Anſwer.

At which a Preſbyterian Writer is angry, and makes a double Queſtion: 1. Whether the Laws can oblige the Conſcience in Matters of divine Worſhip? 2. Whether the Common-Prayer Book be eſtabliſhed by Law?

If any ſay, that the *Miniſters of* England *are bound by the Law of* England *to uſe the Common-Prayer-Book:* Beſides that it is a great Queſtion, how far the Laws of a Nation can oblige the Conſcience in Matters of divine Worſhip. —— We make it a great Queſtion, whether the Common-Prayer-Book be eſtabliſh'd by *Law* or *no*, and believe the contrary; that the Common-Prayer-Book 5 and 6 *Edw.* VI. with ſome Alterations made 1 *Eliz.* was ſo eſtabliſhed we know, but what that Book was, or where it is, we cannot tell; it is apparent, that the Books ordinarily walking up and down are not ſo eſtabliſh'd.

And ſuppoſe it were by Law eſtabliſhed, yet the Uſe of it is againſt the Covenant, *which is to be kept tho' contrary to Acts of Parliament. And no Power upon Earth can diſcharge them from that Covenant Oath.*

So far from being ratified, that it was expreſly condemned by K. Charles I. *tho'* in Scotland *thruſt down the Throat of* Charles II.

Suppoſe it were, we do not think that this is pleadable in the Caſe againſt the *Covenant* agreed by *Lords* and *Commons* legally aſſembled in Parliament, and ſo far ratified by the King, as unqueſtionably in Conſcience would ſuffice to diſcharge any that ſhall keep it, though contrary to ſome former Act of Parliament.

Nor can it enter into our Thoughts, that the Parliament or any Power under Heaven, can by any future Act diſcharge us from the Obligation of an Oath, *&c.*

They would be grateful to his Majeſty for his Declaration.

P. 60. He urgeth it upon us from an ingenuous Argument, viz. *Gratitude to his Majeſty for his Indulgence.* To which we anſwer, that with all Humility we acknowledge his moſt excellent Majeſty's gracious Indulgence in it, and in Point of Gratitude are willing to ſerve his Majeſty with all that is dear to us (our Souls only excepted, which we know he deſireth not) in Token of Thankfulneſs to his Majeſty we are ready to part with any Part of our Livelihoods, and ſhall in that vie with thoſe who pretend moſt to his Majeſty's Service. Though many of us in ſeveral Places have no Benefit by his Majeſty's *Declaration*, while ſome eager Lawyers and Juſtices ſtill give the Statutes in charge againſt us, and cauſe us to be indicted and proſecuted, openly telling the People, that the *King's Declaration is no Law.*

But they have no Benefit by it, becauſe Juſtices and Lawyers tell the People it is no Law.

As to Diſorders and Confuſions upon Diſuſe of the Liturgy,
Theſe are to be imputed to Lay Preachers and young Scholars, got into Livings.

P. 62. For what he urgeth as to the *Diſorders* and *Confuſions* in our Church ſince the Diſuſe of the Liturgy which he much comments upon. —— There was indeed a Set of *Lay Preachers*, and raw young Students got into Livings, many of whom were alſo corrupted in their Judgments, and it is no great Wonder ſome of them ſhould be juſtly chargeable. The Queſtion is, what ſuch Confuſions there would have been, had none been admitted into Livings, but ſuch as were duly qualified?

If the Preſbyterians diſobey the Laws in not uſing the Common-Prayer: ſo do the Church-men in adding to it.

And the preſent Vice-Chancellor of Cambridge *has without Law of the Land or Statute of the Univerſity, uſurped a Power of obliging the Commencers to ſubſcribe to the Lawfulneſs of the Common-Prayer.*

P. 109. We conclude, that we judge our Brethren very uneven in their cenſuring of us for *Diſobedience to Laws*, in this Caſe of the *Common Prayer*, when they do the ſame Thing themſelves, for which they ſo charge us, ſinging *Anthems* and *Songs*, *&c.* and uſing *Rites* and *Forms* of Prayer in *Cathedrals* expreſly contrary to the Statute of 1 *Eliz. cap.* 2. and whilſt the preſent Vice-Chancellour of *Cambridge*, without any *Law* of *England*, or *Statute* of the *Univerſity*, or *Canon*, or any other Colour of *Law*, and expreſly contrary to his *Majeſty's Declaration*, and contrary to all Conſcience and Reaſon, could diſpenſe with his Conſcience, in uſurping an arbitrary Power, to the open Prejudice of ſo many of his Majeſty's Subjects, in their Children, to ſtop fifty Commencers from Commencing, becauſe at twenty four Hours Warning they could not find in their Conſciences to ſubſcribe to the *Lawfulneſs* of the *Common Prayer*, and the Book of *Conſecration*, and to the thirty nine *Articles*, which none can with a good Conſcience ſubſcribe,

ſcribe, but he who hath diſtinctly read over the Book of *Common Prayer*, and both the Books of *Homilies*, and is well ſtudied in the Point of *Ceremonies*, and in the Controverſy of *Church Government*, yea and indeed in the whole Body of *Divinity*, which none can preſume of Boys of eighteen or nineteen Years of Age; nay, how many *Batchelors* and *Doctors* in *Divinity* never read them: Yet all theſe muſt the *Queſtioniſts* ſubſcribe and be forced to do it, by the arbitrary Power of the Vice-Chancellour, expreſly contrary to his Majeſty's Declaration. What Authority he hath ſince procured for the Future, and by what Acts we know not, but we are ſure when he did this, he had no ſuch.

MONDAY *Febr.* 4.

Mr. Zach Crofton *for his intemperate Writing ſent Priſoner to the* Tower.

Mr. R. L'Eſtrange *in his Intereſt miſtaken writes thus —— One Obſervation here to ſhew, that only Severity can work upon this Faction. The ſingle Impriſonment of* Crofton *hath quieted that Party more than all the multiplied and tranſcendent Mercies of his Majeſty.*

For Lay-Conformity, not Miniſterial.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 288.

Mr. *Zach. Crofton* writing to prove the Obligation of the ſolemn national Vow and Covenant (not as binding any Man to Rebellion or to any Thing unlawful, but in his Place and Calling to endeavour Reformation, to be againſt Schiſm, Popery, Prelacy, and Profaneneſs, and defend the King) he was ſent Priſoner to the *Tower*; where when he had lain long at great Charges, he ſought to get an *Habeas Corpus*; but his Life being threatned he was glad to let that Motion fall, and at laſt to petition for his Liberty, which he obtained. But going into his own Country of *Cheſhire*, he was impriſoned there; and when he procured his Liberty he was fain to ſet up a *Grocer*'s Shop to get a Maintenance for his Family. While he was in the *Tower*, he went to the Chapel Service and Sermon; his Judgment being againſt ſeparating from the Pariſh Churches, notwithſtanding their Conformity, ſo be it he were not put to uſe the Common Prayer as a Miniſter, or the Ceremonies. And this occaſioned ſome that thought his Courſe unlawful to write againſt it; to which he ſomewhat ſharply reply'd, and ſo divers Writings were publiſhed on both Sides, about ſuch Communion.

TUESDAY *Febr.* 5.

The Earl of Southampton *ſworn Lord Treaſurer.*

Publick Intelligence, by Authority, 4to. No. 5.

The moſt loyal and honourable *Thomas* Earl of *Southampton*, Lord High Treaſurer of *England*, having received his Commiſſion, and been at the Court of Chancery, went thence with the Lord Chancellour, accompanied by the moſt and chiefeſt of the Nobility, to his Majeſty's Court of *Exchequer*, where his Commiſſion being read, his Lordſhip took the Oath, and then went to his Place upon the Bench, where after ſome Motions heard, he removed into the *Exchequer* Chamber, and there ſate upon Errours, and received the Keys of the Receipt; thence he went to the Receipt Side, view'd the Offices, and returned back into the *Exchequer* Court, where having ſate with the Barons, he took a View of the ſeveral Offices belonging to the King's Remembrancer, and other Houſes of Record.

Preferments and Ordinations in the Dioceſe of Lincoln.

Reg. Sanderſon Linc.

Johannes Oliver Clericus, admiſſus eſt ad Decanatum Ruralem de Stanford. in Com. Linc. Die Febr. 5, 1660. ex Donatione reverendi Patris Roberti Lincoln. Epiſcopi pleno jure ratione Epiſcopatus Linc. —— Radulphus Widdrington Clericus, S. T. P. admiſſus ad Rect. Eccleſiæ de Thorp ſuper Montem in Com. Linc. Die Febr. 6, 1660. ad preſ. Decani & Capituli Linc. —— Thomas Hackett, S. T. P. admiſſ. ad Rect. de Datchworth Com. Hartf. ad preſ. D. Aſthuri Domini Capell pleno jure. —— Officium Vicarii in Spitualibus generalis & Officialis principalis necnon Commiſſarii Linc. & Stowe conceſſ. Edwardo Lake, Legum Doctori, pro Termino Vitæ ſuæ per Rob. Linc. Epiſc. —— Preſbyteri ordinati in loco convenienti in Parochia S. Botolphi extra Alderſgate, London, Die Febr. 13, 1660. Johannes Goodman, S. T. B. Hezekiah Burton & Samuel Lowe Artium Magiſtri: Nathaniel Worthington & Thomas Beverly Literati.

Reg. Laney.

Die Febr. 6, 1660. Robertus Chilcot Clericus, A. M. admiſſ. ad Vic. de Doddington alias Doddington Magna in Com. Northton. vac. per Mort. Benjamini Byfield, ult. Vicarii ad preſ. D. Regis.

Reg. Henſhaw.

Die Sept. 3, 1667. Benjamin Southwood Clericus, admiſſ. ad Vic. de Doddington in Com. Northton. ad preſ. D. Regis pleno jure.

Sir Chriſt. Wren *made Aſtronomy Profeſſor in* Oxford, *and Surveyor of the King's Works.*

Hiſt. & Antiq. Univer. Oxon. Lib. II. *p.* 42.

Chriſtopherus Wren, A. M. Collegii omnium Animarum Socius electus erat in Profeſſorem Aſtronomiæ Savilianum in Academia Oxon. Febr. 5, 1660. admiſſus 15 Maii ſequentis. Doctoratum poſtea in Jure Civili ſuſcepit. & Regiæ Majeſtati rei Architectoricæ Procurator ſupremus ſive generalis meritiſſimus audit.

Son of Sir Will. Lower *of* Cornwal.

Athen. Oxon *Vol.* II. *col.* 15 *&* 704.

Thomas Lower, Eſq; who had been a Burgeſs for *Eaſtlow* in *Cornwall*, 1641. and leaving the ſaid Parliament had retired to *Oxon.* and ſate there; died a Batchelor *Febr.* 5, 1660. and was buried in the Pariſh Church of St. *Clement Dane*, *Weſtminſter*, *March* 21, following.

THURSDAY *Febr.* 7.

Dr. Gunning Margaret *Profeſſor, preſented to the Rectory of* Terrington *annexed to his Office.*

A Grace paſſed in the Univerſity of Cambridge *for the new* Margaret *Profeſſor,* *Dr.* Peter Gunning.

Extracts from the Regiſter of the Univerſity of Cambr.

Die Febr. 7, 1660. Cum Doctor Petrus Gunning virtute Regiarum Literarum admiſſus & juratus ſit ad Officium Lectoris Dominæ Margaretæ Comitiſſæ Richmondiæ: Et cum Rectoria de Terrington in Dioc. Nordovic. annexa ſit dicto Profeſſori; placet vobis ut dictus Doctor Petrus Gunning preſentationem habeat ad dictam Rectoriam Sigillo veſtro communi Sigillatum? Placet.

Petition of the London *Fiſhmongers to his Majeſty againſt Recalling his Proclamation for the Keeping of* Lent.

There being a Report, that his Majeſty's Proclamation for the Obſervation of *Lent* would e'er long be recalled, this Day *February* 7, the Company of *Fiſhmongers* in the Name of themſelves and the whole Fiſhery of this Nation, did petition his Majeſty, ſince they had laid out their Eſtates and engaged their

Credit in providing Stores of good and [illegible] the ſame at reaſonable and eaſy Rates) which they did in Obedience to his Majeſty's expreſs Command, and muſt inevitably be ruined, in Caſe his Majeſty ſhould withdraw his Proclamation made in purſuance of ſo many good Laws, and upon ſo many great and weighty Reaſons of State; eſpecially at this preſent, when the Fiſhermen, who are the Stock and Breed of the Mariners, for the Safety and Welfare of this Nation, need ſo much Encouragement; that for theſe and ſundry other preſſing Reaſons, his Majeſty would not cauſe his Royal Proclamation to be ſet aſide, which his Royal Predeceſſors had refuſed to do, when there was much more Cauſe, than (Thanks be to God) there is at this preſent.

Which Petition being delivered, his Majeſty having adviſed with his moſt honourable Privy-Council, diſmiſſed the Petitioners with a moſt gracious Anſwer, there being a kind of Neceſſity, as the Affairs of *England* now ſtand, that the ſaid Laws and Proclamation for *Lent* ſhould receive due Obedience.

Mr Winſton *Rector of* Everdon Com. Northampt.

Reg. Laney, Petrib.

1660. Febr. 7. Samuel Winſton Clericus, admiſſ. & inſtitut. ad Rect. de Everdon Com. Northton. vac. per Ceſſionem Matthei Day, ult. Incumb. ad preſ. Præpoſiti & Collegii de Eaton. non ſubſcripſit tribus Articulis, nec præſtitit Juramentum de Canonica Obedientia.

Addreſs and Preſent to his Majeſty from the Town of Leeds *in* Yorkſhire, *which is made by Charter a new Corporation.*

Publick Intelligence, 4^to.

The Well-affected of the Corporation of the Town of *Leeds* in the County of *York*, being aſſiſted by the right honourable *Richard* Lord *Clifford*, Earl of *Cork*, Lord High Treaſurer of *Ireland*, Sir *John Wolſtenholme*, *Henry Nevil* of *Chriſtian Temple*, Eſq; and other Perſons of Quality, preſented their Addreſs to his Majeſty by the Hands of *John Hopton*, Eſq; Mr. *Daniel Foxcroft*, Mr. *Edward Atkinſon*, and Mr. *Lancelot Iveſon*; who preſented his Majeſty with five hundred Pounds as an humble Acknowledgment of their Duty and Allegiance. Whereupon his Majeſty was graciouſly pleaſed to return them Thanks, and to grant a new Charter for Incorporating the ſaid Town of *Leeds* by the Name of Mayor and Aldermen, and to expreſs the great Senſe of their Sufferings for his late Majeſty of ever bleſſed Memory and for himſelf.

FRIDAY *Febr.* 8.

Benj. Laney, S. T. P. inſtallatus in 3. *Prebenda Eccl. Winton. vac. per Mort. Rad. Barlow S. T. P. Die* 31. *Jul.* 1631.

Edwardus Stanley, S. T. P. ad dict. tertiam Preb. in Eccl. B. Maria Winton vac. per Reſign. Benjamini Laney, S. T. P. Die 22. *Junii*, 1639.

Benjam. Laney, S T. P. inſtallatus eſt in Decanatu Roffen. vac. per Reſign. Tho. Turner, 24. *Jul.* 1660.

Conform. Plea for Nonconf. 1681. 4^to.

Regiſtrum Benjamini Laney Epiſcopi Petriburg. incipit ab octavo Die Febr. 1660. & continuatur ad 30. Martii, 1663.

Dr. *Laney* Biſhop of *Peterborough*, who had made a great Buſtle in the Crowd of aſpiring Men in *Cambridge*, was very moderate in his Government. In his prime Viſitation (as I have heard one ſpeak that was by) before *Bartholomew*, he in his Chamber told ſome of his Clergy what he came about, and as though he would wipe his Hands ſaid, Ὀυκ ἐγὼ ἀλλὰ νόμος, *Not I but the Law.*

Hiſt. of the Church of Peterb.

Mr. *Gunton* ſaith, his Preſidency here was not long, nor his Hand ſhort in expreſſing its Benevolence towards the Repairing of the Cathedral Church. —— Dr. *Patrick* explain'd it thus; Biſhop *Laney* his Benevolence mentioned by Mr. *Gunton* was this; He gave one hundred Pounds toward the Repairing of one of the great Arches of the Church Porch, which was fallen down in the late Times.

See March 9.

Mr. Harwood *Rector of* Corby *in* Northamptonſhire.

Reg. Laney.

Die Febr. 8, 1660. Antonius Harwood, S. T. B. admiſſ. ad Rect. Eccleſiæ de Corby in Com. Northton. vac. per Mort. Joh. Twickden ult. Incumb. ad preſ. Domini Hatton Baronis de Kirby obiit Anno 1703. cui ſucceſſit Will. Horton Clericus.

SATURDAY *Febr.* 9.

Mandate for Doctors of Divinity in Cambridge.

Extracts from the Regiſter of Cambridge.

The King's mandatory Letters to the Univerſity of *Cambridge*, for *Robert Hitch*, *Mark Frank* Batchelors in Divinity, *Stephen Luddington* Archdeacon of *Stow*, and *John Heaver*, M. A. to be admitted Doctors of Divinity. Given, *&c. Febr.* 9, 1660.

Order of the Commiſſioners for Sale of Church Lands in the Caſe of Alex. Blake *who had purchaſed the Dean's Houſe at* Peterborough.

Orig. Paper MS.

Ordered, *Saturday Febr.* 9, 1660. by the Lords and others his Majeſty's Commiſſioners, authorized for the Examination of the late Sales of Crown and Church Lands. Upon reading the humble Petition of *Alexander Blake* concerning the Purchaſe of the Dean's Houſe of *Peterborough*, two ſmall Cloſes belonging to the Prebends of *Peterborough*, and a Wood called *Caſtor Hanglands* in the Pariſh of *Caſtor*, belonging to the Dean and Chapter of *Peterborough* aforeſaid. Ordered, that a Copy of the ſaid Petition be ſhewed to the ſaid Dean and Chapter, who are deſired to conſider of the Allegations in the ſaid Petition, and to agree with the Petitioner if they can (having called before them all others concerned to be firſt heard in the Caſe) or elſe to return their Anſwer to the ſaid Petition, and how the Matters of Fact ſtand in Writing to the ſaid Commiſſioners, upon *Wedneſday* the ſixth Day of *March* next. And the ſaid Dean and Chapter are deſired in the mean Time to do no Act to the Prejudice of the Petitioner, by granting any new or concurrent Leaſe whereby the Petitioner's preſent Intereſt may be diſturbed, whilſt the ſame is under their Lordſhips Conſideration, and until his Majeſty's Pleaſure be further known thereupon. Signed in the Name and by the Order of the ſaid Commiſſioners,

HEN. MAXEY.
ANT. HAMMOND.

See the Anſwer of the Dean and Chapter, *March* 6.

MONDAY *Febr.* 11.

Addreſs of the General Court at Boſton *in* New-England *to his Majeſty, expreſſing their Loyalty, and vindicating the Neceſſity of having put ſome of the* Quakers to Death.

Printed 1661. 4^to.

The humble Petition and Addreſs of the General Court ſitting at *Boſton* in *New-England* unto the high and mighty Prince *Charles* the Second, and preſented unto his moſt gracious Majeſty *February* 11, 1660-61. acknowledging as Subjects their reſtored King, ſupplicating for the Continuance of their civil and religious given Liberties, anſwering a Complaint, and vindicating the Neceſſity of their having put ſome of the *Quakers* to Death; and finally declaring, that they left not their own, or continue in a ſtrange Land, out of Rebellion or Schiſm; and now concluding with their Prayers for a Bleſſing on the Head and Heart of that great *King* who was ſome Time an Exile as they are. Signed

JOHN ENDICOT, Governour.

Some Conſiderations preſented unto the King of England, *&c.* Being partly an Anſwer unto a Petition and Addreſs of the General Court of *Boſton* in *New-England*, preſented unto the King (as is ſaid) *February* laſt, the eleventh Day.

Oh King!

This my Occaſion to preſent thee with theſe *Conſiderations*, is very urgent and of great Neceſſity even in the Behalf of *Innocent Blood*; hoping that my Work will find ſuch Favour with thee, as to induce thee to the Reading, *&c.*

Mr. Baxter's *Account of his good Offices done for the Brethren in* New-England.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 291.

I ſhall inſert ſome Account of the Buſineſs which I had ſo often with the Lord Chancellour at this Time, becauſe it was moſt done in the Inter-ſpace between the Paſſing of the King's *Declaration*, and the *Debates about the Liturgy*.

By helping to promote the Converſion of the Indians.

In the Time of *Cromwell*'s Government, Mr. *John Elliot*, with ſome Aſſiſtant in *New-England*, having learned the Natives Language, and converted many Souls among them (not to be baptized and forget their Names as well as Creed, as it is among the *Spaniards* Converts at *Mexico*, *Peru*, *&c.* but to ſerious Godlineſs) it was found that the great Hinderance of the Progreſs of that Work was the Poverty and Barbarouſneſs of the People, which made many to live diſperſed like wild Beaſts in Wilderneſſes, ſo that having neither Towns, nor Food, nor Entertainment fit for *Engliſh* Bodies, few of them could be got together to be ſpoken to, nor could the *Engliſh* go far, or ſtay long among them. Wherefore to build them Houſes, and draw them together, and maintain the Preachers that went among them, and to pay School-maſters to teach their Chidren, and keep their Children at School, *&c.* *Cromwell* cauſed a Collection to be made in *England* in every Pariſh, and People did contribute very largely: And with the Money (beſide ſome left in Stock) was bought ſeven or eight hundred Pounds *per Annum* of Lands, and a Corporation choſen to diſpoſe of the Rents for the furthering of the Work among the *Indians*. This Land was almoſt all bought for the worth of it of one Colonel *Beddingfield*, a Papiſt, an Officer in the King's Army: When the King came in, *Beddingfield* ſeizeth on the Lands again, and keepeth them, and refuſeth either to ſurrender them, or to repay the Money; becauſe all that was done in *Cromwell*'s Time being now judged void, as being without Law; that Corporation was now null, and ſo could have no Right to Money or Lands: And he pretended, that he ſold it under the Worth, in Expectation of the Recovery of it upon the King's Return. The Preſident of the Corporation was the Lord *Steel*, a Judge, a worthy Man; the Treaſurer was Mr. *Hen. Aſhurſt*; and the Members were ſuch ſober godly Men, as were beſt affected to *New-England*'s Work. Mr. *Aſhhurſt* (being the moſt exemplary Perſon for eminent Sobriety, Self-denial, Piety, and Charity that *London* could glory of, as far as publick Obſervation and Fame and his moſt intimate Friends could teſtify) did make this, and all other publick Good he could do, his Buſineſs: He called the old Corporation together, and deſired me to meet them; where we all agreed, that ſuch as had incurred the King's Diſpleaſure, by being Members of any Courts of Juſtice in *Cromwell*'s Days ſhould quietly recede; and we ſhould try if we could get the Corporation reſtored, and the reſt continued, and more fit Men added, that the Land might be recovered: And becauſe of our other Buſineſs, I had ready Acceſs to the Lord Chancellour, they deſired me to ſolicite him about it; ſo Mr. *Aſhurſt* and I did follow the Buſineſs.

The good Work begun by Ol. Cromwell *as a popular thing.*

He eſtabliſhed a Corporation, who purchaſed Land of Col. Bedingfield, *a popiſh Officer,*

Who ſeized upon the Lands when the King came in as not lawfully convey'd away.

Judge Steel *was Preſident, and Mr.* Hen. Aſhurſt *Treaſurer of this Corporation.*

Mr. Aſhurſt *calls together the moſt inoffenſive Members,*

To get the Corporation reſtored.

Mr. Baxter *ſolicites the Lord Chancellour,*

The Lord Chancellour at the very firſt was ready to further us, approving of the Work, as that which could not be for any Faction or evil End, but honourable to the King and Land. And he told me, that *Beddingfield* could have no Right to that which he had ſold, and that the Right was in the King, who would readily grant it to the good Uſe intended; and that we ſhould have his beſt Aſſiſtance to recover it. And indeed I found him real to us in this Buſineſs from firſt to laſt. Yet did *Beddingfield* by the Friendſhip of the Attorney-General, and ſome others, ſo delay the Buſineſs, as bringing it to a Suit in Chancery; he kept Mr. *Aſhurſt* in a Twelve-month's Trouble before he could recover the Land: But when it came to Judgment, the Lord Chancellour ſpake very much againſt him, and granted a Decree for the new Corporation; and Mr. *Aſhurſt* and myſelf had the Naming of the Members. And we deſired Mr. *Robert Boyle* (a worthy Perſon of Learning and a publick Spirit, and Brother to the Earl of *Cork*) to be Preſident (now called Governour) and I got Mr. *Aſhurſt* to be Treaſurer again, and ſome of the old Members, and many other godly able Citizens made up the reſt: Only we left the Nomination of ſome Lords to his Majeſty, as not preſuming to nominate ſuch; and the Lord Chancellour and ſix or ſeven more were added. But it was Mr. *Boyle* and Mr. *Aſhurſt* with the Citizens that did the Work: But eſpecially the Care and Trouble of all was on Mr. *Aſhurſt*. And thus that Buſineſs was happily reſtored.

Who declared the Right of the Lands was not in Bedingfield, *but in the King,*

Who would grant them to the intended pious Uſes.

A Decree for the Lands, and for a new Corporation.

Mr Robert Boyle, *Preſident.*

Mr. Hen. Aſhurſt, *Treaſurer;*

With ſome Lords named by the King.

A great Inclination ariſing in New-England *to Epiſcopal Government,*

Ibid. Life of Mr. Baxter, *p.* 297.

There grew on a ſudden in *New-England* a great Inclination to Epiſcopal Government; for many of them ſaw the Inconveniencies of Separations, and how much their Way did tend to Diviſions, and they read my Books, and what I

ſaid

Which Mr. Baxter believes would improve, and hinder Schiſms, if the Presbyterian Miniſters here had not been ſilenc'd and caſt out.

ſaid againſt both the Soldiers and Independents in *England*, and they thought that the Church Government here would have been ſuch as yet they [illegible] pleaſed with; ſo that thoſe and many other Miniſters under them began to think of a Conformity. 'Till at laſt Mr. *Norton* with one Mr. *Bradſtreet* a Magiſtrate, came over and ſaw how Things went, and thoſe in *New-England* heard at laſt how we were all ſilenced and caſt out: And then they began to remember again, that there is ſomething beſide *Schiſm* to be feared, and that there lyeth as perilous an Extreme on the other Side.

The Quakers *publiſh a further Account of their Sufferings in* New England.

Printed in the Year 1661. 4to.

A Declaration of the ſad and great Perſecution and Martyrdom of the People of God called Quakers, *in* New-England; whereof twenty two have been baniſhed upon Pain of Death, three have been martyred, three have had their right Ears cut, one hath been burnt in the Hand with the Letter H, thirty one Perſons have received ſix hundred and fifty Stripes, one was beat while his Body was like a Jelly, ſeveral were beat with pitched Ropes; five Appeals made to *England* were denied by the Rulers of *Boſton*; one thouſand forty four Pounds worth of Goods hath been taken from them (being poor Men) for meeting together in the Fear of the Lord, *&c.* By *E. B.* [*Edward Burroughs.*]

A further Proof of the Jews *in* America.

Printed at London, 1660. 4to.

The Jews in America: Or Probabilities that thoſe *Indians* are Judaical, made more probable by ſome Additionals to the former Conjectures. Whereto is premiſed an accurate Diſcourſe of Mr. *John Elliot*, who firſt preached the Goſpel to the *Indians* in their own Language, touching their Origination, and his Vindication of the Planters. By *Thomas Thoroughgood*, S. T. B. of *Norfolk*.

TUESDAY *Febr.* 12.

Chauncy. Hertf. 221.

Ralph Sadler, Eſq; Lord of the Manour of *Stondon* in *Hertfordſhire*, died the twelfth of *February*, 1660. Son of Sir *Thomas Sadler* by *Gertrude* his Wife, Daughter of *Robert Markham* of *Cottam Com. Not.*

A civil and prudent Letter of the Chancellour to the University of Oxford;

Extracts from the Regiſter of Oxford.

The Univerſity of *Oxford* received a Letter from their Chancellour, directed to the reverend Dr. *Paul Hood*, Rector of *Lincoln* College, and Vice-Chancellour of the Univerſity of *Oxford*.

Good Mr. Vice-Chancellour,

Declaring for a ſtrict Obſervance *of the Statutes:*

And if he recommend any thing diſagreeable to the Statutes, he deſires they would ſuſpend the Execution of it.

I do aſſure you, I do not hold myſelf more obliged to do Juſtice in Chancery, than I do to obſerve the Statutes of the Univerſity myſelf, and to do the beſt I can, that others may do ſo too. And therefore I deſire you, if at any Time I recommend any thing to you that is not agreeable to the Statutes, and that appears to you and to the reſt of the Governours unfit to be done, though I have Power by the Statutes to recommend it, that you do ſuſpend the Execution of it, 'till you have advertiſed me of the Unfitneſs or Inconvenience, and that you do receive further Advice from me. And if I commit any Errour of this kind, I am the more excuſable by being without any ſuch Extract of your Statutes, as would eaſily keep me from committing thoſe Errours.

He had promiſed to be reſerv'd in commending Men to Degrees.

Yet Diſpenſations in ſome Caſes being reſerv'd to him as Chancellour; *he cannot deny to recommend ſome Perſons;*

And eſpecially theſe Gentlemen,

Who have loſt the Opportunity *of taking their Degrees by the Diſorder of the Times,*

John Tayleur, Edw. Rogers, John Richards, *and* John Sparks *to be Batchelors in Divinity,*

And Mr. Lluellin Jenkin *to be Doctor of* Law.

I have promiſed you in ſome former Letter to be very reſerv'd in commending Men to the taking Degrees, without having perform'd their Exerciſe, and comply'd with all other Circumſtances enjoyn'd by the Statutes, and I ſhall be very punctual in that Caution. Yet I am told, that thoſe Diſpenſations which were heretofore granted of courſe when reaſonably propoſed for taking Degrees, being now reſerv'd to the Chancellour, it would be injuſt in him to deny to recommend them to you, upon emergent Occaſions. And I am now deſired by ſome very eminent Perſons very well known and eſteem'd by the Univerſity, to recommend ſome Gentlemen to you, who either are ſuch as have been driven from the Univerſity theſe ill Times, and being now return'd thither, are to their great Prejudice without thoſe Degrees which they would have had, if they had been permitted to have ſtay'd in their Colleges; or at leaſt are ſuch, as had it not been for the Diſorder of the Times, might long ſince have taken the Degrees they now deſire, and which they cannot yet regularly obtain until the *Regius* Profeſſor be ſettled. I do therefore upon that Account recommend to you Mr. *John Tayleur*, and Mr. *Edw. Rogers* of *Magdalen* College, and Mr. *John Richards* of *New* College, and Mr. *John Sparks* of *Lincoln* College, that they may be preſented and admitted to the Degree of Batchelor in Divinity; and I do likewiſe recommend for a particular Reaſon, and in order to a publick Good, Mr. *Lluellin Jenkin* to be created Doctor of the Civil Law: In the Recommendation of all which I hope I do not ſwerve from that Truſt which the Univerſity has repoſed in me.

I ſhould before this Time have given you Thanks for the Favour you intend my two Sons, if I had not thought before this Time to have ſent them to ſee the Univerſity, and to receive the Honour from you themſelves, but ſome Affairs have obliged them to defer that Journey; and therefore I do recommend and leave them to your Favour, that they may receive the Promotion of Maſter of Arts.

His Lordſhip deſires an Opportunity to ſerve the Univerſity.

And now, Mr. Vice-Chancellour, give me Leave to tell you, I was not ſo ambitious to receive the great Honour the Univerſity hath done me in making me their Chancellour, which I do exceedingly eſteem, as I am ſolicitous to do ſome ſuch Service for the Univerſity as may not diſcredit your Election, and may retain ſome Memory that I ſerve you in that Place. I do therefore conjure you to offer me that Occaſion, and to advertiſe me of ſome Particular in which the Univerſity may receive a Benefit or Advantage by the little Credit and Intereſt I have; and you ſhall find I will take the Affair very much to Heart.

I know

He recommends the reviving the good old Diſcipline,

The long intermitted.

No diſſolute and debauch'd Perſons to live in Colleges.

I know I need not recommend to you the reviving and countenancing the good Diſcipline of the Univerſity which hath been for ſo many Years intermitted, and that the ſeveral Heads and Governours of Colleges and Halls will do the ſame; and that they will give that evident Diſcountenance to all diſſolute and debauch'd Perſons, that ſuch, who will not conform themſelves to the Sobriety and Manners of a collegiate Life, may not be ſuffer'd to live in Colleges for the Corruption of others. I have no more to add, but I am

Good Mr. Vicechancellor
Your very affectionate Servant,

Worceſter-Houſe,
Jan. 24. 1660.

Edw. Hyde, C.

The Publick Orator to draw up a Letter to the Chancellor.

Collegiorum & Aularum Præfecti decreverunt Oratorem Publicum Literas nomine Univerſitatis ad Honoratiſſimum noſtrum Cancellarium ſcribere, quæ eadem Convocatione publicatæ & approbatæ fuerunt, quarum exemplar ſequitur, & eſt talis.

A Copy of it.

For the Right Honourable Edward *Lord* Hyde, *Baron of* Hendon, *Lord High Chancellor of* England, *and Chancellor of the Univerſity of* Oxford.

Honoratiſſime præſtantiſſimeque Cancellarie,

In hoc reſtaurati ſeculi curſu, & Aſtreæ cum Rege reditu, ex literis etiam tuis felix omen accepimus, tandem & Academiæ Statutorum a te repertum promiſſumque Archetypum, Auſpicium tua & fortuna & officio dignum, ut alibi jura dicas, alibi invenias; nec dubitat viciſſim Academia quas tu leges in Archetypo reſtituis, tua obſervantia Ectypas dare & obſequendo excribere. Et quidem Liber iſte non hoc ſolum nomine Theſaurus, quod tam diu reconditus, ſed quod Regio Chirographo animatus, ſimul Legis & Legiſlatoris vim obtinens, ab iſtâ Manu & pretium accipit & Imperium; exinde non inter Statuta tantum noſtra, ſed & Archiva æſtimandus. Sunt autem Statuta iſta haud dubie obſervatu digniſſima, quæ nuperis temporibus latere cogerentur, quanquam vel hac latendi conditione felicia, & hoc ſolum nomine aliis legibus tutiora. Interim ad hæc Vitam, Studia, & Mores componet Academia, ſeptemque ſuas Artes, ſeptemplicis inſtar Nili, ex hoc abdito hucuſque Fonte redundantiùs effundet. At repertis demum Statutis in ſpem erigimur, ut cohibitâ exinde effuſâ Graduum largitione, priorum fatemur temporum vitio neceſſaria, Statuta demum gradus diſponant. Ne Academia literarios hoſce in alios conferendo ſeu verius ſpargendo honores, ſuo videatur parum conſulere; aut nequid deterius dicamus, ne priora tempora imitemur: Cum Academiâ reformatiſſimè purgatâ, & legibus expurgatis, in Titulos noſtros paſſim & promiſcuè invaderent abortivi Miniſtelli non quas ſciebant, ſed quas ferebant, literis commendati, pro genio ſcilicet Temporum, Extemporanei protinus Doctores & Magiſtri; ut non tam ipſi ad gradus evehi, quam Gradus ad ipſos deſcendere viderentur. At vero nec quicquam hæc nunc timentur, nec eo conquerimur, quaſi noſtra incuſantes tempora, ſed plorantes præterita; ſimul in futurum caventes, ne ſuus huic Gradui honor per filios tuos demum reſtitutus, iterum vilitate nimia exciderit. Neutiquam igitur timemus, ne tu quandoque indignos ad nos miſeris, qui vel mittendo abunde dignos efficias, utpote qui ipſe Statuta noſtra jampridem obſequio didiceris, Academiæ Alumnus olim, ideoque peritior jam Patronus.

Thanking his Lordſhip for promiſing to ſend them a more authentick Copy of the Univerſity Statutes, confirm'd by Royal Authority.

Statutes ſuppreſs'd in the late Times,

The fitter to be now reinforced.

Degrees to be conferr'd in the ſtatutable Way.

Not as lately proſtituted to very unworthy Creatures.

Not inſtructed in Letters, but commended by them.

No Fear that his Lordſhip would ever recommend unworthy Perſons.

Having been a Member as well as a Patron of the Univerſity.

Cum autem in alteris tuis Literis Academiam optima a te ſperare & exigere ſponte invitas, & imperioſâ quadam humanitate diſtrictè jubes, quid potius a te imploret, qui amiſſa Academiæ jura repereris, quam ut reperta defendas? Enimvero per Annos proximè elapſos, licentia Belli ſub pacis larva graſſante, & ſub communi illa Mechanicorum in Literatos tyrannide, ita ſenſim in Academiam crevit oppidum, dum profligatâ Academiâ reſtaret tantum Oxonium, ita furtim imminuit, & ad ſe arripuit Academiæ jura, ut excuſſo jugo, proſtitutæ impudentiæ Homines nobis præſcribere jam palam auſint, & ſe alentibus imperare Ægre quidem id ferimus priora ab illis allegari tempora, præſentium pudorem, non Patrocinium, & pro Jure obtendendo conſuetudinem injuriæ, iis ſe tueri exemplis quibus ſola & optima in Veniâ Defenſio eſt. Ægrè, inquam, ferimus, & conquerimur, rebellium Annales cenſeri Oppidanorum jura; nec vero quicquam indignius videri debet, quam ut cum illi noſtris opibus, nos eorum legibus viveremus, & eorum nutu excubias & vigilias ageremus, contra quas potius vigilandum eſt. Eò enim Vecordiæ proceſſerunt inter illos nonnulli, ut diruta & ſolo æquata Collegia exoptarent, ignari interim noſtris ædificiis collapſuris, muribus iſtis nos & noſtra rodere conſuetis illico migrandum eſſe, & Athenas extincta ſemel Academia in Oppidum vile & Piſcatorium degeneraſſe. Verum cum tanti ipſis ſit ut nobis maledicant, ſibimet ruinam noſtram imprecari, ſiquidem ſalvâ Pietate & Rep. optari poſſet, votum illud non magis ulciſci poſſumus, quam ſi optemus expletum. Cæterum ne Oxonio Academiam, neve inverſo Victimarum ritu, Tauro Apollinem immolemus, ne denique Mechanicis Artibus ſuccumbant Liberales, a te (Heros Illuſtriſſime) qui eas & foves & exerces Artes, ſibi ſpondet ſperatque,

Since his Lordſhip is ſo deſirous to ſerve them.

They implore his Protection againſt the late Uſurpations of the Townſmen,

Who had been impudent and ungrateful.

And would govern thoſe they liv'd upon.

Tho' the Deſtruction of the Univerſity would be their own Ruin.

And they are Enemies to their own Intereſt, and their own Being.

E Domo Convocationis
Feb. 12. 1660.

Devotiſſima tui Cultrix,

Oratore publico **Rob. South.**

Academia Oxonienſis.

The two Sons of the Chancellor to be diplomated Maſters of Arts.

Cum duo illuſtriſſimi Viri Filii honoratiſſimi noſtri Cancellarii, Titulo Academico ornari dignentur, ſignificavit Vice-cancellarius, Collegiorum & Aularum Præfectos hoc in honorem Academiæ ceſſurum exiſtimâſſe; & proinde petiit, ut vene-

Henry Hyde *the eldeſt Son, and* Laurence Hyde *the ſecond Son.*

Letters of Creation.

venerabilis iſte Cœtus Doctorum, Magiſtrorum, Regentium & non Regentium, ſuis pedibus in eandem Sententiam procederent, & dicti Illuſtriſſimi Viri Artium Magiſtri renunciarentur; quod unanimi omnium ſuffragio approbatum & Diplomata ſubſequentia communi Univerſitatis Sigillo in Domo Congregationis munienda, protinus decretum fuerit.

Cancellarius Magiſtri & Schol. Univ. Oxon. omnibus ad quos hæc præſens ſcriptum pervenerit Salutem. Quoniam fieri non poteſt, quin oppido vileſcant honores, ubi temerè & citra delectum ſparguntur; non immerito Academia Oxonienſis Alumnos ſuos anxio & ſcrupuloſo examine ad gradus literarios provehere ſolet; Quæ tamen utcunque in diſpenſandis honoribus ſuis circumſpecta, haud tamen præparca eſſe voluit, nedum eſſe potuit, quin & viris virtute juxta & indole conſpicuis, Lauream ſuam perquam libenter eroget, quandoque etiam & ultro offerat. Idcirco alma Mater Academia, bene ſibi conſcia, quantò ei honori ceſſurum ſit, quod Vir Illuſtriſſimus Henricus Hyde honoratiſſimi D. D. Edvardi Baronis de Henden, Summi totius Angliæ, nec non Univerſitatis Oxon. Cancellarii, Filius natu Maximus, meritorum æque ac Natalium ſplendore inſignis, inter ſuos tandem aliquando numeretur; impendio itaque geſtit tanto hoſpite, & alumno frui; quinimo prono Pectore inclinata ſinum aperit, filiumque etiam ſibi dici eum ſeriò poſſe triumphat. In uberibus autem promptiſſimæ voluntatis teſtimonium, & ne honoris loco moleſtiam obtrudat Academia, ſi ſolemnia Creationis coram peragenda imperet, Diploma hoc ſuum ultrò mittit, cujus Virtute Laurea Magiſtrali illuſtriſſimus Candidatus citra ejus incommodum donetur, & Artium Magiſtris adſcribatur, idque in perpetuum & ratum ei & ſanctum ſit, jubet vovetque. In quorum omnium fidem & Teſtimonium Sigillum Univerſitatis Oxon. præſentibus apponi fecimus. Dat. in Domo noſtræ Congregationis 14 die Menſis Feb. Anno Regni Domini noſtri Caroli ſecundi Dei Gratiâ Angliæ, Scotiæ, Franciæ & Hiberniæ Regis, Fidei Defenſoris, &c. Decimo tertio; Annoque Domini 1660.

Diplomata ſupraſcripta Sigillata erant in Domo Congregationis 14. die Feb. 1660. In præſentia mei Ben. Cooper Notarii publici & Regiſtrarii Univerſitatis Oxon.

Literæ Conſimiles pro Laurentio Hyde Filio natu ſecundo dicti Honoratiſſimi Cancellarii.

Wednesday *Feb.* 13. *Mandate for Degrees in* Cambridge.

The King's Letters of Mandate for *George Chamberlain*, *Chriſtopher Stone*, and *Randal Gilpin*, Maſters of Arts, to be admitted to the Degree of Doctors of Divinity. Dated *Feb.* 13. in the thirteenth Year of our Reign. *Reg. Cantabr.*

Mr. William Maſters, *his ſeveral Preferments.*

Willielmus Maſters, A. M. admiſſ. ad Rect. de Woodford in Com. Eſſex. 13. Feb. 1660. —— Idem coll. ad Preb. de Chamberlainſwode in Eccl. S. Pauli Lond. vac. per mort. Gulielmi Heywood, S. T. P. 17. Jul. 1663. —— ad Preb. de Cadington majori in ead. Eccl. S. Pauli, vac. per promotionem Johannis Dolben ad Epiſcopatum Roffen. 14. Feb. 1666. —— ad Eccleſiam de South-Church Com. Eſſex. 3. Jul. 1666. quam reſignavit anno prox. 1667. collatus ab Archiepiſcopo Cant. ad Eccl. S. Vedaſt Foſter-Lane, London. — Obiit 1684. *Reg. London. See Athen. Oxon. Vol II. col. 581.*

Thursday *Feb.* 14. *Sir* Thomas Clayton *made Warden of* Merton.

After a Reſignation of the Wardenſhip of *Merton* College in *Oxford*, by Dr. *Edward Reynolds* Lord Biſhop of *Norwich*, *Feb.* 14. Sir *Thomas Clayton*, Knt. was (out of three preſented to him by the College) nominated and appointed Warden by the Archbiſhop of *Canterbury March* 26, and admitted by the Fellows *May* 4. 1661. *Reg. Coll. Merton.*

Mr. Halls *Rector of* Glaſton.

And Rector of Morcot, *Prebendary of* Peterbor.

Die 14. Feb. 1660. Willielmus Halls Clericus, A. M. coll. per Benjaminum Epiſcopum Petriburg. apud Weſtm. ad Rect. de Glaſton in Com. Rutl. Prebendar. Petriburg. per lapſum temporis. —— Idem Willielmus Halls inſtitutus ad Rect. Eccleſiæ de Morcott Com. Rutl. die 27. Maii 1663. —— Dom. Epiſcopus Petriburg. contulit quintam Prebendam Henrico Halls Clerico, vac. per mort. Henrici Smith, S. T. P. die 5. Nov. 1642. *Reg. Laney.*

Account of him.

1639. 12. Octob Willielmus Halls Cl. A. M. inſtitut. ad Rect. de Glaiſton ad corroborand. titulum ad preſ. Caroli Regis vac. per pravitatem Simonia ſive per lapſum temporis ſeu alio quocunque modo. Reg. Towers, Petriburg.

1660. 14. Febr. Gulielmus Halls, A. M. coll. per Dominum Epiſcopum ad Rect. de Glaiſton Com. Rutl. vac. per lapſum temporis vel alio quocunque modo. Reg. Laney Petriburg.

Obiit menſe Octob. 1681.

1663. 27. Maii, Gulielmus Halls Clericus A M admiſſ ad Rect. de Merecote Com. Rutl ad preſ. Matthei Hutton ſen. pro hac vice Patroni vac. per mort. Ric. Watts ult. Incumb. Reg Henſhaw.

This *William Halls*, A. M. was a reverend and worthy Perſon ſequeſtred from the Rectory of *Glaſton Com. Rutl.* and ſerved the Cure two Years after the Sequeſtration, for which the Men of the Times would not allow him one Farthing. At length he was forced to retire with his Wife and ſix Children. His Books and Houſhold Goods being ſeized upon by ſeveral Parties of Horſe, were again three Times bought by his Wife and Friends: The laſt Party of Horſe entred into their Inventory the Pot hanging over the Fire; upon which the good Gentlewoman aſk'd them, whether they intended *to enter the Beef and Pudding boiling in it for the Childrens Dinner?* They ſaid, *No, for they intended to eat that when their Buſineſs was over.* Then ſhe ſaid, *Pray Gentlemen be pleaſed to enter my Children among the reſt of my Goods. No* (ſay they) *we intend to leave them to you in lieu of your Fifths.* And they were as good as their Words; for tho' there were ſeveral ſucceſſive Intruders, none of them paid her the *Fifths* according to the Ordinance of Parliament, excepting Mr. *Thomas Philips*, who took great Care conſtantly to pay them, and wherever Providence diſpoſed of them, he would find them out: And upon the King's being proclaimed, and before his Return, he ſent to Mr. *Halls*, and invited him to come and take Poſſeſſion of his Living. I the rather mention the latter Part of this Relation, for the great Rarity of it, and ſhould gladly have told the Story if Mr. *Philips* had in reality been (what the Abridgment would make him) an *ejected Miniſter*, but from this *Walker's Sufferings of the Clergy, p. 61.*

Account it is plain he was not ſo, and what is more he alſo died in the actual Service of a conſiderable Cure at *Elton*.

The perpetual Advowſon of the Church of *Morecot* was purchaſed by *William Halls*, Clerk, Rector of *Glaiſton* in this County of *Rutland*, who at his Death deviſed the ſaid Advowſon to his Son *William Halls* of *London*, Citizen and Merchant-Taylor, who convey'd the ſame to *John Savage*, Clerk, the next Incumbent, his Heirs and Aſſigns for ever, in which Family it now is 1726.

Friday *Feb.* 15.
Funeral Sermon for Sir Edmund Anderſon.
By Mr. Boteler.

London, *for* G. Bedell *and* T. Collins, 1662.

The Servants Audit. A Sermon preached at the Funerals of the Right Worſhipful Sir *Edmund Anderſon*, Baronet, in the Church of *Broughton* in the County of *Lincoln*, *Feb.* 15. 1660. By *Edward Boteler* ſome Time Fellow of St. *Mary Magdalen* College in *Cambridge*, and now Rector of *Wintringham* in that County, and Chaplain to his Majeſty.

Ded. to his Son Sir John Anderſon.

To the right worſhipful Sir John Anderſon *of* Broughton *in the County of* Lincoln, *Baronet.*

SIR,

I was in ſome diſpute with myſelf to whom this Dedication might be moſt proper, your Lady Mother or yourſelf; but it pleaſed God only wiſe to decide that Queſtion, by tranſlating her into Glory. —— It was preached by your *Father's Will*, but printed againſt my own, *&c.*

Text. St. *Matth.* xxv. 21. *His Lord ſaid unto him, well done,* &c.

His Character.

The ſame Preacher printed The Worthy *of Ephratah, repreſented in a Sermon at the Funerals of the Right Honourable* Edmund *Earl of* Mulgrave, *in the Church of* Burton-Stather, Sept. 21. 1658. 8vo.

P. 182. The Character of the Deceaſed in I. Natural Talents, — a quick and ready Wit — a faithful and truſty Memory, *&c.* II. His Temporal Talents; 1. a large Eſtate, 2. great Authority, 3. good Relations —— his Parental Care his repeated Charge to a deſerving Perſon (Mr. *J. M.*) intruſted with the Conduct and Overſight of ſome of them beyond the Seas, that above all he ſhould intend to fortify and ſecure them in the *Reformed Profeſſion*. III. His ſpiritual Talents; — a good Servant of God —— a loyal Subject to his Majeſty — a very obſervant and dutiful Son of the Church of *England*. → 1. his Humility — 2. his Contempt of the World — 3. his Patience — 4. Reſignation of Spirit, *&c.*

In Luctum Broughtonienſem Concionemque funebrem ab ornatiſſimo mihique amiciſſimo Domino Edoardo Botelerio habitam in Funere nunquam ſatis deplorato præſtantiſſimi Viri Domini Edmundi Anderſon Baronetti.

Johan. Merryweather.

Saturday *Feb.* 16.
The Chancellor againſt the King's keeping any ſtanding Forces.

Life of Lord Clarendon, *prefix'd to the 2d Vol. of his poſthumous Pieces*, 8vo. *p.* xxx.

After the Inſurrection of *Venner* and the *Fifth-Monarchy Men*, it was propoſed, that a Number of ſtanding Forces ſhould be continued to preſerve the King's Perſon, and quell any ſudden Tumults: But the ill Effects of this being too apparent, the Chancellour influenc'd the King to lay aſide any ſuch Deſign.

Sunday *Feb.* 17.
The King ſo little ſuſpected of Popery, that the moſt eminent Divines did clear him in their publick Sermons.

Printed for Will. Leake, 1661. 4to.

The King was hitherto ſo little ſuſpected of profeſſing Popery, that for ſome Years after ſeveral of the moſt eminent and honeſt Divines took Occaſion in their publick Sermons, to celebrate his Stedfaſtneſs in the Proteſtant Religion. Particularly the ingenious Dr. *Waſhbourne* in his Sermon publiſhed on the 29th of *May* 1661. ſpoke thus:

See the Victory of Truth for the Peace of the Church, to the King of Great-Britain *to invite him to embrace the Roman Catholick Faith. By* Monſieur de la Militiere, *Counſellor in Ordinary to the King of* France. *With an Anſwer thereunto written by the Right Reverend* John Bramhall, *D. D. and Lord Biſhop of* Londonderry. *Corrected according to his Lordſhip's own Directions. Printed at the* Hague 1654. 12o.

His Majeſty lived long in the Courts and Territories of Foreign Princes of different Religion from his, yet with *Job* he *held faſt his Integrity*, ſtood like a *Coloſſus* or Rock immoveable againſt all Surges of Temptations, that were raiſed to ſhake his Faith, to alter his Religion; witneſs the ſharp Aſſaults (as we have heard) of Monſieur *Militiere* and others he met with beyond Sea. Like *Ulyſſes* he bound himſelf to the Maſt of a well grounded Reſolution, that no *Romiſh Syren* could draw him out of the Ship of the Church of *England*, in which he was baptized and educated, tho' that Ship were like the other wherein Chriſt and his Diſciples ſailed, in all Appearance ready to ſink; when he had no Power viſible to defend himſelf, he would ſtill be the *Defender of the Faith* once delivered to the Saints, therein following the great Example of the beſt of Kings, his Royal Father, who to his Death maintained the Religion of the *Church* of *England*, and died a Martyr for the ſame.

Monday *Feb.* 18.
Suſpicion of the Chancellor's Daughter Mrs. Anne Hyde *being married to the Duke of* York.

Memoirs of the E. of Shaftſbury *in Mr.* Lock, 8vo.

Soon after the Reſtauration of King *Charles* the Second, the Earl of *Southampton* and Sir *Anthony-Aſhley Cooper* having din'd together at the Chancellor's, as they were returning home, Sir *A.* ſaid to my Lord *Southampton*, yonder Mrs. *Anne Hyde* is certainly married to one of the Brothers: The Earl who was a Friend to the Chancellour, treated this as a Chimæra, and aſk'd him how ſo wild a Fancy could get into his Head? Aſſure yourſelf (replied he) it is ſo: A concealed Reſpect (however ſuppreſs'd) ſhew'd itſelf ſo plainly in the Looks, Voice and Manner wherewith her Mother carried to her, or offer'd her of every Diſh, that it's impoſſible but it muſt be ſo. My Lord *S.* who thought it a groundleſs Conceit then, was not long after convinc'd, by the Duke of *York*'s owning of her, that Lord *Aſhley* was no bad Gueſſer.

The Duke makes a Declaration of his Marriage in Council.

Council Book.

Whitehall, Council-Board *Feb.* 18. 1660. This Declaration was made and ſign'd in Council:

I *James* Duke of *York* do teſtify and declare, that after I had for many Months ſolicited *Anne* my now Wife in the Way of Marriage, I was contracted to her on the 24th of *November* 1659. at *Breda* in *Brabant*, and after that Time, and many Months before I came into *England*, I lived with her (though with all poſſible

Secrecy) as my Wife. And after my coming into this Kingdom, and that we might obſerve all that is enjoyned by the Church of *England*, I married her on the third of *September* in the Night between eleven and two at *Worceſter-Houſe*, my Chaplain Dr. *Crowther* performing that Office according as is directed by the Book of Common-Prayer, the Lord *Oſſory* being then preſent and giving her in Marriage. Of the Truth of all which I do take this my Corporal Oath this 18th of *February* 1660.

JAMES.

The like Declarations made by *Anne* Ducheſs, *Joſeph Crowther*, D. D. *Thomas Boteler* Lord *Oſſory*, and *Ellen Stroud*.

Biſhop Burnet*'s Account of this Match.*

Biſhop Burnet*'s Hiſtory, p.* 168.

The Chancellor knew nothing of the Matter.

And the Duke himſelf had been willing to diſown it.

The Earl of *Clarendon*'s Daughter being with Child, and near her Time, called upon the Duke of *York* to own his Marriage with her. She had been Maid of Honour to the Princeſs Royal: And the Duke who was even to his old Age of an amorous Diſpoſition, tried to gain her to comply with his Deſires, ſhe managed the Matter with ſo much Addreſs, that in Concluſion he married her. Her Father did very ſolemnly proteſt, that he knew nothing of the Matter, till now that it broke out. The Duke thought to have ſhaken her from claiming it, by great Promiſes and as great Threatnings. But ſhe was a Woman of great Spirit. She ſaid ſhe was his Wife, and would have it known that ſhe was ſo, let him uſe her afterwards as he pleaſed. Many Diſcourſes were ſet about upon this Occaſion. But the King ordered ſome Biſhops and Judges to peruſe the Proofs ſhe had to produce; and they reported, that according to the Doctrine of the Goſpel, and the Law of *England*, it was a good Marriage. So it was not poſſible to break it, but by trying how far the Matter could be carried againſt her, for marrying a Perſon ſo near the King without his Leave. The King would not break with the Earl of *Clarendon*, and ſo he told his Brother, he muſt drink as he brewed, and live with her whom he had made his Wife. All the Earl of *Clarendon*'s Enemies rejoiced at this: For they reckoned how much ſoever it ſeemed to raiſe him at preſent, yet it would raiſe Envy ſo high againſt him, and make the King ſo jealous of him, as being more in his Brother's Intereſt than in his own, that they look'd on it as that which would end in his Ruin. And he himſelf thought ſo, as his Son told me: For as ſoon as he knew of it, and when he ſaw his Son lifted up with it, he proteſted to him that he knew nothing of the Matter till it broke out; but added, that he looked on it, as that, which muſt be all their Ruin ſooner or later.

The Lord Clarendon*'s Enemies rejoic'd at it.*

And he himſelf foreſaw he ſhould ſuffer by it.

The Account of it given by my Lord Chancellor's Son the Earl of Rocheſter.

Earl of Rocheſter*'s Preface to the firſt Volume of Lord* Clarendon*'s Hiſtory, Fol. p.* xvii.

Many perhaps may not unreaſonably believe, that the Marriage of the Duke with the Daughter of the Chancellour might have been one great Occaſion, if not the Foundation of his Fall; and tho' it muſt be undoubtedly true, that this very unequal Alliance was brought to paſs entirely without the Knowledge or Privity of the Chancellour, but ſo much the contrary, that when the King at that Time made him more than ordinary Expreſſions of his Grace to him, with Aſſurances that this Accident ſhould not leſſen the Eſteem and Favour his Majeſty had for him; yet his own good Judgment made him immediately ſenſible, and declare it too, to thoſe he was intimate with, that this muſt certainly be the Occaſion of the Diminution of his Credit.

The Suggeſtions of ill-minded Men upon it.

When the Duke of *York* had made this Marriage, it was not unnatural for thoſe ill minded Men to ſuggeſt, that for the Time to come, that Miniſter would be contriving Advantages for the good of his own Poſterity, to the Prejudice of his Sovereign and Maſter. What their Wickedneſs poſſibly would have allow'd them to practiſe, was Ground enough to them, for an Accuſation of his Innocency.

It was true, that the Duke of *York* was become the Chancellor's Son in Law; and therefore they hop'd to be believ'd, when they ſaid, that to ſatisfy his Ambition, he would forfeit his Integrity, which, God knows, was not true.

A Parliament ſummoned to meet at Weſtminſter, May 8. 1661.

Sir John Petty*'s Conſtitution of Parliaments,* 1680. 8vo. *p.* 13. *See* April 12. 1661. *Ib. p.* 23, *&c.*

The King's Warant to the Lord Chancellor for the ſummoning a Parliament to be holden at our City of *Weſtminſter* the eighth Day of *May* next enſuing. Given at our Palace at *Whitehall* this eighteenth Day of *February* in the thirteenth Year of our Reign.

The Copy of the Parliament Writ and ſeveral Writs of Summons. 1. Præchariſſimo & Dilecto Fratri noſtro Jacobo Duci Eborum, &c.

TUESDAY *Feb.* 19.

They prepare for the Coronation.

The City of *London* are making great Preparations in ſeveral Places for his ſacred Majeſty's Paſſage from the Tower of *London* to his Coronation.

WEDNESDAY *Feb.* 20.

A Quarrel among the popiſh Clergy in England.

Dr. *George Leyburn*, Preſident of *Doway* College, was charged by the Dean and Chapter of the Catholick Clergy in *England*, with having endeavoured to fix a Calumny on them at *Rome*. To which in his encyclical Epiſtle, 1661. 4to. he anſwers thus; I proteſt ſincerely, that it is ſo falſe, that as God knows beſt, I never had intent to brand the Chapter with Schiſm, or to inform againſt it at *Rome*. However I am very certain, that the Apoſtolick Seat does harbour no good Opinion of Mr. *Blackloe*; for Dr. *Gage* their Agent in his Letter of *Feb.* 20. 1661. ſhewn to our Seniors, hath theſe expreſs Words, *Mr.* Blackloe*'s Doctrine is in ſo great Deteſtation here, that neither that of* Luther *or* Calvin *ever was in a greater*; it has been cenſur'd by the Univerſity of *Doway* as ſcandalous, heretical and impious.

The Doctrine of Mr. Thomas White *odious at* Rome.

And cenſur'd at Doway.

The Progreſs made in diſbanding the Army,

Publick Intelligence by Authority, 4to.

The right honourable the Commiſſioners for diſbanding the Army had endeavoured the Compleating of that great Work in *December* laſt, having ſtated all their Arrears before the laſt Parliament's Diſſolution; but by Reaſon of the

ſlow

Without Mutiny, and to general Satisfaction.

ſlow coming in of Money upon the Act for Pole Money, and monthly Contribution, they were neceſſitated to defer the Disbanding of ſome Garriſons, and Regiments of Horſe, and of the Lord General's Life-Guard of Horſe, and Regiment of Foot, 'till they could get in Money to effect it, which now they have fully accompliſhed, to the great Satisfaction of his Majeſty, and the great Eaſe and Contentment of the whole Kingdom, who never hoped nor believed to ſee ſuch a numerous and victorious Army ſo ſpeedily and quietly disbanded, without any conſiderable Mutiny; whoſe conſtant Pay amounted to at leaſt fifty five thouſand Pounds each Month, of which Burden the People will be hereafter totally exonerated.

The General's Regiment taken for the King's Life-Guard.

Sir William Doyley, William Prynne, Eſq; Colonel *Edward King*, and Colonel *John Birch*, four of the Commiſſioners, went in a Coach to *Tower-Hill* on *Thurſday* the fourteenth inſtant, and disbanded the Lord General's Regiment of Foot, and Life-Guard, who laying down their Arms at the Feet of Mr. *Prynne* in Teſtimony of their being disbanded in relation to the Kingdom's Pay, did take them up again as advanced to his Majeſty's Service, for an extraordinary Guard to his Royal Perſon.

Controverſy about Lay-Communion, pleaded for Mr. Crofton, *denied by others.*

Printed in the Year 1662. 4^to.

Jerub-Baal: Or the Pleader Impleaded. Being an Anſwer to Mr. *Crofton*'s (lately publiſhed) *Plea for Communion with the Church, &c.* entitled, *Reformation not Separation*; by Way of humble Remonſtrance thereunto, ſhewing, that Non-Communion with the Church of *England* in her Liturgy and Common Prayer, in thoſe that yet join with her in the ſubſtantial Ordinances and inſtituted Worſhip of Chriſt is *no Schiſm*; and that ſuch are unjuſtly called *Separatiſts*. In a Letter written by *T. P.* for the private Satisfaction of a Friend, and by him publiſhed for common Benefit.

To which Mr. Crofton *or his Friend made a Reply.*

London, *Printed in the Year* 1663. 4^to.

Jerub-Baal Juſtified: Or a plain Rebuke of the high (pretended humble) Remonſtrance and Plea againſt Mr. *Crofton* his *Reformation no Separation*: Or a Plea for Communion with the Church under thoſe Corruptions, and by that diſorderly Miniſtration, to which he cannot conform, or by it adminiſter. Demonſtrating *T. P. (alias D.)* his groſs Miſtakes of Mr. *Crofton* his Principle and Argument; as alſo the Fallacy and Vanity of his pleaded Neceſſity for his (confeſſed) Separation from publick Aſſemblies; which is found inſufficient to acquit him from *Schiſm*. To which is added, *A Poſition* diſputing the Lawfulneſs of Miniſters receiving an Impoſed Liturgy.

A Rejoinder by T. P.

London, *Printed in* 1663. 4^to.

Jerub-Baal Redivivus: Or an Eſſay towards a clear Reſolution of five ſeaſonable Queries. In Defence of the humble Remonſtrance to Mr. *Crofton*'s *Plea for Communion*, againſt the Reply, entitled, *Jerub-Baal Juſtified, &c.* By *T. P.*

And a Replication by R. S.

London, *Printed in* 1663. 4^to.

A Word to Dr. Womack: Or a ſhort Reply to his pretended Reſolution of Mr. *Crofton*'s Poſition concerning Miniſters Uſe of an Impoſed Liturgy. To which is annexed a Blow at *Jerub-baal Redivivus*, diſcovering his Weakneſs and Errors, *&c.* By *R. S.* the Publiſher of *Reformation not Separation*.

WEDNESDAY *Feb.* 20.

Mr. Baxter *deſires a Licenſe to preach from the Biſhop of* London.

For which he was much blamed by ſome of his Brethren.

He vindicates himſelf in his Way.

The Biſhop receives him kindly.

And he was allow'd to make his own Form of Subſcription.

Life of Mr. Baxter, *Fol. Lib.* I. *P.* II. *p.* 302.

About this Time I reſolved to go to the Biſhop of *London* to aſk him for his Licenſe to preach in his Dioceſe. Some Brethren blamed me for it, as being an owning of prelatical Uſurpation. I told them that the King had given him a Power to *ſuffer* or *hinder* me, and if he had *no Power* at all, I might lawfully deſire any Man not to hinder me in my Duty; much more having Power as the Church Magiſtrate or Officer of the King: And though I was under no Neceſſity, I would not refuſe a lawful Thing, when Authority required it. The Biſhop received me with very great Expreſſions of Reſpect; and offered me his *Licenſe*, and would let his Secretary take no Money of me; but he offered me the Book to ſubſcribe in: I told him, that he knew that the King's Declaration exempted us from Subſcription: He bid me write what I would; I told him, that what I reſolved do, and I thought meet for him to expect, I would do of choice, though I might forbear. And ſo in *Latin* I ſubſcribed my Promiſe not to preach againſt the Doctrine of the Church, or the Ceremonies eſtabliſhed by Law, in his Dioceſe, while I uſed his Licenſe.

Reg. Laney.

Febr. 21, 1660. Ricardus Holden, Clericus, A. M. admiſſ. ad Rect. de Pickworth in Com. & Decanatu Rutland. vac. per Reſign. Jacobi Backler ult. Incumb. virtute Commiſſionis direct. Johanni Adamſon, Cler. Vicario de Exton. Johanni Quarles Rectori de Ufford, Roberto Ward Rectori de Barrowden, & Johanni Armſtrong Rectori de Luffenham, ſive aliquibus duobus eorum.

SATURDAY *Feb.* 23.

A third Addreſs of the Anabaptiſts, to clear themſelves from being of Venner's *Party.*

London, *Printed for* Fr. Smith, 1660. *large Sheet.*

The third Addreſs of thoſe Perſons known by the Name of *Anabaptiſts* in the County of *Lincoln*, in all due Humility and Uprightneſs preſented to *Charles* II. King of *England*, *&c.* wherein is offered Security by the Heads of their ſeveral Congregations in behalf of the reſt, for the Support and Protection both of his Majeſty's Perſon and Government. Subſcribed,

THO. GRANTHAM. THO. MUKWORTH.
VALENT. JAMES. RIC. CRAWFORTH.
DAN. CHEESMAN. JOHN LUPTON.
JOHN KELSAY. JOHN THORPE.

His Majeſty's gracious Anſwer.

The King's Anſwer hereunto upon the Delivery hereof to his own Hands the 23d Day of *February*, 1660. was, "That he ſeriouſly ſaid that he was very well "ſatisfied concerning the *Lincolnſhire* Petitioners, that they are a peaceable "People and good Subjects, and that he would take into his princely Care to

“ preserve such.” And that the Lord Chancellour afterwards said, that there is an Instrument drawing up to that Purpose.

SUNDAY *Febr.* 24. *The Insurrection of* Venner *call'd to Mind, that the same mad Party of Fifth-Monarchy Men had plotted against* Oliver Cromwell *to blow him up in his Chapel: And had some like Design upon his Son* Richard.

London; *for* T. Parkhurst, 1658.

A Reflection made on the late desperate Insurrection of *Venner* and his possessed Enthusiasts: That the same Party had attempted a like mad Design against *Oliver* and *Richard Cromwell*, while Protectors. There was a Sermon preached and published by *William Kaye*, Minister of *Stokeley* in *Yorkshire*, entitled, *God's Gracious Presence with his Highness* Richard *Lord Protector of* Great Britain *and* Ireland. With the Means to retain the same, whereby Church Government with Toleration or no Toleration of Conscience is remonstrated. To which is prefix'd an *Epistle to the pretended* Fifth-Monarchy Men, Anti-Monarchists, *&c.*

P. 3. And that all Men may see somewhat more than of an ordinary Providence in Raising up his Highness to uphold the same Cause; —— it is observable that at or about that Juncture of Time, when the Devil put it into the Heart of divers Conspirators to plot to have cut off his late Highness, and to have blown up the Chapel at *Whitehall*; that then before the same came to Light, or that the same Conspirators were discovered; the Lord was pleased to reveal himself to a Servant of his, and did constrain him to declare, that the Lord would defend the late Lord Protector, and bless him against all Conspirators that should be raised against him, and raise up his Seed to succeed him in the Government. —— This is fulfilled as we see this Day, *&c.*

MONDAY *Febr.* 25. *Another List of the Archbishops and Bishops.*

Printed Sheet for R. Pawlet.

A perfect Catalogue of the Archbishops and Bishops in *England* and *Wales*, established by his Majesty King *Charles* II. ranked in their Order, with the Times of their Consecration, and the Counties under their several Jurisdictions.

Mr. Francis Meres *Vicar of* Wardly.

Reg. Laney Petriburg.

Febr. 25, 1660. Franciscus Meres, Clericus, in Artibus Magister presentatus ad Rect. sive Vicariam de Wardly cum Belton in Com. Rutl. per Dom. Regem vac. per Resign. Johan. Adlington Clerici, ult. Incumb. institutus Die Lunæ 25. Febr. 1660.

TUESDAY *Febr.* 26. *Question of Presbyters Re-ordination by Bishops.*

By Zach. Crofton.

Printed at Lond. 1661. 4to.

A Serious View of Presbyters Re-ordination by Bishops. In a Letter written to a Minister in *Warwickshire*, resolving this Case of Conscience, Whether a Minister ordained by Presbyters may with a good Conscience be re-ordained by a Bishop. —— Resolved, that Ministers may, so that they will declare their Ordination to be meerly accumulative, and the Man shall not renounce his Ordination by it. ——By *Zachary Crofton*, dated *Febr.* 26, 1660-61.

Zeal for the Foreign Churches and the Covenant Reformation.

Concluding.] Sir, Zeal and Sincerity are the only Support of Reformed Religion, most shamefully betray'd by the sinful Compliances of some self-deceiving Men, let it be your and my Care to prepare for the Cross, and glory in it, and with due Courage to bear Witness to the least of the Truths of the Gospel, on which depend the very *Being* of the Reformed Churches, and Inforcement of the *Covenant* Reformation, committing ourselves in all well doing (as well as speaking) to him that judgeth righteously.

I am, SIR,
The meanest of your Brethren,
in the great Work of Gospel Ministry,
ZACH. CROFTON.

Reg. Sheldon Lond.

Febr. 26, 1660. Edwardus Terrey Clericus, in Artibus Magister institutus est ad Rect. Eccl. de Greenford Magna in Com. Middl. vac. per Mort. nat. Edwardi Terey Clerici & Patris naturalis & legitimi præfati Edwardi ad pres. Gulielmi Christmas Civitatis London Mercatoris.

Reg. London

Edwardus Terrey, A. M. [Pater Edwardi] admissus ad Rect. de Greenford Magna Com. Midd. 26. Aug. 1629.

Reg. Sheldon.

Dec. 24, 1661. Johannes Castel Clericus, admissus ad Rect. Eccl. Paroch. de Greenford. Magna vac. per Resign. Edwardi Terrey.

The Quakers in Trouble upon the late Insurrection of Venner, &c.

Journal of George Fox, *Vol.* I. *p.* 560.

After the Insurrection of the Fifth-Monarchy Men, great Havock was made both in City and Country. —— *Margaret Fell* went to the King and told him, what sad Work there was in the City, and in the Nation, and shewed him, that we were an innocent peaceable People, and that we must keep our Meetings as we used to do, whatever we suffer'd; but that it concerned him to see that Peace was kept, that so no innocent Blood might be shed.

Margaret Fell *solicites the King.*

Now were the Prisons every where fill'd with *Friends* and others in the City and Country, —— in the deep Sense I had of the grievous Sufferings *Friends* underwent, and of their Innocency towards God and Man, I was moved to send the following Epistle to them, as a Word of Consolation, and to put them upon sending up their Sufferings.

And George Fox *sends an Epistle to* Friends.

My dear Friends,

In the immortal Seed of God, which will plead its own Innocency, who be Inheritors of an everlasting Kingdom that is incorruptible, and of a World and Riches that fade not away, *&c.* concluding, Friends, your Sufferings all that are or have been of late in Prison, I would have you send up an Account of them, and how Things are amongst you; that it may be delivered to the King and his Council; for Things are pretty well here after the Storm.

London, 28th of the 11th Month, 1660.

G. F.

Die

Wedneſday Febr. 27. Mr. Tho. Stackhouſe Rector of Tickencoat,

Succeeded by Henry Frere.

Reg. Laney.

Die 27. Febr. 1660. Die Cinerum, Thomas Stackhouſe Clericus, A. B. admiſſ. ad Rect. Eccl. de Tickencoat in Com. Rutl. vac. per Ceſſionem ult. Incumb. ad preſ. Richardi Wingfield Militis, pleno jure.

Ibid.

Sept. 21, 1663. Henricus Frere Clericus & Med. Bacc. ad Rect. de Tickencoat vac. per Ceſſ. ult. Incumb. ad preſ. ven. Viri Johannis Wingfield de Tickencoat Armig. pleno jure Patroni.

Ibid.

Die 28. Febr. 1660. Franciſcus Meres Cler. A. M. admiſſ. ad Rect. ſive Vic. de Wardly cum Belton. in Com. & decanat. Rutland. vac. per Reſign. Johannis Allington Clerici, ult. Incumb. ad preſ. D. Regis.

Biſhop Morley choſen to be ſpiritual Guide to the Ducheſs of York,

Having been her firſt Inſtructor in Religion.

She continued a zealous Proteſtant 'till after her Father's Baniſhment:

And very exemplary in publick and private Devotions.

And before the Sacrament made voluntary Confeſſions,

And received Abſolution.

Her great Charity to the Poor.

Biſhop Morley's Preface to his ſeveral Treatiſes publiſhed in 1682. 4to.

I was choſen by the Ducheſs of *York*, as ſoon as ſhe was owned to be ſo (ſaith Biſhop *Morley*) to be her ſpiritual *Director* and *Guide*, in thoſe Things that concerned her ſpiritual and everlaſting Condition; and the Reaſon why ſhe made Choice of me to be ſo, rather than any other of my Order was, becauſe ſhe knew me better, and becauſe I had been her firſt Inſtructor in Matters of Religion many Years before. In this Relation of mine to the *Ducheſs* I continued until after her Father's Baniſhment, and all that Time I muſt bear her Witneſs, that ſhe was not only a zealous *Proteſtant* herſelf, according as it is by Law eſtabliſhed in the Church of *England*, but zealous to make *Proteſtants*, as appears by what ſhe did for that counterfeit pretended Convert *Macedo* (whom the 'foreſaid Libeller *Maimbourg* magnifies ſo much, though he knows he proved himſelf to be an arrant Impoſtor and profligated Wretch) and in her own Deportment as devout and charitable as ever I knew any of her Age and Sex: Inſomuch, as that beſides her *private* Prayers Morning and Evening, which ſhe never omitted, ſhe daily and duly obſerved the *Canonical Hours* of the *Publick Service* of God in her *Chapel* with thoſe of her Family. Neither did ſhe ever (as long as I was with her) omit the Receiving of the Sacrament of the *Lord's Supper* once every Month at leaſt, beſides that of ſolemn *Feſtivals* when ſhe always received with the *King* in the Chapel Royal: And always the Day before ſhe received, ſhe made a voluntary *Confeſſion* of what ſhe thought ſhe had offended God in, either by Omiſſion or by Commiſſion, profeſſing her Sorrow for it, and promiſing Amendment of it, and then kneeling down ſhe deſired and received *Abſolution*, in the Form and Words preſcribed by our Church. This for her *Devotion*: And as for *Charity*, ſhe did every Time ſhe received the *Sacrament*, beſides five Pounds in Gold ſhe gave at the Altar, ſhe gave me twenty Pounds to give to ſuch as I thought had moſt need of it, and did beſt deſerve it. This was her ordinary and conſtant Way of expreſſing her *Charity*. But that which ſhe did at other Times, and upon extraordinary Occaſions, I believe was very much more, eſpecially in the Time of the great *Plague*. To conclude, I remember ſhe told the late Archbiſhop of *Canterbury* [*Sheldon*] and me, when we were both together with her, that if ſhe did not as much in Point of *Charity*, as was fit for her to do, it ſhould be his Fault and mine, and not her's.

Dr. Leyburne's Anſwer to the Dean and Chapter of the Catholick Clergy in England.

At Doway, by L. Kellam, 1661. 4to.

Dr. *Leyburne*'s Encyclical Anſwer to an Encyclical Epiſtle ſent to our Brethren of *England*, and ſubſcribed by Maſter Dr. *Ellis*, Mr. *Peter Curtis*, Mr. *George Warbame*, Mr. *Robert Manly*, Mr. *Lawrence Plat*, Mr. *John Holland*, Mr. *Charles Canceſield*, Mr. *John Singleton*, and Mr. *John Medcalfe*, which ſtyle themſelves the Dean and Chapter or Church of the Catholick Clergy in *England*.

Dedicated to the Queen Mother.

Epiſt. Ded. *To her moſt excellent Majeſty* Henrietta Maria *Queen of* Great-Britain

Dr. Leyburne's *Apology.*

Madam;

—— After the Example of the moſt illuſtrious Prelate St. *Athanaſius*, I have thought it expedient to preſent to your ſacred Majeſty an Apology of the like Nature, that is my own Defence, in Anſwer to an Army of Affronts and Calumnies, which a wanton Scholar and his Adherents have caſt upon me. —— I was the firſt *Engliſh* Prieſt that was ſworn of your Majeſty's Chapel. —— If the Defence ſhall appear guilty of falſe Dealing, then I will ceaſe from playing the *Apologer*, and become an humble *Petitioner*, that my Name may be for ever blotted out of the *Liſt* of your Majeſty's Servants, and myſelf bear the infamous Brand to all Poſterity of Being, as my Adverſaries endeavour to make me a very Rogue. ——

He was the firſt Engliſh Prieſt that was ſworn of her Chapel.

The Romiſh Prieſts endeavoured to make him a very Rogue.

Books and Papers Publiſhed in February 1660-61.

Tracts of the King's Supremacy.

London, ſold by R. Marriot, 1661.

Some ſmall Pieces or Tracts of Biſhop *Andrews*, Biſhop *Uſher*, Mr. *Hooker*, concerning the King's Supremacy, the Subjects Duty, and Church Government by Biſhops. With the Biſhop of *Lincoln*'s Preface to them.

Works of Mr. Hooker publiſhed by Biſhop Gauden.

With his Life.

Dedicated to the King.

London, 1661, Fol.

All the Works of Mr. Richard Hooker, *vindicating the Church of* England. Being the whole eight Books of Eccleſiaſtical Policy now compleated. As with the ſixth and eighth, ſo with the ſeventh (touching Epiſcopacy, as the Primitive, Catholick, and Apoſtolick Government of the Church) out of his own Manuſcripts, never before publiſhed: With his Life and Death. By *John Gauden*, D. D. Lord Biſhop of *Exeter*. Dedicated to the King's moſt excellent Majeſty *Charles* the Second; by whoſe Royal Father (near his Martyrdom) the former five Books (then only extant) were commended to his dear Children, as an excellent Means to ſatisfy private Scruples, and ſettle the publick Peace of this Church and Kingdom.

The three last Books prov'd to be genuine, though question'd by some.

In the said Life and Preface, he [Bishop *Gauden*] doth with great Confidence uſe divers Arguments to ſatisfy the World, that the three Books joined to the five genuine Books of the ſaid Mr. *Hooker*, are genuine and penn'd by him, notwithſtanding thoſe poyſonous Aſſertions againſt the Regal Power, which are to be found therein.

Athen. Oxon. *Vol.* II. *col.* 210.

Mr. Wright's *Commentary on the Book of* Pſalms.

A Practical Commentary, or Expoſition upon the Book of *Pſalms*, wherein the Text of every *Pſalm* is expounded, according to the Doctrine of the Catholick Church, in a Way not uſually trod by Commentators; and wholly apply'd to the Life and Salvation of Chriſtians. By *Abr. Wright*, ſome Time Fellow of St. *John*'s College in *Oxford*.

London, *ſold by* Will. Grantham, 1661.

Muſter-Roll of the Horſe-Guards.

A Liſt of the Officers of his Majeſty's Regiment of Horſe-Guards, under the Command of the moſt honourable and moſt valiant *Aubrey* Earl of *Oxford*, as muſtered in *Totbill-Fields*, *Febr.* 16, 1660-61.

Printed in Publick Intelligence, 4^{to}.

Mr. James Baker's *Royal Robe of Meekneſs.*

The Royal Robe: Or a *Treatiſe of Meekneſs*, wholly tending to Peaceableneſs. By *James Barker*, Miniſter at *Redbourne* in *Hartfordſhire*.

London, *for* Rob. Gibbs, 1661.

Flemming *of the Royal Progeny.*

Stemma Sacrum. The Royal Progeny; ſhewing his ſacred Majeſty's royal and lawful Deſcent to his Crown and Kingdoms, from all the Kings that reigned in this Kingdom. By *Giles Flemming*.

London, *for* Rob. Gibbs, 1661.

Mr. Archdeacon Womock *againſt falſe Principles.*

The Reſult of falſe Principles. Or Errour convinc'd by its own Evidence. [Againſt the *Calviniſts*] Managed in ſeveral Dialogues. By *Lawrence Womock*, Archdeacon of *Suffolk*. Whereunto is added, a learned Diſputation, by Dr. *Thomas Goad*, Rector of *Hadley* in *Suffolk*; ſent by King *James* to the Synod of *Dort*.

London, 1661. 4^{to}. Ath. Oxon. *Vol.* II. *col.* 828.

William Sedgwick.

Animadverſions upon a Book entitled, *Inquiſition for the Blood of our Sovereign.* By *William Sedgwick*, [called *the Apoſtle of the Iſle of* Ely, a conceited whimſical Perſon, *&c.*]

London, 1661 8^{vo}. Ath. Oxon. *Vol.* II. *col.* 336.

Dr. Stuart's *Catholick Divinity.*

Catholick Divinity. Or the moſt ſolid and ſententious Expreſſions of the primitive Doctors of the Church, with other Eccleſiaſtical and Civil Authors: Dilated upon and fitted to the Explication of the moſt doctrinal Texts of Scripture, in a choice Way both for the Matter and Language; and very uſeful for the Pulpit and theſe Times. By Dr. *Stuart* Dean of St. *Paul*'s, afterwards Dean of *Weſtminſter* and Clerk of the Cloſet to the late King *Charles.* The Second Edition with many Additions.

London, 1661. 8^{vo}.

To the Reader.] ——— Make uſe of this Book, if a Miniſter, for thy Pulpit, if a Lay-man, for thy Practice: For the Benefit of both it is this ſecond Time devoted and enlarged with many and excellent Additions. As for the Author, he is too well known to be praiſed by a private Pen: Only take Notice that theſe were only ſome looſe ſcattered Sheets of his *Juvenilia*, by which you may gueſs what his full grown elaborate Pieces will be, whenever it ſhall pleaſe God to inſtruct theſe ignorant Times with thoſe his moſt learned Productions. 'Till when I am thine,

H. M.

Walt. Charltoni Exercitationes.

Exercitationes Pathologicæ, in quibus Morborum pene omnium Natura, Generatio, & Cauſæ ex novis Anatomicorum inventis ſedulo inquiruntur. Autore Waltero Charlton, M. D. [He had written and publiſhed the Character of his moſt ſacred Majeſty *Charles* II. King of *Great-Britain*, *France*, and *Ireland*. *London* 1660. in one Sheet or thereabouts, 4^{to}.]

Londini, 1660-61. 4^{to} Ath. Ox. *Vol.* II. *col.* 1112. *Edit.* 1721.

Two Apologies of Proſelytes to the Church of Rome, *reprinted.*

Of Dr. Tho. Vane,

And M. Serenus Creſſy.

Among other Popiſh Books brought from beyond the Seas, or rather reprinted here, were ſeveral Copies of two Apologies or Confeſſions of their late Conſpirators to the *Roman* Communion; 1. *A loſt Sheep returned Home*: Or the Motives of the Converſion to the Catholick Faith of *Thomas Vane*, Doctor of Divinity, *&c.* 2. *Exomologeſis*: Or a faithful Narration of the Occaſion and Motives of the Converſion unto Catholick Unity of *Hugh Paulin de Creſſy*, lately Dean of *Laghlin* in *Ireland*, and Prebend of *Windſor* in *England*.

Said to be both lately printed at Paris.

Lives of Duke of Glocester *and Princeſs of* Orange.

A ſhort View of the Lives of the illuſtrious Prince *Henry* Duke of *Gloceſter*, and *Mary* Princeſs of *Orange*, deceaſed. By *T. M.* Eſq;

London, *for* H. Broome, 1661. 8^{vo}.

Biſhop Nicholſon's *Diſcipline of the ancient Church:*

An Apology for the Diſcipline of the ancient Church: Intended eſpecially for that of our Mother the Church of *England*, in Anſwer to the Admonitory Letter. Publiſhed by *William Nicholſon* Archdeacon of *Brecon*, and now Lord Biſhop of *Gloceſter*.

London, *for* Will. Leake, 1661. 4^{to}.

His Expoſition of the Creed.

A learned Expoſition of the Apoſtles Creed. Delivered in ſeveral Sermons. By *William Nicholſon* Archdeacon of *Brecon*, and now Lord Biſhop of *Gloceſter*.

London, *for* Will. Leake, 1661. 4^{to}.

Archdeacon Womock *againſt the Solemn League and Covenant.*

The Solemn League and Covenant arraign'd and condemn'd by the Sentence of the Divines of *London* and *Cheſhire*. By *Lawrence Womock*, now D. D. and Archdeacon of *Suffolk*.

Lond. 1661. 4^{to}.

Biſhop Gauden's *two Sermons at the Temple.*

Cauſa Dei; *God's Pleading his own Cauſe.* Set forth in two Sermons, preach'd at the Temple in *November*, 1659. upon *Pſal.* lxxiv. 22. *Ariſe, O God, plead thine own Cauſe*, *&c.*

London, 1661. 8^{vo}.

Epiſt. Ded. *To the honourable Societies of the* Temples.

Dedicated to thoſe two Societies.

In order to adorn my Departure from you (worthy and honoured Gentlemen) with a *Bene diſceſſit*, ſuch grateful Reſpects and Civilities, as becomes me, to your eminent and worthy Societies, I have formerly prepared, and now dedicated this following Treatiſe as my farewell Preſent to you, or a ſecond Monument of mine, yea, and of your Honour ——

Dated *Exeter*, *Febr.* 20, 1660.

Your very humble Servant,
JOHN GAUDEN Biſhop of *Exeter*.

Loyalty

Dr. Edward Wolley *of Loyalty.*

Loyalty amongſt Rebels the true Royaliſt. Or *Huſhai* the *Archite*, a happy Counſellor in King *David*'s greateſt Danger. By *Edward Wolley*, D. D. and Chaplain in Ordinary to his ſacred Majeſty.

London; *for* Edw. Brewſter, 1661. 8vo.

Funeral Sermon for Colonel Roll.

A Sermon at the Funeral of the honourable Col. *Robert Roll* of *Heanton Sacbevill* in the County of *Devon*, Eſq; By *William Trevethick*, M. A. Paſtor of *Patrickſtow*.

Mr. Corbet's *Intereſt of* England *reprinted with a ſecond Part.*

The Intereſt of *England* in the Matter of Religion, the firſt and ſecond Parts. Unfolded in the Solution of three Queſtions: I. Whether the Preſbyterian Party ſhould in Juſtice or Reaſon of State be dejected and oppreſſed, or protected and encouraged? II. Whether the Preſbyterian Party may be protected and encouraged, and the Epiſcopal not deſerted or diſobliged? III. Whether the upholding of both Parties by a juſt and equal Accommodation, be not in itſelf more deſireable, and more agreeable to the State of *England*, than the abſolute exalting of the one Party, and the total Subverſion of the other?

London, *for* Geo. Thompſon, 1661. 8vo.

For uniting the Epiſcopal and Preſbyterian Intereſts.

The ſecond Part of the Intereſt of *England* in the Matter of Religion: Unfolded in a deliberative Diſcourſe, proving that it is not agreeable to ſound Reaſon to prefer the contracted and dividing Intereſt of one Party, before the general Intereſt of Proteſtantiſm, and of the whole Kingdom of *England*, in which the Epiſcopal and Preſbyterian Parties may be happily united. Both written by *John Corbet*, Rector of *Bramſhot*.

Of Origen *and his Opinions.*

A Letter of Reſolution concerning *Origen* and the chief of his Opinions. Written to the learned and moſt ingenious *C. L.* Eſquire, and by him publiſhed.

London, *printed in the Year* 1661. 4to.

Preface ſubſcribed *C. L.* —— There was begot in me a Curioſity to know the Opinions of that pious Father of the Church, the learned *Origen*. —— I wrote to a Friend of mine competently well enabled with thoſe Advantages of Leiſure and metaphyſical Knowledge, conjuring him by our long Acquaintance and Friendſhip to give himſelf the Trouble of ſending me an Account of ſome Queries I there put to him. —— He ſhortly after did me the Honour to ſend me the following Papers —— which I here offer to thy candid Acceptance, being confident thou wilt not be offended with any thing in it, if thou be'ſt of my Humour, to think no Opinion formidable which does honour to God, renders him moſt amiable to Men, and a ſure Object of our Faith and Hope; which juſtifies the Ways of his Providence, and reconciles them with his moſt precious Attributes, Equity and Benignity. *Farewell.*

Diſcovery of Witches.

A perfect Diſcovery of Witches, ſhewing the divine Cauſe of the Diſtractions of this Kingdom, and alſo of the Chriſtian World. By *Thomas Ady*.

London, *ſold by* Philemon Stephens, 1661.

Lent Entertainments.

Entertainments for Lent, firſt written in *French*, and tranſlated by Sir *B. B.*

SATURDAY *Mar.* 1.

Death of Dr. Rich. Zouch.

The Death of the learned and very eminent Civilian, Dr. *Richard Zouch*, Judge of the Admiralty in his Lodgings in *Doctors-Commons*, *London*, buried in the Church of *Fulham* in *Middleſex*.

Ath. Oxon. *Vol.* II. *col.* 167.

Election of Sir Leol. Jenkins *to be Maſter of* Jeſus College Oxon.

Sir *Leoline Jenkins*, LL. D. was elected Principal of *Jeſus* College in *Oxford*, upon the Reſignation of Dr. *Francis Manſell*, *March* 1. 1660. and reſigned in 1673. a great Benefactor to that Society.

Mr. Wynne's *Life of Sir* Leoline Jenkins, *Fol.* *See* May 1. 1665.

Creations of Doctors of Divinity at Oxford.

Edward Cotton, M. A. of *Chriſt-Church*, now Archdeacon of *Cornwall* in the Place of Dr. *Robert Hall*, was created Doctor of Divinity at *Oxford*, *March* 1. 1660. and on the ſame Day *James Stermont*, a Dutch Divine was diplomated by Virtue of the Chancellor's Letters running thus:

Ath. Oxon. *Vol.* II. *and MS. Papers.*

Mr. Vicechancellor and Gentlemen,

Whilſt his Majeſty was in the Parts beyond the Seas, he had good Evidence of the Affections of Mr. *James Stermont*, Miniſter at the *Hague* in *Holland*, who has a great Repute for Piety and Learning with thoſe among whom he lives; and by the Affections he has declar'd to the Church and Crown of *England*, deſerves the Acknowledgments of all who wiſh well to either. That he may not therefore want a particular Mark of Reſpect and Favour from us, I do recommend him to you, to be preſented and admitted to the Degree of Doctor in Divinity, and deſire you to ſend him a Diploma of his Creation, by which you will oblige,

Mr. Vicechancellor and Gentlemen,
Your very affectionate Servant,
EDW. HYDE, *C.*

Supplicatur ex parte conſummatiſſimi Viri Jacobi Stermont, ob pietatem & eruditionem, Hagæ, ubi munere concionatorio jam diu functus eſt, perquam celebris, Literis Honoratiſſimi noſtri Cancellarii abunde commendati, & Collegiorum & Aularum Præfectis approbati, ut bona veſtra cum venia abſque Preſentationis ſeu Creationis ſolennitate hujus venerabilis Cœtus ſuffragiis, S. S. Theologiæ Doctor renuntietur & declaretur, & Diplomatis beneficio in qualibet Congregatione Sigillandi, æquè ac ſi præſens fuiſſet, pro admiſſo & completo Doctore habeatur. Conceditur.

Mr. Wood's *Account of Dr.* Stermont.

Mr. *Wood* tells us, that this Perſon being a high Royaliſt for the Cauſe of the King of *England*; 'twas frequent with him to have ſeveral Paſſages in his Sermons at the *Hague*, eſteemed by thoſe who were not Lovers of his Majeſty, to be *Extravagancies*, *Invectives*, and *ſtrange Digreſſions*; which being looked upon as much tending to the Prejudice of Peace, and the intended Treaties between *England* and *Holland*, he was forced to recant before the high and mighty States General, *An.* 1651.

Faſti Oxon. *Vol.* II. *c.* 815.

SUNDAY *Mar.* 2.

March 2. 1660. *Marmaduke Cook*, Vicar of *Leeds*, ſucceeded on the Death of the laſt Incumbent in the Preb. of *Riccall* in the Church of *York*. He died and was buried in *York* Cathedral 1684, with an Inſcription on his Grave-Stone.

Willis's *Survey of the Cathedrals*, &c. 4to. *p.* 158.

Mandats for Degrees in Cambridge.

The King's Letters Mandatory to the University of Cambridge for admitting *Edmund Barker* to be Doctor of Divinity, and *John Davenant* to be Doctor of Phyſick; dated *March* 2. *Reg.* 13.

Mr. Chriſt. Stone, *Chancellor of* York.

Christopher Stone, A. M. was inſtalled Chancellor of the Church of *York*; he died *November* 26, 1686.

Dr. Edw. Wolley, *Rector of* Toppesfield.

On the ſame Day *March* 2. 1660, *Edward Wolley*, S. T. P. was admitted to the Rectory of *Toppesfield Com. Eſſex*, upon the King's Preſentation by Lapſe, who in 1665. was promoted to the See of *Clonfort* and *Kilmacogh* in *Ireland*, conſecrated *Apr.* 16. held in great Veneration for his admirable Way of Preaching and exemplary Life and Converſation.

Reg. Sheldon. Lond.

1660. 2. Martii. Edwardus Wolley Clericus, S. T. P. admiſſ. ad Rect. de Toppesfield in Com. Eſſex. vac. ad preſ. Regis per lapſum temporis.

1664. 1. Dec. Ricardus Colebrand, S. T. P. admiſſ. ad Eccl. de Toppesfield Com. Eſſex, vac. per promot. Edwardi Wolley, S. T. P. ad Epiſcopatum Clonfort.

Dean of Peterborough's *Anſwer to the Petition of* Alexander Blake, *before the Commiſſioners for Sale of Church Lands.*

Orig. Papers.

March 2. 1660. *The Anſwer of* Edward Rainbow, *Dean of* Peterborough *to the Petition of* Alexander Blake.

They are kept out of their Houſes, and ſo diſperſed that they cannot meet in Chapter.

Complaining that he is ſtill kept out of the Dean's Houſe by the Petitioner, and the Prebends out of their Houſes by other pretended Purchaſers, and thereby they are prevented from making their Reſidence at *Peterborough*, being ſo diſperſed in ſeveral Places that he, this Reſpondent, hath not yet had an Opportunity to ſummon them to meet in a Chapter to give their joint Anſwer to the ſeveral Allegations in the ſaid Petition.— He further ſaith, that the Petitioner hath not been reſident at the Dean's Houſe ſince *September* laſt, from whence having removed his Goods, and put in two or three old Almſwomen to keep Poſſeſſion thereof, the ſame is not only thereby expoſed to fall into Decay, but this Reſpondent is by that means prevented from the Diſcharge of his Duty in Reſidence there.—— Therefore humbly prayeth, that your Honours will be pleaſed either to order the Petitioner to give up to the Reſpondent the ſpeedy Poſſeſſion of the Dean's Houſe and Orchard, and to reſtrain him from committing any Waſte thereupon, or elſe that this Reſpondent may be left at Liberty to take his legal Courſe againſt him in that Behalf.

Anſwer of Dr. John Coſin, *late Dean of* Peterborough, *now Biſhop of* Durham.

The Anſwer of the Biſhop of Durham, *late Dean of* Peterborough, *to the Petition of* John Barker, *exhibited to the Right Honourable the Lords and other his Majeſty's Commiſſioners authorized for the Examination of Sales.*

Returning from a long Exile.

At Deſire of the Tenants, he had held a Chapter.

The Biſhop for as much as he is concerned in the ſaid Petition anſwereth and ſaith, that in the Beginning of *June* laſt upon his Return from a long Exile into this Kingdom, he was earneſtly invited and preſſed by ſeveral Tenants heretofore belonging to the Cathedral Church of *Peterborough*, (where he had then been Dean twenty Years) to repair unto that Church, and there to hold a Chapter for the renewing of their Leaſes which were then expired.

2. Whereupon he ſummoned a Chapter by the Advice whereof he might both reduce the diſturbed Condition of that Church into due Order, and ſatiſfy the ſaid Tenants in their Requeſt that they had ſo inſtantly made to him: And by the Officers of the Church, he cauſed competent Notice to be given unto divers other Tenants at their ſeveral Farms, that if they pleaſed they might repair unto the ſaid Chapter appointed to be kept towards the End of *July* next, and there take new Leaſes of their reſpective Tenements.

The Manor of Fiſkerton, *&c.*

The old Tenant being dead, and

3. Among others the Manor of *Fiſkerton* near *Lincoln* being then void, and in the Hands of the ſaid Dean and Chapter to Lett, by the Expiration of a long Leaſe for 121 Years thereof, formerly made unto one *Peter Aſhton*, who though he had many Ways in Times paſt oppoſed the Rights of the ſaid Dean and Chapter there, yet were they willing to continue him in their Tenant, and for that End ſent a Meſſenger of purpoſe to warn him or the Tenants that claim'd under him, to come unto the ſaid Chapter for the renewing of the ſaid Leaſe if he or they would be Suitors for it: An Anſwer was returned, that the ſaid *Aſhton* was dead, and that neither his Brother nor any Perſon elſe relating to him would come in to treat for that Leaſe, but left it free for the ſaid Dean and Chapter to diſpoſe of it, as they thought meet to any other Perſon.

Barker *laying no Claim.*

4. In the mean while the Petitioner *Barker*, who was not at all known to the Dean and Chapter, made no manner of Demand or Application to them either by himſelf or others.

Leaſed to Sir Gilbert Gerrard.

5. Thereupon the ſaid Dean and Chapter admitted Sir *Gilbert Gerrard*, Bart. (a Perſon who had given many Teſtimonies of his true Loyalty and Service to the King's Majeſty) to contract with them for a Leaſe of the ſaid Manor of *Fiſkerton*; and for a valuable Conſideration and Fine to them paid, and by them allotted and diſtributed (partly to the Reparation of the Cathedral and Pariſh Churches of *Peterborough*, partly to a numerous Company of poor Perſons there, and partly to the Members and Officers of their Church with a ſmall Dividend to themſelves) they did by Indenture of Leaſe under their Chapter and Common Seal, dated the firſt Day of *Auguſt* laſt, demiſe the ſaid Manor of *Fiſkerton* to *John Crew*, Eſq; *John Delavall*, Eſq; and *Richard Forder*, Gent. to hold the ſame under the ancient yearly Rent of 40*l.* (not 70*l.* as the Petitioner ſuggeſteth) for the Term of 21 Years in Truſt for the ſaid Sir *Gilbert Gerrard*, his Wife and their younger Children.

6. The

Barker only a pretended Purchaſer over the old Tenant's Head.

6. The ſaid Biſhop further anſwereth, that the Petitioner *Barker* was never known to him to have been in any Service or Trouble for his late Majeſty, nor that he did become Purchaſer of the Premiſſes upon any ſuch Reaſon as he alledgeth in his Petition, but purchaſed the ſame (as this Reſpondent and the ſaid Chapter hath Reaſon to conceive and believe) out of mere Deſign of Gain and Lucre, having never before any Intereſt therein but purchaſing over the old Tenant's Head, whoſe legal Poſſeſſion of the ſaid Manor he diſturbed, and violently ſeized and detained the ſame by the Space of a Year and a half, before the ſaid Leaſe expired.

7. That this Reſpondent knoweth not what the Petitioner paid for the Purchaſe of the Premiſſes, but believeth that he paid a great Part thereof in Bills which coſt little in ready Money; and which ready Money this Reſpondent conceiveth to be ſince fully repaid the Petitioner by the Rents and Profits which he hath received from the Premiſſes.

8. That there is a Leaſe of Lives yet in Being in the Wood Ground of *Fiſkerton* aforeſaid in the Petition mention'd, which is more than the Moiety of the Petitioner's pretended Purchaſe, or rather double as much; which ſaid Eſtate the Tenant thereof would have renewed whilſt this Reſpondent, now Biſhop of *Dureſme*, was Dean as aforeſaid, but he did not make any Grant thereof, reſolving to leave the ſame to his Succeſſor, which he hath accordingly done. And the ſaid Manor, and the Copyhold Tenements and Royalties thereunto belonging, are yet in the Hands of the Dean and Chapter unleaſed.

9. That ſince his Majeſty's happy Reſtauration, the ſaid Dean and Chapter by their Officers keeping Court in and for the ſaid Manor, the Petitioner in Oppoſition of their Right and Title thereunto, did forbid the under Tenants to appear at the ſame, and kept a pretended Court therein in his own Name.

10. For all which Reaſons the ſaid Biſhop humbly deſireth, that your Honours will leave the ſaid Sir *Gilbert Gerrard* and his Truſtees, now the rightful Tenants of the ſaid Manors (for which they have already paid the Rent reſerved) to the ordinary Courſe of Law for the due Eſtabliſhment of themſelves therein, it being not in the Power of this Reſpondent or his Succeſſor the preſent Dean and Chapter (as he conceiveth) to ſuſpend or revoke the Leaſe thereof, which was granted and ſealed as aforeſaid now ſix Months ſince.

JO. DURESME.

MONDAY *Mar.* 3.

Letter of Dr. Heylyn *for a Convocation to be ſummon'd with the enſuing Parliament. Which had its Effect.*

A Letter of Dr. *Peter Heylyn* to a Miniſter of State humbly offering Advice for the ſummoning of a Convocation to be held together with the enſuing Parliament.

Life of Dr. Peter Heylyn *by Mr.* George Vernon, 8vo. *p.* 246.

There is, my Lord, a general Speech, but a more general Fear withal amongſt ſome of the Clergy, that there will be no Convocation called with the following Parliament, which if it ſhould be ſo reſolved on, cannot but raiſe ſad Thoughts in the Hearts of thoſe that wiſh the Peace and Happineſs of our *Engliſh Sion*, *&c.*

Sir Fran. Goodrick *knighted.*

Mercur. Publ. by Authority, 4to.

On this *Monday* his Majeſty was graciouſly pleaſed to confer the Honour of Knighthood upon *Francis Goodrick*, Counſellor at Law, and a worthy Member of this honourable Houſe of Commons.

And Sir Geoffry Shakerley.

His Majeſty hath alſo conferred the ſame Honour upon Colonel *Geoffry Shakerley*, a Member alſo of Parliament, and one who in the late Wars hath done and ſuffered very much for his Loyalty to his Majeſty and his Father of bleſſed Memory.

Sir James Smith, *Major in the Guards.*

That loyal Gentleman Sir *James Smith*, Member of Parliament is by Commiſſion from his Majeſty made Major of his Majeſty's Regiment of Guards under his Grace the Duke of *Albemarle*.

TUESDAY *Mar.* 4.

Tho. Mompeſſon *knighted for his Loyalty and Sufferings.*

Mercur. Publ No. 9. 4to.

His Majeſty has been graciouſly pleaſed to confer the Honour of Knighthood upon that worthy Gentleman *Thomas Mompeſſon* of *Bath-Hampton* in the County of *Wilts*, Eſquire, in Memory of his great Loyalty and Sufferings, being one of thoſe who loſt his Eſtate, and was deſigned for Death by that monſtrous Uſurper *Oliver Cromwell* for taking Arms for his Majeſty at *Saliſbury*.

Commiſſioners for diſbanding the Army, and diſcharging the Navy.

Publick Intelligence by Authority, 4to.

Sir *Richard Brown*, Lord-Mayor of *London*, Mr. *Prynn*, Colonel *Birch*, and Colonel *King*, Commiſſioners for diſcharging and paying off the Navy, have met with the Treaſurers at *Guildhall*, and have began the much deſired Work of paying of the Men in his Majeſty's Ships and Navy, to take off the growing Charge with all poſſible Expedition.

WEDNESDAY *Mar.* 5.

White *alias* Blackloe *a Romiſh Prieſt charg'd with a groſs Cheat.*

Dr Leyburn's *Encycl. Epiſt.* 4to. 1661. *p.* 60.

Mr. *Thomas White* alias *Blackloe*, a *Romiſh* Prieſt, and great Supporter of the Dean and Chapter of the Catholick Clergy in *England*, was charg'd by one of his Brethren Dr. *George Leyburne*, Preſident of *Doway* College with a groſs Cheat and Embezzlement of publick Money in theſe Words:

In the Buſineſs of erecting a College or Community at Paris *for controverſial Divinity.*

As a Counterpart to Chelſea *College, about the ſame Time erected near* London *for a Seminary of controverſial Writers and Diſputants againſt Popery.*

Our laſt Biſhop about fifty five Years ago, prevail'd with an honourable Perſon his Friend, to beſtow a Sum of Money unto the erecting and maintaining of a little *Community* in the Town of *Paris*, which might conſiſt of ſuch Clergy-men as their Superior ſhould judge fit and proper for the End the Erection was intended, to wit, for the keeping a continual Succeſſion of able Scholars as to poſitive, ſcholaſtical and polemical Theology eſpecially, Knowledge in Controverſies being thought neceſſary unto reſiſting the Enemies of Catholick Religion. To the advancing of ſo good a Work, the moſt reverend and illuſtrious Abbot of

The State of it was the College of Arras.

The Fund of Money first delivered to Mr. Colleton, *then to Mr.* Hammon, *and lastly to Mr.* Blackloe, *who never employ'd one Penny of it that Way,*

But kept it to himself.

Of which Injustice Complaint has been made without Redress.

He only saith he will leave it to the Clergy;

And yet is intrusted with another Fund.

of *Arras* lent our Clergy a small College built in the said Town of *Paris* pertaining to his Monastery, and therefore called *the College of Arras.* The Money procured for the Entertainment of this Community was delivered into the Hands of Mr. *John Colleton,* to whom the Trust was committed; but he in regard of his Imprisonment thought fit to recommend the Trust and Management of the said Fund unto Mr. *John Hammon,* who about the Year 1640. entrusted Mr. *Blackloe* with it, who hath never employed one Penny of it for the End the Fund was erected. The Rents that maintained constantly afore a Community of some five prime Clergymen (and indeed two Bishops and two Deans were of *Arras* College Community) now entertain Mr. *Blackloe* in poor Cloathing. Of this Mr. *Blackloe*'s unjust Dealing, at my last being at *London,* I complain'd to Mr. *Curtis* that receives the Rents, and told him plainly, that it was a mighty Shame to our Clergy to suffer or countenance such an unworthy, scandalous, and unjust Proceeding. To which Mr. *Curtis* replyed, saying, *But how can we help it?* Mr. *Blackloe* is entrusted with the Money; we cannot take it from him, but he says, that he will leave it to the Clergy. Besides saith Mr. *Curtis,* Mr. *Blackloe* hath given to *Lisbon* one hundred Pounds, and allows the Dean Dr. *Ellis* thirty Pounds yearly; and twenty Pounds yearly to Mr. *Robert Worsley* out of the Rents of another Fund left by Dr. *Boswell,* and wherewith Mr. *Blackloe* is also entrusted. What I have herein set down in relation to the Fund of *Arras* College, I protest sincerely I heard from Mr. *Collington*'s own Mouth, from my Lord Bishop, from Dr *Kellison,* and Dr. *Lovell.* I myself with Mr. *Fitton,* Dr. *Blundston,* Mr. *Ireland,* and Dr. *Reyners* were entertained in *Arras* College, and maintained with the Rents thereof.

SATURDAY *Mar.* 8.

Petition of Philip Dandulo, *a Convert from Mahometanism, for farther Relief:* Granted to him.

Whitehall, Council-Board. Upon reading the humble Petition of *Philip Dandulo,* by Nation a *Turk,* by Profession a *Mahometan,* but by God's gracious Providence and especial Mercy, by the Endeavours of Dr. *Wild,* Dr. *Warmistre,* Dr. *Thurscrosse,* and Dr. *Gunning,* converted to the Christian Faith, whereby he is disabled to return to his native Country — praying Relief — granted to him.

Some Preferments in the Diocese of Lincoln.

Reg. Sanderson Linc.

Isaacus Bringhurst, Cler. admissus ad Vicariam de Kennesworth Com. Hertf. die 8. Martii 1660. ad pres. Decani & Capit. S. Pauli Lond. —— Jacobus Metford Diaconus A. M. ad sacrum Presbyteratus Ordinem admiss. 15. die Martii 1660. & ab eodem Linc. Episcopo institutus in Rect. de Basingham Com. Linc. ad present. Præsidentis & Scholarium Coll. Corp. Christi Oxon. pleno jure. —— Tho. Gibson Cler. ad Preb. S. Mariæ Crackpole die 28. Martis 1661.

SUNDAY *Mar.* 9.

London, for Tim. Garthwait, 1661.

A Sermon preached before his Majesty at *Whitehall, March* 9. 1661. on 1 *Pet.* ii. 25. By *Benjamin* [*Laney*] Lord Bishop of *Peterborough.*

A farther Account of the Duchess of York *given by Bishop* Morley.

Bp. Morley's Preface to his several Treatises, 1683. 4to.

Account given of the Duchess of York *by her Tutor Bishop* Morley.

—— I confess myself to have been one and the chief of those of my Order and Profession, that had relation to her *Highness*; having long before she was exalted to that heighth of Dignity and Greatness bred her up from her very Childhood almost (whilst we were abroad) in the Fundamentals of the *Christian Doctrine* and *Religion,* as it is professed and by Law established in the *Church of England.*

Strictly bred a Protestant, according to the Church of England.

Dr. Morley *officiating at* Antwerp *in all the Offices of our Religion.*

For though we were then in *Antwerp,* where no Religion but that of *Rome* is either professed or tolerated; yet there I read the *Divine Service* of our Church twice a Day at the *Canonical* Hours, and celebrated the Sacrament of the *Eucharist* once a Month, admitting thereunto, as well as to our daily Prayers, as many of our Protestant Countrey-men, as were willing to communicate with us, as Sir *John Shaw* and his Family, and sometimes the Duke of *Newcastle* and his Family did also, besides divers others. I did there likewise *bury the Dead,* and *baptize Children* according to the Form prescribed in our *Liturgy,* as often as I was desired to do so, which was indeed but seldom, and when I did it, it was privately in the House where the Child to be baptized was born, and where the Party died that was to be buried. And thus I buried Mr. *Mungo Murrey,* a Gentleman of Quality, and one of the King's Servants, reading *the Office of Burial* prescribed by our Church, and using all the Formalities required by that Office; the Earl of *Dysart,* a Countryman and Kinsman of the Deceased, assisting amongst others at the Solemnity. After which being done in the House where he died, the Body was at Midnight conveyed to a poor Cloister, and there interred, as the Bodies of other Protestants that died there were also; which was a Favour easily and usually obtained for a little Money. But besides this, I did once a Week at least, *catechise* the whole Family wherein I lived, which was that of Sir *Edward Hyde,* then Chancellor of the *Exchequer,* and Ambassador in *Spain,* Father to the Duchess, whom together with her three Brethren (of whom the two eldest are yet living, and who *can* (I doubt not but *will*) attest what I say to be true; I did especially endeavour to instruct in the *Principles* of *Christian Doctrine* and *Practice,* as they are taught in our *Church-Catechism,* to the End that being well grounded in the Fundamentals of the *Protestant Religion,* as it is taught and professed in our Church, they might not easily be seduced, either to *Popery,* or to any other *Heresy,* whilst they were abroad; or to *Presbytery,* or to any other *Schismatical Sect,* when they came home, the *Duchess,* as she was the eldest, so was the forwardest, and most capable to receive Instruction; for God having given her an extraordinary good *Understanding,* for one

In the Family of Sir Edward Hyde, *Father of the Duchess,*

Where she and her two elder Brothers were instructed in our Church Catechism.

one of her Sex and Years. So he had given her an extraordinary good *Inclination* likewiſe to the Exerciſes of Piety and Devotion: So that when ſhe was not (as I remember) above twelve Years of Age, I did think her to be every Way fit to be admitted to the receiving the holy Sacrament of the *Lord's-Supper*; which ſhe did then, and always afterwards, with very great Devotion, as long as ſhe and I ſtaid together in her Father's Houſe at *Antwerp*, which I think was about three or four Years, from whence, as ſhe went to wait upon the *Princeſs Royal* at the *Hague*, ſo did I to wait upon the *Queen* of *Bohemia*.

And ſhe admitted to the Holy Sacrament at 12 Years of Age, being then extraordinary for good Underſtanding and good Inclination.

MONDAY *Mar.* 10.

To the Right Honourable the Lords and others of his Majeſty's Commiſſioners to examine the late Sale of Crown and Church Lands.

Anſwer of the Dean of Peterborough *to a Petition of* Alexander Blake, *Purchaſer of the Dean's Houſe*, &c.

The Humble Anſwer of Edward Rainbow *Doctor of Divinity, the preſent Dean of the Cathedral Church of* Peterborough, *to the Petition of* Alexander Blake *Purchaſer of the Dean's Houſe of* Peterborough, *and two Cloſes of Paſture Ground belonging to the Prebends there, as alſo of a Wood called* Caſtor-Hanglands, *Parcell of the Poſſeſſion of the Dean and Chapter of* Peterborough,

Who ſaith,

That he is ſtill kept out of Poſſeſſion —— &c. And ſheweth, That in Obedience to your ſaid Order of *Saturday*, *Febr.* 9, 1660. the ſaid Dean and Prebends have hitherto expected the Petitioner, *Alexander Blake*, to treat with him touching the Grounds of his Petition, but having not hitherto heard any thing of him more than the Delivery of a Copy of the ſaid Order, unatteſted by any other than himſelf, they do now as to the Matter and Fact certify as followeth:

Blake a great Enemy to the Royal Intereſt.

And firſt in general, touching the ſaid Mr. *Blake*, they do humbly refer it to the honourable Commiſſioners, whether the ſaid Mr. *Blake* be capable of his Majeſty's Grace intended to his good and loyal Subjects by the ſaid Commiſſion, in regard the ſaid Mr. *Blake* hath during the whole War, and eſpecially ſince the Death of the late King his Majeſty's Father of bleſſed Memory, purſued the late War with all imaginable Violence and Rancour, more particularly at the Battle of *Worceſter*, where the ſaid Mr. *Blake* did expreſs much particular Malice againſt his preſent Majeſty, and hath ſince that Time continued to expreſs his ſaid Violence upon all Occaſions: And particularly hath ſince that Time been a Decimator under Major-General *Butler*, impriſoning divers of his Majeſty's loyal Subjects; was a High-Court of Juſtice Man in the County of *Norfolk*; and at ſuch Time as the Inhabitants of the City of *Peterburgh*, with the neighbouring Parts, were aſſembled to make an Addreſs to his Excellency General *Monk* concerning a free Parliament, in order to the Re-calling of his ſacred Majeſty, he the ſaid Mr. *Blake* did oppoſe the Deſign, threatning and intimidating the People with Sequeſtration, ſaying, it was a Cavalier Deſign, that it had a King at the Bottom of it, and that he would fight to keep out the King as long as he could; beſides many other virulent Expreſſions of his Malice againſt his Majeſty, which they doubt not to prove, if it be required.

They had let Caſtor Hanglands *to Mr.* Chace, *as in Juſtice bound.*

And as to the Matters by him deſired in his Petition they further certify, that as to the Wood commonly called *Caſtor Hanglands*, the Dean and Chapter granted a Leaſe of the ſaid Wood to one Mr. *Chace*, then his Majeſty's Apothecary, *Anno* 1642. upon Conſideration of about eight hundred Pounds; and the ſaid Mr. *Chace* being outed by the Petitioner and other Purchaſers of the ſaid Wood, and not having hitherto (nor any claiming under him) received any Benefit of the ſaid Leaſe, theſe Certificants do acknowledge, that at a Chapter holden by the then Dean and Chapter in *Auguſt* laſt a new Leaſe was granted *gratis* (upon the ſaid Conſiderations) to the Son of the ſaid Mr. *Chace*, as the then Dean and Chapter conceived themſelves bound in Juſtice to do.

The Dean's Houſe had been left by Dr. Coſin *in good Repair.*

As touching the Dean's Houſe named in the Petition, they do further certify your Honours, that at the ſame Time when the ſaid Houſe was purchaſed by the Petitioner it was in good and ſufficient Repair, being ſo left by the then Dean Dr. *Coſin*, now Lord Biſhop of *Durham*, and his Children continued in Poſſeſſion thereof, together with Mr. *Humphrey Auſtin*, one of the Quire, who had the Charge of the ſaid Children, until they were turned out by the Petitioner.

The Purchaſer had built a Maulting,

And as touching the Charge of Building by the Petitioner alledg'd, they certify that it appears by the Petition to conſiſt in two Particulars; the one a Maulting, which in regard it is within the Cloſe, and not above forty Yards diſtant from the Cathedral Church, they conceive it to be an Annoyance to the Church and no way beneficial to the Dean, more than the Building which formerly ſtood in the ſame Place, and was demoliſhed by the Petitioner, the Materials thereof being employ'd in the ſaid Building. The other being the Fence Walls mentioned in the Petition, they ſay, that as touching the ſame, the ſame Walls encloſing the Orchard in the Petition mentioned on the Eaſt, Weſt, and North were anciently ſtanding Time out of Mind, and that Wall on the South only erected by the Petitioner, built ſo that in the Erecting thereof he encroach'd upon the Church-yard of the ſaid Cathedral Church ſo far, that in the laying of the Foundation of the ſaid Wall, the Bones of divers dead Bodies were digg'd up and expoſed.

And had encroached on the Church-yard.

And as touching the two Cloſes mentioned in the Petition, that the ſaid Cloſes are ſo far from any ſuch Improvement as the Petitioner pretends, that there

The Closes necessary for the Prebendaries.

is no Improvement at all, but that they were of as good yearly Value when they were first purchased by the Petitioner as they are now. And besides, that the ſaid two Cloſes are of abſolute Neceſſity for the Uſe of the ſaid Prebendaries, they having not the Conveniency of any other Grounds for the keeping of each his Horſe, or a Couple of Cows.

All which is nevertheleſs humbly ſubmitted to your Honours further Conſideration.

Wright of Rutland, p. 122.

In the Church of *Tigh Com. Rutl.* Dioc. *Peterborough*, on a Plate of Braſs fix'd in a Grave-Stone lying in the Middle of the Chancel. *Jacobus Alanſon Natu Scotus, Anglus Vita, Moribus Antiquis, cum ſuo Rege in Proſperis & Adverſis, Rector hujus Eccleſiæ per* 31 *Annos obiit Die Martii octavo*, 1661.

The legal Incumbents ſequeſtred in the late Times had not the Fifths *duly paid to them,*

Some intruding Miniſters, obliged by Law to give Place to the legal Incumbents formerly ſequeſtred, did complain, that ſome of them while in Poſſeſſion had paid the Fifths to their Predeceſſors, and yet now had no Allowance made to them and their Families: Upon which a Writer thus argued;

Though they ſpent their All *in ſoliciting and ſueing for them.*

Author of the Friendly Debate.

Was there not a *fifth Part* allowed for the Maintenance of the Wife and Children of thoſe Miniſters that were formerly ejected? No truly, it was only *voted*, but ſeldom *allowed*. Biſhop *Hall*'s Wife could not obtain it, and others alſo not only went without that *Allowance*, but had better been without the *Vote* too; which coſt them dear, and proved the greateſt Cruelty: For they ſpent what they had left for a feeble Support, in ſueing for that which they could never get; and ſometime even that which was lent by their Friends was thrown away by this Means after that which was taken from them. Hear the *Hiſtory of the Engliſh and Scotch Preſbytery*, written in *French* by a Divine of the Reformed Church, tranſlated 1659. There is indeed (ſaith he) an *Ordinance of Parliament* that the Wives and Children of ejected Miniſters ſhould have the *fifth Part* of the Revenues of their Benefices, but it is very ill obſerved. For the new Incumbents refuſe to obey the *Ordinance*, conſtraining them to appear before Judges their Adverſaries, who inſtead of ſpeedily relieving them, delay them with length of Time, and make them to conſume in *Suits* that which they borrowed to plead their *Cauſe*. By this Expence and Delays theſe poor deſolate Perſons are conſtrained to deſiſt their Proſecution; and many being ejected out of ſmall Benefices, dare not preſent their Petitions for the *Fifths*, becauſe the Expences will amount higher than the Principal.

Obſerved by the Author of the Engliſh *and* Scotch *Preſbytery.*

And confeſſed by Mr. Fuller.

Church Hiſt. B. II. p. 228.

Look into the Hiſtorian, Mr. *Fuller*, who was none of the *rigid* Sons of the Church, and he will inform you more diſtinctly, that though the Parliament ordered in the Year 1644. that their Commiſſioners in the Country ſhould appoint Means (not exceeding a *fifth Part*) to the Wives and Children of *ſequeſtred Perſons*, yet *Clergy-men* not being expreſſed by Name, they that enjoy'd the *Sequeſtrations* refuſed to contribute to them. The Complaints of this begat a new Order of the Houſe of Commons, *Die Jovis* 11 *Novemb.* 1647. That the *Wives and Children* of Clergy-men ſhould be comprehended within the *Ordinance* that allowed the *fifth Part* for Wives and Children. But Covetouſneſs (as he obſerves) found many little Holes to wriggle out at: For if a Miniſter had a *Wife without* Children, or *Children without a* Wife, or but *one Child*, they denied them Payment. Six other Evaſions beſides theſe, he there relates, to which I refer the Reader, by which the Intention of the Parliament was eluded, and moſt of the poor Souls who were in Want, received no Benefit of that *Ordinance*, but rather a great deal of Miſchief, while they were ſhuffled off with litigious and crafty Tricks, and oppreſſed with Charges, when they came to demand that ſmall Alms which was granted them out of their Huſbands Eſtates.

How baſely they prevaricated and evaded the Payment of them.

Sir Ja. Ware *Comment. Fol.*

Thomas Price, B. D. was conſecrated Biſhop of *Kildare* in *Chriſt-Church Dublin*, *March* 10, 1660. and tranſlated to *Caſhel May* 30, 1667.

TUESDAY *Mar.* 11.
Letters Patent for eſtabliſhing a French *Church in the* Savoy *according to the Church of* England.

Reg. Sheldon, London.

His Majeſty's Letters Patent for the Eſtabliſhment of a *French* Church in the Chapel of the *Savoy*, conſiſting of as many as ſhall ſubmit to the Church of *England* under the immediate Juriſdiction of the Biſhop of *London*, and ſhall uſe the Book of Common-Prayer as by Law eſtabliſhed in their own *French* Language, as it is uſed in the Iſland of *Jerſey*. Given at our Court at *Whitehall* the eleventh Day of *March* in the thirteenth Year of our Reign.

Mr. Samuel Clarke *Rector of* Dingley.

Reg. Laney. Wood's Ath. Oxon. *Vol.* II. *col.* 785.

Die 11 Martii, 1660. Samuel Clarke Clericus, A. M. admiſſ. ad Rect. de Dingley Com. Northton. vac. per Ceſſionem ſive Reſign. Simonis Lowth ult. Incumb. ad preſ. Domini Edwardi Griffin, Mil. D. Henrici Vernon, Mil. & Franciſci Webb, Gen. hac vice Patronorum.

WEDNESDAY *Mar.* 12.
Proclamation for Cuſtoms and Services at his Majeſty's Coronation,

Mercur. Publ. 4^to^. N°. 10.

A Proclamation declaring his Majeſty's Pleaſure touching his Royal Coronation, reſolv'd to be on the 23^d^ of *April* next, being St. *George*'s Day, at *Weſtminſter*; and in regard that many of his Majeſty's Subjects are bound by ancient Cuſtoms and divers Tenures to perform ſeveral Services at the Time of Coronation, for the Preſervation of their lawful Rights and Inheritances; his Majeſty by Commiſſion hath authorized *Edward* Lord *Hyde* Chancellour of *England*, *Thomas* Earl of *Southampton* Lord High Treaſurer, *George* Duke of *Albemarle* Maſter of the Horſe, *Henry* Marquis of *Dorcheſter*, *Mountague* Earl of *Lindſey* Great Chamberlain, *James* Marquis of *Ormond* Steward of the Houſhold, *Edward* Earl of *Mancheſter* Chamberlain of the Houſhold, *Aubrey* Earl of *Oxford*, *John* Lord

To be adjuſted by his Majeſty's Commiſſioners.

Roberts of *Truro*, Sir *Robert Foſter* Chief Juſtice of the *King's-Bench*, and Sir *Orlando Bridgman* Chief Juſtice of the *Common-Pleas*, or any three of them, to hear and determine Petitions and Claims exhibited in that behalf, and to ſit for that Purpoſe in the *Painted Chamber* the twenty ſixth of this inſtant *March*, &c.

Dr. Henry Ferne *Dean of* Ely.

Henry Ferne, S. T. P. was inſtalled Dean of *Ely*, in the Room of Dr. *Richard Love* deceaſed, and in 1661. was promoted to the Biſhoprick of *Cheſter*.

Dr. Will. Holder.

Wood's Faſti Oxon. *Vol.* II. *col.* 815.

William Holder of *Cambridge* was created Doctor of Divinity at *Oxford*, a worthy Perſon, *Nottinghamſhire* born, educated in *Pembroke* Hall, *Cambridge*, where he had a *Greek* Schular's Place, commenced Maſter of Arts, entred into Holy Orders, and in 1642. or thereabouts, he became Rector of *Blechingdon* in *Oxfordſhire*, and in the Year following was incorporated M. A. at *Oxford*. After his Majeſty's Reſtauration he became Canon of *Ely*, Fellow of the Royal Society, Canon of St. *Paul's*, Sub-Dean of his Majeſty's Chapel, (in the Place of Dr. *Walter Jones*, deceaſed) and Sub-Almoner to him, &c.

The Lord Chancellour recommending Sir Heneage Finch *to the Univerſity of* Oxford.

MS. Oxon.

A Letter of the Lord Chancellour Clarendon *to the Univerſity of* Oxford, *recommending Sir* Heneage Finch *Solicitor General to be elected one of their Burgeſſes in the enſuing Parliament.*

Mr. Vice-Chancellour and Gentlemen,

If I do at any Time recommend any thing to you, which upon your Obſervation and Experience you conceive would be prejudicial to the Univerſity, I do conjure you to advertiſe me of thoſe your Apprehenſions, without endeavouring to execute what I deſire: And I do aſſure you, that as I hold it a very great Honour to be choſen by you to be your Chancellour, ſo I would not continue that Truſt an Hour, if I had not ſome reaſonable Hope of being able to do you Service, as well as the Conſcience of exceedingly deſiring to do it: And I hold it a Part of my Truſt to uſe all poſſible Endeavours to increaſe the Number of your Friends, and to leſſen the Power of thoſe, who by the Folly and Wickedneſs of the late ill Times have contracted a Prejudice to Learning and learned Men.

Accordingly on the firſt of April, 1661. *the Election of Burgeſſes for the Univerſity of* Oxon. *fell on* Lawrence Hyde, *Eſq; Son of the Chancellour, and* Heneage Finch, *Eſq; Solicitor-General.*

It having pleaſed his Majeſty to ſummon a Parliament to meet at *Weſtminſter* on the eighth of *May* next, it will concern the Univerſity to be well repreſented there, by Perſons of great and eminent Ability, as well as of great Affection and Zeal to ſerve you. And upon this Conſideration, I think I do but my Duty, when I do very heartily recommend my good Friend Sir *Heneage Finch*, Knight and Baronet, his Majeſty's Solicitor-General, to be choſen by you for one of your Burgeſſes, being a Perſon who hath had his Education among you, and hath ſince upon all Occaſions deſerv'd ſo well of the Common-wealth of Learning, and will without doubt diſcharge this Truſt, if you pleaſe to depute him to it, with great Fruit and Advantage to you. And I cannot be without a Confidence, that while I recommend nothing to you, but what is good for yourſelves, you will continue the ſame Kindneſs to me, which you have always practiſed to my Predeceſſors, and by which you will very much oblige,

Mr. Vice-Chancellour and Gentlemen,
Your very Affectionate Servant,
EDW. HYDE, C.

Worceſter Houſe,
March 12, 1660.

See the Watchman's Watch-Word. A Sermon preached at *Whitehall* upon the thirtieth of *March* laſt, being the fifth *Wedneſday* in *Lent*, and the Day of the monthly Faſt. By *Richard Love*, D. D. Maſter of *Corpus Chriſti* College in *Cambridge*, and Chaplain in ordinary to his Majeſty. Publiſhed by Command.

Printed by Roger Daniel, *Printer to the Univerſity of* Cambridge, 1662. 4to.

Epiſt. Ded. *To* Robert *Earl of* Eſſex *and* Henry *Earl of* Holland.

Death of Cardinal Mazarin.

Mercur. Publ. by Authority, 4to.

Advis'd from *Paris*, *March* 9, 1661. N. S. that on that Night, Cadinal *Mazarin*, after a lingering Sickneſs, departed this World at *Boys de Vincennes*. Not many Days before he died he made his Will, and received the laſt Unction. His Niece *Hortenſia* he lived to ſee married to Monſieur *de Milleraye*, the Son of Mareſchal *de Milleraye*, great Maſter of the Artillery of *France*; upon whom he had ſettled ſeveral of his Goverments, and who is to bear the Name and Arms of *Mazarin*. His other two Nieces are ſaid to be likewiſe contracted, the one to Prince *Colonna* in *Italy*, whither ſhe is to go ſhortly; and the other to a Duke and Peer of *France*. His Jewels which are of a very great Value, his Eminence hath given to the King, and deſired to have them annexed to thoſe of the Crown of *France*.

THURSDAY *Mar.* 14.

Mercur. Publ. 4to. No. 10.

His Majeſty having held a Chapter at *Whitehall February* 14. laſt paſt, for the Celebration of the Feaſt of St. *George* at *Windſor* Caſtle, hath by Letters under the Signet of that Order, required the Companions thereof to make their Repair to the Caſtle of *Windſor*, on *Monday April* 15. next, by Noon, that they may proceed to the Inſtallation according to the Statute of the ſaid Order.

FRIDAY *Mar.* 15.

Die Veneris 14. *March*, 1660. A Bill for ſettling the charitable Uſes in the laſt Will and Teſtament of *Henry Hilton*, Eſq; was read the ſecond Time and committed.

Spain *offers a Portion with a Proteſtant Princeſs.*

Memoirs of Sieurd' Ablancourt, 8vo. *p.* 52, 53.

While a Treaty for the King's Match with the *Infanta* of *Portugal* was depending, the *Spaniard* for his Part proffer'd to give as much as *Portugal*, if

See Speech of Lord Chancellour at Opening the Parliament, May 8, 1661. *confirming this Truth.*

King *Charles* would marry a Proteſtant Princeſs, and that if neither a Daughter of *Saxony* nor of *Denmark* would pleaſe him, he might have ——

The King's Match with Portugal *imputed to the Management of Chancellour* Hyde.

At this Time *France* had in a manner abandoned the *Portugueze* —— inſomuch that it ſeemed the moſt expedient Courſe for *Portugal* to enter into a ſtrict Alliance with *England.* The *Portugueze* in this Conjuncture rightly conſidered, that a baniſh'd King returning to take Poſſeſſion of his Dominions would have need of Money, to reward ſuch as had done him Service; with which if they would ſupply him, it would be very eaſy for him to aſſiſt them with Men and Ships. Wherefore the Marquis of *Sandes* propoſed to the King to marry the *Infanta* of *Portugal*, putting him in Hopes of ſome Millions of Money with her; and he ſo manag'd Matters, that by the Means of Chancellour *Hyde* he perſuaded the King in Spite of all the Oppoſition of the *Spaniards.* —— This Matter was debated in the King's Council, where it was agreed, that ſeeing the *Spaniards* would undoubtedly fail in their Promiſes touching the Marriage, it was moſt expedient to embrace the Propoſals of *Portugal*, who with the *Infanta* would give the Town of *Tangier* in *Africk*, and that of *Bombay* in the *Eaſt-Indies*, with three Millions of Livres, and Jewels to a great Value. —— Thoſe who with impartial Eyes look'd on theſe Intrigues could not but admire, that a Proteſtant Chancellour ſhould perſuade the King his Maſter to eſpouſe a Catholick Princeſs, when at the ſame Time a Catholick King propoſed to that King a Proteſtant Conſort.

That Imputation taken off by the Chancellour's Son, the Earl of Rocheſter.

Lord Rocheſter's *Preface to Lord* Clarend. *Hiſt. Fol. Vol.* I. *p.* 18.

The King was not bleſſed with any Children from his Marriage; an inevitable Crime laid upon the Chancellour. For becauſe it was true, that there were Children from one Marriage and not from the other, it was ſuggeſted that both Marriages had been ſo contrived by the Chancellour: Though the King knew very well, that his own Marriage had not been firſt projected or propoſed by the Chancellour; and that he had often told his Majeſty, what Suſpicions there were in the World, that that great and virtuous Princeſs might prove unfruitful.

Account of the Match from a MS. of Sir Robert Southwell.

Mr. Echard, Charles II. *p.* 81. *Fol.*

Cardinal Mazarin *had outwitted the Marquis* de Haro *in the late* Pyrenean *Treaty,*

By leaving Spain *in War with* Portugal, *and promiſing to give no Aſſiſtance to* Portugal;

Which Faith was ſoon broken.

Account given of the Steps and Progreſs in this Match from a Manuſcript of Sir *Robert Southwell*, an intimate Friend to the great Duke of *Ormond*, and from ſome other Intimations of unqueſtionable Veracity. The Occaſion and Root of this Marriage ſprung from the famous *Pyrenean* Treaty in 1659. concluded by the two great Miniſters of *France* and *Spain*, Cardinal *Mazarin*, and Don *Lewis de Haro*; in which the former gain'd ſo much the Advantage of the latter, as to bring it ſo about, that his Enemy ſhould leave him in Peace, and he his Enemy in War. This War was with *Portugal*, which *Spain* now hop'd to recover, after near twenty Years Revolt; ſince *France* promis'd not to meddle directly or indirectly in the Affairs of that Kingdom, or give the leaſt Aſſiſtance either by Sea or Land. Though this Agreement was very unfaithfully obſerv'd by the Cardinal, yet the very Name of it gave Terrour to the *Portugueze*, and his Eminence was willing to excite them to look out for other Help at preſent, that he might the more privately relieve them. This had its Effect, for Don *Franciſco de Mello*, afterward Marquis *de Sandy*, being their Ambaſſadour in *England*, ſo induſtriouſly apply'd himſelf to the Powers then uppermoſt, as that the Council of State did actually ſign with him a Treaty for the Poſture of Defence of *Portugal*, as appears in the Paper Office at *Whitehall.*

The Portugal *Ambaſſadour had applied to* England *for Aſſiſtance;*

Which was promiſed by the Council of State,

And encouraged by General Monk, &c.

To whom the Portugal *Ambaſſadour firſt propoſed an Alliance and Marriage,*

Upon great Terms for the King of England.

But General *Monk* coming in this Juncture to *London*, and superſeding all before him, the ſaid Ambaſſadour as diligently apply'd to him for his Aſſiſtance, and began with diſcovering a moſt uſeful Secret, "That the *Spaniards* had reſolv'd, if the King was call'd home, to detain him at *Bruſſels*, 'till he ſhould "deliver up *Dunkirk* and *Jamaica*;" this cauſing his Majeſty's ſudden Removal to *Breda*, where he was out of the Power of *Spain. De Mello* proceeded to other Matters with the General, and propoſed a new Alliance, a Marriage between the King and the *Infanta* of *Portugal.* He then inſiſted, "That this Match "would be the moſt advantagious to *England* of any in *Chriſtendom*, ſince be"ſides the greateſt Portion in Money that ever Queen had, the *Infanta* was to "bring with her *Tangier*, which would make the *Engliſh* Maſters of the Trade "in the *Mediterranean*; and *Bombaim* which would give them the like Advan"tage in the *Eaſt-Indies*; and over and above would ſerve to humble the proud "*Spaniard*; which the General, according to the Notions he imbibed in his "younger Days, thought to be the greateſt Advantage of all.

Theſe Propoſals agreeable to General Monk.

The Affair was negotiated between Mr. Morrice, *ſoon after Secretary of State, and Mr.* Ruſſel *an Engliſh* Roman *Prieſt, afterward a Biſhop in* Portugal.

Theſe ſpecious Propoſals were very acceptable to the General; who taking all theſe Things in their full Extent, and eſpecially conſidering, that nothing was at preſent deſired but Forces, and that hereby the moſt mutinous of thoſe Regiments bred up by *Cromwell*, might be ſent away, and the Peace of the Nation he had undertaken ſecured, he entirely clos'd with what was offer'd. This Affair was negotiated between Mr. *Morrice*, then in moſt Confidence with the General, and Mr. *Ruſſel* a Prieſt, then *Engliſh* Secretary and Interpreter to the ſaid Ambaſſadour. And no ſooner did his Majeſty land in *England*, but the General offer'd him this Marriage Propoſal, which coming from one now reverenc'd as his Reſtorer, it was immediately embrac'd and purſued.

Cardinal Mazarin *encouraged the Match, when his own Niece had been refuſed by King* Charles II.

When it was once well ſet on Foot, it was highly encourag'd by ſuch as were Enemies to *Spain*, and by ſome who really thought the Power of that Monarchy ſtill too exorbitant; but what was further remarkable, Cardinal *Mazarine*, always fertile in Expedients, was a particular Promoter and Actor in it; which cauſed him to ſend over the Queen Mother to countenance the Treaty in *England*

And drew in the Engliſh *to aſſiſt* Portugal *againſt* Spain.

land, if the Propoſal concerning his Niece ſhould be ineffectual, as it ſoon proved. In ſumme, the *Portugal* Intereſt was ſo puſh'd forward, that *France* engag'd to eaſe the *Engliſh* Tranſport Charge of the Forces that were deſir'd; and promiſed two hundred thouſand Crowns, as ſoon as the Treaty ſhould be ſign'd and ratified, and before thoſe Forces could be ready to embark; and though *Mazarine* died within this Month of *March*, yet was his Undertaking punctually obſerv'd by his Succeſſor Monſieur *Colbert*. Yet after all this Induſtry, this Marriage Treaty in its Progreſs met with ſuch Obſtacles, that it was not concluded and ſign'd 'till 23^d of *June* 1661.

The great Obſtacle was the Lord Chancellour Hyde, *who oppos'd the Match,*

Biſhop Burnet.

One conſiderable Obſtacle was the Lord Chancellour *Hyde*, without whoſe Knowledge this Treaty was begun, and without his Approbation it was concluded; therefore he endeavoured to overthrow it, while it continued in any Balance. It is true, he did for ſome Time come in to the general Meaſures then on Foot, 'till he made ſome Diſcovery of the probable Conſequences of the Marriage. Therefore upon one *Sunday* he begg'd of his Majeſty to call a Secret or Cabinet-Council in the *Red Chamber* in *Whitehall*, to which the King immediately conſented. At this Council, by the Chancellour's Management, none were preſent but the King himſelf, the Chancellour, the Lord Treaſurer *Southampton*, and the Duke of *Ormond*. The Chancellour acquainting the King with the Occaſion of his having deſired this private Meeting, ſaid, That *he had hitherto in Obedience to his Majeſty's Orders chearfully gone on with the Marriage Treaty, without regarding what the* Spaniſh *Ambaſſadour had to object againſt it, which he conſidered as coming from an Enemy: But that now he had certain Information, that this Match, if concluded, would bring ſuch a Calamity upon the Nation, as he was ſure his Majeſty would prevent, if it were poſſible; for he had now undoubted Proofs that the* Infanta *of* Portugal *was not capable of having Children.* He then produc'd a Liſt of ſix Princeſſes all Proteſtants, out of which his Majeſty might chuſe a fit and proper Wife. But the King frowning and ſwelling, anſwered, *That this was all a Lie of the* Spaniſh *Ambaſſadour*; adding, *My Lord, I command you to go on with this Treaty*; and ſo the Meeting broke up. This Incapacity of having Children was publickly talk'd of among the *Engliſh* Merchants at *Liſbon* before this Princeſs left the Place, and they remonſtrated the ſame to the Earl of *Sandwich*, when he came to bring her to *England*. Of this Incapacity Sir *Robert Southwell* was fully aſſur'd afterwards by the Ducheſs of *Guadiloupa* at *Madrid*, a Lady who had been acquainted with her Infancy, and in her Nurſery. But this is not to be imputed to her Age, or to her Country, but to ſome peculiar Infirmities of Body; and it is manifeſt from the Teſtimony of ſome Ladies about her, that ſhe was in a Child-bearing Condition 'till after the King's Death, which was twenty two Years after her Marriage.

In a Cabinet Council;

Wherein he offer'd Proof, that the Infanta *would have no Children:*

And propoſed ſix Proteſtant Princeſſes to the King's Choice.

But the King commanded him to go on with the Treaty of Marriage with Portugal,

Though the Infanta's *Incapacity of having Children was ſaid to be well known.*

Die 14. Martii, 1660. Richardus Hooke Clericus, ad Vic. de Rotherſthorpe in Com. Northton. vac. per Reſign. Lionelli Liggot ult. Incumb. ad preſ. Dom. Richardi Samuel Mil. pleno jure.

Reg. Laney,

Die 8. Febr. 1661. Robertus Kilſby Clericus, A. B. ad Vic. de Rotherſthorpe in Com. Northton. vac. per Reſign. ſive. Ceſſ. Richardi Hooke ult. Incumb. ad preſ. Ric. Samuel Mil.

Ibid.

SATURDAY *Mar.* 16.

Mr. Daniel Brevint *made Prebendary of* Durham.

Mr. *Daniel Brevint*, a Native of *Jerſey*, who had been a voluntary Exile in *France*, Miniſter of a Proteſtant Church in *Normandy*, and Chaplain to the illuſtrious Prince of *Turin*, returning into *England* was inſtalled Prebendary of *Durham March* 15, 1660. afterward Dean of *Lincoln*, created Doctor of Divinity in 1661.

Athen. Oxon. *Vol.* II. *col.* 927. *Edit.* 1721.

Account of the Hardſhips of le Couteur, Brevint, *and* Durell *driven out of the Iſle of* Jerſey,

Mr. J. Durell *of the Reformed Churches*, 4to.

Let the World know, that a *Prieſt* and a *true Son of the Church of England*, though expelled by the pretended Reformers, is counted a *true Miniſter* of the Goſpel by the Reformed Churches abroad, and by them cheriſhed and invited to exerciſe his Miniſtry in the Midſt of them, though judged unworthy thereof by thoſe that would make poor ſilly People believe they are of the ſame Judgment with the ſaid Churches.

And forced to take Refuge in France,

It is known how great the Perſecution was againſt all Miniſters, who adhered to the *King* and *Church* of *England* during the late Troubles. Thoſe who were more gently dealt with, were only plundered, turned out of their Livings, or impriſoned. There were others, whom it was thought fitter to caſt out of the Land, or who at leaſt were compelled to withdraw of their own accord, as Things ſtood then, and to go into a voluntary Exile. *Monſieur le Couteur* now Dean of the Iſland of *Jerſey*, and Dr. *Brevint* now Prebendary of *Dureſme*, a Perſon whoſe Worth is very well known, and myſelf [Dr. *John Durel*] among the reſt were of this Number. We were all three one after another expelled out of the Iſland of *Jerſey*, our native Country. —— The Reformed Church of *Caen* invited me very kindly by an Expreſs ſent to me to St. *Malo's*, where I was, to come and be one of their Miniſters in the Abſence of *Monſieur Bochart*, who was then going into *Sweden*; —— and *Monſieur Couteur* being invited likewiſe at the ſame Time to the Reformed Church of *Caen*, and Dr. *Brevint* ſoon after to another Church in *Normandy* (whence he was preferred to be Chaplain to the moſt illuſtrious and renowned Prince of *Turenne*) we all three met together at the Synod of that Province, there to have the Aſſemblies Approbation: We exhibited to them our Letters of Ordination, and others ſhewing the Cauſe of our Baniſhment; after which they firſt expreſſed much Grief for the ſad Condition of our King and Church, and then deſiring us only to conform to their

Where they were invited to ſerve in the Reformed Churches at Caen *and elſewhere in* Normandy.

Rites and Ceremonies, and Orders of their Church, for the Time we should live amongst them (for a *Non-Conformist* Minister is a Thing unknown, and never ſuffer'd in thoſe Churches) we were inſtituted into our ſeveral Churches, as the Cuſtom is, by the Authority of the Synod, and that with ſo general a Conſent, that one only who was a little poſſeſſed with *Cromwelliſm*, having but ſaid a Word againſt us, was very ſharply reprehended by the reverend *Monſieur del' Angle*, who was one of the Moderators of that Aſſembly.

Mercur. Polit. 4to.

The *Blackamore* Frigot in which thoſe three Regicides *Miles Corbet*, *Okey*, and *Barkſtead* were embarqued on *Thurſday* laſt, and committed to the Care of Colonel *Nicholas Armorer*, came up *March* 15. within twelve Miles of *Graveſend*, from whence a Meſſenger was ſent expreſs to acquaint his Majeſty with it, who thereupon this Morning, *March* 16, iſſued out a Warrant to Sir *John Robinſon*, Lieutenant of the *Tower*, to ſend down a Barge with a ſufficient Guard of Soldiers to receive and convey them to the *Tower*, where they are to be kept cloſe Priſoners 'till further Order.

SUNDAY *Mar.* 17.

The Propagation of Popery was advanc'd in the late Times by the turning out Epiſcopacy and Common Prayer.

They had been the greateſt Promoters of Popery, who now cried out moſt againſt it.

The Jeſuits had foreſeen, that they could not bring their Buſineſs about, 'till they had got the Biſhops removed and the Common Prayer Book put down.

Mr. Joſ. Bentham *in his* Diſſuaſive from Error, 4to. *p.* 39.

You cry out much againſt Popery, yet your Doings endeavour to bring it in and ſet it up: It is a Jeſuitical Plot to ſow Diviſion amongſt us, to make our Religion odious, and that they may fiſh in troubled Waters. From a good Author I will tell you a Story, which is this: Before our Troubles one *Meredith* an ancient and learned *Jeſuit* told one reconciled to the Church of *Rome*, that in *England* they (of his Order) had been long and induſtrious about the Work of Converſion, but it went on ſlowly, and ſo would do, until they took a wiſer Courſe. Two Things there were that muſt be done, before they ſhould bring their Buſineſs to a full Effect. They muſt *firſt* find a Way to remove the Biſhops and Miniſters, in whoſe Rooms they muſt bring it ſo about, that *all* ſhould have Liberty to preach. Then *ſecondly*, they muſt get down the Common Prayer Book, and ſuffer every Man to uſe what Prayer he liſt. And we cannot but remember how far they effected this in our ſad Troubles.

The Number of Sects and Parties dividing and ſubdividing in the late Times.

London, 1663. 4to.

The Number of Sects and Parties, and the Sequeſtrations and Subdiviſions among them were thus repreſented by the ſerious Author of *The great Plot for Reſtoring Popery*.

The ſeveral ſorts of thoſe called Hiders.
1. Vaniſts.
2. Behmeniſts.
3. Seekers.

And of them great Variety.
1. *Seekers for a Church and Miniſtry.*
2. *Doubters whether there be any Church or Miniſtry.*
3. *Denyers of the being any Churh or Miniſtry on Earth.*
4. *Seekers for a Univerſal Church, and for a written Word of God.*
5. *Others above all Ordinances.*
6. *Others who think all Believers are out-grown the Need of Miniſtry or Scriptures.*

Theſe ſeveral Sects have been ſpawned by the Jeſuits. The *Hiders* of ſeveral Sorts; 1. The *Vaniſts*, whoſe Game was firſt plaid openly in *New-England*, where God gave in his Teſtimony againſt them from Heaven upon their two Propheteſſes, Mrs. *Hutchenſon* and Mrs. *Dyer*. 2. The next ſort of *Hiders* are the *Paracelſians*, *Weigelians*, and *Behmeniſts*, who go the ſame Way in the main with the former, and are indeed the ſame Party, but think meet to take another Name, and fetch their Vizor from *Jacob Behmen*. 3. Another ſort of *Hiders* are thoſe called *Seekers*, among whom I have Reaſon to believe the *Papiſts* have not the leaſt of their Strength in *England* at this Day. Of theſe *Seekers* there are theſe Subdiviſions or Sects; 1. The moſt *moderate* do only profeſs themſelves to be *Seekers for the true Church and Miniſtry*, holding that ſuch a Church and Miniſtry there is, but they are at a Loſs to know which it is. 2. The ſecond ſort of *Seekers* are to ſeek whether there be any organiz'd Poſitical *Church*, or any *Miniſtry*, or any *Ordinances* proper to a Church at all, or not. 3. Another ſort of *Seekers* are thoſe that do not only doubt of but flatly *deny* any *Miniſtry* and Political *Churches* and Church *Ordinances* upon Earth. 4. Another ſort of *Seekers* do not only doubt of or deny theſe particular *Churches* and *Ordinances*, but alſo they are to ſeek for the *Univerſal Church* itſelf, and of the Holy *Scriptures*, many of them not only queſtioning them, but flatly maintaining that we have no Certainty of their Truth or Authority. 5. A fifth ſort of *Seekers* own the Church and Miniſtry, and Ordinances, yet ſuppoſe themſelves *above* them. 6. A ſixth ſort of *Seekers* think the whole Company of Believers ſhould now be over-grown the Scripture, Miniſtry, and Ordinances. All theſe ſorts of *Seekers* are bred or cheriſhed by the Jeſuits and Fryers. And the Truth is, when a Man is made a *Seeker*, he is half made a Papiſt.

4th Sort of Hiders *are the* Quakers, *bred and fed by the Papiſts.*

5. Other Enthuſiaſts who are for an infallible prophetick Spirit, which is an infallible living Judge.

4. Another ſort of *Hiders* are the *Quakers*, an impudent Generation, and open enough in pulling down, but as ſecret and reſerv'd as the reſt in aſſerting and building up. What intereſts the Papiſts in breeding and feeding this Sect among us, hath been publickly proved from the Oaths of Witneſſes and Confeſſions of Fryers. 5. A fifth ſort of *Hiders* are thoſe *Enthuſiaſts* that ſhun the affected bombaſtick Language of *Behmen*, and ſuch like, but yet give as much of the Body of Popery, headed by an infallible prophetick Spirit inſtead of the Pope. Such as the Authors of the Book againſt the *Aſſemblies Confeſſion*, owned by *Parker*, but ſaid to be written by a *London Doctor*. And many ſuch Doctors I know and hear of abroad in *England*: They take upon them to be Adverſaries to the Pope, but they are Friends to his Doctrines, and maintain the Neceſſity of having an infallible living *Judge*, and ſend us to *Prophets* for this infallible Judgment.

One Jeſuit to another confirms their Hopes of coming in upon the pulling down Epiſcopacy.

There is a Letter of Father *Sibthorpe* to Father *Metcalfe* wherein are theſe Words: And now they are pulling down (1641.) that Wall which at once adorned and defended their Way, I mean their Government, their *Vineyard* (as they uſed to preach) *is laid waſt*, and the *wild Beaſt of the Foreſt* (you know whom they mean) *may enter in*, *&c.*

In

Dr. Nic. Gibbon *one of the late Enthuſiaſts had laid a notable Scheme for* Socinian *Popery, and was very buſy in recommending it to Mr.* Baxter,

In *Cromwell's* Time, ſaith Mr. *Baxter*, while I lodged at the Lord *Broghill's*, a certain Perſon was importunate to ſpeak with me, Dr. *Nicb. Gibbon*, who ſhutting the Doors on us that there might be no Witneſſes, drew forth a *Scheme* of Theology, and told me how long a Journey he had once taken towards me, and engaged me patiently to hear him open to me his *Scheme*, which he ſaid was the very Thing that I had been ſo long groping after; and contained the only *Terms* and *Method* to reſolve all Doubts whatſoever in Divinity, and unite all Chriſtians through the World: And there was none of them printed but what he kept himſelf, and he communicated them only to ſuch as were *prepared*, which he thought I was, becauſe I was firſt ſearching; ſecondly, impartial; and thirdly, a Lover of Method. I thank'd him, and heard him above an Hour in Silence, and after two or three Days Talk with him, I found all his Frame (the Contrivance of a very ſtrong Head-piece) was ſecretly and cunningly fitted to uſher in a *Socinian Popery*, or a Mixture of *Popery* and half *Socinianiſm*. Biſhop *Uſher* had before occaſionally ſpoken of him in my Hearing as a *Socinian*, which cauſed me to hear him with Suſpicion; but I heard none ſuſpect him of *Popery*, though I find it was *that* which was the *End* of his Deſign. This Jugler hath theſe twenty Years and more gone up and down thus ſecretly, and alſo thruſt himſelf into Places of publick Debate (as when the Biſhops and Divines diſputed before the King at the Iſle of *Wight*, *&c.*) And when we were lately offering our Propoſals for Concord to the King, he thruſt in among us, 'till I was fain plainly to detect him before ſome of the Lords, which enraged him, and he denied the Words which he in ſecret had ſpoken to me. And many Men of Parts and Learning are perverted by him.

Who found out the Cheat, calls him a Juggler, detected him before ſome of the Lords, and is ſure he had perverted many Men of Parts and Learning.

See A. O. I. 768. *where* Nich. Gibbon, M. A. *of* Cambridge, *was incorporated at* Oxford July 11, 1592. &c.

Jacobus Metford Diaconus, A. M. ad ſacros Preſbyt. Ordines rite admiſſus 15. Die Martii, 1660. in Parochia S. Botolphi extra Alderſgate, London. per D. Epiſc. Linc. ab eo inſtitutus eodem Die ad Rect. de Baſingham Com. Linc. ad preſ. Præſidentis & Scholarium Coll. Corp. Chriſti Oxon.

Reg. Sanderſon Linc.

Monday *Mar.* 18.
Death of Dr. George Roberts.
He was ſent for into Cuſtody as a Delinquent by the Houſe of Commons; in Sept. 1642. *he fled to* Oxford, *and was created D. D. there* Nov. 1. *that Year, ſequeſtred from his Rectory of* Hambledon, *and one* Goodears *an Independent was thruſt in.*

Dr. *George Roberts* Archdeacon of *Wincheſter* and Rector of *Hambledon* in *Bucks*, dying at *Iſleworth* in the County of *Middleſex*, about the Middle of this Month, was buried in the Chancel of his Church at *Hambledon*, *March* 17, 1660. Over his Grave was erected a comely Monument, with an Inſcription thereon made by Dr. *Ralph Bathurſt*. He was a general Scholar and moſt accurate Preacher. On the nineteenth of *March*, 1660. Dr. *Thomas Gorges*, ſome Time Fellow of *All-Souls* College, *Oxon.* was inſtalled Archdeacon of *Wincheſter* in the Room of Dr. *Roberts* deceaſed, he reſign'd in 1666.

Athen Oxon. *Vol.* II. *col.* 713.

See Mr. Walker's *Sufferings of the Clergy, P.* II. *p.* 332.

Tuesday *Mar.* 19.

The Houſe of Commons ordered, that Mr. *Henry Carpenter* who read Prayers to the Houſe, ſhould be commended to his Majeſty's ſpecial Grace and Favour, to be preferred to ſome Dignity in the Church of *England*; and that Mr. *Henry Coventry*, Mr. *John Aſhburnham*, and Colonel *Legg* (all three of his Majeſty's Bed-Chamber) do preſent the Deſires of the Houſe to his Majeſty.

Mercur. Polit. 4to.

Franciſcus Giffard Clericus, in Artibus Magiſter preſ. ad medietatem Vicariæ de Patteſhull in Com. Northampt. vac. per Reſign. Samuelis Bolton Sacræ Theologiæ Profeſſoris ult. Incumb. per Nicolaum Steward Armig. Patronum pleno jure, inſtitutus decimo octavo Martii, 1660.

Reg. Laney. Petriburg.

Mr. Wood's *Account of Dr.* Sam. Bolton.

Samuel Bolton was the Son of the religious and learned Mr. *Robert Bolton*, Rector of *Broughton* in *Northamptonſhire*, born there, educated in *Lincoln* College, *Oxon.* and afterwards became an eminent Preacher in *London*, and much followed by the preciſe Party. After the Reſtauration of King *Charles* II. he was made Prebendary of *Weſtminſter*, and actually created Doctor of Divinity in *Oxford*, which is all that I know of him, only that he dying on the eleventh of *February*, 1668. was buried in the *Abbey* Church of St. *Peter* at *Weſtminſter*, on the South Side of the Choir, near to the Stairs leading up to the Pulpit.

Ath. Oxon. *Vol.* II. *col.* 481.

Sam. Bolton, S. T. P. admiſſ. ad Rect. S. Petri le Poor Lond. vac. per Mort. Ricar. Holdſworth, S. T. P. ult. Rectoris ad preſ. Decani & Capituli S. Pauli Lond. 22. *Decemb.* 1662. *Reg. Dec. & Capit.*

Sam. Bolton, S. T. P. admiſſ. ad Rect. S. Leonardi Foſter Lane, London. vac. per Inconformitatem Jacobi Nalton, A. M. ult. Incumb. ad preſ. Decani Capituli S. Pauli Lond. 26. *Jan.* 1662. *Reg. Henchman.*

Samuel Bolton now one of the King's Chaplains was created Doctor of Divinity *June* 12, 1661. by Virtue of the Chancellour's Letters, which ſay, That *he is a Man of extraordinary Abilities and great Integrity, and one who by his Preaching in this City* [London] *is very ſerviceable to the Intereſt of the King and the Church, &c.*

Ath. Oxon. *Vol.* I. *col.* 821.

Mr. *Zachary Crofton* for his intemperate Writings and rude Reflexions on the King and Biſhops, committed Priſoner to the *Tower* of *London March* 23, 1660-61.

Francis Mundy of *Chriſt-Church*, *Oxford*, Batchelor of Law and publick Actuary was created Doctor of Divinity. He was Rector of *Welford* in *Berks*, Sub-Dean of *Wells*, and Treaſurer of *Llandaff*. He died *Novemb.* 22, 1678. aged ſixty five Years, and was buried in the Church of *Welford*. Whereupon his Sub-Deanery was beſtowed on Dr. *William Levinz* of St. *John's* College, and his Treaſureſhip on Dr. *John Lloyd* of *Jeſus* College.

Faſti Oxon. II. 816.

Wednesday *Mar.* 20.
Francis Mundy *created D. D.*

John Baber, M. D. Phyſician to the King, Knighted by his Majeſty *March* 19, 1660.

Wood's Ath. Oxon. *Vol.* II. *col.* 774.

Friday *Mar.* 22.
Dr. Hacket's *Sermon before the King.*

A Sermon preached before the King's Majeſty at *Whitehall*, on *Friday* the 22d of *March*, *Anno* 1660. By *John Hacket*, D. D. Chaplain in Ordinary to his Majeſty, Publiſhed by his Majeſty's Appointment.

London, *for* John Place, 1660.

Text, *Acts* xv. 39. *And the Contention was ſo ſharp between them, &c.*

P. 13.

Character of the tender Consciences of some Men.

P. 13. They that could pass upon their Fellow-Servants I know not what Lumps of Pitch and Hair, able to choak the Dragon in the Apocrypha, to swallow them; a few imposed Forms cannot be bolted through the fine Sieves of their Consciences, which for almost fifteen Centuries were never challeng'd to be offensive. ——

People deny the Liberty of the Church, and yet insist upon their own Liberty.

P. 21. The Question is, whether every Christian should observe those Decencies or circumstantial Parts of Reverence, which the Church wherein he lives hath appointed? While they that resist stand upon their own Liberty, they take away that Liberty which is inherent in the Church their Mother, to prescribe Comeliness and Order for the better beautifying of God's Service. ——

P. 16. Unless you give some Prerogative of Power to *one Bishop* in a Diocese, to examine external *Order*, and to maintain sound *Doctrine*, you will have as many *Factions* as there are Men, and so many *Faiths* as there are Parishes.

SATURDAY *Mar.* 23.

Dr, James Masters, *Sub-Dean of* Wells.

James Masters, S. T. P. was installed Sub-Dean of the Cathedral Church of *Wells*, in the Room of Dr. *James Dugdale.* —— *James Masters* of St. *Alban-Hall Oxford*, proceeded Batchelor in Divinity *June* 17. 1646.

Fasti Oxon. *Vol.* II. *sub anno.*

The King's Commission prepared for a Conference at the Savoy.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 303.

To return to our Treaty with the Bishops: If you observe the King's Declaration, you will find, that though Matters of Government seemed to be determined, yet *the Liturgy was to be reviewed and reformed, and new Forms drawn up in Scripture Phrase suited to the several Parts of Worship, that Men might use which of them they pleased*, as already there were some such Variety of Forms in some Offices of that Book. This was yet to be done, and till this were done, we were uncertain of the Issue of all our Treaty: But if that were done, and all settled by Law, our Divisions were at an End. Therefore being often with the Lord Chancellor on the forementioned Occasions, I humbly intreated him to hasten the finishing of that Work, that we might rejoice in our desired Concord. At last Dr. *Reynolds* and Mr. *Calamy* were authorized to name the Persons on that Side to manage the Treaty; and a Commission was granted under the Bread Seal to the Persons nominated on both Sides. I intreated Mr. *Calamy* and Dr. *Reynolds* to leave me out, for though I much desired the Expedition of the Work, I found that the last Debates had made me unacceptable with my Superiours; and this would much more increase it, and other Men might be fitter who were less distasted. But I could not prevail with them, (unless I would have peremptorily refused it) to exclude me. So they named as Commissioners Dr. *Tuckney*, Dr. *Conant*, Dr. *Spurstow*, Dr. *Manton*, Dr. *Wallis*, Mr. *Calamy* and myself, Mr. *Jackson*, Mr. *Case*, Mr. *Clark*, and Mr. *Newcomen*, besides Dr. *Reynolds* then Bishop of *Norwich*. And for Assistants (being the other Party had Assistants) Dr. *Horton*, Dr. *Jacomb*, Dr. *Bates*, Mr. *Rawlinson*, Mr. *Cooper*, Dr. *Lightfoot*, Dr. *Collins*, Mr. *Woodbridge* and Dr. *Drake*. According to the King's Commission we were to meet and manage our Conference in order to the Ends therein expressed. —— Note, that Dr. *Roger Drake*'s Name being miswritten *William Drake*, he therefore went not publickly with us. —— The chief Actors on our Part were Dr. *Reynolds*, Dr. *Wallis*, Mr. *Calamy*, Mr. *Newcomen*, Dr. *Bates*, Mr. *Clarke*, Dr. *Jacomb.* —— Dr. *Horton* never came among us at all, nor Dr. *Tuckney* (alledging his Backwardness to speak, though he had been the Doctor of the Chair in *Cambridge*) nor Dr. *Lightfoot* but once or twice; nor Mr. *Woodbridge* but twice or thrice, dwelling far off.

Hastned by Mr. Baxter.

Bishop Reynolds *and Mr.* Calamy *had Leave to name the Members on the Presbyterian Side.*

Mr. Baxter *desired to be left out as a distasted Man,*

But could not prevail.

Names of the Presbyterian Commissioners and their Assistants.

The chief Actors and who were the Absenters.

MONDAY *Mar.* 25.

A true Copy of his Majesty's Commission for Review of the Liturgy.

Savoy *Conference*, 4^to^. *p.* 1.

His Majesty's Commission for Review of the Book of Common-Prayer.

Charles the Second by the Grace of God King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, *&c.* To our trusty and well-beloved the most reverend Father in God *Accepted* Archbishop of *York*, the right reverend Fathers in God *Gilbert* Bishop of *London*, *John* Bishop of *Durham*, *John* Bishop of *Rochester*, *Henry* Bishop of *Chichester*, *Humphrey* Bishop of *Sarum*, *George* Bishop of *Worcester*, *Robert* Bishop of *Lincoln*, *Benjamin* Bishop of *Peterborough*, *Brian* Bishop of *Chester*, *Richard* Bishop of *Carlisle*, *John* Bishop of *Exeter*, *Edward* Bishop of *Norwich*; and to our trusty and well-beloved, the reverend *Anthony Tuckney*, D. D. *John Conant*, D. D. *William Spurstow*, D. D. *John Wallis*, D. D. *Thomas Manton*, D. D. *Edmund Calamy*, B. D. *Richard Baxter*, Clerk, *Arthur Jackson*, *Tho. Case*, *Samuel Clark*, *Matthew Newcomen*, Clerks, and to our trusty and well-beloved Dr. *Earle*, Dean of *Westminster*, *Peter Heylyn*, D. D. *Joh. Hacket*, D. D. *Joh. Berwick*, D. D. *Peter Gunning*, D. D. *John Pearson*, D. D. *Tho. Pierce*, D. D. *Anthony Sparrow*, D. D. *Herbert Thorndike*, B. D. *Thomas Horton*, D. D. *Thomas Jacomb*, D. D. *William Bate*, *John Rawlinson*, *William Cooper*, Clerks, Dr. *John Lightfoot*, Dr. *John Collins*, Dr. *Benjamin Woodbridge*, and *William Drake*, Clerk, greeting. Whereas by our Declaration of the 25th of *October* last concerning Ecclesiastical Affairs, we did (amongst other Things) express our Esteem of the Liturgy of the Church of *England*, contain'd in the Book of Common-Prayer; and yet since we find Exceptions made against several Things therein, we did by our said Declaration declare we would appoint an equal Number of learned Divines, of both Perswasions, to review the same: We therefore in Accomplishment of our said Will and Intent, and of our continued and constant Care and Study for the Peace and Unity of the Churches within our Dominions, and for Removal of all Exceptions and Differences, and the Occasion of such Differences and Exceptions from among our good Subjects, for or concerning the said Book of Common-Prayer, or any

Archbishop and Bishops on the one side, and the most eminent Presbyterian Divines on the other.

With other Assistants of the fully conforming and less conforming Clergy.

In pursuance of his late Declaration concerning Ecclesiastical Affairs.

For Peace and Unity.

To remove Exceptions against the Common-Prayer.

By a Review of it.

To meet for the Space of four Months at the Master's (Biſhop of London*'s) Lodgings in the* Savoy.

And conſult upon the ſeveral Objections and Exceptions againſt the Liturgy.

And upon Occaſion to make reaſonable and neceſſary Alterations.

Avoiding all Things unneceſſary.

To preſent their Reſolutions to his Majeſty in Writing.

Dr. Earles *to ſupply the Place of Archbiſhop or Biſhop that ſhall be abſent.*

And Dr. Thomas Horton *to ſupply the Place of any abſent on the other ſide.*

Thing therein contain'd, do by theſe our Letters Patents require, authorize, conſtitute, and appoint you the ſaid, *&c.* to adviſe upon and review the ſaid Book of Common-Prayer, comparing the ſame with the moſt ancient Liturgies which have been uſed in the Church in the primitive and pureſt Times. And to that end to aſſemble and meet together from Time to Time, and at ſuch Time, within the Space of four Calendar Months now next enſuing in the Maſter's Lodging in the *Savoy* in the *Strand*, in the County of *Middleſex*, or in ſuch other Place or Places as to you ſhall be thought fit and convenient, to take into your ſerious and grave Conſiderations the ſeveral Directions and Rules, Forms of Prayer, and Things in the ſaid Book of Common-Prayer contain'd, and to adviſe, conſult upon and about the ſame, and the ſeveral Objections and Exceptions, which ſhall now be raiſed againſt the ſame; and (if occaſion be) to make ſuch reaſonable and neceſſary Alterations, Corrections and Amendments therein as by and between you the ſaid Archbiſhops, Biſhops, Doctors and Perſons hereby required and authorized to meet and adviſe as aforeſaid, ſhall be agreed upon to be needful and expedient for the giving Satisfaction to tender Conſciences, and the reſtoring and Continuance of Peace and Unity in the Churches under our Protection and Government, but avoiding (as much as may be) all unneceſſary Abbreviations of the Forms and Liturgy wherewith the People are altogether acquainted and have ſo long received in the Church of *England*. And our Will and Pleaſure is, that when you the ſaid Archbiſhop, Biſhops, Doctors and Perſons authorized and appointed by theſe our Letters Patents to meet, adviſe, and conſult upon and about the Premiſſes as aforeſaid, ſhall have drawn your Conſultations to any Reſolution and Determination which you ſhall agree upon as needful or expedient to be done for the altering, diminiſhing, or inlarging the ſaid Book of Common-Prayer, or any Part thereof, that then forthwith you certify and preſent to us in Writing under your ſeveral Hands the Matters and Things whereupon you ſhall ſo determine, for our Approbation, and to the End the ſame or ſo much thereof as ſhall be approved by us may be eſtabliſhed: And foraſmuch as the ſaid Archbiſhop and Biſhops have ſeveral great Charges to attend which we would not diſpenſe with, or that the ſame ſhould be neglected upon any great Occaſion whatſoever, and ſome of them being of great Age and Infirmities, may not be able conſtantly to attend the Execution of the Service and Authority hereby given and required by us, in the Meeting and Conſultation aforeſaid, we will therefore, and hereby require you the ſaid Dr. *Earles*, *&c.* to ſupply the Place and Places of ſuch of the Archbiſhop and Biſhops (other than the ſaid *Edward* Biſhop of *Norwich*) as ſhall by Age, Sickneſs, Infirmity, or other Occaſion, be hindred from attending the ſaid Meeting or Conſultation (that is to ſay) that one of you the ſaid Dr. *Earles*, *&c.* ſhall from Time to Time ſupply the Place of each one of them the ſaid Archbiſhop and Biſhops (other than the ſaid *Edward* Biſhop of *Norwich*) which ſhall happen to be hindred, or to be abſent from the ſaid Meetings or Conſultations, and ſhall and may adviſe, conſult and determine, and alſo certify and execute all and ſingular the Powers and Authorities before mentioned in and about the Premiſſes as fully and abſolutely as ſuch Archbiſhop and Biſhops which ſhall ſo happen to be abſent, ſhould or might do by Virtue of theſe our Letters Patents, or any Thing herein contain'd, in caſe he or they were perſonally preſent. And whereas in regard of the Diſtance of ſome, the Infirmity of others, the Multitude of conſtant Employment and other incidental Impediments, ſome of you the ſaid *Edward* Biſhop of *Norwich*, *&c.* may be hindred from the conſtant Attendance in the Execution of the Service aforeſaid: We therefore will, and do hereby require and authorize you the ſaid *Thomas Horton*, *&c.* to ſupply the Place or Places of ſuch the Commiſſioners laſt before mentioned, as ſhall by the Means aforeſaid or any other Occaſion be hindred from the ſaid Meeting and Conſultations, that one of you, the ſaid *Thomas Horton*, *&c.* ſhall from Time to Time ſupply the Places of each one of the ſaid Commiſſioners laſt mentioned, which ſhall happen to be hindred or abſent from the ſaid Meeting and Conſultations: And ſhall and may adviſe, conſult and determine, and alſo certify and execute all and ſingular the Powers and Authorities before mentioned, in and about the Premiſſes as fully and abſolutely as ſuch of the ſaid laſt mentioned Commiſſioners which ſhall ſo happen to be abſent, ſhould or might do by Virtue of theſe our Letters Patents or any Thing therein contain'd, in caſe he or they were perſonally preſent. In Witneſs whereof we have cauſed theſe our Letters to be made Patents. Witneſs our ſelf at *Weſtminſter* the 25th Day of *March*, in the thirteenth Year of our Reign.

Dated March 25. *Reg.* 13. 1661.

Per ipſum Regem.

TUESDAY *Mar.* 26.
The Univerſity of Oxford's *Petition to the King.*

Againſt the City of Oxford,

Refuſing to take the Oath and to make the uſual Oblation.

To the King's moſt Excellent Majeſty.

The humble Petition of the Chancellor, Maſters and Scholars of the Univerſity of Oxon.

Sheweth,

That your Petitioners are (by divers Grants and Charters of your Majeſty's Royal Progenitors and Predeceſſors confirm'd by Act of Parliament and otherwiſe) inveſted with divers Rights and Priviledges, as particularly (amongſt others) that the Mayor, Aldermen and Bailiffs of the Town or City of *Oxford*, and others of the Burgeſſes thereof (to the Number of ſixty three in all) ſhould yearly take an Oath to preſerve the Liberties and Cuſtoms of the ſaid Univerſity, and that the ſame Perſons ſhould yearly make an Oblation of ſixty three

Pence (in Memory of a great Slaughter of Scholars committed by their Predeceſſors) on St. *Scholaſtica*'s Day: That the ſaid Chancellor, Maſters and Scholars ſhould enjoy the Clerkſhip of the Market, the Placing, Proclaiming, and the whole Government thereof, with Toll of Corn and other Incidents thereunto belonging; the Government of Victuals, the Aſſize and Aſſay of Bread, Beer and Wine, with the Coercion, Correction and Puniſhment of the ſame. The Licenſing, Reſtraint and Correction of Bakers, Brewers, Vintners, Alehouſe-keepers and other Victuallers; the Government of the Streets and the Pavement thereof; the Cuſtody of the Peace and the Night Watch; a Court Leet with all Fines, Amercements, and other Incidents thereunto belonging; all Deodands, Felons Goods, Treaſure Trove, and other the like Forfeitures, Exemption from Taxes and other publick Contributions impos'd on the City (ſuch Perſons only excepted of the Univerſity as do exerciſe any Trade of Merchandiſe in the City, and thoſe to be tax'd by the Vice-Chancellor only, not by the Mayor) that privileged Perſons may freely exerciſe any Trade within the Precincts of the Univerſity; and that the Members of the Univerſity are not to be impleaded or moleſted in the Mayor's Court, or before the Town Juſtices, but in the Chancellor's Court only.

That (notwithſtanding the Premiſſes) the ſaid Mayor, Aldermen, Bailiffs and Burgeſſes have of late Years (taking Advantage of the publick Diſtractions) many Ways infring'd the ſaid Rights and Privileges of the ſaid Univerſity: As particularly by refuſing to take the Oath for the Preſervation thereof, and to make the ſaid yearly Oblation on St. *Scholaſtica*'s Day; by encroaching upon the Market and the Government thereof; diſturbing and moleſting thoſe who come either to ſell Cloth, Victuals, and other Commodities, and diſturbing the Clerks of the Market, in taking Toll and otherwiſe; by taking upon them to licence Taverns, Inns and Alehouſes, and that to an exceſſive Number; by exerciſing the Trades of Bakers, Brewers and Malſters without Licence obtained from the Univerſity, or the taking the reſpective Oaths heretofore us'd in the Admiſſion; by uſurping the Government of the Streets, and the Pavements thereof, and Nuſances therein, and Amercements concerning the ſame; by taking upon them to ſet the Night Watch; by ſeiſing upon Deodands and Felons Goods, by aſſeſſing Members of the Univerſity, contrary to the Privileges thereof; by impleading, indicting, and otherwiſe moleſting priviledged Perſons in the Mayor's Court and the Town Seſſions, and refuſing to diſmiſs the Cauſe upon the Vice-Chancellor's Claim; by diſturbing privileged Perſons in the Exerciſe of their Trades, and intruding upon thoſe Trades which belong to the Univerſity only: And by many other Encroachments on the Rights and Privileges of your Petitioners, to the great Injury, Diſhonour and Diſcouragement of the whole Univerſity.

May it therefore pleaſe your moſt excellent Majeſty, to grant to your Petitioners ſuch Examination and Redreſs of the Premiſſes, as to your Majeſty and your honourable Privy-Council ſhall ſeem moſt meet.

And your Petitioners ſhall pray, &c.

WEDNESDAY *Mar.* 27.
The Petition ordered to be ſent to the Mayor and Aldermen of Oxford.

At the Court at Whitehall, March 27. 1661.

His Majeſty having a particular Care of this Univerſity and of the Rights and Privileges thereof, doth appoint that this Petition, or a Copy thereof, be deliver'd to the Mayor and Aldermen of *Oxford*, to the End that they may be provided to anſwer the ſame on *Saturday* the 6th of *April* next, when it is his Majeſty's Pleaſure, that both Parties, or ſome authorized by them, ſhall appear before his Majeſty at nine of the Clock in the Morning in the Council-Chamber at *Whitehall*, where his Majeſty upon hearing what ſhall be alledg'd on either Side, will determine according to Juſtice.

EDW. NICHOLAS.

Tho. Canon *Prebendary of* Carliſle.

Thomas Canon, S. T. B. was collated to the firſt prebendal Stall in the Cathedral Church of *Carliſle*. He died in 1661. —— *Apr.* 29. 1665. he was collated to the Preb. of *Fridaythorp* in the Church of *York*, void by the Death of *Henry Fairfax*.

Brown Willis, *Eſq;*

Death of Dr. Toby Venner.

Death of Dr. *Toby Venner*, bred in *Alban-Hall, Oxon.* took both the Degrees in Medicine, became an eminent Phyſician at *Bath*, and a good Writer in his Faculty. He died at *Bath*, *March* 27, 1661. and was buried in the South-Iſle joining to the great Church there, dedicated to St. *Peter*. Over his Grave was ſoon after put a very fair Monument with the Buſt of the Defunct in the Eaſt Wall, with a large Inſcription thereon, &c.

Ath. Oxon. *Vol.* II. *col.* 158.

Death of Dr. James Dugdale.

Dr. *James Dugdale* educated at *Magdalen-Hall* in *Oxford*, and during ſome Part of the Wars, fled to his Majeſty there, where he had the Degree of Doctor of Divinity confer'd upon him. Sequeſtred from his Prebend of *Weſt-Harp-Tree* in the Church of *Wells*, the Rectory of *Shepton-Beauchamp*, and the Vicarage of *Evercreech in Com. Somerſet*; to which he was reſtored in 1660. and made Subdean and Canon of *Wells*, but died before any Income 300 *l.* in Debt, at the beginning of 1661.

See his very great Sufferings as related by his own Daughter in Dr. Walker's *Sufferings, Part* II. *p.* 74. Athen. Oxon. *Vol.* II. *col.* 128.

SATURDAY *Mar.* 30.

The Royal Prerogative vindicated, in the converted Recuſant convinced by Scripture, Reaſon, Fathers, and Councils, that the Oath of Abjuration (compared with thoſe of Allegiance and Supremacy) containeth nothing but what may

Printed for H. Twyford, 1661. 8vo.

may lawfully be taken by every pious Chriſtian and loyal Subject. And that the known Doctrine and Diſcipline of the Church of *England* in Oppoſition to Popery on the one Hand, and all Sects and Schiſms on the other, is the ſafeſt Way to Peace and Loyalty here, and Salvation hereafter. To which is annexed, the King's Supremacy in all Cauſes Eccleſiaſtical and Civil; aſſerted in a Sermon preached at the Aſſizes at *Monmouth* before Sir *Robert Hyde*, one of his Majeſty's Judges, *March* 30. 1661. By *John Cragge*, M. A.

SUNDAY *Mar*. 31.

Falſe and fooliſh Stories publiſh'd by the Fanaticks.

On the 31th of *March* 1661. being the Lord's Day, two ſtrange Accidents happened at *Chriſt-Church* in *Oxford*, where the Biſhop of the Dioceſe was met with ſeveral of his Clergy to confer Holy Orders (as they call them) upon ſeveral Perſons.

Mirabilis Annus: *Or the Year of Prodigies*, 1661. 4to. *p*. 84.

From a Member of that Univerſity, who is a great Friend to that Way, and will be far from ſpeaking any Thing to the diſadvantage of that Party, take the Relation of it as followeth, being an Extract of a Letter under his own Hand to a Perſon of Quality near *London*, dated at *Oxford*, *April* 4. 1661. *in hæc verba*. On *Sunday* laſt the Biſhop of *Oxford* conferred Holy Orders at *Chriſt-Church*, whilſt they were about the Solemnity, two ſtrange and unuſual Accidents happened, which have already occaſioned Diſcourſes here, and I doubt not the Story will get with Advantage to *London*. The *firſt* was, that whilſt the Biſhop was confirming ſeveral Perſons, a great Ledge of Wainſcot fell down either upon or nigh the Communion Table, which it is thought, if the Biſhop had not been in the Body of the Chancel laying Hands on the Perſons to be confirmed, but in the Place where he read the Prayers, it would have done him a Miſchief. The other Accident was, that Dr. *Barten Holiday*, the Archdeacon of *Oxford* adminiſtring the Wine at the Sacrament, fell down and hit his Face againſt the Chalice, ſo as to wound himſelf ſo much, that he was forced to deſiſt, and Dr. *Lamplugh* of *Queen's* officiated for him.

Books and Papers publiſh'd in March 1660-61.

James *by the Grace of God*, &c. *To all to whom theſe Preſents ſhall come greeting. Know ye, that we do give and grant unto* Rich. Zouch, *Doctor of the Civil Law, the Office or Room of reading our Civil Law Lecture in our Univerſity of* Oxford, *together with the yearly Fee of forty Pounds.*——*Witneſs ourſelf* Sept. 22. Reg. 18. 1620.

Quæſtiones Juris Civilis Centuria in decem Claſſes diſtributa. Auctore Ricardo Zouch Legum Doctore. [This was the laſt Book printed by him before his Death, and had a third Edition in 1682. After his Death was publiſh'd, *the Juriſdiction of the Admiralty of* England *aſſerted*, againſt Sir *Edward Coke*'s *Articuli Admiralitatis*, in the twenty ſecond Chapter of his Juriſdiction of Courts. *London* 1633. in a large Octavo, publiſhed by Dr. *Tim. Baldwin*, Fellow of *All Souls* College. It was afterwards once or more reprinted.——He was an exact Artiſt, a ſubtle Logician, expert Hiſtorian, and for the Knowledge in, and Practice of the Civil Law, the chief Perſon of his Time, as his Works much eſteemed beyond the Seas (where ſeveral of them are reprinted) partly teſtify, &c. He had a hand in the *Univerſity Reaſons againſt the Covenant*, &c.

Impreſſ. Oxon. 1661. 8vo. Ath. Oxon. *Vol.* II. *col.* 166.

Jura Cleri. Or an Apology for the Rights of the long deprived Clergy. Proving out of ancient and modern Records, that the conferring of Revenues, Honours, Titles, Privileges, and Juriſdiction upon Eccleſiaſticks is conſiſtent with Scripture, agreeable to the pureſt primitive Times, and juſtified by the Uſance and Practice of all Nations. By *Philo-Baſileus*, *Philo Clerus*, [i. e. *Richard Carpenter*, M. A. Student of *Chriſt-Church*, *Oxon.*]

Printed at Oxon, 1661. 4to.

Hereſiography. A Deſcription of the Hereticks and Schiſmaticks or Sectaries, with braſs Plates and enlarged Characters of the moſt eminent of them in this ſixth Edition. By *Ephraim Pagit*, late Miniſter of St. *Edmund*'s in *Lombard-Street*. With the Life of the ſaid *Ephraim Pagit*. [Born of a genteel Family in *Northamptonſhire*, enter'd of *Chriſt-Church*, *Oxon*. *May* 25. 1593. aged 18.——He became Parſon of the Church of St. *Edmund* in *Lombard-Street*, *London*, where he continued many Years. Upon the breaking out of the Civil War, he was ſo moleſted and troubled, that merely for Quietneſs Sake he was forced to leave his Benefice in his old Age, being then commonly called *old Father* Ephraim. So that retiring to *Deptford* in *Kent*, he ſpent there the ſhort Remainder of his Days in great Devotion and Retiredneſs. At length ſurrendring up his pious Soul to God in *April* 1647. was buried according to his Will in *Deptford* Church-yard.]

London, *for* William Lee, 1661. 8vo.

1601. 19. *Aug. Ephraim Pagit Preſbyter admiſſ. ad Eccl. S. Edmundi in* Lombard-Street, *vac. per mort. Nich. Balgay, S. T. P. Reg. Bancroft, Lond.*

Athen. Oxon. *Vol.* II. *col.* 51.

Fideles Aquæ. Or ſome pious Tears dropt upon the Hearſe of the incomparable Gentlewoman Mrs. *Sarah Gibby*. Together with ſome Elogies on her Grandmother and Brother. By *Thomas Woolnough*, Rector of St. *Michael*'s Church in *Glouceſter*.

London, 1660, 8vo.

A Collection of Articles, Injunctions, Canons, Orders, Ordinances, and Conſtitutions Eccleſiaſtical; with other publick Records of the Church of *England*, chiefly in the Times of King *Edward* VI. Queen *Elizabeth*, King *James* and King *Charles* the Firſt. Publiſhed to vindicate the Church of *England*, and promote Uniformity and Peace in the ſame. By *Anthony Sparrow*, D. D.

London, 1661, 4to.

Preface.——*Concluding.*——From theſe Premiſſes it plainly follows, that our dear Mother the Church of *England* in making theſe Canons and Articles, for determining the Controverſies in Matters of Belief, which you may ſee in the enſuing Collection, did no more than what was her Right and Duty to do, both for the Preſervation of her Peace, and the Guidance and Conduct of the Souls committed to her Charge. And what her Care hath been in the Exerciſe of this Power, for the good of her Members ever ſince the Reformation will evidently to her Honour appear by this following Collection, made up not without great Care and Induſtry of the Publiſher. By which he hath done this farther Right, that now whoſoever will may eaſily ſee the notorious Slander which ſome of the *Roman* Perſuaſion have endeavoured to caſt upon her, that her Reformation hath been altogether Lay and Parliamentary. For by the Canons and Articles following, which were formerly ſcattered and hard to be ſeen by every one, now gathered into a Body, it eaſily appears to any that will but open their Eyes, that the Reformation of this Church was orderly and ſynodical by the Guides and Governours of Souls, and confirmed by ſupreme Authority, and ſo in every particular as legal, as any Reformation is or ought to be.

Mr. Crofton *againſt Biſhop* Gauden.

Abuſive and inſolent in the very Title Page.

London, *for* Ralph Smith *and* Thomas Parkhurſt, 1661. 4^to^.

Berith Anti-Baal. Or Zach. Crofton's Appearance before the Prelate, Juſtice of Peace, vainly pretending to bind the *Covenant* and *Covenanters* to their good Behaviour. By way of Rejoinder to and Animadverſion on Dr. *John Gauden's* Reply or Vindication of his Analyſis from the (by him reputed) *pitiful Cavils and Objections*, but really proved powerful and convincing Exceptions of Mr. *Zachary Crofton's Analepſis.* By the Author of the *Analepſis*, and (not by the Doctor obſerved) *Analepſis Anelephte*, to the continuing of St. *Peter's* Bonds, and faſtning his Fetters againſt papal and prelatical Power. Applying to the Biſhop theſe Sentences in the Title Page:

Claudicat ingenium, delirat linguaque menſque.

Prov. xvi. 7. *The Legs of the Lame are not equal, ſo is a Parable in the Mouth of Fools.*

℣. 4. *Anſwer not a Fool according to his Folly, leſt thou alſo be like unto him.*

℣. 5. *Anſwer a Fool according to his Folly leſt he be wiſe in his own Conceit.*

More ſo in the Preface.

A large Preface dated *March* 14. 1660. repreſenting the Biſhop as *Hercules furens* and *Ajax Martigophorus*, with his raging rambling Diſcourſe — an inconſtant uncertain, ambiguous, and luke-warm Biſhop. —— And concluding the Rejoinder with charging the Biſhop, that with ſtruggling to avoid his Shame, he hath added Folly, Vanity, Sophiſtry, and falſe Quotations and Suggeſtions, the Effects of a ſtubborn Mind unwilling to give God Glory, and fallen under the Curſe of calling Good Evil, and Evil Good, hath ſubjected himſelf to God's Wrath, by hardening his Neck againſt Reproof, and labouring not only to vindicate and defend his own Apoſtacy, but to encourage the Profane, and as far as in him lieth, to plunge both King and Kingdom under the Guilt of *Perjury* or Breach of Covenant, *&c.*

And in Concluſion charging the Biſhop with Shame, Folly, Vanity, Sophiſtry, Falſhood, Apoſtacy, &c.

And even the King and Kingdom with Perjury or Breach of Covenant.

Character of Mr. Crofton.

Some other of his Writings.

Mr. *Crofton* had long been a profuſe contentious Writer, and beſides the Tracts and Sermons already mentioned, he had before this Time publiſhed: I. *Bethſhemeſh* clouded: Or ſome Animadverſions on the rabbinical Talmud of Rabbi *John Rogers* of *Thomas Apoſtles, London.* II. Altar-Worſhip: Or Bowing to the Communion-Table conſidered, as to the Novelty, Vanity, Iniquity, Malignity charged upon it. II. *Fraterna Correptio:* Or the Saint's Zeal againſt ſinful Altars: Delivered in a Sermon preached on a Day of Humiliation for the Errors, Hereſies, and Schiſms of our Times and Nations.

Mr. Portman *upon Muſick.*

London, *ſold by* R. Playford, 1661.

Soul's Life: Or pious Meditations for devout Chriſtians. Written by the religious and harmonious *Richard Portman*, chief Organiſt of his late Majeſty's Royal Chapel. To which is added his pious Meditation on the divine Uſe of *Muſick.*

Mr. Glanvill *againſt Dogmatizing.*

London, *for* Henry Everſden, 1661. 8^vo^.

The Vanity of Dogmatizing. Or Confidence in Opinions manifeſted in a Diſcourſe of the Shortneſs and Uncertainty of our Knowledge, and its Cauſes. With ſome Reflexions on *Peripateticiſm:* And an Apology for Philoſophy. By *Joſ. Glanvill*, M. A.

Epiſtle Dedicatory. *To the reverend my ever honoured Friend Mr.* Joſeph Maynard, *B. D.*

—— Having writ a Diſcourſe which I formerly let you know of, *of the Soul's Immortality*, I deſigned a Preface to it, as a *Corrective of Enthuſiaſm*, in a Vindication of the Uſe of *Reaſon* in Matters of *Religion.* —— But the latter is rendred leſs neceſſary by his Majeſty's much deſired and ſeaſonable Arrival, and the former by the maturer Undertakings of the accompliſh'd Dr. *Hen. More.* Dated *Cecil-Houſe* in the *Strand, March* 1. 1660.

The Non-Conformiſts join in making an Engliſh-Greek Lexicon.

London, 1661. 8^vo^. Wood's Ath. Oxon. *Vol.* II. *col.* 377.

An Engliſh-Greek Lexicon. Containing the Derivations and various Significations of all the Words in the New-Teſtament, *&c.* [Mr. *Joſeph Caryl* had a prime Hand in this Book; the others that joined with him were *George* (ſome call him *Thomas*) *Cockayne*, *Ralph Venning*, *William Dell*, *Matthew Barker*, *William Adderley*, *Matthew Mead*, and *Henry Jeſſey*, all Non-conformiſts.

Some popiſh Books.

Athen. Oxon. *Vol.* II. *col.* 487.

Among the popiſh Books printed (or ſaid to be printed) abroad, and vended here in great Numbers; were I. *Manuale Miſſionarium Regularium, præcipuè Anglorum S. Franciſci, &c.* II. *Liber Dialogorum: Seu ſumma veteris Theologiæ, Dialogiſmis tradita.* ——— Both written by *Chriſtopher Davenport, alias Franciſcus a S. Clara*, who moſtly went by the Name of *Francis Hunt*, and ſometimes by that of *Coventry*, dying in *Somerſet-Houſe*, *May* 31. 1680. and buried in the *Savoy* Hoſpital.

MONDAY *April* 1.
The Biſhop of London *ſends notice to the Biſhop of* Norwich,

Life of Dr. Manton, 8^vo^. *p.* 26.

Dr. *Reynolds* Biſhop of *Norwich* was the firſt who received the Commiſſion for Review of the Common-Prayer from the Biſhop of *London*, of which he immediately acquainted Dr. *Manton*. The Original Letter is now in my Hands, and expreſſes the Candour and Goodneſs of that excellent Perſon, and his great Reſpect for Dr. *Manton*. 'Tis in theſe Words:

S I R,

And he to Dr. Manton of the King's Commission for Review of the Common Prayer.

This Morning the Bishop of *London* sent me the Commission about Revising the Liturgy under the Great Seal, to take Notice of it, with Direction to give Notice to the Commissioners who are not Bishops. I went to Mr. *Calamy*, and it is desired, that we meet to morrow Morning at nine a Clock at his House, in regard of his Lameness, to advise together, and send a joint Letter to those who are out of this Town. He and I desire you not to fail, and withal to call upon Dr. *Bates* and Dr. *Jacomb* in your Way, to desire their Company. So with my best Respects I remain,

London, April 1,
1661.

Your most loving Brother,
EDW. REYNOLDS, *B. N.*

Dr. Francis Prujean knighted.

This Day, *April* 1, his Majesty was pleased to confer the Honour of Knighthood upon the most learned *Francis Prugean*, Doctor of Physick.

Tho. Triplet, *D. D.*

He was Assistant to Bishop Lindsell, in preparing an Edition of Theophylact upon the Psalms.

Wood's Ath. Oxon. *Vol.* II. *col.* 821.

Thomas Triplet, M. A. was diplomated Doctor of Divinity at *Oxford*, *April* 1, 1661. He was born in or near *Oxford*, a Student of *Christ-Church Oxford*, Prebendary of *Sarum* in 1645, sequestred, taught School at *Dublin* in *Ireland* 1648. and afterwards at *Hayes* in *Middlesex*. Restored in 1660, made Prebendary of *Westminster*, and of *Fenton* in the Church of *York*. Died *July* 18, 1670. buried in the *Abbey* Church, *&c.*

TUESDAY *April* 2.
Address of the Militia of Horse in the City of London.

Mercur. Pub. 4to. No. 13.

This Day Sir *Richard Brown*, Lord-Mayor and Major-General of the City of *London*, went to *Whitehall*, accompany'd with all the Field Officers, Commission and inferior Officers of the ſeveral Regiments of Horſe, Trained-Bands, and Auxiliaries; where he preſented to his Majeſty, on Behalf of himſelf and the reſt of them, this following Addreſs:

Dread Sovereign,

Your moſt loyal and moſt devoted Subjects, your Major-General, Field Officers, and Captains, with all the inferior Officers of your two Regiments of Horſe of your City of *London*, whilſt ſome Mens Zeal through unrighteous Seducements ſeems a little cooled towards your Majeſty's Service, do with all humble Boldneſs remonſtrate the Conſtancy of theirs: And in a deep Senſe of their Duty and high Obligations to your Sacred Majeſty for your eſpecial Indulgences to this your native City, do dedicate their Lives and Eſtates to your Majeſty's Service, hereby adding to their Oath of Allegiance, that they will not only bear Faith and Obedience to your Majeſty, but upon all Occaſions joyfully employ and improve their utmoſt Power and Vigilancy with their Lives and Fortunes to deſtroy your Enemies in Defence of your Royal Perſon and Authority, and ſecuring all your juſt civil Intereſts, with the Intereſts of Religion as it is now eſtabliſhed by Law: For your Majeſty being eminently the moſt pious, gracious, and worthy Prince in the World, we cannot, without exceeding all other Subjects in Loyalty and Affection, deſerve the Title of,

Your Majeſty's true, humble, dutiful,
and obedient Subjects and Servants.

Upon which Addreſs, graciouſly received by his Majeſty, they had ſoon after this Royal Letter ſent to them.

The King's Anſwer to their Addreſs.

To our Truſty and Well-beloved Sir Richard Brown, *Knight and Baronet, Lord-Mayor and Major-General of our City of* London, *to be communicated to the Field Officers and Captains, with all the inferior Officers,* &c.

CHARLES *R.*

Truſty and Well-beloved: We greet you well. We have received your Addreſs, wherein you do not only give us a full and acceptable Demonſtration of your Duty, Love, and Loyalty to us, (which we do graciouſly accept) but alſo ſhew forth an eminent Example thereof to all other our good Subjects within our Kingdoms and Dominions. You may be aſſured that as our Royal Progenitors have always had a particular and extraordinary Kindneſs for that our Capital City, ſo we ſhall not come behind any of them in our Princely Care, to make the ſame both flouriſhing and ſecure at Home, and glorious and renowned Abroad. And ſo we bid you farewel. Given at our Court at *Whitehall* this third Day of *April*, in the thirteenth Year of our Reign.

WEDNESDAY *April* 3.
Mr. Gunton's *Letter to the Lord Biſhop of* Durham,

A Letter of Mr. Simon Gunton, *Prebendary of* Peterborough, *and Writer of the Hiſtory of that Church, to Dr.* John Coſin, *Lord Biſhop of* Durham, *late Dean of* Peterborough.

About the Demiſe of Caſtor *to Dr.* Allen.

—— In a Demiſe of *Caſtor*, if we comply with Dr. *Allen*, I fear we ſhall bring our annual Stipends to be augmented by his late Majeſty's Letter, to the old *Medicum*. My Lord, I am not vers'd in theſe Things, but I hope your Lordſhip's Care and Vigilancy will be ſuch, as to help the poor Church of *Peterborough* out of theſe Labyrinths. Yet (as it becomes us and myſelf in particular) we ſhall ſubmit to what his Majeſty by himſelf or Commiſſioners ſhall pleaſe to determine. ——

THURSDAY *April* 4.

Mercur. Publ. 4to. No. 14.

The Committee of Lieutenancy of *London*, have lately taken into Conſideration the Services of thoſe that were eminently active in ſuppreſſing that wild Rebellion

The City of London's Acknowledgment of the Service done by Major Henſhaw in ſuppreſſing the Inſurrection of Venner and his Crew.

Rebellion of *Venner* and his Accomplices, particularly of that worthy Gentleman Major *Benjamin Henſhaw* (Major of Horſe to Sir *Rich. Brown* Major-General and Lord-Mayor of *London*) whom when they found ſo forward in their Service, as to neglect his own Safety when theirs was in diſpute, how quickly he took the Alarm, and how early he purſued it, how (when thoſe deſperate Villains were rather inſulting than diſcouraged at their Oppoſers) he firſt broke in upon them with no other Armour than that of Loyalty to his Sovereign, and Affection to the City; how undauntedly he charged them through and through, though accompanied but by a few Gentlemen, 'till they were quite routed and diſperſed; they gave him their hearty Thanks for his ſignal Services, and ordered them to ſtand upon Record as Examples for future Ages to follow.

Preferment of Mr. Jonathan Johnſon, *and of Dr.* Sebaſt. Smith.

Jonathan Johnſon Clericus, a D. Rege præſentatus ad Præb. S. Botolphi in Eccl. Linc. admiſſus & inſtallatus eſt Die 4. Apr. 1661. —— Sebaſtianus Smith, S. T. P. inſtitutus ad Rect. Eccl. de Hambledon Com. Buck. vac. per Mort. ult. Incumb. 11. Die Apr. 1661. ad preſ. D. Comitis Rivers pleno jure.

FRIDAY *April* 5.

A Proclamation againſt Planting of Tobacco.

Mercur. Publ. 4to. No. 14.

By the King. A Proclamation inhibiting the Planting, Setting, and Sowing of Tobacco in *England* and *Ireland*, according to the late Act of Parliament in the twelfth Year of his Reign, wherein it was enacted, *&c.* ſignifying, that his Majeſty ſhall not only require a dutiful Obſervance upon the Forfeitures therein expreſſed, but upon Pain of his high Indignation and Diſpleaſure juſtly to be inflicted on thoſe that offend againſt ſo reaſonable a Law, *&c.*

SATURDAY *April* 6.

Mandate for John Neale *to be D. D.*

His Majeſty's Letters of his Royal Will to the Univerſity of *Cambridge* for *John Neale*, B. D. to be admitted D. D. dated *April* 6, in the thirteenth Year of our Reign.

Dr. Nath. Hardy *Vicar of St.* Martin's.

Reg. Sheldon, London.

Dr. Emanuel Utye *Vicar of* Stepney.

Nathaniel Hardy, S. T. P. admiſſ. ad Vicariam S. Martini in Campis in Com. Midd. vac. per Mort. ult. Incumb. ad Donat. ſive Collat. reverendi Patris D. Epiſcopi London. Die 6. Apr. 1661. —— Eod. Die ad preſ. D. Regis per Mort. Willielmi Bray, S. T. P. —— Emanuel Utye, S. T. P. admiſſ. ad Vic. de Stebonheath, alias Stepney, in Com. Midd. ad preſ. Caroli II. Regis, Die 3. Apr. 1661.

Account of Mr. Gabr. Sangar.

Dr. Calamy's Abridgment, Vol. II. p. 27.

The Parſon who by popular Appointment had intruded into the Church of St. *Martin in the Fields*, was Mr. *Gabriel Sangar*, M. A. Son of Mr. *Thomas Sangar* Miniſter of *Sutton-Mandevil* in *Wiltſhire*, where he was born in *May* 1608. Bred in *Magdalen* Hall, *Oxon.* ordained by Biſhop *Davenant*, ſucceeded his Father (who had bought the Advowſon) at *Sutton*; impriſoned at *Saliſbury* for refuſing to read the Book of Sports; he continued at *Sutton* 'till 1645, went to *Havant* in *Hampſhire*, but the Air of that Place not agreeing with the Health of his Family, he return'd back again into *Wiltſhire* about 1647, and ſettled at *Chilmark*, a Place not many Miles from *Sutton*. Here he met with a great deal of Trouble from ſome of his Pariſhioners that refuſ'd to pay their *Tythes*. When he had in vain tried all other Methods, he had Recourſe to the Law, which occaſioned his coming up to *London*. As ſoon as the Law Suit was at an End he returned to *Chilmark*, where he had not been many Weeks before he was ſurpriz'd with an Invitation from the People of St. *Martin's in the Fields*, to be their Miniſter, —— where he continued twelve Years. Soon after the Reſtauration of King *Charles*, the Lord Chancellour, who had been his School-Fellow at *Gillingham* School in *Wiltſhire*, ſent to Mr. *Sangar*, and profeſſing a peculiar Kindneſs to him on the Account of their being Countrey-men, and well known to one another in their younger Years, endeavoured to reconcile him to Conformity, but in vain, though he ſent for him ſeveral Times, and diſcourſed thoſe Matters with him, ſometimes with great Calmneſs, and at other Times with more Heat. At length he told Mr. *Sangar* plainly, that if he would not conform, he muſt leave St. *Martin's*, and remove further from the Court. When it was known he muſt leave St. *Martin's*, he had ſeveral Places offer'd him, but his Love to his natural Countrey made him accept of *Steple-Aſhton*, whither he removed with his Family in 1661. and whence he was ejected by the Act of Uniformity 1662. At the Entreaty of his Friends in St. *Martin's*, who deſired to have him nearer to them, he came to *Brompton*. —— The *Oxford* Act drove him to *Eling*, thence to *Brentford*, where he continued 'till the King's Declaration gave him Liberty to preach; then at the Entreaty of ſeveral of his old Hearers at St. *Martin's*, he return'd to that Pariſh, and preached to them as he had Opportunity. —— Aged 70. He died in *May* 1678.

SUNDAY *April* 7.

A converted Jew *baptized by Dr.* Warmeſtry.

Mercur. Publ. 4to. No. 14.

On this *Sunday* a converted *Jew* was chriſten'd at the *Savoy* by Dr. *Warmeſtry*; the Name of the *Jew* before his Baptiſm was *Iſaac Gomer* of *Smyrna*, about twenty five Years old: His Chriſtian Name now is *Paul*: His two Godfathers were the right honourable Sir *Charles Berkley*, Comptroller of his Majeſty's Houſhold, and *William Coventry*, Eſq; Secretary to his Highneſs the Duke of *York*; and his Godmother was the Lady *Carteret*, Wife to Sir *George Carteret*, Vice-Chamberlain of his Majeſty's Houſhold. Before he was chriſten'd he made Confeſſion of his Faith, declar'd his Sorrow for his Sins, and the Iniquities of his Nation, eſpecially that of crucifying Chriſt; ſolemnly deſiring, that God would deal with him both here and hereafter, as he dealt ſincerely in this Affair.

Death and Burial of Biſhop Leſley.

Sir Jam. Ware Commentary of the Iriſh Biſhops, p. 26.

Henry Leſley, D. D. born in *Scotland*, Dean of *Down* in *Ireland*, and Treaſurer of St. *Patrick's* in *Dublin*, Chaplain to King *Charles* I. had been conſecrated in

St. Peter's Drogheda October 4. 1635. Biſhop of Down and Connor, and tranſlated to the See of Meath Jan. 18, 1660. died in Dublin very old the ſeventh, and was there buried in Chriſt-Church the tenth of April 1661.

in his Works, Fol. 1705.

William Paul S. T. P. Canon of *Chicheſter*, was inſtalled Dean of *Lichfield* *April* 8, 1661. made Biſhop of *Oxford* in 1663. ſucceeded in the Deanery by Dr. *Thomas Wood*, preſented in *Febr.* 1663.

Willis *Dean of* Lichfield, *p.* 402.

MONDAY *April* 8.
Addreſs of the Tower Hamlets.

Mercur. Publ. 4to.

A dutiful and loyal Addreſs was preſented to his Majeſty by Sir *John Robinſon* Lieutenant of the *Tower* of *London*, Commander in chief of the Hamlets of the *Tower*, —— which was graciouſly received by his Majeſty, eſpecially in regard ſome buſy Brethren had laboured to diſperſe their petty Fictions of the preſent Diſſatisfaction of a conſiderable Part of that great City, whereof thoſe many thouſands of loyal young Men (now called the Auxiliaries) are and will be a ſufficient Conviction. —— In the ſaid Addreſs they dedicate their Lives and Eſtates to your Majeſty's Service, hereby adding to their Oath of Allegiance, that they will not only bear Faith and Obedience to your Majeſty, but upon all Occaſions joyfully employ and improve their uttermoſt Power and Vigilancy, with their Lives and Fortunes to deſtroy your Enemies in Defence of your Royal Perſon and Authority, and ſecuring all your juſt civil Intereſts, with the Intereſts of Religion, as 'tis now eſtabliſhed by Law: For your Majeſty being eminently the moſt pious, gracious, and worthy Prince in the World, we cannot, without exceeding all other Subjects in Loyalty and Affection, deſerve the Title of,

Your Majeſty's true, dutiful, humble,
and obedient Subjects and Servants.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 338.

Samuel Utye, M. A. had been admitted to the Living of *Chigwell Com. Eſſex* *Jan.* 31, 1615. the Houſe of Commons or Committee, *May* 17, 1641. reſolv'd him unworthy to hold any Benefice, &c. for *Superſtition*, and ſome Words againſt the *Parliament*; and about *July* 1643. they proceeded to ſequeſter his Living, and ſubſtituted one *Peter Watkinſon* in his Cure. —— He lived to be reſtored, and had alſo the Vicarage of *Stepney* beſtowed upon him, to which he was admitted *April* 8, 1661. but died within a few Months after.

See Aug. 31.

TUESDAY *April* 9.
Robert Maſon *knighted.*

Mercur. Publ. 4to.

This Day his Majeſty conferr'd the Honour of Knighthood upon that worthy Gentleman *Robert Maſon* of *Kings-Clere* in the County of *Southampton*, Eſq; (eldeſt Son to that eminent Lawyer *Robert Maſon*, late of *Lincolns-Inn*, Eſq; and Recorder of *London*) whoſe Endeavours have been very ſignal for the Reſtauration of his Majeſty, particularly at *Saliſbury*, for which Services and Sufferings he is ſo much honoured in the Weſt of *England*.

The Court and City prepare for his Majeſty's Coronation.

Both Court and City are now diligent in their coſtly Preparations for his Majeſty's Coronation, ſtriving to make all Things magnificent, as that they might (if it were poſſible) ſhew their Affections in ſome Way anſwerable to the Virtues of ſo excellent a Prince, and that nothing might be wanting which may add to the Grandeur of that Performance, his Majeſty hath ordered and appointed *Algernon* Earl of *Northumberland* to be Lord High Conſtable, and *James* Earl of *Suffolk* Earl Marſhal to that Royal Solemnity.

Speech of the Marquis of Argyle.

Woodrow's *Hiſtory of the Church of* Scotland. *Vol.* I. *Append.* No. xvii.

Marquis of *Argyle*'s Speech in Parliament, *April* 9, 1661. deſiring their Lordſhips to read this his humble Supplication and Submiſſion, and recommend the ſame to his Majeſty. —— And for ſatisfying your Lordſhips and all Men in theſe Things, I ſhall ſay nothing but Truth, that in all the Tranſactions of Affairs, wherein I ever had my Hand (I thank God for it) I was never led in them by any private Deſign of Advantage to myſelf, either of Honour or Benefit, which are the main Things that ſway the moſt Part of Mens Actions, &c.

See April 16.

WEDNESDAY *April* 10.
Saturday *after the Coronation appointed for Hearing the Cauſe between the Univerſity and City of* Oxford.

Council-Board. *Saturday* laſt being the Day appointed for Hearing the Matters in Difference between the Univerſity and the Mayor of the City of *Oxford*; and the ſaid Mayor on Behalf of the ſaid City, having by his Petition deſir'd further Time, in regard he could not be ſo ſoon prepar'd and ready for a Hearing: His Majeſty is graciouſly pleaſed for that Reaſon peremptorily to appoint *Saturday* Morning next after the Coronation for the Hearing of that Buſineſs, at which Time the Mayor and City are to make their Defence without further Delay or Excuſe. And all other Perſons concerned are to take Notice of the Time and attend accordingly. Dated at the Court at *Whitehall* the ninth Day of *April*, 1661.

See April 27. 1661.

EDW. NICHOLAS.

Order in Council for Writs to ſummon the Convocations of Canterbury *and* York.

Whitehall. Ordered by his Majeſty in Council, that the Lord Chancellour do forthwith give Warrants to the Clerk of the Crown, to draw up Writs of Summons to paſs his Majeſty's Great Seal, directed to the moſt reverend Fathers in God *William* Lord Archbiſhop of *Canterbury*, and *Accepted* Lord Archbiſhop of *York*, for Convocations of the Lords Biſhops, Deans, Archdeacons, and the Clergy of their reſpective Provinces in uſual Form.

Order for the Corporation for Propagating the Goſpel in America.

The ſame Day, upon Reading of Mr. Attorney General's Report to this Board to him referred upon the Order of the fourteenth of *November*, 1660. Ordered, that the ſaid Corporation for Propagating the Goſpel in *America* have Power to purchaſe two thouſand Pounds *per Annum*, and may have Liberty to tranſport yearly one thouſand Pounds in Bullion or Foreign Money. —— And the Lord Viſcount *Valentia* is to conſider of and examine the Liſt of Names of the Members [illegible] the same to the Board, [illegible] and Hereditaments heretofore given [illegible] hereafter mentioned, shall from henceforth be vested in the said Corporation and their Successors.

A Jesuit's Argument for turning Catholick.

One *Powell* an *English* Jesuit at *Antwerp*, in *April* 1661. used this Argument to persuade *Henry Younge* to turn in to their Catholick Church, because within five or six Years, they (the Jesuits) would break the Power and Strength of *London* in Pieces, which could not well be imagined they should do any other Way than by *Fire*. *Tonson* and *Copewell* Adjutants of the *Flanders* Jesuits spake of the same Thing.

Fiery Jesuits, 4to. 1667.

THURSDAY *April* 11.
The Writs for summoning the Convocations.

Brevia Regis directa reverendissimis in Christo Patribus Gulielmo Archiepiscopo Cantuar. & Accepto Archiepiscopo Ebor. de Summonitione Prælatorum & Cleri utriusque Provinciæ ad conveniend. Die octavo Maii prox. sequent. Teste Meipso apud Westmon. undecimo Die Aprilis, Regni nostri tertio decimo.

Synodus Angl. 8vo. *Append.* 58.

Dr. William Petty *knighted.*

Dr. *William Petty*, Physician and Surveyor General in *Ireland*, returned into *England*, and being introduced into the King's Presence, his Majesty was much pleased with his ingenious Discourses, and seemed to be delighted in him. About that Time the Royal Society being instituted, he was appointed one of its first Members, and afterwards one of the Council belonging thereunto, being then esteemed the prime Person to advance Experimental Philosophy and Mechanicks. On this eleventh of *April* 1661. he received the Honour of Knighthood from his Majesty, *&c.*

Ath. Ox. *Vol.* II. *col.* 610.

The Archbishop of Canterbury *to the Bishop of* London *for a Convocation.*

Mandatum Gulielmi Cantuar. Archiepiscopi, &c. D. D. Gilberto Londinensi Episcopo pro dicta Convocatione Prælatorum & Cleri summonenda. Dat. in Manerio nostro de Lambeth duodecimo Die Mensis Aprilis Anno Dom. 1661. & nostræ Translationis primo.

Reg. Sheldon.

Dr. Hammond's *Advice to the Convocation, printed by the Care of Mr.* Tho. Smith.

A solemn Petition and Advice to the Convocation, with Directions to the Laity how to prolong their Happiness. By Dr. *Henry Hammond*. Published by *Thomas Smith* of *Christ*'s College in *Cambridge*.

Printed at Cambridge, 1661. 8vo.

Sebastianus Smith, S. T. P. admissus est ad Rect. Ecclesiæ de Hambledon Com. Buck. undecimo Die Aprilis 1661. ad pres. Com. Rivers pleno jure.

Reg. Sanderson Linc.

Minutes of the Process against Mr. *James Guthrie* at *Edinburgh*, *April* 11, 1661. In the criminal Pursuit and Indictment of Sedition and Treason against him, at the Instance of Sir *John Fletcher*, his Majesty's Advocate for his Majesty's Interest, before the Lord Commissioner the Earl of *Middleton* and the three Estates of Parliament.

Woodrow's *History of the Church of* Scotland, *Vol.* I. *Append.* No. 21.

Mr. *James Guthrie*'s Defences, *&c.*

See May 28. Ibid. No. 22.

To his most Excellent Majesty; The humble Petition of William Jackson.

MS. Oxon.

Humbly Sheweth,

The Petition of Will. Jackson *to be M. D. in* Oxford.

That your Petitioner's Father (being Doctor in Divinity) was sequestred in the late Rebellion from above three hundred Pounds *per Annum*, and your Petitioner by such Sequestration much impoverished, and by the Death of his said Father left destitute of all Hopes of Restitution. And that your Majesty's Petitioner having been in Service of your Majesty's Father of blessed Memory in *Colchester*, and since in your Majesty's Service, wherein his near Kinsman Colonel *Robert Levinz* suffered, and was executed by the bloody Rebels, since when your Petitioner hath been under constant Persecution, by which Means your Petitioner was hindred from Proceeding in your University of *Oxford* according to the usual Rules thereof, being constrained to leave it, or submit to that illegal Visitation 1648.

Wherefore your Majesty's Petitioner most humbly prays, that your Majesty would be graciously pleased to grant to your Petitioner your Majesty's Letter to the said University, for conferring the Degree of Doctor in Physick on your Petitioner (he having already the License of the College of Physicians of *London* for his Approbation) as a Means to redeem your Petitioner from the Obscurity the aforesaid Sufferings have precipitated him into.

Whilst your Petitioner prays for your long Life and Prosperity.

At the Court at Whitehall, April 13, 1661.

The King's gracious Answer to the said Petition.

His Majesty having perus'd this Petition, and of his own Princely Nature being desirous the Petitioner's Loyalty and Faithfulness to his Majesty's Interest in the late unhappy Times should be no Hindrance to his Preferment in the Course of his Studies; is graciously pleased to recommend the Petitioner to the said University of *Oxford*, for the said University to confer on him the Degree of a Doctor of Physick, as by the Petitioner is humbly desired.

Quibus per Procuratorem seniorem publicatis, supplicatur in hunc modum.

The Form of Supplicating for the said Degree.

Supplicat, &c. Egregius Vir Gulielmus Jackson e Coll. Universitatis, quatenus 12. Annos in Studio Medicinæ posuerit, consensum Regium, & Ædium Præfectorum Approbationem obtinuerit; ut bona vestra cum venia ad gradum Doctoris in Medicina promoveatur in hac Convocatione. Conceditur simpliciter.

MONDAY *April* 15. *The opening of the* Savoy *Conference in* Mr. Baxter's *Account of it.*

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 305.

In purſuance of his Majeſty's Commiſſion, a Meeting was appointed, and the *Savoy* (the Biſhop of *London*'s Lodgings) named by them for the Place. There met us Dr. *Frewen* Archbiſhop of *York*, Dr. *Sheldon* Biſhop of *London*, Dr. *Morley* Biſhop of *Worceſter*, Dr. *Saunderſon* Biſhop of *Lincoln*, Dr. *Coſins* Biſhop of *Durham*, Dr. *Henchman* Biſhop of *Saliſbury*, Dr. *Walton* Biſhop of *Cheſter*, Dr. *Laney* Biſhop of *Peterborough*, Dr. *King* Biſhop of *Rocheſter* [*Chicheſter*] Dr. *Sterne* Biſhop of *Carliſle* (but the conſtanteſt Man after was Dr. *Gauden* Biſhop of *Exeter*.) On the other Side there met Dr. *Reynolds* Biſhop of *Norwich*, Mr. *Clarke*, Dr. *Spurſtow*, Dr. *Lightfoot*, Dr. *Wallis*, Dr. *Manton*, Dr. *Bates*, Dr. *Jacomb*, Mr. *Cooper*, Mr. *Rawlinſon*, Mr. *Caſe* and myſelf. The Commiſſion being read, the Archbiſhop of *York* (a peaceable Man) ſpake firſt, and told us, that he knew nothing of the Buſineſs, but perhaps the Biſhop of *London* knew more of the King's Mind in it, and therefore was fitter to ſpeak in it than he. The Biſhop of *London* told us, that it was not they, but we that had been the Seekers of this Conference, and that deſired Alterations in the Liturgy, and therefore they had nothing to ſay or do, till we brought in all that we had to ſay againſt it in Writing, and all the additional Forms and Alterations which we deſired.

At this Conference in the Savoy, that reverend and great Man Biſhop Morley *tells us, the generality of the nonconforming Divines ſhewed themſelves unwilling to enter upon Diſpute, and ſeem'd to like much better another Way tending to an amicable and fair Compliance, which was fruſtrated by a certain Perſon's furious Eagerneſs to engage in a Diſputation* [*meaning Mr.* Baxter] the Proteſtant Peace-Maker by Biſhop *Ruſt*. 1682. 4^to^.

Our Brethren were very much againſt this Motion, and urged the King's Commiſſion, which requireth us to *meet together, adviſe and conſult*. They told him, that by Conference we might perceive as we went what each would yield to, and might more ſpeedily diſpatch, and probably attain our End; whereas Writing would be a tedious endleſs Buſineſs, and we ſhould not have that Familiarity and Acquaintance with each others Minds, which might facilitate our Concord. But the Biſhop of *London* reſolutely inſiſted on it, not to do any Thing, till we brought in all our *Exceptions*, *Alterations*, and *Additions* at once. In this I confeſs above all Things elſe, I was wholly of his Mind, and prevailed with my Brethren to conſent, *&c.* And upon theſe Reaſons I told the Biſhops, that we accepted of the Taſk which they impoſed on us, yet ſo as to bring all our *Exceptions* at one Time, and all our *Additions* at another Time, which they granted.

The Method agreed upon.

Mr. Baxter *to draw up the Additions.*

When we were withdrawn, it pleaſed our Brethren to divide the undertaken Work. The drawing up of *Exceptions againſt the Common-Prayer* they undertook themſelves, and were to meet from Day to Day to that End: The drawing up the *Additions* or *new Forms* they impoſed upon *me alone*, becauſe I had been guilty of that Deſign from the Beginning, and of engaging them in that Piece of Service; and ſome of them thought it would prove odious to the Independents and others, who are againſt a Liturgy as ſuch. Hereupon I departed from them, and came among them no more till I had finiſhed my Taſk, which was a Fortnight's Time.

Who finiſh'd his Taſk in a Fortnight's Time.

Speech of the Marquis of Argyle *after the reading of the Proceſs againſt him.*

Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *Append.* N°. 18.

Marquis of Argyle's *Speech after reading of his Proceſs*, April 16. 1661.

My Lord Chancellor,

It is no ſmall Diſadvantage to me to be ſtanding before this honourable Aſſembly in this Condition, and any, much more ſo many, unjuſt Prejudices againſt me. —— It is evident, how clearly and freely I may ſay, that I do not deſerve to be the ſingle Sufferer in all his Majeſty's Dominions, for my Carriage during the late Troubles, his Majeſty having (to his eternal Praiſe) pardoned all but ſome of the Murderers of his late Royal Father, *&c.*

WEDNESDAY *Apr.* 17. *Account of* Chriſtopher Davenport.

Duaci 1661. 8^vo^. Athen. Oxon. *Vol.* II. *col.* 487.

* *Manuale Miſſionariorum Regularium præcipue Anglorum S. Franciſci, &c.* —— Written by *Chriſtopher Davenport* alias *de Sancta Clara*, a Franciſcan Fryar at *Doway*, a Miſſionary in *England* in the Reign of King *Charles* I. and Chaplain to the Queen *Henrietta Maria*: And after the Marriage of King *Charles* II. with *Catharine* of *Portugal*, he became her Theologiſt, or one of the chief Chaplains about her, and was the third Time choſen provincial Miniſter of his Order for the Province of *England*.

Dr. Leyburn *ſolicites the Queen-Mother to protect the College of* Doway.

Dr. Leyburn's *Encycl. Epiſtle printed at* Doway 1661. 4^to^.

Dr. *Leyburn*, Governour of the *Engliſh* College of Prieſts of *Doway*, was ſoliciting the Favour and Help of the Queen-Mother of *England* in this Language. —— Mr. *White* and his Adherents menace the College of *Doway*, whereof the ſupreme Providence hath conſtituted me (though moſt unworthy of the Charge) principal Governour; which received the Seeds of the Catholicks, that had been carried away from *England* in the Captivity of Catholick Religion under the Reign of Queen *Elizabeth*. —— I intercede for a College of Paſtors, ſo called, inaſmuch as ſince it was founded by that moſt excellent Prelate (Dr. *Allan* who was the firſt Preſident, and afterwards Cardinal) and erected in *Doway* in the Year of our Lord 1568. it hath ſent above a thouſand Paſtors into *England* for the Miniſtry of that little Church. I intercede for a College of Martyrs, ſo named, becauſe about an hundred and forty of her paſtoral Prieſts have endured Impriſonments, Racks, Hurdles, and at laſt ſhed their innocent Blood in Defence of the Church, the See Apoſtolick, and Catholick Faith, a glorious Harveſt for ſo little Seed, as came out of the Relicks of Queen *Mary*'s Days, that is of a few grave learned Prieſts under the Conduct of Dr. *Allan*, which under the Reign of Queen *Elizabeth* left their Goods and Preferments and came to *Doway*.

I intercede for the *Mother-House*, ſo commonly ſtyl'd, in regard as it was the firſt Seminary erected according to the Ordinance of the Council of *Trent* and many others; ſo it has been the Mother of all our Colleges in *Rome*, *Spain*, and St. *Omers*, which it furniſh'd for a great Time, (that is until St. *Omers* College was erected and ſome Time after) with Scholars and fit Subjects, and even the chiefeſt of our Engliſh Regulars were Children of this College: For Example, Father *Campian*, and ſundry other gallant Perſonages Prieſts of the Society; that great Scholar Father *Rudicind Barlow*; the firſt Preſident of our *Engliſh Benedictines*, and divers other worthy Men of that Congregation were Children of this College; and one of theſe ought not to be named by me without an ample Acknowledgment of Gratitude, for he being inform'd that his old Mother this College was reduc'd to great Neceſſity, piouſly interceded for her to Lay Catholicks, and procured a Relief of 200*l.* Sterling.

Laſtly, I intercede for a College, properly call'd the ſpiritual Mother of all our Engliſh Catholicks, foraſmuch as before any other Community of our Nation ſent Miſſionaries into *England*; ſhe had ſent about a hundred Prieſts, who with much Labour and Effuſion of their Blood, brake the firſt Ice, and made the Way for ſuch as came after.

I cannot doubt of your Majeſty's gracious Favour towards her, ſhe having had formerly (about twenty two Years ago) evidence enough of your Majeſty's extreme Tenderneſs and Compaſſion unto conſerving her, when ſhe was reduc'd unto great Neceſſity through War and Peſtilence; wherewith as ſoon as your Majeſty was acquainted by Father *Philip*, and the Right Honourable Perſonage, now your Majeſty's great Almoner my Lord Abbot *Mountague* (myſelf having mov'd them before to that good Work) you were pleas'd to order conſiderable Supplies for her Relief.

A Word in Seaſon againſt Popery.

London, *for* Honeſt Meanwell, 1661. 4to.

A Word in Seaſon: Or the great Plot for reſtoring Popery, by oppoſing all Settlement and Uniformity, foreſeen by the Orthodox, confeſſed by the Non-Conformiſts, and managed by the Jeſuits, as evidently appears by their own following Words: Collected 1. To remove all Jealouſies of the preſent Government and Religion. 2. To juſtify to all ſober and honeſt Catholicks, who are not herein concerned, the preſent great Care and Laws againſt Popery. 3. And to reclaim all godly Men from thoſe Courſes againſt Government, that they know and confeſs, have given and do give the greateſt Advantage to Popery. With ſerious Conſiderations to thoſe Multitudes inclin'd of late to Popery, and forty godly Remedies againſt it.

A Hymn for St. George's *Feaſt at* Windſor.

Aſhmole *of the Garter, Fol. p.* 566.

The Hymn of Thankſgiving to be ſung in the Proceſſion of St. *George*'s Feaſt, compoſed by Dr. *Brune Ryves* at the Command of the Sovereign and Knights Companions of the moſt noble Order of the Garter in a Chapter held the 17th of *April* 1661.

SATURDAY *Apr.* 20.

New Peers created for the Honour of the Coronation.

Dugdale's *Bar. Tom.* II. *p.* 479.

His Majeſty for the greater Splendor of his Royal Coronation was pleaſed to advance many eminent Perſons unto higher Degrees and Titles of Honour.

Sir Arthur Anneſley *Earl of* Angleſey.

1. Sir *Arthur Anneſley*, Baronet, Lord *Mount-Norris*, and Viſcount *Valencia* in *Ireland*, Son of Sir *Francis Anneſley*, Baronet, Lord *Mount-Norris* and Viſcount *Valencia*, Vice-Treaſurer and Secretary in that Realm to King *Charles* I. paternally deſcended from the ancient and worſhipful Family of *Anneſley* in the County of *Nottingham*, and by the Mother from that of *Philips* of *Piſton* Caſtle in *Pembrokeſhire*. Which Sir *Arthur* in the late moſt perillous Times, having ſerved his Majeſty that now is to the no little Hazard of Life and Fortune, with great Integrity, was by Letters Patent bearing Date the 20th of *April*, *Reg.* 13. created a Baron of this Kingdom, by the Title of Lord *Anneſley* of *Newport-Pagnell in Com. Buck.* as alſo raiſed to the Dignity of an *Engliſh* Earl, by the Title of Earl of *Angleſey*, and to the Heirs Male of his Body.

Sir John Greenvill *Earl of* Bath.

Ibid. p. 480.

2. Sir *John Greenvill*, Son of Sir *Bevill Greenvill*, Knight, of ſuch exemplary Loyalty to King *Charles* I, following his Father's Steps in all loyal Adventures (though then but fifteen Years of Age) firſt headed his Father's own Regiment, and ſoon after became Commander in Chief of five others, in all the conſiderable Fights and Skirmiſhes of thoſe weſtern Parts, as alſo in the ſecond Battle of *Newberry* in *Berkſhire*, wherein he received many dangerous Wounds. And when thro' the Prevalency of the Rebels his Majeſty *Charles* II. was conſtrained to quit the Realm (having been conſtituted one of the Gentlemen of his Bed-Chamber) he chearfully attended him in his greateſt Diſtreſſes, ceaſing not to ſhare with him in foreign Parts, throughout all his unparallel'd Afflictions and diſconſolate Travels in *France*, *Flanders*, *Holland*, and into the Iſle of *Jerſey*. After which being made Governor of the *Scilly* Iſlands, he ſtoutly defended them againſt no leſs than fifty *Engliſh* Ships, under the Command of thoſe two notorious Rebels *Blake* and *Aſkewe*, Admirals to the then Uſurpers. And after all this ſeriouſly conſulting with General *Monk* his near Kinſman, in that great and difficult Work of the King's moſt joyful Reſtoration, acted vigorouſly therein, 'till it was happily conſummated.

Having therefore thus highly merited, he was by Letters Patent, bearing Date at *Weſtminſter* upon the 20th of *April*, in the thirteenth Year of his Majeſty's Reign, advanced to the Dignities and Titles of Lord *Greenvill* of *Kilkhampton* and *Biddiford*, Viſcount *Greenvill* of *Lanſdown*, and Earl of *Bath*, being at that Time chief Gentleman of his Majeſty's Royal Bedchamber, as alſo Warden of the Stanneries in *Devonſhire* and *Cornwall*.

Sir Frederick Cornwallis *Lord* Cornwallis *of* Eye.

Dugdale's *Bar. Tom.* II. *p.* 480.

3. Sir *Frederick Cornwallis* of *Brome* in *Com. Suff.* Knight and Baronet, a Perſon deſcended of a very ancient and worthy Family of that Name, which had for a long Time eminently flouriſh'd in the Counties of *Norfolk* and *Suffolk*, being in no wiſe ſhort of his Anceſtors Virtues; having from his Youth with great Fidelity, ſerved the late King *Charles* of bleſſed Memory, both in Court and Camp; for which he ſuffered the Loſs of his Eſtate, Impriſonment, and Exile; in Teſtimony of the high Eſteem which his Majeſty King *Charles* II. had of his Merits, (being at this Time Treaſurer of his Houſhold) was by Letters Patent bearing Date the 20th of *April*, in the thirteenth Year of his Reign, advanced to the Degree and Dignity of a Baron of this Realm, by the Title of Lord *Cornwallis* of *Eye* in the County of *Suffolk*, and to the Heirs Male of his Body.

Sir George Booth *Lord* de la Mere.

Ibid. p. 481.

4. Sir *George Booth* of *Dunham* in the County of *Cheſter*, Baronet, (paternally deſcended from a very ancient and knightly Family of that Name in thoſe Parts and in *Lancaſhire*, and by Heirs Female from the *Maſſies*, heretofore Barons of *Dunham* in that County Palatine, as alſo from the *Montforts* and *Clintons*, honourable Familſies of this Realm) being highly ſenſible of the barbarous Murder acted upon the late *King*, and the miſerable Calamities brought upon theſe Nations by his cruel Regicides; in order to the Redemption of his Countrey from the tyrannous Oppreſſions of theſe mercileſs Men, and the happy Reſtoration of King *Charles* II. to his rightful Throne, raiſed great Forces of Horſe and Foot: In which laudable Attempt, though he became unſucceſsful as to his chief Deſign, nevertheleſs it was ſufficiently obvious, that his Endeavours at that Time, did not a little conduce unto what he ſo worthily aimed at. In conſideration therefore of this well intended Service, he was, by Letters Patents bearing Date at *Weſtminſter* the 20th Day of *April* in the ſame thirteenth Year of his Majeſty's Reign, advanced to the Degree and Dignity of a Baron of this Realm, by the Title of Lord *de la Mer* of *Dunham Maſſey*, and to the Heirs Male of his Body.

Sir Horatio Townſhend *Lord* Townſhend *of* Lynn.

Mr. Gurnall *in his Sermon preached at the Funeral of the Lady* Mary Vere, Jan. 10. 1671. *obſerves, that her worthy Son in Law in* Norfolk, *Sir* Rog. Townſhend, *for his Love to the Miniſtry got the Title of* Deliciæ Cleri, *the Miniſter's Delight.*

Ibid. p. 481.

5. Sir *Horace Townſhend* of *Raynham* in the County of *Norfolk*, Baronet, paternally deſcended from an ancient Family of that Name, which had long flouriſh'd in thoſe Parts; and by *Mary* his Mother (Daughter and Coheir to *Horace* Lord *Vere* of *Tilbury*) from the moſt ancient and noble Family of the *Veres* Earls of *Oxford*, taking to Heart the woful Murther of the late King *Charles* of bleſſed Memory, with the Oppreſſion of his Countrey, as alſo the long and grievous Expulſion of our rightful Sovereign King *Charles* the Second, in order to his happy Reſtauration, moſt loyally put himſelf in Arms, fortified the Haven of *King's-Lynn* for his Reception, and prepared conſiderable Forces both by Sea and Land for the better ſecuring thereof. In Conſideration therefore of theſe his great and moſt acceptable Services, he was by Letters Patents bearing Date at *Weſtminſter* upon the 20th of *April* in the thirteenth Year of his Majeſty's Reign, advanced to the Degree and Dignity of a Baron of this Realm by the Title of Lord *Townſhend* of *King's-Lynn*, and to the Heirs Male of his Body.

Sir Anthony-Aſhley Cooper, *Lord* Aſhley *of* Wimborne.

Ibid. p. 481.

6. Sir *Anthony-Aſhley Cooper* of *Wimborne St. Giles* in the County of *Dorſet*, Baronet, was now (being Son and Heir of Sir *John Cooper* of *Rockburne in Com. Wilts*, Knight, by *Anne* his Wife, Daughter and ſole Heir to Sir *Anthony Aſhley* of *Wimborne St. Giles*, Knight and Baronet, by *Jane* his Wife, Daughter and Heir to *Philip Okeover* of *Okeover in Com. Staff.* Eſquire) which Sir *Anthony Aſhley Cooper* (deducing his Deſcent by Heirs Female from the *Hameleyns*, *Pleſſeys* and *Malemayns* anciently of *Wimborne St. Giles* before ſpecified) having in ſundry Repects manifeſted his Loyalty to King *Charles* the Firſt of bleſſed Memory; as alſo his great Affection to his Countrey in the late moſt perilous and difficult Times, and likewiſe to his Majeſty King *Charles* II. by his prudent and ſeaſonable Advices and Conſultations with General *Monk* and others, in order to his peaceable and happy Reſtoration. In Conſideration of theſe his acceptable Services, he was, by Letters Patents bearing Date at *Weſtminſter* upon the 20th of *April* in the thirteenth Year of his Majeſty's Reign, advanced to the Degree and Dignity of a Baron of this Realm, by the Title of Lord *Aſhley* of *Wimborne St. Giles*, and to the Heirs Male of his Body.

John Crew, *Eſq;* *Baron* Crew *of* Stene.

Ibid. p. 482.

7. *John Crew* of *Stene* in the County of *Northampton*, Eſquire, Son and Heir to Sir *Thomas Crew*, Knight, one of the Serjeants at Law to the late King *Charles*, being deſcended from the ancient Family of *Crew* in the County Palatine of *Cheſter*, by his great Prudence with no ſmall Hazard loyally contributing his beſt Endeavours, in order to his Majeſty's happy Reſtoration; in Teſtimony of his Majeſty's gracious Acceptance of this his laudable Service, was, by Letters Patents bearing Date at *Weſtminſter* the 20th Day of *April* in the thirteenth Year of his Reign, advanced to the Degree and Dignity of a Baron of this Realm, by the Title of Lord *Crew* of *Stene*, and to the Heirs Male of his Body.

Sir Charles Howard, *Earl of* Carliſle.

Ibid. p. 281.

8. Sir *Charles Howard* deſcended from the Dukes of *Norfolk*, having been highly inſtrumental in the happy Reſtoration of King *Charles* II. was for his loyal Services therein, by Letters Patents bearing Date at *Weſtminſter* upon the 20th of *April* in the thirteenth Year of this Reign, advanced to the Dignity of Lord *Dacres* of *Gilleſland*, Viſcount *Howard* of *Morpeth* and Earl of *Carliſle*.

Denzil Holles, *Eſq;* *Lord* Holles *of* Iſeld.

9. *Denzil Holles*, ſecond Son to *John* Earl of *Clare*, having been not a little inſtrumental in the happy Reſtoration, was now advanced to the Dignity of a Baron of this Realm, by the Title of Lord *Hollis* of *Iſeild in Com. Surr.*

And beſides theſe Creations of Peerage, ſome other noble Peers were advanced to higher Titles of Honour.

April 1661. | 13 Car. II.

Lord Hyde made Earl of Clarendon.

1. *Edward* Lord *Hyde* of *Hindon*, was advanced to the Dignity of Viscount *Cornbury*, *Com. Oxon.* and Earl of *Clarendon*.

Dugdale's Bar. Tom. II. p. 466.

Lord Capel Earl of Eſſex.

2. *Arthur* Baron *Capell*, was at the ſame 20th of *Apr.* 13 *Car.* II. advanced to the Titles of Viſcount *Malden* and Earl of *Eſſex*.

Lord Brudnell Earl of Cardigan.

3. *Thomas* Lord *Brudnell* of *Dene Com. Northampton*, was, in Conſideration of his great Services and Merits, advanced to the Degree of an Earl, by the Title of Earl of *Cardigan*.

Philips's Continuat. Hiſt. Ch. II. Fol. p. 759.

Theſe twelve Perſons were ſo created Earls and Barons on *Saturday* in the Afternoon *April* 20. 1661. in the Banquetting Room in *Whitehall*, three Days before the King's Coronation.

Creation of ſixty eight Knights of the Bath.

Likewiſe in order to the more ſolemn Attendance upon this grand Solemnity, there were created ſixty eight Knights of the Holy Trinity, called Knights of the *Bath*, never made but at a Coronation of a King or a Queen, or at a Creation of Prince of *Wales*, or Duke of *York*.

1. *Edward* Lord *Clinton*, afterwards Earl of *Lincoln*.
2. *John* Viſcount *Brackley*.
3. Sir *Philip Herbert* ſecond Son to the Earl of *Pembroke*.
4. Sir *William Egerton*, ſecond Son to the Earl of *Bridgwater*.
5. Sir *Vere Fane*, ſecond Son to the Earl of *Weſtmorland*.
6. Sir *Charles Berkley*, eldeſt Son to the Lord *Berkley*.
7. Sir *Henry Bellaſis*, eldeſt Son to the Lord *Bellaſis*.
8. Sir *Henry Hyde*, eldeſt Son to the Earl of *Clarendon*.
9. Sir *Rowland Bellaſis*, Brother to the Viſcount *Faulconbridge*.
10. Sir *Henry Capell*, Son of the late Lord *Capell*.
11. Sir *John Vaughan*, ſecond Son to the Earl of *Carbury*.
12. Sir *Charles Stanley*, Grandchild to the Earl of *Derby*.
13. Sir *Fr. Fane*, } Grandchildren to
14. Sir *H. Fane*, } the E. of *Weſtmorl.*
15. Sir *William Portman*, Bart.
16. Sir *Richard Temple*, Bart.
17. Sir *William Ducy*, Bart.
18. Sir *Thomas Trevor*, Bart.
19. Sir *John Scudamore*, Bart.
20. Sir *William Gardiner*, Bart.
21. Sir *Charles Cornwallis*.
22. Sir *John Nicholas*.
23. Sir *John Monſon*.
24. Sir *Bourchier Wray*.
25. Sir *John Coventry*.
26. Sir *Edward Hungerford*.
27. Sir *John Knevet*.
28. Sir *Philip Butler*.
29. Sir *Adrian Scroop*.
30. Sir *Richard Knightley*.
31. Sir *Edward Heron*.
32. Sir *John Lewkenor*.
33. Sir *George Brown*.
34. Sir *William Terringham*.
35. Sir *Francis Godolphin*.
36. Sir *Edward Baynton*.
37. Sir *Grevill Verney*.
38. Sir *Edward Harley*.
39. Sir *Edward Walpole*.
40. Sir *Francis Popham*.
41. Sir *Edward Wiſe*.
42. Sir *Chriſtopher Calthrop*.
43. Sir *Rich. Edgcombe*.
44. Sir *William Bromley*.
45. Sir *Thomas Bridges*.
46. Sir *Thomas Fanſhaw*.
47. Sir *John Denham*.
48. Sir *Nicholas Bacon*.
49. Sir *James Altham*.
50. Sir *Thomas Wendey*.
51. Sir *John Bramſton*.
52. Sir *George Freeman*.
53. Sir *Nich. Glanning*.
54. Sir *Richard Ingoldſby*.
55. Sir *John Bates*.
56. Sir *Edward Heath*.
57. Sir *William Morley*.
58. Sir *John Bennet*.
59. Sir *Hugh Smith*.
60. Sir *Simon Leech*.
61. Sir *Henry Cheſter*.
62. Sir *Robert Atkins*.
63. Sir *Robert Gayre*.
64. Sir *Richard Powle*.
65. Sir *Hugh Ducy*.
66. Sir *Stephen Hales*.
67. Sir *Ralph Buſh*.
68. Sir —— *Whitmore*.

The Form and Manner of it.

Which Knights of the *Bath* were firſt dubbed Knights Batchelors, being knighted by the King with the Sword of State, and then every one of them was adorned with the red Ribbond of Knighthood of the *Bath*, with a Medal adjoining unto it of *three Crowns*, with an Inſcription about it of *Tria juncta in Uno*, which Words till King *James*'s Coronation were *Tria Numina juncta in Uno*, from the *Holy Trinity*, but at that Time the Word *Numina* was left out, which is ſuppoſed to be, that from that Time it might be look'd on to be an Order of Knighthood in Alluſion unto the Union of the three Kingdoms of *England*, *Scotland* and *Ireland*, as *Tria Regna juncta in Uno*.

The Commiſſioners appointed for the calling together of theſe Perſons to be knighted, were the Duke of *Ormond*, the Earls of *Northumberland*, *Suffolk*, *Lindſey*, and *Mancheſter*.

Will. Morrice, *Eſq;* made a Baronet.

William Morrice, Eſq; the eldeſt Son of Sir *William Morrice* Secretary of State, was by the King's Favour made a Baronet *April* 20. 1661.

See Ath. Ox. Vol. II. col. 424.

SUNDAY *April* 21.

Funeral Sermon for George Purefoy, *Eſq;*

A Sermon preached at the Funeral of *George Purefoy* the Elder, of *Wadley* in *Berks*, Eſq; who was buried by his Anceſtors at *Drayton* in *Leiceſterſhire*, *April* 21. 1661. on *Gen.* xxv. 8. By *John Hinckley*, A. M.

London, 1661. 4to.

The ſame Preacher had publiſhed *four Sermons*, *viz.* I. At the Aſſizes at *Reading*, on *Cant.* vii. 4. the ſecond at *Abingdon* on *Pſal.* lxxxii. 1. and the other two at *Oxon.* on 1 *Cor.* xv. 10. and *Pſal.* lviii. 11. With ſome matrimonial Inſtructions to Perſons of Honour.

Oxon. 1657. 8vo.

April

Monday Apr. 22.

Reg. Laney, Petrib.

April 22, 1661. Gulielmus Wood Clericus, A.M. institutus ad Ecclesiam de Oxenden alias Oxen in Com. Northton. vac. per Mort. Langley ult. Incumb. ad pres. Miletis Fleetwood de Aldwinkle Armig. veri ut dicitur Patroni.

The King's Passing from the Tower *to* Westminster *in Order to his Coronation.*

Ogilby'*s Relation of the King's Coronation.*

His Majesty, according to the ancient Custom, made his *Cavalcade* from the *Tower* to *Westminster*, in such a glorious and splendid Manner, that it seemed to outvie whatever had been seen before of Gallantry and Riches, the Gorgeousness of Apparel, the Sparkling of Gems, the Lustre of Gold, in a continued Train so dazzling the Spectators Sight, as if both the *Indies* had been summon'd over to attend at that Day's Triumph: In Preparation to which, four very stately and magnificent *Triumphal Arches* had been erected by the City, (according as their *Charter* obligeth them upon such an Occasion) for his *Majesty* to pass thro' to his *Coronation*.

The first in *Leadenhall-street*, near *Lime-street* End, made after the *Dorick* Order, representing his Majesty's happy Arrival in *England*.

The second being a Naval Representation, was near the *Exchange* in *Cornhill*.

The third consisting of the *Corinthian* and *Composite* Order, and representing the Temple of *Concord*, was placed in *Cheapside* near *Wood-street* End.

The fourth consisting of the *Dorick* and *Ionick* Orders, and representing the Garden of Plenty, stood in *Fleet-street* near *White-Fryars*.

All Four of them being described at large in a *Treatise* particularly set forth to that Purpose by Mr. *John Ogilby*.

The Order of the Procession.

The Proceeding of his Majesty from the Tower *to* Westminster, *was in the following Order.*

The Duke of *York*'s Horse-Guard.
Messengers of the Chamber.
Esquires to the Knights of the *Bath*.
Knight *Harbinger*. Serjeant *Porter*.
Sewers of the Chamber.
Quarter Waiters.
The Six Clerks of the *Chancery*.

Clerks	of the Signet, Privy-Seal, Council,	Parliament Crown.

Chaplains having Dignities, ten in Number.
The King's Advocate, and Remembrancer.
The King's learned Council at Law.
Masters of the *Chancery*.
King's puisne Serjeants.
King's Attorney, and Solicitor.
King's eldest Serjeants.
Secretaries of the *French* and *Latin* Tongues.
Gentlemen Ushers daily Waiters.
Sewers, Carvers, and Cup-bearers in Ordinary.
Esquires of the Body.
Masters of Standing Offices, being no Counsellors, viz. of the Tents, Revels, Ceremonies, Armory, Wardrobe, Ordinance.
Masters of the Requests.
Chamberlains of the *Exchequer*.
Barons of the *Exchequer*, and Judges of the Law, according to their Dignities.
Lord Chief Baron:
And Lord Chief Justice of the *Common-Pleas*.
Master of the Rolls.
Chief Justice.

Trumpets.

Gentlemen of the Privy Chamber.
Knights of the *Bath*.
Knight Marshal.
Treasurer of the Chamber.
Master of the Jewel-House.
Barons younger Sons.
Viscounts younger Sons.
Knights of the Privy-Council.
Barons eldest Sons.
Earls youngest Sons.
Viscounts eldest Sons.
The Trumpets and Serjeant Trumpets.
Two Pursuivants at Arms.
Barons.
Marquisses younger Sons.
Earls eldest Sons.
Viscounts.
Dukes younger Sons.
Marquesses eldest Sons.

Two Heralds.

Earls. Earl Marshal,

And Lord Chamberlain of the Houshold.

Dukes eldeſt Sons.

Two Heralds.

Marqueſſes.

Dukes.

Serj. at Arms

Clarencieux, and *Norroy*.

Lord Treaſurer.

Lord Chancellour.

Lord High Steward.

Two Perſons repreſenting the Dukes of *Normandy* and *Aquitain*.

Gentleman-Uſher, Garter, Lord-Mayor.

The Duke of *York* alone.

The Lord High Conſtable of *England*.

The Lord Great Chamberlain of *England*.

The Sword born by the Duke of *Richmond*.

The KING.

Equerries and Footmen next his Majeſty.

Gentlemen and Penſioners without them.

The Maſter of the Horſe leading a Spare Horſe.

The Vice-Chamberlain to the King.

Captain of the Penſioners.

Captain of the Guard.

The Guard.

The King's Horſe-Guard.

The General's Horſe-Guard.

Tuesday *April* 23.
Proceedings on the Coronation Day.

The Proceedings on the Day of his Majeſty's Coronation.

Upon *Tueſday* the 23d of *April*, being St. *George*'s Day, about half an Hour after ſeven in the Morning, the King entred into his rich *Barge*, took Water from the *Privy-Stairs* at *Whitehall* and landed at *Parliament Stairs*: From whence he proceeded up to the Room behind the *Lords Houſe*, called the *Prince's Lodgings*, where, after he had repoſed himſelf for a while, he was arrayed in his Royal Robes of Crimſon Velvet furr'd with Ermine: By which Time the *Nobility* being aſſembled, robed themſelves in the *Lords Houſe* and *Painted Chamber*.

The *Judges* alſo, with thoſe of the *Long Robe*, the *Knights* of the *Bath*, and *Gentlemen* of the *Privy Chamber*, met in the Court of *Requeſts*.

After ſome Space, the *King's Heralds* and *Purſuivants* began to ſet the *Proceeding* in Order, each of them taking his Share aſſign'd in Chapter, (held at the *Heralds-Office* the Evening before) and thence directed all the before-mentioned Degrees (except the Nobility) down into *Weſtminſter-Hall*, where the reſt of the *Proceeding* attended, and from whence the *March* began.

About half an Hour after nine, the Nobility (having been firſt called over in the *Painted Chamber*) proceeded each according to his Rank and Dignity, in their Robes, and Coronets, before the King, through the Court of *Requeſts* into *Weſtminſter-Hall*, aſcended up to the *State*, which was raiſed at the Weſt End, and placed themſelves upon each Side thereof.

His *Majeſty* being ſet in his Chair, under a rich Cloth of State: Firſt Sir *Gilbert Talbot* the Maſter of the *Jewel-Houſe* preſented the *Sword of State*, as alſo the *Sword* called *Curtana*, and two other *Swords*, to the Lord High Conſtable, who took and delivered them to the Lord High Chamberlain, and he (having drawn the laſt) laid them upon the Table before the *King*.

Then the ſaid *Maſter* of the *Jewel-Houſe* delivered likewiſe the *Spurs* to the Lord *High Conſtable*; and he again the ſame to the Lord High Chamberlain, who alſo placed them upon the Table.

Immediately after the *Dean* and *Prebends* of *Weſtminſter*, (by whom the *Regalia* had been brought in Proceſſion from the *Abbey Church* unto *Weſtminſter-Hall*) being veſted in rich Copes, proceeded from the lower End thereof in Manner following:

The Serjeant of the *Veſtry*, in a Scarlet Mantle.

The *Children* of the *King's Chapel*, being twelve in Number, in Scarlet Mantles.

The *Quire* of *Weſtminſter* in Surplices.

The *Gentlemen* of the *King's Chapel*, being thirty three in Number, in Scarlet Mantles.

The *Purſuivants*, *Heralds*, and *Provincial Kings*.

The *Dean* carrying St. *Edward*'s Crown.

Doctor *Helyn* the *Sceptre* with the *Croſs*.

Doctor *Heywood* the *Sceptre* with the *Dove*.

Doctor *Nicholas* the *Orb* with the *Croſs*.

Doctor *Killegrew* King *Edward*'s *Staff*.

Doctor *Jones* the *Chalice* and *Patena*.

Doctor *Dowty* the *Spoon*.

Doctor *Buſby* the *Ampulla*.

All ſtanding towards the lower End of the *Hall*, ready to proceed, they made their firſt Reverence together; then coming to the Middle of the ſaid *Hall* they there made a ſecond; and thence going a little further, both the *Quires* fell off, and ſtood on either Side, through which Lane the *Purſuivants*, *Heralds*, and *Kings* paſſing, fell likewiſe off on either Side, the Seniors ſtill placing themſelves uppermoſt towards the Throne; after whom, the *Dean* and *Prebends* proceeded, and arrived at the Foot of the Stone Steps, aſcending to the *Throne* where they made another Reverence.

This being done, the *Dean* and *Prebends*, with *Garter*, *Principal King of Arms* before them, (he having waited their coming together) aſcended the Steps, and approaching near to the Table before the King, made their laſt Reverence.

The *Dean* firſt preſented the *Crown*, which was by the Lord High Conſtable, and Lord Great Chamberlain, ſet upon the Table, who afterwards took from each of the *Prebends* that Part of the *Regalia*, which they carried, and laid them alſo by the Crown; which done, they retired.

Then the *Lord Great Chamberlain* preſenting the *Regalia* ſeverally to the *King*, his *Majeſty* thereupon diſpoſed of them unto the *Noblemen* hereafter named, to be carried by them in the Proceeding to the *Abbey Church*, viz.

St. *Edward's Staff* to the Earl of *Sandwich*.
The *Spurs* to the Earl of *Pembroke* and *Montgomery*.
The *Sceptre* with the *Croſs* to the Earl of *Bedford*.
The *pointed Sword* (born on the left Hand of *Curtana)* to the Earl of *Derby*.
The *pointed Sword* (born on the right Hand thereof) to the Earl of *Shrewſbury*.
The *Sword* called *Curtana* to the Earl of *Oxford*.
The *Sword* of *State* to the Earl of *Mancheſter*.
The *Sceptre* with the *Dove* to the Duke of *Albemarle*.
The *Orb* with the *Croſs* to the Duke of *Buckingham*.
St. *Edward's Crown* to the Duke of *Ormond*.
The *Patena* to the Biſhop of *Exeter*: And laſtly,
The *Chalice* to the Biſhop of *London*.

And becauſe the *Spoon* and *Ampulla* were not to be born in the *Proceeding*, and therefore ought not to have been brought thither, but placed upon the *High Altar* in the *Abbey Church*, there to lye in Readineſs: They were not preſented to the *King* but commanded to be ſent back thither and laid thereon.

Proceſſion from Weſtminſter Hall to the Abbey Church.

All Things being thus prepared, and it being about ten a Clock, the *Proceeding* began from out the ſaid *Hall* into the *Palace Yard*, through the *Gate-Houſe*, and the End of *King-ſtreet*, thence along the *great Sanctuary*, and ſo to the Weſt End of the *Abbey Church*, all upon blew Cloth, which was ſpread upon the Ground, from the *Throne* in *Weſtminſter-Hall*, to the great Steps in the *Abbey Church*, by Sir *George Carteret*, Knight, *Vice-Chamberlain*, appointed by the *King* to be his *Almoner* for this Day.

The Proceeding to the Coronation was in this following Order.

The *Drums* four.
The *Trumpets* ſixteen, in four *Claſſis*.
The ſix Clerks of the *Chancery*.
Ten of the King's Chaplains, having Dignities.
The Aldermen of *London*.
The King's learned Council at Law.
The King's Solicitor.
The King's Attorney.
The King's eldeſt Serjeant at Law.
The Eſquires of the Body.
The Maſters of Requeſt.
The Gentlemen of the Privy-Chamber.
The Knights of the *Bath*.
The Barons of the *Exchequer*, and Juſtices of both Benches two and two, in Order, according to their Seniority of the Coif.
The Lord Chief Baron.
The Lord Chief Juſtice of the *Common-Pleas*.
The Maſter of the *Rolls*.
The Lord Chief Juſtice of the *King's-Bench*.
The Serjeant Porter.
The Serjeant of the Veſtry.
The Children of the King's Chapel.
The Gentlemen of the King's Chapel.
The *Prebends* of *Weſtminſter*.
The Maſter of the Jewel-Houſe, who now had Precedency of the *Judges* in regard he brought the *Sword* and *Spurs* into *Weſtminſter-Hall* and the *King* to the Church.
The Knights of the Privy-Council.
Port-Cullis, Purſuivant at Arms.
The *Barons* in their Robes two and two, carrying their Caps of Crimſon Velvet, turned up, with Miniver in their Hands.
The *Biſhops* two and two, according to their Dignities and Conſecrations.
Rouge-Croix, Blew Mantle Purſuivants.
The *Viſcounts*, two and two, in their Robes, with their Coronets in their Hands.

Somerſet, *Cheſter*, *Heralds*.

The Earls two and two in their Robes, holding their Coronets in their Hands.

Richmond, *Windſor*, *Heralds*.

The Marqueſs of *Dorcheſter*, the Marqueſs of *Worceſter*, in their Robes, with their Coronets in their Hands.

Lancaſter, *York*, *Heralds*.
Norroy, *Clarencieux*, Provincial Kings,
carrying their Crowns in their Hands.

The *Lord High Treaſurer*.
The *Lord High Chancellour*.
St. *Edward's Staff* born by the Earl of *Sandwich*.
The *Spurs*, born by the Earl of *Pembroke* and *Montgomery*.
St. *Edward's Sceptre*, born by the Earl of *Bedford*.
The third *Sword*, drawn and born by the Earl of *Derby*.
The *Sword* called *Curtana*, drawn and born by the Earl of *Oxford*.
The *pointed Sword*, drawn and born by the Earl of *Shrewſbury*.
The *Lord-Mayor* of *London*.
Garter, principal King of Arms.
The Gentleman Uſher of the *Black Rod*.
The Earl of *Lindſey*, Lord Great Chamberlain of *England*.

Serjeant at Arms
The Earl of *Suffolk*, Earl Marſhal for this preſent Occaſion.
The Sword of State in the Scabbard, born by the Earl of *Mancheſter*, Lord Chamberlain of the Houſhold.
The Earl of *Northumberland*, Lord High Conſtable of *England* for this preſent Occaſion.

His Highneſs the Duke of *York*.

The *Sceptre*, with the *Dove*, born by the Duke of *Albemarle*.
St. *Edward's Crown*, born by the Duke of *Ormond*, High Steward for this preſent Occaſion.
The *Orb*, born by the Duke of *Buckingham*.
The *Patena*, born by the Biſhop of *Exeter*.
The *Regale* or *Chalice*, born by the Biſhop of *London* in his Cope.

Barons of the Cinque-Ports carrying the Canopy.
The KING
ſupported by the Biſhops of
Bath and *Wells*, and *Dureſme*,
his Train born by the Lords
Mandevil, *Cavendiſh*, *Oſſory*, and *Percy*; and aſſiſted by the
Lord *Mansfield*, Maſter of the Robes.
The Lord *Lauderdale*,
one of the Gentlemen of the Bed-Chamber, to be near
to the King.
Barons of the Cinque-Ports carrying the Canopy.

The Penſioners with their Pole-Axes.
Mr. *Aſhburnham*, Mr. *Seamour*,
both Grooms of the Bed-Chamber,
Captain of the Guard, Captain of the Penſioners.
The Yeomen of the Guard.
The Penſioners with their Pole-Axes.

Odrer of the Ceremonies in Weſtminſter Abbey.

When the *Proceeding* had entred the *Abbey Church*, all paſſed through the *Quire*, and thence went up the Stairs toward the great Stage; and as they arrived at the Top thereof, were diſpoſed by the Heralds into two Galleries, built on either Side the upper End of the Quire.

That on the North Side, received the Aldermen of *London*, the Judges, and Gentlemen of the *Long Robe*, the Quire of *Weſtminſter*, the Gentlemen and Children of the King's Chapel (excepting twelve Gentlemen, four Children, and one Organiſt, who went into a Gallery, raiſed on the South Side of the upper Quire, peculiarly appointed for them:) And in the Gallery on the South Side, were ſeated the Knights of the *Bath*, and Gentlemen of the *Privy Chamber*. The *King* being entred the Weſt Door of the *Abbey Church*, was received with an *Anthem* begun by the *Quire* of *Weſtminſter*; who with the *Dean* and *Prebends*, had before fallen off from the *Proceeding*, a little on the left Hand of the Middle Iſle, and ſtay'd there to attend his coming, where alſo a *Fald-ſtool* and *Cuſhions* were laid ready for his Majeſty to kneel at.

The *Anthem* ſung was the firſt, fourth, fifth, and ſixth Verſes of *Pſalm*. cxxii.

I was glad when they ſaid unto me, We will go into the Houſe of the Lord, &c.

The *King* arriving at the *Fald-ſtool*, kneeled down, and uſed ſome private Ejaculations; which being finiſhed, he thence proceeded into and through the *Quire*, up to the great *Theatre* (erected cloſe to the four high Pillars, ſtanding between the *Quire* and the *Altar*) upon which the Throne of State was placed (being a Square raiſed on five Degrees) at the Entrance whereof were ſet a *Chair*, *Footſtool*, and *Cuſhion*, covered with Cloth of Gold, whereon he repoſed himſelf.

The Biſhop of London *crowned the King.*

Immediately after the Biſhop of *London* (who was appointed to officiate, in Part, that Day, for the Archbiſhop of *Canterbury*, whoſe Age and Weakneſs render'd him incapable of performing his whole Duty at the Coronation) having the *Lord High Conſtable*, the *Earl Marſhal*, the *Lord Great Chamberlain*, the *Lord High Chancellour*, and *Lord Chamberlain* of the Houſhold before him, went firſt to the *South*, next to the *Weſt*, and laſtly, to the *North* Side of the *Theatre*, and at every of the ſaid three Sides, acquainted the *People*, That he preſented to them *King* CHARLES, the rightful Inheritour of the *Crown* of this *Realm*; and aſked them, if they were willing to do their *Homage*, *Service*, and *bounden Duty* to him.

Consent and Acclamations of the People.

As this was doing, the King roſe up, and ſtood by the aforeſaid *Chair*; turning his Face ſtill to that Side of the Stage, where the ſaid Biſhop ſtood, when he ſpake to the People; who ſignified their Willingneſs, by loud Shouts and Acclamations.

The ſame Queſtion was likewiſe put by the ſaid *Biſhop* to all the *Nobility* preſent.

The Anthem.

Immediately after, this following *Anthem* was ſung by the *Gentlemen* of the *King's Chapel:*

Let thy Hand be ſtrengthened, and thy Right Hand be exalted. Let Juſtice and Judgment be the Preparation of thy Seat, and Mercy and Truth go before thy Face.

In which Time, a large *Carpet* was ſpread by a *Groom* and *Page* of the removing *Wardrobe* from the *Altar*, down below the *half Paces* thereof, and over that a *Silk Carpet* and *Cuſhion*, laid by the *Gentleman-Uſher* of the *Black-Rod*, and Mr. *Kinnerſley:* Whereupon the Biſhop of *London* went down from the *Stage* towards the *Altar*, and having made his Reverence, placed himſelf at the north Side thereof.

Then the King deſcended from his Throne, and proceeded towards the *Altar*; being ſupported by the Biſhops of *Dureſme* and *Bath* and *Wells*, with the *four Swords*, the *Grand Officers*, the *Noblemen* and *Biſhops*, that carried the *Regalia* before him, the Dean of *Weſtminſter* alſo attending. Being arrived at the Steps of the *Altar*, he kneeled down upon the *Cuſhion* there laid ready for him, having firſt offered the *Pall*, (which was of Cloth of Gold and born by the Earl of *Sandwich*) as alſo a Wedge of Gold of a Pound weight (preſented unto his Hands by the Lord *Cornwallis*, Treaſurer of his *Houſhold*) both which were received from the *King* by the Biſhop of *London*, who laid them reverently upon the *Altar*. Immediately after his Majeſty retired to a *Chair* of *State*, ſet on the ſouth Side of the Altar a little below the Traverſe, of Crimſon Taffety.

After this the *Biſhops* and *Noblemen* that carried the *Regalia* drew near to the *Altar*, and preſented every particular to the ſaid Biſhop of *London*, who placed them alſo upon the *Altar*; and having ſo done, they retired to their Seats. Whereupon the King kneeled at a *Fald-ſtool* (ſet on the Right Side of his Chair of State) whilſt the Biſhop of *London* ſaid this Prayer.

The Prayer.

O God which doſt viſit thoſe that are humble, and doſt comfort us by thy holy Spirit, ſend down thy Grace upon this thy Servant Charles, *that by him we may feel thy Preſence among us, through* Jeſus Chriſt. *Amen.*

Sermon by the Biſhop of Worceſter.

This Prayer ended, the Biſhop of *Worceſter* went up into the Pulpit, placed on the north Side of the Altar oppoſite to the King, and began his *Sermon*, the Text being taken out of the 28th Chapter of the *Proverbs*, and the ſecond Verſe.

From the Beginning of the aforeſaid Offering to this Time the King was bare, but now he put on his Cap made of Crimſon Velvet, turn'd up with Ermines; with which he ſate covered all the Sermon Time.

On the King's right Hand ſtood the Biſhop of *Dureſme*, and beyond him the *Noblemen* that carried the *Swords*, who held them naked and erect.

Order of Sitting.

The Duke of *York* ſate a little behind him on his left Hand; next to whom ſtood the Biſhop of *Bath* and *Wells*, together with the Lord Great Chamberlain.

The Lord High Chancellour and Lord High Treaſurer, ſate on a Form behind the Duke of *York*; and behind them, in a Gallery, ſate the Ducheſs of *York*.

In the ſame Gallery alſo were placed,

Baron *Bateville*, Ordinary Ambaſſador from *Spain*.

Prince *Maurice* of *Naſſau*, Extraordinary Ambaſſador from the Elector of *Brandenburgh*.

Monſieur *Weyman*, the Elector's Chancellor, who was joined in Commiſſion with him.

The Count *Coningſmark*, Envoy from *Sweden*.

Monſieur *Frieſendorf*, Reſident of *Sweden*.

Monſieur *Petcom*, Reſident of *Denmark*.

Monſieur *Pleſſis Bellieure*, Envoy from Monſieur the Duke of *Orleans*.

Signieur *Giavarina*, Reſident of *Venice*.

Signieur *Bernardi*, Reſident of *Genoa*.

Monſieur *La Motte*, and Monſieur *Frays*, Envoys from the *Prince Elector*.

Monſieur *Gormers*, Deputy Extraordinary from *Hamburgh*.

An Envoy from the Cardinal of *Heſſe*.

The Marquis *de Montbrun*, with ſeveral other *Gentlemen Strangers*.

But *Don Franciſco de Mello*, the Ambaſſador of *Portugal*, was placed in the Lord Chamberlain's Box.

On the north Side of the Altar ſate the Biſhop of *London*, directly oppoſite to the King in the Archbiſhop's Chair, covered with purple Velvet: The reſt of the Biſhops were placed on Forms behind him.

And higher towards St. *Edward*'s Chapel ſtood Garter Principal King at Arms, with the Officers of the ſtanding and moving *Wardrobe*, *viz.* Mr. *Rumbal* and Mr. *Towneſend* and Mr. *Kinnerſley*, in Scarlet Gowns, having a Crown embroidered with Gold on their left Sleeves; the Groom and Page of the Wardrobe having Scarlet Gowns alſo, but not the Badge of the Crown; the Serjeant of the Veſtry with his gilt Verge and other Vergers: With them alſo ſtood Mr. *Aſhburnham*, Mr. *Seymour*, Mr. *Elliot*, Mr. *Progers*, and Mr. *Chiffinch*, with ſome other of the King's Servants, who attended to do Service.

Oppoſite to them on the ſouth Side of the Altar, ſtood the Dean and Prebends of *Weſtminſter*.

St. *Edward*'s ancient Chair (covered all over with Cloth of Gold) was placed upon the north Side of the Altar, a little lower than that belonging to the Archbiſhop, but ſomething nearer the Middle of the Iſle, and between the King's Chair of State and the Pulpit.

Near the Pulpit ſtood the Maſter of the *Jewel-Houſe* and the Lord-Mayor of *London*.

The *Nobility* not formerly named (who were ſeated upon Forms round about the Inſide of the Stage) when Sermon began, drew near to that Side thereof, which faced the high Altar and ſtood there.

On the Corners of the Stage near the high Altar, adjoining to the two uppermoſt Pillars were Places railed in for the *provincial Kings*, *Heralds* and *Purſuivants*.

The Serjeants at Arms, being ſixteen in Number, ſtood with their Maces on their Shoulders within the Rails, on either Side the Entrance of the Stage from the *Quire*.

Over the Door, and at the weſt End of the Quire, ſtood the Drums and Trumpets.

After Sermon.

The Coronation Oath.

Sermon being ended, the King uncovered his Head, and immediately the Biſhop of *London* aroſe from his Seat, and drew near to the King's Chair of *State*, and aſked him his Willingneſs to take the uſual Oath to confirm the Laws to the People, and namely the *Franchiſes* granted to the Clergy by St. *Edward* the Confeſſor, to maintain the Goſpel eſtabliſhed in the Kingdom, to keep Peace, execute Juſtice, and grant the Commons the rightful Cuſtoms; unto every of which Queſtions his Majeſty made particular Anſwers that he would.

Petition of the Biſhops.

Then the Biſhop of *Rocheſter* read the Biſhops Petition to the King; the Prayer whereof was, that he would preſerve unto them, and the Churches committed to their Charge, all *Canonical Privileges*, due *Law* and *Juſtice*, and protect, and defend them and the Churches under their Government: Which his *Majeſty* moſt graciouſly by a large Anſwer (which repeated the Words of the *Petition*) granted, and promiſed to perform. Afterwards the King, aſſiſted by the Biſhops of *Dureſme* and *Bath* and *Wells*, was led from his Chair up to the Altar (the Sword of State being born before him, and the Lord Great Chamberlain attending) where he took an Oath to perform and keep what he had promiſed; which Oath taken, the King was led in like Manner back to his Chair of State, and immediately the Biſhop of *London* begun the Hymn, *Come Holy Ghoſt, eternal God*, &c. the *Quires* ſinging the reſt of it.

The Hymn.

And a little before the ending thereof, the *Fald-Stool* was ſet again at the King's Right Hand, whereat (as ſoon as the *Hymn* was finiſhed) he kneeled, the Biſhop of *London* ſtanding before him, and ſaying the following *Prayer*.

A Prayer.

We beſeech thee, O Lord, holy Father, Almighty and everlaſting God, for this thy Servant Charles, *&c.*

The Prayer ended, the Biſhop of *London* went to the north Side of the Altar, the King ſtill kneeling, and forthwith the Biſhops of *Peterborough* and *Glouceſter* went and kneeled on the upper Hault-Pace of the Altar, where they began the Litany, the *Quires* ſinging the *Reſponſes*; the Dean of *Weſtminſter* kneeling all the while at the King's Left Hand.

The Litany.

After the Litany followed three Prayers, ſaid by the Biſhop of *London* at the north Side of the *Altar*: And a little before the laſt of them was ended, the Archbiſhop of *Canterbury* came out at the north Door of St. *Edward*'s Chapel, veſted in a rich ancient Cope.

The Archbiſhop appears.

At the ending of the third *Prayer*, the ſaid Archbiſhop ſtanding before the Altar, began the *Verſicle*.

Verſicles.

Lift up your Hearts.

Reſp. *We lift them up to the Lord.*

Archbiſhop. *Let us give Thanks unto the Lord our God.*

Reſp. *It is meet and right ſo to do.*

Archbiſhop. *It is very meet and right, and our bounden Duty, that we ſhould at all Times, and in all Places, give Thanks unto thee, O Lord, Holy Father*, &c.

The King diſrobed.

This Preface being finiſhed, the King aroſe from before the *Fald-Stool*, and went to the Altar, ſupported by the aforeſaid Biſhops of *Dureſme* and *Bath* and *Wells*; where he was diſrobed by the Lord Great Chamberlain of his *Royal Robes*, which were immediately carried thence into the Traverſe erected in St. *Edward*'s Chapel.

The Anointing.

Whilſt this was in doing, the Chair that was before placed at the Entrance of the Stage, was removed and ſet on the north Side of the Altar, betwixt it and St. *Edward*'s Chair whereunto the King came, ſate down, and was anointed by the ſaid Archbiſhop, (while the Dean of *Weſtminſter* held the *Ampulla*, and poured the Oyl out into the Spoon) firſt in the Palms of both his Hands, in manner of a Croſs, the Archbiſhop as he anointed him, pronouncing theſe Words.

Prayer of Unction.

Let theſe Hands be anointed with holy Oyl, as Kings and Prophets have been anointed, and as Samuel *did anoint* David *to be King; that thou mayſt be bleſſed, and eſtabliſhed King in this Kingdom, and this People, whom the Lord thy God hath given thee to rule over: Which he vouchſafe to grant, who with the Father, and* *the Holy Ghoſt, three in Perſon, and one in Unity, be bleſſed and praiſed, now, and for evermore.* Amen.

After which the *Quire* ſung this *Anthem:*

Anthem.

Sadoc *the Prieſt, and* Nathan *the Prophet anointed* Solomon *King; and all the People rejoiced and ſaid, God ſave the King.*

Prayer.

At the End of which *Anthem*, the Archbiſhop ſaid this *Prayer:*

Look down Almighty God, with thy favourable Countenance upon this glorious King, &c.

And then proceeded with his anointing the King's Breaſt, between his Shoulders, on both his Shoulders, the two Bowings of his Arms, and on the Crown of his Head, in manner aforeſaid.

Which being done, the Anointing was dried up with fine Linen, and the Loops of his Shirt cloſed up by the Dean of *Weſtminſter*, and then the Archbiſhop ſaid theſe two *Prayers:*

Other Prayers.

God, the Son of God, Chriſt Jeſus *our Lord, who is anointed of his Father with the Oyl of Gladneſs above his Fellows*, &c. *God, which art the Glory of the Righteous, and the Mercy of Sinners*, &c.

During the Time of *Unction*, a rich *Pall* of Cloth of Gold (brought from the great Wardrobe by Mr. *Rumball*) was held over the King's Head by the Dukes of *Buckingham* and *Albemarle*, the Earls of *Berks* and *Sandwich*, as *Knights* of the moſt noble Order of the *Garter*.

After theſe Prayers, the Lord Great Chamberlain delivered the *Coif* to the Archbiſhop, who put it on the *King*'s Head, and immediately after the Dean of *Weſtminſter* put the *Coif*, with the *Colobium Sindonis*, or *Surplice* upon the King: Whereupon the Archbiſhop ſaid this ſhort *Prayer:*

Prayer upon putting on the Coif.

O God the King of Kings, and Lord of Lords, by whom Kings do reign, and Lawgivers do make good Laws, vouchſafe, we beſeech thee in thy Favour, to bleſs this kingly Ornament, and grant, that thy Servant Charles, *our King, who ſhall wear it, may ſhine in thy Sight with the Ornament of a good Life, and holy Actions; and after this Life ended, he may for ever enjoy that Life and Glory which hath no end, through* Chriſt *our Lord.* Amen.

This ſaid, the Dean of *Weſtminſter* having likewiſe fetched the *Tiſſue-Hoſe* and *Sandals* from the *Altar*, he arrayed the King therewith; as alſo with the *Super-Tunica*, or *Cloſe Pall* of Cloth of Gold, and girded the ſame about him.

But the *Taffety* and *Shirt* was not made uſe of at all.

After all this, the ſaid *Dean* took the Spurs from off the *Altar*, and delivered them to the Lord Great Chamberlain, who touched the *King*'s Heels therewith, and forthwith ſent them back to the *Altar*.

Then the Archbiſhop received the *Sword* of *State* in the Scabbard from the Lord Chamberlain of the Houſhold, and laid it upon the *Altar*, ſaying this *Prayer:*

Prayer upon laying the Sword on the Altar.

Hear our Prayers, we beſeech thee O Lord, and vouchſafe by thy Right Hand of Majeſty, to bleſs and ſanctify this Sword, wherewith thy Servant Charles *deſireth to be girt, that it may be a Defence and Protection of Churches, Widows and Orphans, and all the Servants of God againſt the ſavage Cruelty of Pagans, and Infidels; and that it may be a Fear and Terror to all thoſe that lie in wait to do Miſchief, through* Chriſt *our Lord.* Amen.

This *Prayer* finiſhed, the Archbiſhop and Biſhops aſſiſting, delivered the *Sword* back to the King, ſaying, *Accipe Gladium per Manus Epiſcoporum.*

Whereupon the Lord Great Chamberlain girt it about the King, and the Archbiſhop ſaid,

Receive this kingly Sword, which is hallowed for the Defence of the holy Church, and delivered unto thee by the Hands of the Biſhops, though unworthy, yet conſecrated by the Authority of the holy Apoſtles, &c.

After this the Dean of *Weſtminſter* took the *Armill* made of Cloth of Tiſſue (brought thither by Mr. *Rumball*, on the Behalf of the Earl of *Sandwich*, Maſter of the great Wardrobe) and put it about the King's Neck, and tyed it to the Bowings of his Arms, the Archbiſhop ſtanding before the King, with the Biſhop of *London* on his Right Hand, and ſaying,

Prayer upon giving the Armill.

Receive the Armill of Sincerity and Wiſdom, as a Token of God's embracing, whereby all thy Works may be defended againſt thine Enemies both bodily and ghoſtly, through Chriſt *our Lord.*

Next the *Mantle* or open *Pall* being made of Cloth of Gold, and lined with red Taffety, was put upon him by the ſaid *Dean*; the *Archbiſhop* likewiſe uſing the Words of Signification, *viz.*

Delivery of the Pall.

Receive this Pall, which is formed with four Corners, to let thee underſtand, that the four Corners of the World are ſubject to the Power of God; and that no Man can happily reign upon the Earth, who hath not received his Authority from Heaven.

Bleſſing of St. Edward's *Crown.*

In the next Place, the Archbiſhop took St. *Edward*'s Crown and bleſſed it, ſaying,

God the Crown of the Faithful, &c. *bleſs and ſanctify this Crown, that as the ſame is adorned with divers precious Stones, ſo this thy Servant, that weareth it, may be fill'd with thy manifold Graces of all precious Virtues, through the King eternal, thy Son our Lord.* Amen.

In the mean Time, St. *Edward*'s Chair was removed into the Middle of the Iſle, and ſet right over againſt the *Altar*, whither the King went and ſate down in it, and then the Archbiſhop brought St. *Edward's* Crown from the Altar, and put it upon his Head:

Put upon the King's Head.

Whereupon all the People, with loud and repeated Shouts, cryed, *God ſave the King*; and by a Signal then given, the great *Ordinance* from the *Tower* were alſo ſhot off.

At the ceaſing of theſe Acclamations, the Archbiſhop went on, ſaying,

Prayer at putting on the Crown.

God crown thee with a Crown of Glory and Righteouſneſs, with the Honour and Work of Fortitude, that thou by thy Miniſtry, having a right Faith and manifold Fruit of good Works, mayſt obtain the Crown of an everlaſting Kingdom, by the Gift of him, whoſe Kingdom endureth for ever. Amen.

Adding thereunto this Prayer,

** At which Words the King bowed his Head.*

O God of Eternity, &c. *bleſs this thy Servant who * boweth his Head unto thy Majeſty,* &c.

After the Prayer, the *Archbiſhop* read the *Confortare,*

The Confortare.

Be ſtrong, and of a good Courage, and obſerve the Commandments of the Lord, to walk in his Ways, &c.

In the mean while, the Quires ſung this Anthem,

The Anthem.

The King ſhall rejoice in thy Strength, O Lord: Exceeding glad ſhall he be of thy Salvation, &c.

Upon this, the Dukes, Marqueſſes, Earls, and Viſcounts put on their Coronets; the Barons their Caps; and divers of them came and ſtood about the King, who ſtill ſate in St. *Edward's Chair.*

Mr. *Garter* and the *Provincial Kings* put on their Crowns alſo.

Then the Maſter of the *Jewel-Houſe* delivered to the Archbiſhop the *Ring*, who conſecrated it after this Manner, ſaying,

Conſecration of the Ring.

Bleſs, O Lord, and ſanctify this Ring, that thy Servant wearing it, may be ſealed with the Ring of Faith, and by the Power of the higheſt be preſerved from Sin; and let all the Bleſſings, which are found in Holy Scripture, plentifully deſcend upon him, that whatſoever he ſhall ſanctify may be holy, and whatſoever he bleſſeth may be bleſſed. Amen.

After which, he put it upon the fourth Finger of the King's Right Hand, and ſaid,

Receive this Ring of kingly Dignity, and by it the Seal of Catholick Faith, that as this Day thou art adorned the Head and Prince of this Kingdom and People, ſo thou mayſt preſerve as the Author and Eſtabliſher of Chriſtianity, *the* Chriſtian *Faith; that being rich in Faith, and happy in Works, thou mayſt reign with him, that is King of Kings; to whom be Honour and Glory, for ever and ever.* Amen.

And then began this Prayer,

O God, to whom belongeth all Power and Dignity, give unto thy Servant Charles *the Fruit of his Dignity, wherein grant he may long continue, and fear thee always, and always labour to pleaſe thee through Chriſt our Lord.* Amen.

When this Prayer was finiſhed, the linen Gloves were delivered to the King by the Lord Great Chamberlain, who going to the *Altar*, ungirt his *Sword*, and offered it at the Altar in the Scabbard; which being redeemed by the Lord Chamberlain of the Houſhold, was drawn out of the Scabbard, and carried naked by him all the following Part of the Solemnity.

Then the Archbiſhop took the Scepter with the Croſs, from off the Altar, and delivered it into the King's Right-Hand, ſaying,

The Scepter delivered to the King.

Receive this Scepter, the Sign of kingly Power, the Rod of Kingdoms, the Rod of Virtue, that thou govern thyſelf aright, and defend the Holy Church, and Chriſtian People committed by God unto thy Charge, puniſh the Wicked, and protect the Juſt, and lead them in the Ways of Righteouſneſs, and that from this temporal Kingdom thou mayſt be advanced to an eternal Kingdom, by his Goodneſs whoſe Kingdom is everlaſting. Amen.

The Glove delivered by Mr. Henry Howard *as a Claim for the Manor of* Workſop.

Whilſt this was pronounced by the Archbiſhop, Mr. *Henry Howard* delivered to the King a rich *Glove*, which he put on his Right-Hand, and then received the *Scepter*. And after that the Archbiſhop ſaid this Prayer,

O Lord, the Fountain of all good Things, &c. *Grant, we beſeech thee, to this thy Servant* Charles, *that he may order aright the Dignity, which he hath obtained,* &c.

During which Time, the ſaid Mr. *Howard* performed the Service of ſupporting the King's right *Arm*, according as it was adjudged him by the Court of *Claims*, by Virtue of holding the Manor of *Workſop* in the County of *Nottingham.*

Scepter with the Dove.

Next of all, the Archbiſhop took the Sceptre with the Dove, and gave it into the King's Hand alſo, ſaying,

Receive the Rod of Virtue and Equity, learn to make much of the Godly, and to terrify the Wicked, ſhew the Way to thoſe that go aſtray, offer thy Hand to thoſe that fall, repreſs the Proud, lift up the lowly, that our Lord Jeſus Chriſt may open to thee the Doors, who ſaith of himſelf, I am the Door, by me if any Man enter he ſhall be ſafe. And let him be thy Help, who is the Key of David, *and the Sceptre of the Houſe of* Iſrael, *who openeth, and no Man ſhutteth, who ſhutteth, and no Man openeth; who bringeth the Captive out of Priſon where he ſate in Darkneſs and in the Shadow of Death. That in all Things thou mayeſt follow him, of whom the Prophet* David *ſaith, The Scepter of thy Kingdom is a right Sceptre, thou haſt loved Righteouſneſs, and hated Iniquity; wherefore God, even thy God hath anointed thee with the Oyl of Gladneſs above thy Fellows, even Jeſus Chriſt our Lord.* Amen.

After which the King kneeled, holding both the Sceptres in his Hands, whilſt the Archbiſhop thus bleſſed him;

The Lord bleſs thee and keep thee, and as he hath made thee King over his People, ſo he ſtill proſper thee in this World, and make thee Partaker of his eternal Felicity in the World to come. Amen.

The King in St. Edward's Chair kiſſed by the Archbiſhop and Biſhops kneeling.

Then the King aroſe, and ſet himſelf again in St. *Edward's Chair*, whilſt the Archbiſhop and Biſhops preſent, one after another kneeled before him, and were kiſſed by him.

In the mean Time the King's Chair of State wherein he was anointed, was ſet above the upper Steps at the Entrance upon the Theatre, whither the King went, as ſoon as he had perform'd the Ceremony of Kiſſing the Biſhops, having now four Swords born naked before him, the Archbiſhops, Biſhops, and great Officers attending: At his Arrival there the Archbiſhop ſaid this Prayer, the King kneeling;

Grant, O Lord, that the Clergy and People gathered together by thine Ordinance for this Service of the King, may by the moſt gracious Aſſiſtance of thy Goodneſs, and the vigilant Care of thy Servant our King, be continually governed and preſerved in all Happineſs.

Te Deum *ſung.*

Then the King aroſe, and repoſed himſelf in the ſaid Chair, whilſt both the *Quires* ſung *Te Deum.*

When *Te Deum* was ended the King aſcended his Throne placed in the Middle of the Theatre, the Swords, and great Officers ſtanding on either Side; as alſo the Biſhops, ſome in Copes, others in Rochets, the Archbiſhop then ſaying, *Stand and hold faſt from henceforth that Place whereof hitherto you have been Heir by the Succeſſion of your Fore-fathers, &c.*

Homage done by the Archbiſhop and Biſhops.

After this the Biſhops and Nobility did their Homage to the King in manner following:

And firſt the Archbiſhop of *Canterbury* kneeled down before the King's Knees, and ſaid,

I William *Archbiſhop of* Canterbury, *ſhall be faithful and true, and Faith and Truth bear unto You, our Sovereign Lord, and your Heirs, Kings of* England, *and ſhall do and truly acknowledge the Service of the Land, which I claim to hold of you, in the Right of the Church: So help me God.*

Which ſaid, he kiſſed the King's left Cheek.

The like did all the other Biſhops that were preſent.

Homage paid by the Nobles.

Then came up the Duke of *York*, with *Garter* Principal *King* of *Arms*, before him, and his Train born by two Gentlemen, who being arrived at the Throne, kneeled down before the *King*, put off his Coronet, and did his *Homage*: At which the Drums beat, Trumpets ſounded, and all the People ſhouted.

The like did the Dukes of *Buckingham* and *Albemarle*, for themſelves, and the reſt of the Dukes.

So alſo did the Marqueſſes of *Worceſter* and *Dorcheſter*.

Next the Earl of *Oxford* did Homage after the ſame manner for himſelf, and all the reſt of the Earls, who attended upon him, to ſignify their Conſents.

After him Viſcount *Hereford* did the like for himſelf, and the reſt of the *Viſcounts*, and then the Drums beat, and Trumpets ſounded again, and the People ſhouted.

Laſtly, Baron *Audley* in like manner did Homage for himſelf, and all the *Baronage*, who alſo accompanied him to the Throne, in Teſtification of their Conſents; which being finiſhed, Drums, Trumpets, and Shouts followed.

Note, That the Words of *Homage* were ſaid by every one of the *Nobility* that kneeled down, *viz.*

I N. N. *do become your liege Man of Life, and Limb, and of earthly Worſhip; and Faith and Truth I ſhall bear unto you, to live and die, againſt all manner of Folks: So God help me.*

Touching the King's Crown to ſupport it.

Afterwards the Duke of *York* and all the *Nobility* ſingly aſcended the Throne, and touched the *King's Crown*, promiſing by that Ceremony to be ever ready to ſupport it with all their Power.

Proclamation of the King's General Pardon.

During the Performing of this ſolemn Ceremony, the Lord High Chancellour went to the South, Weſt, and North Sides of the Stage, and proclaimed to the People the *King's General Pardon*, being attended by Mr. *Garter* to the South Side, and by a *Gentleman-Uſher* and two *Heralds* to the other two Sides.

And at theſe three Sides, at the ſame Time, did the Lord *Cornwallis*, Treaſurer of his Majeſty's Houſhold, fling abroad the *Medals*, both of Gold and Silver, prepared for the Coronation, as a princely Donation, or Largeſs, among the People.

Anthem.

The King being thus enthronized, the Gentlemen of his Chapel began this following *Anthem*;

Behold, O Lord, our Defender, and look upon the Face of thine Anointed:

The Violins, and other inſtrumental Muſick, (who were robed in ſcarlet Mantles, and placed in a Gallery erected over-againſt them, on the North Side of the Altar) anſwering alternately: At the Ending of which *Anthem*, the Trumpets ſounded, and Drums beat again. In which Time the King took off his Crown, and delivered it to the Lord High Chamberlain to hold; the Sceptre with the Croſs to Mr. Henry Howard, and that with the Dove to the Duke of *Albemarle.*

The Epiſtle,

The Epiſtle (taken out of the firſt Epiſtle of St. *Peter*, the ſecond Chapter, and beginning at the eleventh Verſe) and read by the Biſhop of *Chicheſter*.

And Goſpel.

The Goſpel (being Part of the twenty ſecond Chapter of St. *Matthew*, beginning at the fifteenth Verſe) by the Biſhop of *Ely*.

Nicene *Creed*.

After which the *Nicene Creed* was begun by the Biſhop of *London*, and ſung by the Gentlemen of the Chapel, with *Verſe* and *Chorus*; (that and the reſt of ſpecial *Muſick* for the Solemnity, being ſet by Captain *Cook*, *Maſter* of the Children of his *Majeſty's* ſaid Chapel) the *Violins*, and other inſtrumental Muſick placed in the Gallery over-againſt them, alternately playing.

All which Time the *King* ſtood by his *Throne*.

But towards the End of the *Creed*, he took again his *Crown* from the Lord Great Chamberlain, and put it on his Head; as alſo the Sceptre with the Croſs from Mr. *Howard*, and that with the Dove from the Duke of *Albemarle*, and prepared for his Deſcent from his *Throne* towards the *Altar*, to receive the Communion.

The King deſcends from his Throne to go toward the Altar.

And as ſoon as the Singing of the *Creed* was fully ended, the King deſcended with the *Crown* on his Head, and Sceptres in both Hands, (the Biſhops of *Dureſm*, and *Bath* and *Wells* ſupported him) with the four *Swords* naked before, and all the great Officers attending.

In the Time of this Proceeding the *Quire* ſung.

Let my Prayer come up into thy Preſence as the Incenſe, and the lifting up of my Hand be as an Evening Sacrifice.

The Archbiſhop of Canterbury *retired, and left the Remainder of the Office to the Biſhop of* London.

Here the Archbiſhop of *Canterbury* retired from the Ceremonies into St. *Edward's Chapel*, and thence went home, leaving the Remainder of his Duty to be performed by the Biſhop of *London*.

Bread and Wine offered by the King at the Altar.

At the King's Approach to the *Altar*, the Biſhop of *Ely* delivered unto him Bread and Wine, which he there offered, and then returned to the *Fald-ſtool*, on the South Side of the *Altar*, near his *Chair of State*, before which he kneeled down, and laid his *Crown* upon the *Cuſhion* before him, towards his right Hand; and the *Sceptre* with the *Dove* on his left; and gave again to Mr. *Howard* the *Sceptre* with the *Croſs*, who held it kneeling on the King's right Hand: The Grand Officers, and the Noblemen, with the four *Swords* naked, and erect, ſtanding about him.

Then the Biſhop of *London* ſaid this Prayer:

Prayer by the Biſhop of London.

Bleſs, O Lord we beſeech thee, theſe thy Gifts, and ſanctify them unto this holy Uſe, &c.

At the End of which, the Lord *Cornwallis*, Treaſurer of the Houſhold, preſented the King with another Wedge of Gold; which goeth under the Name of the *Mark of Gold*. This the King offered into the *Baſon*, kneeling ſtill at his Fald-ſtool, whilſt the Biſhop of *London* ſaid the following Prayer:

The King's Offering of Gold.

Prayer,

Almighty God give thee the Dew of Heaven, and the Fatneſs of the Earth, and abundance of Corn and Wine, &c.

And next pronounced this Bleſſing;

And Bleſſing.

Bleſs, O Lord, the virtuous Carriage of this King, and accept the Work of his Hands: Repleniſh the Realm with the Bleſſings of Heaven, of the Dew, of the Water, and of the Deeps.

Conſecration of the Sacrament.

Then the Biſhop proceeded to the Conſecration of the *Sacrament*: Which being finiſhed, he firſt of all receiv'd; next the Dean of *Weſtminſter*; then the Biſhop of *Bath* and *Wells*; and laſtly, the Biſhop of *Dureſme*.

Theſe four Prelates having communicated, Preparation was made for the King's Receiving, who kneeled all this while before his *Fald-ſtool*.

The Towel was brought thither by Mr. *Rumbal*, on the Behalf of the Maſter of the Wardrobe, and preſented to the Biſhops of *Hereford* and *Carliſle*, who held it before the *King*, while he received.

The King received.

The Biſhop of *London* gave the *King* the *Bread*, and the Dean of *Weſtminſter* the *Cup*.

As ſoon as the King had received, this *Anthem* was begun by the upper *Quire*,

Anthem.

O hearken unto the Voice of my Calling, my King and my God, &c.

The King returns to his Throne.

See April 23, 1662.

In the mean while, the King returned to his Throne upon the Theatre, with the Crown on his Head, and bearing the Sceptres in his Hands.

When he came thither, he put off his Crown and delivered it to the Lord Great Chamberlain, the Sceptre with the Croſs to Mr. *Howard*, and that other with the Dove to the Duke of *Albemarle*.

And then the Biſhop of *London* went on with the Communion, which being finiſhed, the *King* (attended as before) deſcended from his Throne crowned, with both the Sceptres in his Hand.

The King proceeds to St. Edward's *Chapel.*

The reſt of the *Regalia* (which lay all this while on the *Altar*, being delivered to the *Noblemen*, that brought them in the *Proceeding* to the Church) were carried before him, and thence the *King* proceeded into St. *Edward's* Chapel, the Organs playing all the while.

The Regalia *delivered back.*

Where being arrived, he took off St. *Edward's* Crown, and delivered it to the Biſhop of *London*, who immediately laid it upon St. *Edward's* Altar; all the reſt of the *Regalia* were given into the Hands of the Dean of *Weſtminſter*, and laid there alſo.

After-

The King diſrobed.

Afterwards the King entred into the Traverſe erected in the Middle of the Wall, on the Back-Side of the *High Altar*, and there retired, whilſt he was diſrobed of St. *Edward*'s Robes by Mr. *Seymor*, and Mr. *Aſhburnham*, Grooms of the Bed-Chamber, on the Behalf of the Lord High Chamberlain, Mr. *Elliot*, Mr. *Progers*, Colonel *Philips* and Mr. *Chiffinch* aſſiſting.

Theſe Robes were laid on St. *Edward*'s *Altar* by the Biſhop of *Dureſme*; and afterwards delivered to the Dean of *Weſtminſter* to lay up with the *Regalia*.

The Imperial Crown ſet upon the King's Head.

Proceſſion to Weſtminſter Hall.

After this, the King was arrayed in his purple Robes, and then came near to St. *Edward*'s *Altar*, where the Biſhop of *London* ſtood ready with the *Imperial Crown* in his Hands, and ſet that upon the King's Head; thereupon the King took the Sceptre with the Croſs in his right Hand, with the Globe in his left; and immediately the *Proceeding* (ordered alſo by the *Heralds*) began thence into *Weſtminſter* Hall, the ſame Way that he came, and attended after the ſame Manner, ſaving that the Noblemen and Biſhops which brought the *Regalia* to the *Abby-Church*, went not now immediately before the *King*, as they did then, but were ranked in Places according to their Degrees and Conſecrations: All the Noblemen, with their *Coronets* and *Caps* on their Heads. The *Kings* of *Arms* marched likewiſe with their *Crowns* on.

The Tables in the Hall.

The *Proceeding* being entred into *Weſtminſter* Hall, the Nobility, and others, who had Tables aſſigned them, went and placed themſelves thereat; but the *King* (attended with the great Officers) withdrew into the *Inner Court* of *Wards*, for half an Hour.

In the mean Time all the *Tables* in the Hall were ſerved, *viz.* before the *King's Service* came up; and were placed in this Manner:

On the King's right Hand the Biſhops.

Below them the Judges.

On the right Hand of the King's Throne below in the *Hall*, were ſet two *Tables*, one beneath the other: At the upper End of the firſt next the State, (which had two *Side Tables* to ſerve it) ſate the *Biſhops*, and below them the *Judges*, with the reſt of the *Long Robe*.

Maſters of the Chancery and Six Clerks.

At the ſecond *Table*, (which had two *Side-Board Tables* likewiſe to ſerve it) ſate the *Maſters* of the *Chancery*, and the *Six Clerks*.

Barons of the Cinque-Ports.

And here at this *Table* were the *Barons* of the *Cinque-Ports* neceſſitated to ſit, although the upper End of the firſt *Table* was appointed for them.

The Canopy ſeized by the King's Footmen.

Defended and obtained by the Barons of the Cinque-Ports.

The Footmen impriſoned and diſmiſſed the King's Service,

The Occaſion this: No ſooner had the aforeſaid *Barons* brought up the *King* to the Foot of the Stairs in *Weſtminſter* Hall, aſcending to his *Throne*, and turned on the left Hand (towards their own *Table*) out of the Way, but the *King's Footmen* moſt inſolently and violently ſeized upon the *Canopy*, which the *Barons* endeavouring to keep, and defend, were by their Number and Strength dragg'd down to the lower End of the *Hall*, nevertheleſs ſtill keeping their Hold: And, had not Mr. *Owen*, *York-Herald*, been accidentally near the *Hall* Door and ſeeing the Conteſt, cauſed the ſame to be ſhut, the *Foot-men* had certainly carried it away by Force. But in the interim alſo, (ſpeedy Notice hereof having been given the *King*) one of the *Querries* were ſent from him, with Command to impriſon the *Foot-men*, and diſmiſs them out of his Service, which put an End to the preſent Diſturbance.

And made their Submiſſion to the Court of Claims.

Theſe *Foot-men* were alſo commanded to make their Submiſſion to the Court of *Claims*, which was accordingly done by them the thirtieth of *April* following, and the *Canopy* then deliver'd back to the ſaid *Barons*.

Whilſt this Diſturbance happen'd, the upper End of the aforeſaid *Table* was taken up by the *Biſhops*, *Judges*, *&c.* and hereupon it came to paſs, that the *Barons* of the *Cinque-Ports* loſt their Places, and were neceſſitated to ſit down at the ſaid ſecond *Table*, with the *Maſters* of *Chancery*, *&c.* where there was Room left by ſome of the *Long Robe* that ſate at the upper *Table*.

Table for the Nobility:

Upon the left Hand of the *King's Throne*, below on the other Side of the *Hall*, was placed likewiſe a long *Table*, which reached down near to the *Common-Pleas Court*, whereat the *Nobility* dined; and this *Table* had four *Side-Board Tables* to ſerve it.

For the Lord-Mayor and Aldermen of London:

And behind this, cloſe to the Wall, at a ſhorter *Table*, ſate the Lord-Mayor, Aldermen, Recorder, and twelve chief Citizens of *London*, who had alſo two *Side Tables* to ſerve them.

For the Officers at Arms.

Laſtly, within the Court of *Commons-Pleas* was a *Table* with one *Side Table* to ſerve it, ſet for the Officers of *Arms*, whereat they alſo dined. Each *Table* was furniſhed with three Courſes anſwerable to that of the *King's*, beſides the *Banquet*.

The King ſits down to Dinner.

The King's Chair at Table.

A little before the *King* returned to Dinner, two *Eſquires* of the *Body*, *viz.* *Ferdinando Marſham*, and *Henry Norwood*, took their Seats upon two little Footſtools, on either Side of the Foot of the *King's Chair*, (placed in the Middle of the *Table*) and there ſate until the *King* came in to Dinner; when riſing and performing their Duty in placing the *King's Robes* for his better Conveniency of Sitting, they ſate down again at the *King's* Feet a good Part of Dinner Time, and until the *King* gave them Leave to riſe; he accepting that Time of Seſſion in full Performance of their Service.

Gallery for King's of Arms, Heralds, &c.

On the right Side of the *Throne* was erected a *Gallery*, for the *Kings* of *Arms*, *Heralds*, and *Purſuivants*; and oppoſite to that on the other Side, another for the *Muſick*: And below on the old Scaffolds, next the Court of *Common-Pleas*, ſtood the *King's Trumpeters*.

The

Order in carrying up the first Course.

The Proceeding at carrying up the first Course to the King's Table.

Sir *George Barker*, Sir *William Boreman*,
Clerks Comptrollers.
Mr. *Stephen Fox*, Sir *Henry Wood*,
Clerks of the *Green-Cloth*:
All four in black Velvet Gowns, trimmed with black Silk, and Gold Lace, with Velvet Caps raiſed in the Head.
William Aſhburnham, Eſq; Cofferer.
Six Serjeants at Arms, two and two.
The Earl Marſhal on the left Hand. The Lord High Steward. The Lord High Conſtable on the right Hand.
All three mounted on Horſe-back in their Robes, and with their Coronets on their Heads; having their Horſes richly trapped.
Six Serjeants at Arms, two and two.
Comptroller of the Houſhold, Treaſurer of the Houſhold, with their white Staves.
Earl of *Dorſet*, Sewer.
Earl of *Cheſterfield*, his Aſſiſtant.
The Knights of the *Bath*,

Set upon the Table by the Earl of Lincoln, *Carver.*

Who carried up the Service, two and two to a Diſh, which was ſet upon the Table by the Earl of *Lincoln*, Carver, aſſiſted by the Earl-Sewers.

In the Rear came up three Clerks of the Kitchin, *viz.* Mr. *Leonard Pinkney*, Mr. *John Clements*, and Mr. *Henry Firebraſt*, all ſuited in black ſugar'd Satin Gowns, and Velvet Caps, in Faſhion like thoſe worn by the Clerks Comptrollers.

The King comes to Table.

Grace before Meat by the Biſhop of London.

Dinner being ſet upon the Table, the King came forth from the Inner Court of Wards, in his Royal Robes, with the Crown on his Head and Sceptre in his Hand, having the three Swords born naked before him, and went directly to his Chair at the Table, wherein he ſate down to Dinner, the Biſhop of *London* ſaying Grace. The Baſon and Ewer were brought up and preſented by the Earl of *Pembroke* and *Montgomery*, aſſiſted by the Lord *Paget*, and the Serjeant of the Ewery.

The Duke of York *at a Table on the King's left Hand.*

On the King's right Hand, the Noblemen, that carried the three Swords, ſtood holding them naked and erected, all the Dinner while; at his left Hand ſtood the Lord High Chamberlain, to whom the King had given the Sceptre to hold. And at the Table's End, on the King's left Hand ſate the Duke of *York* in his Robes and Coronet.

Lord Allington *Cup-bearer.*

Soon after Dinner was begun, the Lord *Allington* carried to the King his firſt Draught of Drink in a Silver Gilt Cup, being aſſiſted by the Earl of *Pembroke* and *Montgomery*, Viſcount *Montague*, and the Lord *Paget* his Aſſiſtants.

In Right of the Manour of Wymmundeley.

The Office of Cup-bearer, as alſo the Fee, having been by the Court of Claims adjudged to him, as being ſeized of the Manour of *Wymmundeley* in the County of *Hertford*; and when the King had drank, the ſaid Lord *Allington* received the Cup for his Fee.

Mr. Tho. Leigh *brought the* Dillegrout, *in Right of the Manour of* Addington.

Next, *Thomas Leigh*, Eſq; was brought up to the Table with a Meſs of Pottage, called Dillegrout, this Service being adjudged unto him by the aforeſaid Court of Claims in right of the Manour of *Addington*, in the County of *Surrey*; wheupon the Lord High Chamberlain preſented him to the King, who accepted the Service, but did not eat thereof.

Sir Edw. Dymock *Champion in Right of the Manour of* Scrivelſby.

His Manner of Riding into the Hall, &c.

Afterwards, a little before the ſecond Courſe was ready, Sir *Edward Dymock* (to whom the Court of Claims had adjudged the Office of the King's Champion, as being ſeized of the Manour of *Scrivelſby* in the County of *Lincoln*) entred the Hall on a goodly white Courſer, and armed at all Points in rich Armour, having a Plume of blew Feathers in his Helm, he there made a Stand for ſome Time, and then advanced in Manner following, Way being made for him by the Knight Marſhal.

First, two Trumpets.
The Serjeant Trumpeter.
The Serjeant at Arms.
An Eſquire carrying a Target, having the Champion's own Arms depicted thereon.
An Eſquire carrying the Champion's Lance upright.
Mr. *Owen*, *York-Herald*.
The Earl Marſhal on his left Hand.
The Champion.
The Lord High Conſtable on his right Hand. Both likewiſe on Horſe-back.

At the lower End of the Hall, *York-Herald* proclaimed the Challenge in theſe Words following:

The Form of Challenge made by him three ſeveral Times.

If any Perſon of what Degree ſoever, high or low, ſhall deny or gainſay our Sovereign Lord King Charles *the Second, King of* England, Scotland, France *and* Ireland, *Defender of the Faith, Son and next Heir to our Sovereign Lord* Charles *the First, the laſt King deceaſed, to be right Heir to the imperial Crown of this Realm of* England, *or that he ought not to enjoy the ſame: Here is his* Champion, *who ſaith, that he lyeth, and is a falſe* Traitor, *being ready in Perſon to combate with him, and in this Quarrel will adventure his Life againſt him, on what Day ſoever he ſhall be appointed.*

Thereupon the *Champion* threw down his *Gantlet*, which lying ſome ſmall Time, and no Body taking it up, it was delivered unto him again by *York-Herald*. Then all advanced forward untill the Champion came to the Middle of the *Hall*, where *York-Herald* made the like Proclamation, and the *Gantlet* was again thrown down, taken up, and returned to the *Champion*; who advanced to the Foot of the aſcending Steps to the State, and at the Top of the ſaid Steps, the ſaid *Herald* proclaimed the ſaid Challenge the third Time, whereupon the Champion threw down his *Gantlet* again, which no Body taking up, it was delivered unto him.

The King drinks to the Champion and gives him the Cup.

This being done, the Earl of *Pembroke* and *Montgomery* (aſſiſted as before) preſented on the Knee to the King a gilt Cup with a Cover, full of Wine, who drank to his *Champion*, and by the ſaid Earl ſent him the Cup; and he after three Reverences drank it all off, went a little backward, and ſo departed out of the Hall; taking the ſaid Cup for his Fee, according as had been adjudged him by the ſaid Court of Claims.

The Reverence paid by the Heralds.

Garter King of Arms proclaim'd the King's Style.

When this Solemnity was finiſhed, the King's Heralds and Purſuivants deſcended from their Gallery, and went into the Hall to the lower End of the Noblemens Table, and there all together made their Reverence; thence they proceeded a little further, and there made a ſecond Reverence; and the like Reverence at the Steps aſcending to the State. Where all ſtanding ſtill, Garter, Principal King of Arms, cryed *Largeſs* thrice, and proclaimed the King's Style in *Latin*, *French* and *Engliſh*, making Reverence betwixt every Style. At the finiſhing of which they all retired backward into the midſt of the Hall, and there after crying *Largeſs* again thrice, he proclaimed the King's Style as before. Laſtly, they went yet backwards to the End of the ſaid Noblemens Table, and did the ſame again; and from thence into the *Common-Pleas* Court to Dinner.

Immediately after this, the ſecond Courſe was brought up by the Gentlemen Penſioners, with the former Solemnity.

Three maple Cups preſented for the Manor of Nether-Bilſington.

And the laſt Diſh being carried by *Eraſmus Smith*, Eſq; he having delivered the ſame to the Table, preſented the King with three *Maple Cups*, on the Behalf of *Robert Bernham*, Eſq; who was ſeized of the Manor of *Nether Bilſington* in the County of *Kent*.

A golden Cup to the Lord Mayor.

Laſtly, the Lord-Mayor of *London* preſented the King with Wine in a Golden Cup having a Cover, of which the King having drank, the ſaid Lord-Mayor received it for his Fee.

The King retired and returned to Whitehall.

By this Time the Day being far ſpent, the King (having Water brought him by the Earl of *Pembroke*, and his Aſſiſtants) waſhed, and roſe from Dinner before the third Courſe was brought in; and retiring into the Inner-Court of Wards, he there diſrobed himſelf: And from thence he went privately to his Barge, which waited for him at the Parliament Stairs, and ſo to the Privy Stairs at *Whitehall*, where he landed.

Thunder and Lightning at Dinner Time.

It is a Thing very memorable, that towards the End of Dinner-Time, (although all the former Part of the Day, and alſo the preceding Day, in which the King made his *Cavalcade* through *London*, were the only fair Days, that we enjoyed of many both before, and after) it began to Thunder and Lighten very ſmartly; which however ſome Sort of People were apt to interpret as ominous and ill-boding, yet it will be no difficult Matter to evidence from Antiquity, that Accidents of this Nature, though haply they might aſtoniſh and amaze the common Drove of Men, were, by the moſt prudent and ſagacious, look'd upon as a proſperous and happy Preſage: And of this *Virgil* gives a very pertinent Example, &c.

Obſervation of Mr. Baxter *upon this Incident.*

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 303.

On *April* 23. was his Majeſty's Coronation Day, the Day being very ſerene and fair, till ſuddenly in the Afternoon, as they were returning from *Weſtminſter-hall*, there was very terrible Thunders when none expected it, which made me remember his Father's Coronation, on which, being a Boy at School, and having leave to play for the Solemnity; an Earthquake about two a Clock in the Afternoon did affright the Boys, and all the Neighbourhood. I intend no Commentary on theſe, but only to relate the Matter of Fact.

Coronation Sermon, by Dr. George Morley *Lord Biſhop of* Worceſter.

Printed for Tim. Garthwait, 1661. 4to.

A Sermon preached at the magnificent Coronation of the moſt high and mighty Prince, King *Charles* the Second, at the Collegiate Church of St. *Peter*'s *Weſtminſter*, *April* 23. 1661. By *George* Lord Biſhop of *Worceſter*. Publiſhed by his Majeſty's ſpecial Command. With an Epiſtle Dedicatory

To the moſt high and mighty King Charles II. *King of* Great-Britain, France *and* Ireland, *Defender of the Faith*, &c.

Moſt gracious Sovereign,

How unwilling I am that any Thing of mine ſhould be made *publick*, needs as I conceive no other Proof but this, that I am now paſt my great *Climacterical*, and this is the *firſt* Time that ever I appear'd in *Print*: Neither would I have done ſo now, unleſs your Majeſty's *own immediate and expreſs Command* (which in all Things not *evidently* forbidden by God, is always to be *obeyed*) had obliged me to do it, &c.

Sermon of Mr. Careles *at* Glocester.

London, 1661. 4to.

A Sermon preached in the Cathedral Church at *Gloceſter* on St. *George*'s Day, on which Day his Majeſty was ſolemnly crowned, on *Pſal.* xxi. 3. By *Thomas Careles*, M. A. Vicar of *Cirenceſter*.

Sermon of Mr. Boteler *at* Kingſton *upon* Hull.

London, *for* G. Bede *and* J. Collins, 1661.

God's Goodneſs in crowning the King, declared in a Sermon in the Church of *Kingſton upon Hull*, on the happy Day of the Coronation of his ſacred Majeſty *Charles*

Charles the Second, *April* 23. 1661. By *Edward Boteler*, some Time Fellow of St. *Mary Magdalen* College in *Cambridge*, and now Rector of *Wintringham* in the County of *Lincoln*.

Epiſt. Ded. *To the Right Honourable* John *Lord Bellaſyſe, Baron of* Worlaby, *Lord Lieutenant of the Eaſt-Riding of* Yorkſhire, *and Governour of his Majeſty's Gariſon and Forts of* Kingſton *upon* Hull.

These Notes were taken in your Lordſhip's Gariſon. ——I humbly beg your Lordſhip's Paſs, that they may go abroad under your honorable Name, *&c.*

A ſecond Epiſt. Ded. *To the Right Worſhipful* Chriſtopher Richardſon, *Eſquire, Mayor of the Town of* Kingſton ſuper Hull, *and to the Aldermen*, &c.

——This Sermon is made publick at your Command.——Some of the Malecontented Faction have been as unhandſome as they durſt in their Diſcourſes of it——you were pleaſed to treat it more ingenuouſly, and have got this Requital, that in your candid Reception of it, you have ſpoken your own Loyalty——and ſecured your Credit with the Ages to come, and ſweetned the Name of your Town, which before was ill-ſcented all the Nation over.

Text, *Pſalm* xxi. 3. *For thou preventeſt him*, &c.

We ſeem this Day to be in a Condition, much like that of the Diſciples, at the ſame Time poſed with and poſſeſſed of that incredible kind of Truth of the Reſurrection, of whom it is ſaid, *that they believed not for Joy and wondered*; we have lived to ſee a Day would have puzzled an active Faith to look for, and conſidered in all its Circumſtances; we do not yet without ſome pleaſing kind of Difficulty believe it, though we ſee it. A matchleſs Day! *&c.*

Commendatory Verſes on the ſaid Sermon.

Carmina laudatoria in Concionem appoſuerunt H. Corbet, M. D. Jo. Shore Regiæ Scholæ apud Hullenſes Huperdidaſcalus. Joh. Catlyn Scholæ Publ. Hullenſis Hypodidaſcalus. *F. W.* an Officer in the Gariſon of *Hull*.

Mr. Evelyn'*s Poem on the Coronation.*

A Panegyric on his Majeſty *Charles* II. at his Coronation. By *John Evelyn*, Eſquire.

London, 1661, *Fol.*

Narrative of celebrating the Coronation at Bath.

A Narrative of the manner of celebrating his Majeſty's moſt glorious and joyful Coronation in the City of *Bath*, *April* 23. 1661. by the Mayor, Aldermen, and Citizens thereof, and their adjoining Neighbours of the Gentry and Commonalty. Sent in a Letter from *John Ford*, Eſq; Mayor of the City, to *William Prynne*, Eſq; one of their elected Citizens for the approaching Parliament.

Printed in Mr. Prynne'*s* Brevia Parliamentaria Rediviva, 1661. 4to.

Archbiſhop Bramhall'*s Coronation Sermon at* Dublin.

A Sermon preached at *Dublin* upon the 23d of *April* 1661, being the Day appointed for his Majeſty's Coronation. By the moſt reverend Father in God *John* Lord Archbiſhop of *Armagh*, Primate and Metropolitan of all *Ireland*.

Printed at Dublin, 1661. 4to.

Text, *Pſalm* cxxvi. 7. *He that now goeth on his Way weeping, and beareth good Seed, ſhall doubtleſs come again with Joy, and bring his Sheaves with him.*

The King brought home the Religion of the Church of England.

——A third Sort of good Seed which King *Charles* did bear forth with him was a *good Religion*; a Religion not reformed tumultuouſly, *&c.* this *good Seed*, *i. e.* the Religion of the Church of *England*, King *Charles* did bear forth with him; this he brought home with him, without turning either to the Right Hand or to the Left; and like the Laurel Tree (the Tree of Conquerours) he gathered Strength and Vigour even from Oppoſition, *Creſcit ſub pondere virtus.*

A Liſt of the Fellows and Companions of the moſt noble Order of St. George, *commonly called the Garter, as they were the* 23d *of* April *in* 13 Charles II. 1661.

CHARLES the Second, King of *Great-Britain*, &c. Sovereign of the Order.
JAMES Duke of *York*, the King's only Brother.

Charles-Lodowick, Prince Elector *Palatine*.
Frederick-William Marquis and Elector of *Brandenburgh*.
Rupert Count Palatine of the *Rhine*, Duke of *Cumberland*.
Edward Count Palatine of the *Rhine*.
William of *Naſſau*, Prince of *Orange*.
Barnard Duke of *Eſpernon*.
Charles Prince of *Tarante*.
William Cecil Earl of *Saliſbury*.
Thomas Howard Earl of *Berks*.
Algernon Piercy Earl of *Northumberland*.
James Butler Duke of *Ormond*.
George Villiers Duke of *Buckingham*.
Thomas Wriotheſley Earl of *Southampton*.
William Cavendiſh Marquis of *Newcaſtle*.
George Digby Earl of *Briſtol*.
Gaſper Count of *Marſin*.
George Monk Duke of *Albemarle*.
Edward Mountague Earl of *Sandwich*.
Aubery de Vere Earl of *Oxford*.
Charles Stuart Duke of *Richmond* and *Lenox*.
Mountague Bertie Earl of *Lindſey*.
Edward Mountague Earl of *Mancheſter*.
William Wentworth Earl of *Strafford*.

WEDNESDAY *Apr.* 24.
Propoſals to his Majeſty by the Preſbyterian Miniſters.

Two Papers of Propoſals concerning the Diſcipline and Ceremonies of the Church of England: *Humbly preſented to his Majeſty by the reverend Miniſters of the Preſbyterian Perſuaſion.*

The firſt PAPER.

May it pleaſe your moſt excellent Majeſty,

We your Majeſty's loyal Subjects cannot but acknowledge it as a very great Mercy of God, that immediately after your wonderful and peaceable Reſtauration

tion unto your Throne and Government (for which we bleſs his Name) he hath ſtirred up your Royal Heart, as to a zealous *Declaration* againſt all *Prophaneneſs* in the People, ſo to endeavour an happy *compoſing* of the *Differences*, and healing of the ſad *Breaches* which are in the Church. —— In an humble Conformity to this your Majeſty's chriſtian Deſign, we taking it for granted, that there is a firm Agreement between our Brethren and us in *doctrinal Truths* of the *reformed Religion*, and in the *ſubſtantial Parts* of *divine Worſhip*; and that the Differences are only in ſome *various Conceptions* about the ancient Form of *Church Government* and ſome Particulars about *Liturgy* and *Ceremonies*, do in all humble Obedience to your Majeſty repreſent, *&c.*

The Conformiſts Plea for the Nonconformiſts ſaith, p. 28. *that Dr.* Allen *of* Huntingdonſhire, *and Clerk in the Convocation did earneſtly labour with the then Biſhop of* London *(afterward Archbiſhop) that they might ſo refine the Liturgy, that no ſober Man might make Exception. He was wiſhed to forbear, for what ſhould be was concluded on or reſolved.*

Bp. Ruſt *complain'd, that Mr.* Baxter *accuſes the Clergy at the* Savoy, *that is, thoſe Biſhops, Doctors, and divers the learnedeſt Men in the three Kingdoms, (perhaps in* Europe) *with whom he there treated, of* having ſpoiled the Work at that Seaſon, for want of Skill. *And again,* alas, that *England* muſt ſuffer ſo much, while the Biſhops are learning ro rule, and do their Office: Yea learning what weaker Perſons eaſily perceive, *&c.* I ſhall give you Reaſons that will make you know it, if you have but the Underſtanding of ordinary Men. *This as to the Ignorance and Settiſhneſs, yea even of thoſe of our Party who are ableſt, ſuch I ſay as were thoſe at the* Savoy, *poor Dr.* Sanderſon, *Dr.* Morley, *Dr* Gunning, *Dr.* Pearſon, &c. *that had not the* Underſtanding of Ordinary Men. *The Proteſtant Peace-Maker, by* Edward *Lord Biſhop of* Roſs, 1682. 4^to.

The ſecond PAPER.

May it pleaſe your Majeſty,

So great was the Comfort created in our Minds by your Majeſty's oft expreſſed Reſolution, to become the *effectual Moderator* in our Differences, and yourſelf to bring us together, by procuring ſuch *mutual Condeſcenſions* as are neceſſary thereto; as alſo by your gracious Acceptance of our *Propoſals*, which your Majeſty heard and received, not only without Blame, but with *Acknowledgment* of their *Moderation*, and as ſuch would infer a Reconciliation between the differing Parties; that we muſt needs ſay, that the leaſt Abatement of our Hopes is much the more unwelcome and grievous to us, in finding ſo much of the propoſed neceſſary Means for our Agreement (eſpecially in the Point of Government) here paſſed by in your Majeſty's *Declaration*, as if it were denied us, *&c.*

Mirabilis Annus, 1662. 4^to. *p.* 62.

A Relation of ſtrange and unuſual Accidents, together with ſome remarkable Judgments befalling divers Perſons in this Nation from June 1660. *to the* 23^d *of* April 1661.

I. One Mr. *White*, Miniſter of *Ruſham* in *Suffolk*, a Man of Parts, and one that did pretend very much Zeal for the Reformation of Religion in the Preſbyterian Way, upon the late Change did write in Vindication of *Epiſcopacy*, &c. or gave ſome ſuch like Teſtimony of his receding from his former Principle, and was one of the firſt Miniſters in thoſe Parts that attempted to read the Service Book: But it pleaſed the Lord to give him a very ſharp Rebuke, for upon his firſt Attempt he was ſmitten and fainted away while he was in the Reading-Place, but coming preſently to himſelf again he proceeded to read on, and was ſmitten in like Manner the ſecond Time, and ſo carried out of the Church for dead, *&c.*

This inſolent and ſeditious Practice of coining and vending new Prodigies and terrible Events gave Occaſion to a very ſober and learned *Diſcourſe* concerning Prodigies, wherein the Vanity of Preſages by them is reprehended, and their true and proper Ends aſſerted and vindicated. By *John Spencer*, B. D. Fellow of *Corpus Chriſti* College in *Cambridge*. Of which the ſecond Edition corrected and enlarged, with a *ſhort Treatiſe concerning vulgar Prophecies*, was printed 1665. 8^vo. In the Preface whereof the Author ſpeaks thus of the *Seaſonableneſs* of his Diſcourſe: We have been of late perſuaded by three or four ſeveral Impreſſions of Books, (more than were ever vented in any Ethnick or Chriſtian Commonwealth) that *England* is grown *Africa*, and preſents us every Year ſince the Return of his Majeſty, with a new Scene of monſtrous and ſtrange Sights, and all held forth to the People, like black Clouds before a Storm, the Harbingers of ſome ſtrange and unuſual Plagues approaching in the State, *&c.*

FRIDAY *April* 26.

Mr. Adamſon *Vicar of* Exton,

Reg. Laney.

Die Apr. 26. 1661. Johannes Adamſon Clericus A. M. admiſſ. ad Vic. de Exton in Com. Rutl. vac. per ceſſ. ult. Incumb. ad preſ. Honorandæ Fœminæ Dominæ Julianæ Dominæ Vice-Comitiſſæ Campden in pleno jure.

Succeeded by Mr. Edward Oldham,

Reg. Laney.

1662. ult. Febr. Edwardus Oldham Clericus A. M. ad Vic. de Exton in Com. Rutl. vac. per ceſſ. Johannis Adamſon ult. Incumb. ad preſ. Dominæ Julianæ Vice-Comitiſſæ Dotariæ Campden.

And he by Daniel Naylor.

Reg. Henſhaw.

1664. 25. Nov. *Daniel Naylor* Clericus ad Vic. de Exton in Com. Rutl. vac. per mort. ult. Incumb. ad preſ. Dominæ Julianæ Vice-Comitiſſæ Campden.

Mr. Baxter's *Account of his reformed Liturgy.*

Mr. Baxter's *Narrative of his Life, Fol. Lib.* I. *Part* II. *p.* 306.

The drawing up of the Additions or new Forms of Prayer, was by the other Commiſſioners impoſed upon me alone. —— And at the Fortnight's End I brought it to the other Commiſſioners. And here for the better underſtanding this Work, I muſt give the Reader theſe few Advertiſements.

I. That one of my chief Reaſons for the doing of this Work was, that if really the *Declaration* were in Force and executed, our Brethren that ſcrupled the Uſe of the Common-Prayer, might have the Liberty of uſing ſuch Forms taken out of the Word of God, which they need not ſcruple.

II. And another was, that the Nation might ſee that in our Deſires of reforming the Liturgy, we were not for *none*, or for a worſe.

III. That it might be a ſtanding Witneſs to Poſterity, both againſt the Sectarians, who would have all Reformers run into Extreams; and againſt our Slanderers who would make the World believe that we do run into Extreams, and are againſt all Liturgies, and a Record that once ſuch a Thing was propoſed which we could ourſelves agree in.

IV. I made it an *entire Liturgy*, but might not call it ſo; becauſe our Commiſſion requir'd us to call it *Additions to* or *Alterations of* the Book of Common-Prayer.

V. I put in the directive Part call'd *Rubricks*, that the reſt might not be unintelligible, and the whole defective.

Mr. Baxter *in his* Apology for the Non-Conformity Miniſtry, *applies to us more than once, as I remember, that Paſſage of the Apoſtle touching the unbelieving Jews,* 1 Theſſ. xi 15. That we pleaſe not God, and are contrary to all Men. *The Proteſtant Peace-Maker,* &c. *p.* 68.

VI. I put in the *Form and Order of Diſcipline,* partly, becauſe elſe we ſhould never have had Opportunity therein to expreſs our Minds; and partly, becauſe indeed it belongeth to the Integrity of the Work, and to ſhew the Difference between their kind of Diſcipline in Chancellor's Courts, and ours by Paſtors in Chriſtian Congregations.

VII. Note, that the Method of the *Litany* and *general Prayers* is according to the Direction of the *Lord's* Prayer, of which and the ten Commandments it is a Commentary.——When I brought my Draught to the Brethren, I found them but entring on their Work of *Exceptions* againſt the Common-Prayer, and ſo I was fain to lay by mine above a Fortnight longer till their Work was done.

Complaints againſt Dr Leyburne *and his Anſwers to them.*

Dr. Leyburn's Encyclical Epiſt. 1661. 4to. p. 94.

Whereas (ſaith Dr. *Leyburne,* Preſident of *Doway* College) I was informed that Dr. *Ellis,* Mr. *Curtis,* &c. Dean and Chapter of the Catholick Clergy in *England* report, that they have writ ſundry Letters grievouſly accuſing me unto the Nuncio's reſiding at *Paris,* and the Internuncio's reſiding at *Bruſſels,* as likewiſe to the Court of *Rome,* whence they have received an Anſwer in theſe Words: *Ingratiſſimum fuiſſe ſuæ Sanctitati viri factum, & ſi Clerus ipſum Regis Miniſtris tanquam Pacis Perturbatorem tradidiſſent, tantum abſuturam Curiam Romanam ab ipſius protectione, ut ultro ſupplicium ipſius fuiſſet promotura.* Where is obſervable that having received the foreſaid Information, I writ unto the Internuncio's reſiding at *Bruſſels,* to whoſe Juriſdiction I am ſubject, humbly beſeeching his Lordſhip to acquaint me in particular with the Aſperſions my Adverſaries had caſt upon me: Whereby his Lordſhip imagining that I had ſuſpected him, by his not acquainting me with what had been writ unto him, in order to accuſing of me) anſwered me in theſe Words:

Anſwer of the Internuncio at Bruſſels.

Admodum Reverende Domine. Pro ſingulari quo Dominationem veſtram proſequor ſtudio, moleſte tuli, quod ipſa judicet me ſiniſtra ullius contra ſe impreſſionis capacem eſſe,——igitur à D. V. peto ut ſimiles ſuſpiciones a ſe prorſus abjiciat nec vocibus malignorum ullatenus moveatur, utpote quæ nequeunt offuſcare plenam S. Sedis Apoſtolicæ de meritis & dotibus ipſius informationem. Quod addit de exigentia alicujus Capitis pro Clero-Anglicano, res pridem cordi eſt S. D. noſtro, nec quidquam negligitur quod ad rem conducere poſſit: Circumſtantiæ tamen temporum ſucceſſive occurrentes ſuadent dilationem interponi, idque pro meliori negotii exitu. Ipſi demum ad Eccleſiæ Anglicanæ decus diuturnam apprecor ſoſpitatem. Bruxellis 5. *Maii* 1661.

Admodum R. D. V. addictiſſimus & officioſiſſimus,

HIERONY-ABBAS, *Montis Regalis.*

His Letter alone is able to clear my Innocency from the Calumnies of my Adverſaries, ſince the Nuncio's to whom they had accus'd me, vindicates clearly my Integrity.

SATURDAY *Apr.* 27.

At Worceſter-Houſe *the* 27th *Day of* April 1661.

PRESENT,

The KING's Majeſty. Mr. Secretary *Nicholas.*
His Highneſs the Duke of *York.* The Earl of *Berks.*
The Lord Chancellor. The Lord Chamberlain.

Order of Council upon the Petition of the Univerſity of Oxford.

His Majeſty, upon reading the Petition of the Chancellor, Maſters and Scholars of the Univerſity of *Oxon.* complaining of divers Encroachments made on their Rights and Privileges by the Mayor, Aldermen, and Bailiffs, and Burgeſſes of the City of *Oxford:* And upon reading the Anſwer of the ſaid Mayor, Aldermen, Bailiffs and Burgeſſes in Writing under their Common Seal: And upon hearing Counſel on both Sides concerning divers Particulars in the ſaid Petition concern'd, *viz.* concerning the Oath yearly to be taken by the ſaid Mayor, Bailiffs and ſuch other Burgeſſes of the ſaid City, concerning an Oblation of ſixty three Pence to be made by the ſame Perſons every Year on St. *Scholaſtica's* Day, and concerning the Night-Watch and other Particulars: And his Majeſty being ſatisfied of the Juſtice of the Univerſity's Claim therein, finding that the Right of the Univerſity in theſe Particulars to have been often ſettled heretofore, partly by Order of the Council-Board in the Reigns of ſeveral of our Royal Progenitors and Predeceſſors, and ſometimes by Judgment in the Courts at *Weſtminſter.* And the Mayor, Recorder, Aldermen, and other Burgeſſes of the ſaid City that attended at that Hearing, confeſſing and acknowledging, that until of late Years, they have taken the ſaid Oath, and made the ſaid Oblation, and not denying but that the Night-Watch was always claim'd by the ſaid Univerſity, and ſometimes had been adjudged for them, tho' the ſaid City did alſo pretend to a concurrent or co-ordinate Juriſdiction therein: And his Majeſty conceiving that the Right of the ſaid Univerſity, as to the other Particulars mention'd in the ſaid Petition was ſuch for which they had Relief at Law, and therefore might be referr'd thither: But that the ſaid Oath, Oblation, and Night-Watch, were Things conducing to the Government of the ſaid Univerſity, of which his Majeſty hath a very tender and peculiar Care and Regard; and of which his Majeſty will expect and require a particular Account: His Majeſty's Will and Pleaſure is, and it is hereby ordered, that the preſent Mayor, Bailiffs, Aldermen and Burgeſſes, to the Number of ſixty three in all, do forthwith take the ſaid Oath to obſerve and keep the lawful Liberties, Privileges and Cuſtoms of the ſaid Univerſity; and that the ſaid Mayor, Bailiffs, and the ſame Perſons, or the ſame Number of Burgeſſes ſhall make their Oblation of ſixty three Pence with the Arrearages thereof in Manner and Form as heretofore hath been accuſtom'd;

His Majeſty ſatisfied in the Juſtice of the Univerſity's Claim.

Concerning the yearly Oath to be taken by the Mayor and Burgeſſes.

Their annual Oblation of ſixty three Pence.

And the Night-Watch to be under the Juriſdiction of the Univerſity.

Order for confirming theſe Privileges.

Notwithstanding that St. *Scholastica's* Day, when this Oblation ought to have been made, be already paſs'd, and that they do continue to take the ſaid Oath, and make the ſaid Oblation from Year to Year for the Time to come, and at the Times and Places accuſtom'd: And that they do not for the Time to come intermeddle in the Night-Watch. And his Majeſty doth hereby further charge and command the ſaid Mayor, Aldermen, Bailiffs and Burgeſſes, that they do not at any Time hereafter moleſt or hinder the ſaid Univerſity in the Enjoyment of theſe herein before mention'd, or of any other their Rights heretofore claim'd us'd and accuſtom'd, and whereof the ſaid Univerſity was in Poſſeſſion in the Year one thouſand ſix hundred and forty, or at any Time before.

The Univerſity of Cambridge *deſtroys the Orders and Writings of* Cromwell.

Extracts from the Cambridge *Archives.*

In Senatu Cantabrigienſi. Cum nobis omnibus incumbat Academiæ famam tueri, dedecus depellere: Placet vobis, ut omnia Reſcripta, Juſſiones, & Mandata Oliveri nuper Protectoris, reliquaque iſtius Tyrannidis Monumenta, quæ in Regiſtro hujus Academiæ vel alibi proſtant, deleantur, & de Medio penitus tollantur.

Mr. Goodman's *Character of* Cromwell *in a Sermon at* Cambridge.

Printed 1660. 4to.

A late Preacher at *Cambridge* (Mr. *Will. Goodman* of *Kings* College, in a Sermon before the Univerſity *May* 24, 1660.) had given this Laſh to *Oliver Cromwell.* —— I confeſs that the late Tyrant in one or two Inſtances ſeem'd to be ſomewhat modeſt; but I attribute that rather to the over-ruling Hand of Providence than to any Goodneſs of his. He ſtyled himſelf *Protector* of *England*, *Scotland*, and *Ireland*: This was a notorious Untruth, for he was the Ruiner and Deſtroyer of theſe flouriſhing Kingdoms. But here his Impudence fail'd him; that he durſt not adventure to write himſelf *By the Grace of God.* Again, you know Time was, when he would and would not be *King*; when he refuſed and yet hoped, that his Refuſal would gain him that Honour. But in Concluſion he miſs'd of that which he had ſought with ſo much Ambition. This again I aſcribe to divine Providence, whoſe admirable Contrivance it was, that the *Crown*, the ſacred Emblem of divine Power and Majeſty ſhould never touch that villanous and polluted Head.

MONDAY *April* 29.

Account of Dr. John Dolben.

There is an excellent Painting of Dr. Dolben, *Dr.* Fell, *and Dr.* Alleſtry *in one Piece.*

Reg. London.

Dr. *John Dolben*, Canon of *Chriſt Church* in *Oxford*, who had been admitted into Holy Orders by the Biſhop of *Chicheſter* in 1656. was collated by the Biſhop of *London* (his Wife's Unkle) to the Prebend of *Cadington Major* in the Church of St. *Paul*, *London*, *Apr.* 29, 1661. —— to the Archdeaconry of *London October* 11, 1662. —— to the Vicarage of St. *Giles* without *Cripplegate* by the Dean and Chapter of *Paul's Novemb.* 15, 1662. inſtall'd Dean of *Weſtminſter Decemb.* 5, 1662. Biſhop of *Rocheſter* 1666. Archbiſhop of *York* 1683.

Mr. Sharp *ſent to* London *with the Chancellour and Preſident of the Council.*

Publick Intelligence, 4to. No. 19.

In the Parliament of *Scotland*, the Commiſſioner's Grace acquainted the Parliament, that he had order'd Mr. *Sharp*, one of his Majeſty's Chaplains, to attend the Chancellour and the Preſident of the Council in their Voyage to *London*, whereof the Parliament did approve.

TUESDAY *April* 30.

Charles Gibbes *Rector of* Stanford Rivers.

Reg. Sheldon. London.

Ult. Die Menſis Aprilis 1661. Carolus Gibbs Clericus A. M. admiſſ. ad Eccl. de Stanford Rivers Com. Eſſex. vac. per Reſign. Johannis Meredith, S. T. B. ad preſ. Caroli II. Regis.

Term. Paſch. 13 Car. II. in Scaccario, Dr. Thomas Parker [*Paſke*] *Plaintiff, verſus John Seabrook & alios Defend.*

A Suit for Procurations due to the Archdeacon of London.

Hardres, Rep.

The Plaintiff as Archdeacon of *London* exhibited his Bill againſt the Defendants as Parſons and Vicars in *London*, for certain Sums of Money due for their Proxies by Preſcription, and for which there is now no Remedy by the Eccleſiaſtical Law; to which the Defendants demurred, alledging the Thing in demand to be merely of Eccleſiaſtical Cognizance, and determinable in the Spiritual Court, *& non alibi*: And if the Title by Preſcription alters the Caſe, then the Plaintiff ought to have his Remedy at *Law*, and not in *Equity*. But of this the Court doubted. *Et adjornatur.*

Eod. Term. Paſch. 13 Car. II. in Scaccario.

A Suit in the Exchequer *for Collections made to the new Corporation for Propagating the Goſpel erected by* Cromwell;

Though the Corporation was diſſolved, yet the Charity Money to be paid in, as due to the King.

Hardres, ibid.

Chillenden being committed by this Court for Non-performance of a Decree, by which he was decreed to pay 32 *l.* 12 *s.* to a new Corporation made by the Protector, for the Propagation of the Goſpel in *New-England*, which Corporation had Power to make Collections for it; and having collected ſuch Sums of Money now in the Cuſtody of ſuch Perſons, they now come here by *Habeas Corpus*, and pray to be diſcharged, becauſe the Corporation is diſſolved, and they know not to whom to pay the Money; and becauſe by the *General Act of Pardon* all Contempts, *&c.* are pardoned. But the Court held, that this Collection being for a publick Uſe, the Money belonged to the King, and that the King is now entitled to it, as well as to the Money collected for buying of Impropriations as was lately adjudged. And they doubted whether a Perſon committed for not obeying a Decree was pardoned; for the Commitment of the Party is the Execution of the Decree, and there is no other Way of it. *Et adjornatur.*

Books and Papers Publiſhed in April 1661.

Acts of Parliament in Scotland *condemning and annulling their Actings againſt King* Charles I.

Publick Intelligence, 4to. No. 14.

An Act of the Eſtates of Parliament in *Scotland*, condemning the Tranſactions concerning the late King's Majeſty, while he was at *Newcaſtle* in the Years 1646. and 1647. annulling and condemning in particular an Act of the printed

Records of Parliament of the sixteenth of *January* 1645. containing *A Declaration of the Kingdom of* Scotland, *concerning the King's Majesty's Person*, as a most sinful, disloyal, and unworthy Act, contrary to the Will and Commandment of God, *&c.*

Proceedings of the Parliament in Scotland.

Publick Intelligence, 4^to. N^o. 14.

The Proceedings of the Parliament of *Scotland* in taking Care for the Solemnity of the Funeral of the Marquis of *Montrose*, —— and in carrying on the Process against the Marquis of *Argyle*.

Address of the Synod of Aberdeen.

For Loyalty and Episcopacy.

Ibid.

To his Grace his Majesty's High Commissioner and the High Court of Parliament,
The humble Address of the Synod at Aberdeen.

—— To reflect seriously upon the publick Transactions of this Church and Nation, especially upon the Department thereof to the King and the Royal Authority; to give Glory to God in an humble and ingenuous Confession, as of the national Guiltiness of *Scotland*, so of our own Iniquity, so far as we have been any Way accessary to those sinful and rebellious Affronts and Wrongs which have been put upon Royal Authority, —— the Rising in Arms against the King, the Preaching up the Lawfulness of defensive Arms by Subjects against the supreme Magistrate, *&c.* for which Sins done against Royal Authority God in his Justice and Wisdom brought and keeped us long under a sad Captivity and Bondage. —— Concluding with an earnest Petition, that his Sacred Majesty will allow us to be still under his Majesty's Protection, and that he may be pleased in his Wisdom and Goodness to settle the Government of this rent Church, according to the Word of God, the Practice of the antient primitive Church, in such Way as may be most consistent with Royal Authority, may conduce most for Godliness, for Unity, Peace, and Order, for a learned, godly, peaceable, loyal Ministry, and most apt to preserve the Peace of the three Nations, *&c.* At the *King's* College at *Aberdeen* the eighteenth of *April*, 1661. Years.

Right of Church and State by Mr. Noyes.

London, *sold by* Edm. Paxton, 1661.

Moses and *Aaron*: Or the Rights of Church and State, containing two Disputations; the first concerning the Church, the latter asserts the Sacredness of the King's Person against sacrilegious Usurpation and King-killing. By *James Noyes*, some Time of *Newbery* in *New-England*. Published by *Benjamin Woodbridge*.

Mr. Cragg, *of the Royal Prerogative,*

London, *for* H. Twyford, 1661. 4^to.

The Royal Prerogative vindicated in the converted Recusant convicted by Scripture Reasons, Fathers, and Councils, that the Oath of Abjuration [of the Pope's Supremacy] containeth nothing but what may be lawfully taken by every pious Christian and loyal Subject. And that the known Doctrine and Discipline of the Church of *England*, in Opposition to Popery on the one Hand, and all Sects and Schisms on the other, is the safest Way to Peace and Loyalty here, and Salvation hereafter.

And his Sermon of the King's Supremacy.

To which is annexed the King's Supremacy in all Causes Ecclesiastical and Civil, asserted in a Sermon preached at the Assizes at *Monmouth*, before Sir *Robert Hide*, one of his Majesty's Judges, *March* 30, 1661. By *John Cragge*, M. A. —— Dedicated to the Honourable and truly worthy Heroick Sir *Trevor Williams*, Baronet.

Mr. Bentham *Rector of* Broughton, Com. Northton. *gives an Account of his Book published this Year.*

The Reverend Mr. *Joseph Bentham*, in his *Dissuasive from Error much increased*, 1669. 4^to. tells us, *P.* 16. That in the Year of our Lord 1661. I printed a little Book containing three short Treatises, one of the Right of Kings according to the Scripture. A Defence of *Psalms* Singing. And an Essay for orderly Hearing.

And of his great Sufferings in the late Times, which I think are not mentioned in the Hist. of Suff. *by Dr.* Walker, *in the Author's own Words*, because we could not get a Sight of this Piece.

Decemb. 24, 1631. *Josephus Bentham, Clericus, A. M. admiss. & institut. ad Rect. de Broughton Com. Northton. vac. per Mort. ult. Incumb. ex presentat. Hon. Viri Domini Edwardi Mountague. Reg. Piers Petriburg.*

P. 30. I suffered the Loss of four Loads of Goods, of above seventy Sheep, twelve Swine, and six Kine driven away at one Time, *July* 15, 1643. and *August* the fourth following, the Loss of my Living, the Gift of it to another bearing Date that Day, although the Place was supplied by my Care, until the uncivil and unchristian Carriage of some of you forced Forbearance. I lost my Reputation so far, as Credit would be given to malicious and false Reports, and Accusations of being a Malignant, an Enemy to the Cause of God, yea, such a one that all the Godly in *Broughton* refused to hear my Preaching, and went to *Northampton*. ——— One of your Articles against me being thus, He hath preached so unprofitably that three or four Score of his Parishioners have been forced to go into the Countrey to hear others. And he hath forced some to remove their Habitations, because they could not profit by him. —— And when a Committee-man told some of you, that I was esteemed by the Countrey a painful *Preacher*, he was answered, *Ay, to little Purpose.*

A further Account given by Dr. Walker *upon good Information.*

Who hath wrote in the Margin, that his Successor was one Mr. Bazeley, *who seized the Corn on the Ground, though Mr.* Bentham *had served the Place, and paid the Taxes to that Harvest, and* Bazeley *did not preach one Sermon there 'till* October *following.*

Maii 8, 1671. *Nathaniel Whaley Clericus, ad Rect. de Broughton Com. Northton. vac. per Mort. ult. Incumb. ad*

Walker's *Sufferings of the Clergy*, P. II. *p.* 205.

He was sequestred from the Rectory of *Broughton*, *July* 13, 1643. for no other Crimes than Loyalty and Conformity, being a Man of such unblameable Life and Conversation, that even those Times could not charge him with any thing of *Immorality*. On the contrary, the *Committee*, to their great Shame, were forced to tell him, That *by his Example he did more Harm to God's Cause than twenty other Men, and therefore he should fare the worse for it.* Although he was an infirm Man, he was forc'd to lye abroad in Haycocks, to avoid the much worse Accommodation of a Dungeon, in which several of his good Neighbours then lay. His Wife and five Children were also turned out of Doors, with this peculiar Circumstance of Barbarity, that she was not permitted to take so much as one Peck of Corn out of her own Barn to make Bread for her Children; nor could she ever recover any Fifths, though she several Times petitioned the *Committee* for them. Mr. *Bentham*, after his Sequestration, lived at *Nether Winchendon* in *Bucks*, where he had a little School, and by some Means or other was

suffer'd

ad prof. [illegible] *Wheley Viduæ, & Petri Wheley Clerici. Reg. Henshaw Petriburg.*

ſuffer'd to ſerve a ſmall Cure. *September* 29, 1660. he was reſtor'd to his Living, and died poſſeſſed of it about the Year 1670. leaving to the Poor of that Pariſh forty Shillings *per Annum* for ever, to be diſtributed on the happy Day of his *Majeſty's Reſtauration.* He was a learned Man, and a conſtant and painful Preacher, &c.

Monaſticon Anglicanum, Vol. II.

Monaſtici Anglicani Volumen Alterum. De Canonicis Regularibus, Auguſtinianis ſcilicet Hoſpitalariis, Templariis, Gilbertinis, Præmonſtratenſibus, & Maturinis ſive Trinitarianis. Cum Appendice ad Volumen primum de Cœnobiis aliquot Gallicanis, Hiberaicis & Scoticis. Necnon quibuſdam Anglicanis antea omiſſis. A Primordiis ad eorum uſque Diſſolutionem. Ex MSS. Codicibus ad Monaſteria olim pertinentibus, Archivis Turrium Londinenſis, Eboracenſis, Curiarum Scaccarii, Augmentationum, Bibliothecis Bodleiana, Arundelliana, Cottoniana, Seldeniana, Hattoniana, aliiſque digeſtum. Per Rogerum Dodſworth Eboracenſem, & Gulielmum Dugdale Warwicenſem.

London Typis Alliciæ Waneri, 1661 *Fol.*

See Ath. Ox. *Vol.* II. *col.* 699.

Sereniſſimo Potentiſſimoque Principi Carolo Secundo, Dei Gratia Angliæ, &c. —— Sereniſſimæ Majeſtati tuæ, ſumma Fide deditus & devotus Subditus & Servus tuus Guliel. Dugdale.

Mr. Ogilby's *Relation of the King's paſſing through* London, *in order to his Coronation.*

Mr. *John Ogilby* had received Orders from the Commiſſioners for the Solemnity of his Majeſty's Coronation, for the Conduct of the poetical Part thereof, as Speeches, Emblems, Motto's, and Inſcriptions; and thereupon drew up for the preſent, *The Relation of his Majeſty's Entertainment paſſing through the City of* London *to his Coronation. With a Deſcription of the Triumphal Arches and Solemnity.* This Eſſay was put out for the preſent, but by Command from his Majeſty the Author did with moſt admirable Sculpture, and Speeches at large, publiſh it ſoon after in Royal *Folio*, and it hath been much made Uſe of in ſucceeding Coronations.

Athen. Oxon. *Vol.* II. *col.* 263.

Lond 1661. *Ten Sheets Fol.*

Tranſlation of Silius Italicus, *by* Tho. Roſſe, *Eſq;*

The ſecond Punick War between *Hannibal* and the *Romans*, written originally in *Latin* by *Silius Italicus*, in ſeventeen Books. Tranſlated into *Engliſh* Poetry by *Tho. Roſſe*, Eſq; With a Continuation from the Triumph of *Scipio*, to the Death of *Hannibal.* Dedicated to the King, and printed on large Paper, and adorned with choice Cuts. —— This Perſon adhered to his Majeſty in his Exile, and was Tutour for a Time to *James Crofts*, afterwards Duke of *Monmouth.* Upon his Majeſty's Return, he became Keeper of his Library, and Groom of his Privy-Chamber.

London, 1661 *Fol.*

Athen. Oxon. *Vol.* II. *col.* 831.

Mr. Enderbie's Cambria Triumphans.

Cambria Triumphans, Or ancient and modern, *Britiſh* and *Welſh* Hiſtory. By *Percie Enderbie* [who had ſeized upon the Materials that Mr. *Thomas Ellis* had collected for his intended Work of Additionals to the Hiſtory of *Cambria*, publiſhed by *David Powell*].

London, 1661. *Fol.*

Solemn League and Covenant arraign'd and condemn'd.

The Solemn League and Covenant arraigned and condemned by the Sentence of the Divines of *London* and *Cheſhire*, delivered in their reſpective Queries and defenſive Doubts and Reaſons, touching the Oath printed with an &c. by the Miſtake of the Tranſcriber. By *Lawrence Womock*, D. D. Archdeacon of *Suffolk.* [The Doctor has turned thoſe Objections againſt the Covenant which Mr. *Ley* and others had offer'd againſt the ſaid Oath. It was writ twelve or thirteen Years before it was now publiſhed]. —— The Preface. —— Concluding. —— And for ſuch of the Clergy as have been the Promoters of this Covenant, I do moſt earneſtly beſeech them to reflect upon their former *Principles*, *Oaths*, and *Subſcriptions*, that *remembring from whence they are fallen*, they may without any more Procraſtination apply themſelves to do their firſt Works; leſt otherwiſe they verify that ſad Obſervation of a very Reverend Perſon, that *they* (who had engaged themſelves in that League) *had covenanted againſt Repentance.*

London, 1661. 4to. *for* W. Leake.

A Poſtſcript. —— Concluding. —— Unhappy is that State that is concerned to make Conceſſions to ſuch a Party as nothing can ſatisfy; more unhappy that People that relyes upon ſuch Perſons as have no ſolid Ground to bottom on. Moſt unhappy thoſe Perſons, who inſtead of being touched with true Remorſe, expect to be gratified for their Miſdemeanours.

Johannes Owen, S. T. P. de Studio Theologiæ.

De Natura, Ortu, Progreſſu, & Studio veræ Theologiæ Libri ſex. Quibus etiam Origines & Proceſſus veri & falſi Cultus Religioſi, Caſus & Inſtaurationes Eccleſiæ illuſtriores ab ipſis Rerum Primordiis enarrantur. Accedunt Digreſſiones de Gratia Univerſali, Scientiarum Ortu, Eccleſiæ Romanæ Notis, Literarum Origine, Antiquis Literis Hebraicis, Punctatione Hebraicâ, Verſionibus SS. Scripturarum, Ritibus Judaicis, aliiſque. Autore Johanne Oweno.

Oxon. excudebat H. Hall, 1661. 4to.

Mr. Humphry's *Defence of his Brethren who were Reordained.*

The Queſtion of Re-ordination, whether and how a Miniſter ordained by the Preſbytery may take Ordination alſo by a Biſhop.

London, 1661. 8vo.

A ſecond Diſcourſe about Re-Ordination, being an Anſwer to two or three Books come out againſt this Subject, in behalf of the Many concerned at this Seaſon, who for the Sake of their Miniſtry, and upon Neceſſity do yield to it, in Defence of their Submiſſion. Both by *John Humphry.*

Ibid. 4to.

Mr. Prynne *of the Exuberances in the Common-Prayer.*

A ſhort, ſober, pacifick Examination of ſome Exuberances in and ceremonial Appurtenances to the Common-Prayer, eſpecially of the Uſe and frequent Repetitions of *Glory be to the Father*, &c. ſtanding up at it, at Goſpels, Creeds, and wearing white Rochets, Surplices, with other canonical Veſtments, in the Celebration of Divine Service and Sacraments, whoſe Originals, Grounds of Inſtitution, and Preſcription, are here truly related and modeſtly diſcuſſed, for the Inſtruction of the Ignorant, the Satisfaction of all *Contenders* for, or *Oppugners* of, and preventing of future *Conteſts* about them, for our Churches

London, *ſold by* Ed. Thomas, 1661. 4to.

Union in God's Publick Worship. By *William Prynne*, Esq; a Bencher of *Lincolns-Inne.*

With an Epiſtle dedicatory to the King.

Epiſt. Ded. *To the King's moſt Excellent Majeſty*, dated Lincolns-Inne, April 23, 1661.

Having had the Honour on laſt *Eaſter-Eve* to preſent your Majeſty with a brief Account of my Service that Week, in the almoſt accompliſhed great good Work of Paying and Diſbanding your Majeſty's Army and Navy (which for ſeven Months Space engroſſed all my Time from Morning 'till Night, and oft 'till Midnight, to your Majeſty's great Content, and your Peoples Eaſe from future, inceſſant, heavy *monthly* Taxes) I humbly crave Leave to illuſtrate at your Royal Feet my *Eaſter Holiday* Studies, to exonerate the Backs of hundreds, and truly tender *Conſciences* of thouſands of your loyal, pious, ſober-minded Proteſtant Subjects of all Degrees, from ſome *Exuberances* in the Common-Prayer, and ſuperfluous Ceremonies and Veſtments attending it, *&c.*

With an *Appendix* to the fourth Section concerning, the Uſe of *white*, *black*, and other *coloured* Garments, both by *Pagans*, *Jews*, and *Chriſtians*, in Feaſts, Funerals, Plays, Inaugurations, Sacred Duties, and their various myſtical Significations, Excellency, and Dignity.

Mr. Thomas's *Preſervative of Piety.*

A Preſervative of Piety in a quiet Reaſoning for thoſe Duties of Religion that are the Means and Helps appointed of God for the preſerving and promoting of Godlineſs: Namely, I. Of four Chriſtian Duties. 1. Reading the Scriptures. 2. Preparation for the Lord's-Supper. 3. Eſtimation of the Miniſtry. 4. Sanctification of the Lord's Day Sabbath. II. Of our Family Duties. 1. Houſhold Catechizing. 2. Family Prayer. 3. Repeating of Sermons. 4. Singing of *Pſalms.* With an Epiſtle prefixed to inform and ſatisfy the Chriſtian Reader concerning the whole Treatiſe. By *William Thomas*, Rector of *Ubley* in the County of *Somerſet.*

London, 1661. 4to.

THURSDAY *May* 2.

Mr. Baxter's *Account of the Election of Proctors for the Clergy of* London.

Mr. *Baxter's* Account of the Election of Proctors to ſerve in Convocation for the Clergy of *London* at *Chriſt Church*, on the ſecond Day of *May*, 1661. —— With Obſervations made on it by the Author of the *Conformiſts Plea for the Nonconformiſts*, Part I.

Printed 1681.

Carried for Epiſcopal Members.

Life of Mr. Baxter, *Fol. Lib.* I. P. II. *p.* 333.

At this Time was the Convocation choſen, for 'till now it was deferred: Had it been called when the King came in the inferiour Clergy would have been againſt the Dioceſan and Impoſing Way: But afterwards many hundreds were turned out, that all the old ſequeſtred Miniſters might come in. And the Opinion of Re-ordination being ſet a foot, all thoſe Miniſters that for twenty Years together, while Biſhops were laid aſide, had been ordained without Dioceſans, were in many Countries denied any Voices in the Election of Clerks for the Convocation: By all which Means, and by the Scruples of abundance of Miniſters, who thought it unlawful to have any thing to do in the chuſing of ſuch a kind of Aſſembly, the Dioceſan Party wholly carried it in the Choice.

They who wanted Epiſcopal Ordination were denied to vote in many Countries:

Yet in London *the Election was carried for Mr.* Calamy *and Mr.* Baxter.

In *London* the Election was appointed to be in *Chriſt's* Church, on the ſecond Day of *May*, 1661. The *London* Miniſters that were not yet ejected, proved the major Vote againſt the Dioceſan Party, and when I went to have joyned with them, they ſent to me not to come, as they did alſo to Mr. *Calamy*, and (without my Knowledge) they choſe Mr. *Calamy* and me for *London.* But they carried it againſt the other Party but by three Voices: And the Biſhop of *London* having the Power of chuſing two out of four (or four out of ſix) that are choſen by the Miniſters in a certain Circuit, did give us the great Uſe of being both left out, and ſo we were excuſed, and the City of *London* had no Clerk in the Convocation. How ſhould I have been there baited, and what a vexatious Place ſhould I have had in ſuch a Convocation?

But the Biſhop had the Privilege of returning two others choſen for other Parts of the Dioceſe.

Mr. Carpenter's Jura Cleri. *Dedicated to his Majeſty.*

Juſt before the Seſſions of Parliament came out —— *Jura Cleri: Or an Apology for the Rights of the long deſpiſed Clergy.* Proving out of ancient and modern Records, that the conferring of Revenues, Honours, Titles, Privileges, and Juriſdiction upon Eccleſiaſticks is conſiſtent with Scripture, agreeable to the pureſt Primitive Times, and juſtified by the Uſance and Practice of all Nations. By *Philo-Baſileus, Philo-Clerus.*

Oxford, *for* T. Robinſon, 1661. 4to.

To the Sacred Majeſty of Charles II. *by the Grace of God, and his undoubted Right King of* Great-Britain.

In the late Sufferings of all Orders and Degrees the Clergy had the greateſt Share.

Amongſt the numerous Train of Mercies, that attended your Majeſty's thrice happy Reſtauration, *reviving the Hearts of the drooping Clergy* may deſervedly be reputed none of the meaneſt. For if a true impartial Eſtimate were taken of all Mens Sufferings, it would be found, no Calling whatever drank ſo deeply of the bitter Cup in our unnatural Wars, as *that*: All the rich Rewards of Learning being withdrawn, Privileges reverſed, their Lands expoſed to Sale, and Houſes to Dilapidations. Near twenty Years together has the Dignity, and of late the Office of the Miniſtry lain *bleeding*, and 'twas drawing to its laſt Gaſp, if a Miracle of Providence had not ſent a *ſovereign Balme.* —— The Eyes of all the Reformed and Popiſh World are upon you, 'tis the Hope of the former, and Fear of the latter, that under your Protection our *Britiſh* Church may recover its priſtine Glory. —— Since your Sacred Majeſty had no Hand in firſt retrenching their Privileges, and alienating their Revenues, 'tis hoped you will not contract the leaſt Guilt by *tolerating* what may be redreſſed.' ——

FRIDAY *May* 3.

The Spaniſh Ambaſſador oppoſes the Match with Portugal.

He repeated Manifeſto's againſt it.

Fanſhaw's Letters, 8vo, p. 67.

The Copy of a Paper preſented to the King's moſt Excellent Majeſty by the Spaniſh *Embaſſadour the third of* May, *1661. Printed and diſperſed in* London.

S I R,

Offering other Matches with Proteſtant Princeſſes.

The twenty eighth of *March* the *Spaniſh* Embaſſadour delivered unto your Majeſty a Writing repreſenting the dangerous Conſequence of the *Portugueze* Marriage propoſed to your Majeſty; as alſo the ſolid Advantages which your Majeſty might obtain from *Spain* in this preſent Conjuncture with Peace, Tranquillity and Commerce, *&c.* The Ambaſſador finds himſelf obliged — to demonſtrate to your Majeſty, according to the laſt Order he hath received from the King his Maſter, that over and above the Offers which he hath already made for the Princeſs of *Denmark*, and for the Princeſs of *Saxony*, or any other Princeſs that may ſeem pleaſing to your Majeſty, he doth now propoſe the Princeſs of *Orange*, whom his Catholick Majeſty will adopt, and endow with the ſame Advantages, which have been propoſed with the Princeſs of *Denmark* and *Saxony*; in caſe that ſhe may be more pleaſing to your Majeſty, and with thoſe very ſame Advantages and Conditions which your Majeſty deſired with the Princeſs of *Parma*, when your Majeſty thought that Marriage would be convenient for you, *&c.*

Biſhop Burnet's *Account, that the King reſolved not to marry a Proteſtant:*

Bp. Burnet's *Hiſtory of his own Times, Fol. p. 166.*

And could find no popiſh Match but in Portugal.

The Motion was made by a Jew to General Monk, *who encourag'd the Propoſal of it.*

Vaſt Offers made, as the only means of ſaving Portugal *deſerted by* France.

It was natural for the King upon his Reſtoration to look out for a proper Marriage: And it was ſoon obſerved that he was reſolved not to marry a Proteſtant. He pretended a Contempt of the *Germans* and of the Northern Crowns. *France* had no Siſter. *Spain* had only two Infantas; and as the Eldeſt was married to the King of *France*, the ſecond was to go to *Vienna*. So the Houſe of *Portugal* only remained, to furniſh him a Wife among the crowned Heads. *Monk* began to hearken to a Motion made him for this by a Jew that managed the Concerns of *Portugal*, which were now given for loſt, ſince they were abandoned by *France* by the Treaty of the *Pyrenees.* ——The *Portugueze* being thus, as they thought, caſt off by *France*, were very apprehenſive of falling under the *Caſtillians*, who how weak ſoever they were in Oppoſition to *France*, yet were like to be too hard for them, when they had nothing elſe on their Hands: So vaſt Offers were made, if the King would marry their *Infanta*, and take them under his Protection. *Monk* was the more encouraged to entertain the Propoſition, becauſe ſome pretended, that in the Beginning of the War of *Portugal*, King *Charles* had entred into a Negotiation for a Marriage between his Son and this Infanta; And the Veneration paid his Memory was then ſo high, that every Thing he had projected ſeemed ſacred. *Monk* promiſed to ſerve the Intereſts of *Portugal*; and that was, as Sir *Robert Southwell* told me, the firſt Step made in that Matter. Soon after the King came into *England*, an Embaſſy of Congratulation came from thence with Orders to negotiate that Buſineſs. The Spaniſh Ambaſſador, who had a Pretenſion of Merit from the King in behalf of that Crown, ſince they had received and entertained him at *Bruſſels*, when *France* had thrown him off, ſet himſelf much againſt this Match; and among other Things affirmed, that the Infanta was incapable of having Children. —— But little Regard was had to all that he ſaid to break it.

At the King's firſt coming in, the Portugueze *Ambaſſador negotiated this Buſineſs.*

The Spaniſh *Ambaſſador tried all Ways poſſible to break it off:*

And affirmed the Infanta was incapable of having Children.

The French *Ambaſſador ſolicited the Match with* Portugal *in Oppoſition to* Spain.

And would have brib'd the Lord Clarendon *to eſpouſe it.*

At this Time Monſieur *Fouquet* was gaining an Aſcendant in the Counſels of *France*, Cardinal *Mazarine* falling then into a languiſhing, of which he died a Year after. He ſent one over to the King, with a Project of an Alliance between *France* and *England*. He was addreſſed firſt to the Earl of *Clarendon*, to whom he enlarged on all the Heads of the Scheme he had brought, of which the Match with *Portugal* was a main Article. And to make all go down the better, *Fouquet* deſir'd to enter into a particular Friendſhip with the Earl of *Clarendon*, and ſent him the Offer of 10000*l.* and aſſured him of renewing the ſame Preſent every Year. The Lord *Clarendon* told him, he would lay all that related to the King faithfully before him, —— but he rejected the Offer with great Indignation.

SATURDAY *May* 4.

Exceptions againſt the Common Prayer drawn up by the Preſbyterian Commiſſioners in the Savoy *Conference.*

Life of Mr. Baxter, *Fol.*

In the Work of the Commiſſioners drawing up *Exceptions againſt the Common-Prayer*, divers of them took their Parts, the chief Actors in that Part were Dr. *Reynolds*, Dr. *Wallis*, Mr. *Calamy*, Mr. *Newcomen*, Dr. *Bates*, Mr. *Clarke*, Dr. *Jacombe*, *&c.* Dr. *Horton* never came among us at all, nor Dr. *Tuckney* (alledging his Backwardneſs to ſpeak, tho' he had been Doctor of the Chair at *Cambridge*) nor Dr. *Lightfoot* but once or twice, nor Mr. *Woodbridge* but twice or thrice (dwelling far off.) Mr. *Clarke* brought in that large Enumeration of Corruptions in the Liturgy recited in the Abridgment of the *Lincolnſhire* Miniſters, but it was refuſed, becauſe we would be as little querulous as poſſible, leſt it ſhould offend and hinder our deſired Accommodation: And what Paſſages ſoever ſeemed to make the Common-Prayer odious, or ſavour of Spleen and Paſſion, they did reject whoever offered them. My principal Buſineſs was to keep out ſuch Accuſations as would not bear weight, and to repreſs the Opinions of one of the Brethren (who came from far, and ſo came not till late among us) who was abſolutely againſt all Parts of the Common-Prayer, becauſe they had been uſed by Papiſts to Idolatry. And I drew up ſuch Faults, as in peruſing the Common-Prayer Book itſelf, occurr'd to me, and which were they which I moſt diſliked in the Forms, being not ſo much offended with ſome other Things as ſome others were. But the Brethren reduced it to a few brief Exceptions in general, and would not by ſo particular an Enumeration of Faults provoke thoſe we had to

Mr. Baxter *in a Letter to Dr.* Hill *had theſe Words* — I have been in the Heat of my Zeal ſo forward to Changes and Ways of Blood, that I fear God will not let me have a Hand in the peaceable Building of his Church.

He had likewiſe thus expreſs'd himſelf in Print — I differ from many in ſeveral Things of conſiderable Moment; yet if I ſhould zealouſly preſs my Judgment on others ſo as to diſturb the Peace of the Church, and ſeparate from my Brethren, I ſhould fear leſt I ſhould prove a Firebrand

brand in Hell, for being a Firebrand in the Church.

Yet he was not for charging the Common-Prayer with falſe Doctrine or falſe Worſhip;

And thought it lawful to join in it, if they could have no better.

Nay uncharitable to think it unlawful.

And in this Opinion he thinks all of their Side agreed, ſave one.

Old Mr. Aſh *remembred this to have been the Mind of the old Nonconformiſts.*

And he had heard ſome of their weaker Brethren ſo diſorderly in their Ways of praying, that he wiſh'd they would have rather uſed the Common-Prayer.

to do with, which I miſliked not. But from the Beginning I told them, that I was not of their Mind, who charged the Common-Prayer with falſe Doctrine or Idolatry or falſe Worſhip in the Matter or Subſtance; nor that took it to be a Worſhip which a Chriſtian might not lawfully join in, when he had not Liberty or Ability for better. And that I always took the Faults of the Common-Prayer to be chiefly *Diſorder* and *Defectiveneſs*; and ſo that it was a true Worſhip, though imperfect; and Imperfection was the Charge that we had againſt it, (conſidered as diſtinct from the Ceremonies and Diſcipline.) I looked at it as the Prayers of many a weak Chriſtian that I have heard, who prayed with Diſorder and Repetitions and unfit Expreſſions: I would not prefer ſuch a weak Chriſtian in Prayer before a better; but yet if I ſeparated from ſuch an one, or thought it unlawful to join with him, I ſhould be ſinfully curious and uncharitable. And I think this was the Mind of all our Brethren, ſave one, as well as mine: And old Mr. *Aſh* hath often told us, that this was the Mind of the old Non-Conformiſts, and that he hath often heard ſome weak Miniſters ſo diſorderly in Prayer, eſpecially in Baptiſm and the Lord's Supper, that he could have wiſh'd they would rather uſe the *Common-Prayer.*

They were only for a Reformation of the Liturgy, and that chiefly becauſe the People were ſet againſt it.

Yet when we deſired the Reformation of it, eſpecially at a Time when the Peoples Hearts were ſo much ſet againſt it, I thought it beſt to open the true Diſorders, that they might be reformed. The *Paper* which I offered, and we laid by, leſt it ſhould offend them.

Mr. Baxter's *Paper of Exceptions,*

Defectiveneſs, Diſorder, and vain Repetitions.

The Exceptions which I offered againſt the Common-Prayer to the Brethren when they were drawing up theirs.

The Common-Prayer Book is guilty of great Defectiveneſs, Diſorder, and vain Repetitions; and therefore unfit to be the common impoſed Frame of Worſhip to the God of Order, without Amendment, when we may do it.

1. No beginning with a Prayer for God's Aſſiſtance.

I. Order requireth that we begin with reverent Prayer to God for his Aſſiſtance and Acceptance, which is not done.

2. Creed and Decalogue ſhould go before Confeſſion.

II. That the Creed and Decalogue, containing the Faith which we profeſs to aſſemble for God's Worſhip, and the Law which we have broken by our Sins ſhould go before the Confeſſion and Abſolution, or at leaſt before the Praiſes of the Church, which they do not.

3. No Confeſſion of original Sin, &c.

III. The Confeſſion omitteth not only original Sin, but all actual Sin as ſpecified by the particular Commandments violated, *&c.*

This Paper laid by.

The Exceptions actually offered to the Biſhops.

But thoſe Exceptions which we actually offered to the Biſhops were as follows:

The Exceptions againſt the Book of Common-Prayer.

Beginning with Thanks for his Majeſty's Indulgence and Moderation.

And not doubting but all would be tender of the Churches Peace.

And find Expedients for healing and uniting.

They profeſs an high Eſteem for the firſt Compilers of the Liturgy.

And look on it as an excellent Work for that early Time.

Yet as it hath had already ſeveral Emendations:

Acknowledging with all Humility and Thankfulneſs, his Majeſty's moſt princely Condeſcenſion and Indulgence to very many of his loyal Subjects, as well in his Majeſty's moſt gracious Declaration, as particularly in this preſent Commiſſion, iſſued forth in purſuance thereof; we doubt not but the right reverend Biſhops, and all the reſt of his Majeſty's Commiſſioners intruſted in this Work, will, in Imitation of his Majeſty's moſt prudent and chriſtian Moderation and Clemency, judge it their Duty (what we find to be the Apoſtles own Practice) in a ſpecial Manner to be tender of the Churches Peace, to bear with the Infirmities of the Weak, and not to pleaſe themſelves nor to meaſure the Conſciences of other Men by the Light and Latitude of their own, but ſeriouſly and readily to conſider and adviſe of ſuch Expedients, as may moſt conduce to the healing of our Breaches, and uniting thoſe that differ. And albeit we have an high and honourable Eſteem of thoſe godly and learned Biſhops and others, who were the firſt Compilers of the publick Liturgy, and do look upon it as an excellent and worthy Work, for that Time when the Church of *England* made her firſt Step out of ſuch a Miſt of popiſh Ignorance and Superſtition, wherein it formerly was involved: Yet conſidering that all humane Works do gradually arrive at their Maturity and Perfection, and this in particular being a Work of that Nature hath already admitted of ſeveral Emendations ſince the firſt compiling thereof.

So farther Emendations might be made to ſatiſfy the Scruples of a Multitude.

It cannot be thought any Diſparagement or Derogation either to the Work itſelf, or to the Compilers of it, or to thoſe who have hitherto uſed it, if after more than an hundred Years, ſince its firſt Compoſure, ſuch farther Emendations be now made therein, as may be judged neceſſary for ſatiſfying the Scruples of a Multitude of ſober Perſons, *&c.*

After the Exceptions to the old Liturgy, Mr. Baxter *offers a new or reformed Liturgy.*

Ibid. Life of Mr. Baxter, *Fol. p.* 333.

When the *Exceptions* againſt the Liturgy were finiſhed, the Brethren oft read over the *reformed Liturgy* which I offered them. At firſt they would have had no *Rubrick* or *Directory*, but bare *Prayers*, becauſe they thought our Commiſſion allowed it not; but at laſt they yielded to the Reaſons which I gave them, and reſolved to take them in; but firſt to offer the Biſhops their Exceptions. And ſo the fourth Day of *May* we had a Meeting with the Biſhops, where we gave in our Paper of *Exceptions* to them, which they received.

SUNDAY *May* 5.

Many of the Miniſters had tied themſelves down to Nonconformity, by refuſing to read any one Part of the Common-Prayer; tho' at the earneſt Deſire of the King to read ſo much as they had no Exception againſt.

Modern Pleas for Comprehenſion, Toleration, &c. 12°.

As to the Behaviour of our *diſſenting Brethren*, I ſhall deſire their Admirers to remember this one Thing, that his Majeſty, not long after his happy Reſtauration, did put forth a *Declaration concerning Eccleſiaſtical Affairs*, wherein he did very graciouſly indulge *much* to the diſſatisfied Part of the Clergy, in hopes thereby to win upon them: And in that *Declaration* he did propoſe this unto them, as a Way whereby they might ſhew their *Gratitude* for ſo great a Condeſcenſion; that *they would read ſo much of the Liturgy as they themſelves had no Exception againſt.*

But with many of them he could not prevail for ſo much as one Syllable, not one *Collect*, no nor ſo much as one *Chapter* according to the *Rubrick*, ſo much doth yielding work upon that good natur'd Generation. And whether this Refractorineſs, as to the *whole* Book, and every *Part* and *Parcel* of it, could poſſibly proceed ſolely and altogether from *Conſcience*, and not very much, if not altogether, from Deſign or Humour, let their beſt Friends ſpeak.

The Biſhop o Worceſter's Letter touching Mr. Baxter, 1662. 4to.

The Atteſtation of Dr. Gunning *and Dr.* Pearſon, *concerning a Command of lawful Superiors, what was ſufficient to its being a lawful Command.*

This *Propoſition* being brought by us, *viz. That Command which commands an Act in itſelf lawful, and no other Act or Circumſtance unlawful, is not ſinful.*

Mr. *Baxter* denied it for two Reaſons, which he gave in with his own Hand in Writing thus: One is, *becauſe that may be a Sin* per accidens, *which is not ſo by itſelf, and may be unlawfully commanded though that Accident be not in the Command.* The other is, *That it may be commanded under an unjuſt Penalty.*

Again this Propoſition being brought by us; *That Command which commandeth an Act in itſelf lawful, and no other Act whereby an unjuſt Penalty is enjoined, nor any Circumſtance whence* per accidens *any Sin is conſequent, which the Commander ought to provide againſt, is not ſinful.*

Mr. *Baxter* denied it for this Reaſon given in with his own Hand in Writing thus: *Becauſe the firſt Act commanded may be* per accidens *unlawful, and be commanded by an unjuſt Penalty, though no other Act or Circumſtance commanded be ſuch.*

Again this Propoſition being brought by us; *That Command which commandeth an Act in itſelf lawful, and no other Act whereby any unjuſt Penalty is enjoined, nor any Circumſtance whence directly or* per accidens *any Sin is conſequent, which the Commander ought to provide againſt, hath in it all Things requiſite to the Lawfulneſs of a Command, and particularly cannot be guilty of commanding an Act* per accidens *unlawful, nor of commanding an Act under an unjuſt Penalty.*

Mr. *Baxter* denied it upon the ſame Reaſons.

PETER GUNNING.
JOHN PEARSON.

Biſhop Morley's *Account of Mr.* Baxter's *Behaviour on his own perſonal Knowledge.*

I found Mr. *Baxter* at the *Savoy* engaged in a Diſpute, and I perceived that to keep himſelf off from that Part of the Argument which would preſs near to the Merits of the Cauſe, he had often affirmed in his Anſwers, *that the Command of a moſt lawful Act was ſinful, if that Act commanded might prove to any one a Sin* per accidens. This Aſſertion I did then and there preſently and openly lay to his Charge, and when he denied it (as it was moſt frequent with him immediately to deny what he had before affirmed) the Anſwers which he had delivered with his own Hand were produced, and upon the reading of them, the Juſtice of my Charge was moſt apparent. Whereupon I urged him farther, that this Aſſertion of his was not only falſe, but deſtructive of all Authority humane and divine, as not only denying all Power to the Church of making Canons Eccleſiaſtical for the better ordering and governing of the Church, but alſo taking away all Legiſlative Power from the King and Parliament, and even from God himſelf. I delivered at the ſame Time my Reaſon for what I ſaid, which was briefly this, becauſe there can be no Act in itſelf, but may prove *per Accidens* or by Accident a Sin: And therefore if to command an Act which may prove *per Accidens* a Sin, be a Sin, then every Command muſt be a Sin, then certainly God can command nothing, becauſe God cannot Sin; and by the ſame Reaſon Kings, Parliaments and Churches ought not to command any Thing, becauſe they ought not to Sin.

He would frequently deny what he had before affirm'd.

The Biſhop's Charge againſt him.

To which he gave no Satisfaction.

Thus far I then charged Mr. *Baxter*, and to this Charge he gave them no Satisfaction. —— As for his *concurring with learned reverend Brethren* (which he would pretend to be part of his Crime) and his invidious Inſinuation, that *they are not forbidden to preach for it, though he be*, the Reaſon is clear, he had often delivered this Aſſertion before the Company, his Brethren had not, the Words of the Anſwer were written with his Hand, not with his Brethrens. His Brethren had ſeveral Times declared themſelves not to be of his Opinion, and one of them particularly affirmed, that a *Man might live without any actual Sin.* And therefore we were ſo juſt, as not to charge them with this Aſſertion; eſpecially conſidering they did ſhew themſelves unwilling to enter upon this Diſpute, and ſeemed to like much better another Way tending to an amicable and fair Compliance, which was wholly fruſtrated by Mr. *Baxter*'s furious Eagerneſs to engage in a Diſputation.

TUESDAY *May* 7.

The King's Letters to the Univerſity of *Cambridge*, for admitting *Jer.* and *Jonathan Holles*, *Jo. Sherman* and *Tho. Archer*, Maſters of Arts, to be Doctors of Divinity; *William Hollington* to be Doctor of Law; *Lanc. Harriſon* and *Luke Eales* and *James Fairclough* to be Doctors in Phyſick; *Chriſtopher Bainbrig* to be Batchelor of Divinity, *&c.*

WEDNESDAY *May* 8.

Meeting of Parliament and Convocation.

The new Parliament and Convocation ſate down, being conſtituted of Men fitted and devoted to the dioceſan Intereſt.

Mr. Baxter's *Liſe, p.* 334.

Form of Latin *Prayers.*

Forma Precum in utraque Domo Convocationis ſive Synodi Prælatorum & cæteri Cleri, ſeu Provincialis ſive Nationalis, in ipſo ſtatim cujuſlibet Seſſionis initio ſolenniter recitanda.

Sermon by Dr. Tho. Pierce.

Concio Synodica ad Clerum Anglicanum ex Provincia præsertim Cantuarienſi in Æde Paulina Londinenſi habita viii. Idus Maias MDCLXI. *Per Thomam Pierce, S. T. D. Prebendarium Cantuarienſem.*

Liſt of Convocation Men.

A Catalogue of the Prelates and Clergy of the Province of *Canterbury* in the lower Houſe of Convocation now ſitting at *Weſtminſter*. Publiſhed by Order. Dr. *Henry Fearne*, Prolocutor, *&c.*

London; *for* Nath. Brook *in one large Sheet.*

Opening the Convocation.

MS.

The Houſe of Dr. Peter Barwick, *an eminent Phyſician, who had there entertain'd and ſheltred his elder Brother Dr.* John Barwick *(afterward Dean of St.* Paul's) *who had found here an Oratory formerly conſecrated to God, but prophaned in the late Rebellion, and was at the Charge of reſtoring it to its ancient Beauty, and conſtantly performed divine Service there, recommending to God the Cauſe of the oppreſſed Church and King. Dr.* Peter Barwick's *Life of his Brother, Dr.* John Barwick. *Engl.* 8vo. *p.* 170.

On this *Wedneſday, May* 8. *Gilbert* Lord Biſhop of *London*, with other Biſhops, Deans, Archdeacons and Miniſters, as alſo the Dean of the Arches, Advocates and Proctors, met at Dr. *Barwick's* Houſe in St. *Paul's* Church-yard, and went thence with the Vergers and Sacriſt with his Mace before them, thro' the little ſouth Gate into St. *Paul's* Cathedral, where the Dean, Reſidentiaries, and the reſt of the Canons of that Church in their ſeveral Habits received them, and conducted them into the Choir, where the Biſhops ſeated themſelves in their reſpective Stalls. All along after they entred the Church, till they were all ſeated, did the Choir ſing the *Te Deum* in *Engliſh*; and then the other Prayers and Service being ended, the ſecond Leſſon with the reſt of the Service for that Day, was read by the Sub-Dean: After which the Anthem of *O Lord make thy Servant* Charles, *&c.* was ſung, and then Doctor *Thomas Pearce* preached a very learned Sermon in *Latin*; which ended, another Anthem was ſung, and then the Lord Biſhop of *London*, Preſident of this Convocation, with the other Biſhops, Deans, and Clergy went into the Chapter-Houſe (that which now ſtands for the Chapter-Houſe, the goodly old Houſe being by the Impiety of *Oliver Cromwell's* Horſe Guard rendred unfit for Uſe) where his Majeſty's Writ directed to the moſt reverend *William* Lord Archbiſhop of *Canterbury*, for the calling of this Convocation, as alſo his Grace's Commiſſion to the Lord Biſhop of *London* and other Biſhops, was preſented to his Lordſhip by Dr. *Chaworth* his Grace's Vicar-General, and after read by Mr. *William Fiſher*, Clerk of the Houſe; after which the Lord Biſhop of *London* ſpake (in excellent *Latin*) to the lower Houſe of Convocation, deſiring them to go together, and chuſe their Prolocutor, whom they ſhould preſent the *Thurſday* following, *May* 16. in King *Henry* the Seventh's Chapel. Not long after, the reverend Dean of St. *Paul's*, Dr. *Matthew Nicholas*, with Dr. *Thomas Turner* Dean of *Canterbury*, and Dr. *Richard Baylie* Dean of *Sarum*, came up and ſignified to their Lordſhips, that they had elected Dr. *Henry Fearne* Dean of *Ely* for their Prolocutor, and Dr. *John Pearſon* Archdeacon of *Surrey* to preſent him. Which accordingly was done on *Thurſday May* 16. in King *Henry* the Seventh's Chapel, where three elegant *Latin* Speeches were made, one by the Preſenter, another by the Prolocutor, and a third by his Lordſhip the Biſhop of *London* in Approbation of their Election.

Dr. Henry Ferne *Dean of* Ely *Prolocutor.*

The Acts of this Convocation were afterward publiſhed.

Acta ſuperioris Domus Convocationis inceptæ octavo die menſis Maii Anno MDCLXI, *in Reviſione Libri Precum Publicarum & in certis Canonibus conficiendis, & uſque ad diem* xxvi. *Septembris Anno* MDCLXVI.

Printed at large in the Appendix to Synodus Anglicana, 8vo. Eachard Ch. II. *p.* 50.

Opening of the Parliament.

For opening the new Parliament, the King to revive and eſtabliſh the ancient Grandeur of the Crown, rode in State from his Palace to *Weſtminſter-Abbey*, attended with the whole Body of the Nobility in their Robes, and all his Great Officers in Order, with Drums, Trumpets, and other Muſick. After ſuch a ſolemn and pompous Manner, as was little inferior to the Glories of a Coronation. After this Ceremonial was over, and a learned Sermon preach'd before him by Dr. *Ironſide* Biſhop of *Briſtol*, his Majeſty went into the Houſe of Peers.

The King's Speech.

His Majeſty's gracious Speech to the Lords and Commons, at the opening of the Parliament on the 8th Day of May 1661.

My Lords, and Gentlemen of the Houſe of Commons,

His Majeſty values himſelf upon keeping his Word.

They could not well meet ſooner.

This an happy Day, an Anniverſary of the Peoples Love.

He knows many of the Members, and has heard well of the reſt.

I will not ſpend the Time in telling you, why I called you hither; I am ſure I am very glad to ſee you here: I do value myſelf much upon keeping my Word, upon making good whatſoever I promiſe to my Subjects: And I well remember when I was laſt in this Place, I promiſed that I would call a Parliament as ſoon as could be reaſonably expected or deſired; and truly conſidering the Seaſon of the Year, and all that hath been done ſince we parted, you could not reaſonably expect to meet ſooner than now we do: If it might have been a Week ſooner, you will confeſs there was ſome Reaſon to defer it to this Day; for this Day, we may without Superſtition love one Day, prefer one Day before another, for the Memory of ſome Bleſſing that befel us that Day, and then you will not wonder that the Memory of the great Affection the whole Kingdom ſhewed to me this Day twelve Month, made me deſirous to meet you again this Day, when I dare ſwear you are full of the ſame Spirit, and that it will be laſting in you: I think there are not many of you who are not particularly known to me; there are very few of whom I have not heard ſo much good, that I am as ſure as I can be of any Thing that is to come, that you will all concur with me, and that I ſhall concur with you in all Things which may advance the Peace, Plenty, and Proſperity of the Nation, I ſhall be exceedingly deceived elſe.

My Lords and Gentlemen,

He has prepared two Bills for them.

To confirm what was done at the laſt Meeting.

You will find what Method I think beſt for your Proceeding, by two Bills which I have cauſed to be prepared for you, which are for Confirmation of all that

Eſpecially the Act of Indemnity and Oblivion.

that was enacted at our laſt Meeting: And above all, I muſt repeat what I ſaid when I was laſt here:

That, next to the miraculous Bleſſing of God Almighty, and indeed as an immediate Effect of that Bleſſing, I do impute the good Diſpoſition and Security we are all in, to the happy Act of Indemnity and Oblivion, that is the principal Corner-Stone, which ſupports this excellent Building, that creates Kindneſs in us to each other, and Confidence is our joint and common Security.

The Foundation of our publick Peace,

Not to be infringed in the leaſt Degree.

I am ſure I am ſtill of the ſame Opinion, and more, if it be poſſible, of that Opinion than I was, by the Experience I have of the Benefit of it, and from the Unreaſonableneſs of what ſome Men ſay againſt it; though I aſſure you not in my Hearing. In God's Name provide full Remedies for any future Miſchiefs, be as ſevere as you will againſt new Offenders, eſpecially if they be ſo upon old Principles, and pull up thoſe Principles by the Roots: But I ſhall never think him a wiſe Man who would endeavour to undermine or ſhake that Foundation of our publick Peace, by infringing that Act in the leaſt Degree; or that he can be my Friend, or wiſh me well, who would perſuade me ever to conſent to the Breach of a Promiſe I ſo ſolemnly made when I was abroad, and performed with that Solemnity; becauſe, and after I promiſed it, I cannot ſuſpect any Attempts of that kind by any Men of Merit and Virtue.

He tells them ſome News.

That he reſolves to marry;

And the Perſon.

The Daughter of Portugal.

By Advice of his Privy-Council,

Who agreed in it without one diſſenting Voice.

So all is concluded, and the Treaty ſigned.

I will not conclude without telling you ſome News; News, that I think will be very acceptable to you; and therefore I ſhould think myſelf unkind, and ill-natur'd, if I ſhould not impart it to you. I have been often put in Mind by my Friends, that it was high Time to marry; and I have thought ſo myſelf ever ſince I came into *England*: But there appeared Difficulties enough in the Choice, though many Overtures have been made to me; and if I ſhould never marry 'till I could make ſuch a Choice, againſt which there could be no Foreſight of any Inconvenience that may enſue, you would live to ſee me an old Batchelor, which I think you do not deſire to do. I can now tell you, not only that I am reſolved to marry, but whom I reſolve to marry, if God pleaſe: And towards my Reſolution, I have uſed that Deliberation, and taken that Advice as I ought to do in an Affair of that Importance: And truſt me, with a full Conſideration of the Good of my Subjects in general, as of myſelf; it is with the Daughter of *Portugal*. When I had, as well as I could, weighed all that occurred to me, the firſt Reſolution I took, was to ſtate the whole Overtures which had been made to me, and in Truth, all that had been ſaid againſt it to my Privy-Council; without hearing whoſe Advice I never did, nor ever will reſolve any thing of publick Importance: And I tell you with great Satiſfaction and Comfort to myſelf (that after many Hours Debate in a full Council) for I think there was not above one abſent; and truly I believe, upon weighing all that can be ſaid upon that Subject for or againſt it, my Lords, without one diſſenting Voice, yet there were very few ſate ſilent, adviſed me with all imaginable Chearfulneſs to this Marriage, which I looked upon as very wonderful, and even as ſome Inſtance of the Approbation of God himſelf; and ſo took my own Reſolution, and concluded all with the Embaſſadour of *Portugal*, who is departing with a whole Treaty ſigned, which you will find to contain many great Advantages to the Kingdom, and I make all the Haſte I can, to fetch you a Queen hither, who I doubt not will bring great Bleſſings with her to me and you. I will add no more, but refer the reſt to the Chancellour.

(After his Majeſty had finiſhed, the Lord Chancellour ſpake as followeth:)

Speech of the Lord Chancellour.

My Lords, and you the Knights, Citizens, and Burgeſſes of the Houſe of Commons,

They were called by Writ, the only lawful Way of Meeting.

Interrupted in the late Confuſions.

The infant Commonwealth.

And the abſolute Tyranny of Cromwell.

We live to ſee the greater Bleſſings.

The King hath called you hither by his Writ; to aſſiſt him with your Information and Advice in the greateſt and weightieſt Affairs of the Kingdom: By his Writ, which is the only good and lawful Way to the Meeting of a Parliament, and the purſuing that Writ, the remembring how and why they came together, is the only Way to bring a happy End to Parliaments, there was no ſuch Writ as this, no ſuch Preſence as this, in the Year 1649. when this unhappy Kingdom was diſhonoured and expoſed to the Mirth and Reproach of their Neighbours in the Government of a Commonwealth; there was no ſuch Writ as this, no ſuch Preſence as this, in *December* 1653. when that Infant Commonwealth, when the three Kingdoms of *England*, *Scotland*, and *Ireland*, and the Dominions thereunto belonging were delivered up into the bloody and mercileſs Hands of a devouring Protector, and ſacrificed to his Luſt and Appetite; there was no ſuch Writ as this, no ſuch Preſence as this, in the Year 1656. when that Protector was more ſolemnly inveſted and inſtalled, and the Liberty of the three Nations ſubmitted to his abſolute Tyranny by the *humble Petition and Advice*. When People came together by ſuch exorbitant Means, it is no Wonder that their Conſultations and Concluſions were ſo diſproportioned from any Rules of Juſtice or Sobriety; God be thanked that he hath reſerved us to this Day, a Day that many good Men have dyed praying for, that after all thoſe Prodigies in Church and State, we have lived to ſee the King at the Opening of the Parliament. That we have lived to ſee our King anointed and crowned by the Hands of an Archbiſhop, as his Predeceſſors have been; and that we are come hither this Day in Obedience to his Writ.

The laſt Parliament not called by the King's Writ, yet ſeems to have been called by God himſelf:

The King tells you, he hath cauſed a Bill or two to be prepared for the Confirmation of all that was enacted in the laſt Parliament, and commends the

Yet the Acts of that Parliament may need a Confirmation by this.

They ought to be remembred with Honour.

Especially when this *Parliament is owing to that.*

The King's Promiſes to be depended on.

His great Goodneſs in preparing an Act for confirming that of Oblivion *and Indemnity.*

A bleſſed Change in reſtoring the King to his People, and his People to the King.

We may ſubmit to the King's Advice, and follow the King's Example.

The King deſires nothing but what is as good for us *as for* himſelf.

Diſpatch of thoſe to you, with ſome Earneſtneſs. The Truth is, it is a great Part of the Buſineſs of this Parliament to celebrate the Memory of the laſt, by confirming or re-enacting all that was done by that Parliament, which tho' it was not called by the King's Writ, may be reaſonably thought to have been called by God himſelf, upon the Supplication and Prayer of the King, and the whole Nation, as the only Means to reſtore the Nation to its Happineſs, to its ſelf, to its Honour, and even to its Innocence. How glad the King was of it, appears by what he writ to them from *Breda*, when he referr'd more to them than ever was referr'd to Parliament. He referred in Truth (upon the Matter) all that concern'd himſelf, all that concern'd Religion, all that concern'd the Peace and Happineſs of the Kingdom to them: And to their Honour be it ſpoken, and to their Honour be it ever remembred, that the King, Religion, and the Kingdom have no Reaſon to be ſorry that ſo much was entruſted to them; nor they to be aſhamed of the Diſcharge of their Truſt. It would have been a very unſeaſonable Scruple in any Man, who ſhould have refuſed to bear his Part in the excellent Tranſactions of that Parliament, becauſe he was not called thither by the King's Writ; and it would be a more unreaſonable Scruple now, in any Man, after we have all received the Fruit and Benefit of their Counſels and Concluſions, when in Truth we owe our orderly and regular Meeting at this Time to their extraordinary Meeting then, to their Wiſdom in laying hold upon the King's Promiſes, and to the King's Juſtice in performing all he promiſed, and to the Kingdom's Submiſſion, and Acquieſcence in thoſe Promiſes. I ſay it would be very unſeaſonable, and unreaſonable now to endeavour to ſhake that Foundation, which if you will take the King's Judgment, ſupports the whole Fabrick of our Peace and Security. He tells you what he ſhall think of any who goes about to undermine that Foundation, which is a Zeal no Prince could be tranſported with but himſelf; it might have ſeemed enough for a King who had received ſo many Injuries, ſo hardly to be forgotten, undergone ſo many Loſſes ſo impoſſible to be repaired, to have been willing to confirm, and to re-enact the *Act of Oblivion and Indempnity*, when you ſhould preſent it to him; but to prepare ſuch an Act for you, to conjure you by all that is precious, by your Friendſhip to him, to diſpatch thoſe Acts with Expedition; is ſuch a Piece of fatherly Tenderneſs and Piety, as could proceed from no Heart, but ſuch a one, in which God hath treaſur'd up a Stock of Mercy, and Juſtice, and Wiſdom, to redeem a Nation. And truly, my Lords and Gentlemen, for ourſelves, if we'll conſider how much we owe to thoſe, who with all the Faculties of their Soul contributed to, and contrived the bleſſed Change, the Reſtoring the King to his People, and his People to the King; and then how much we owe to thoſe who gave no Oppoſition to the virtuous Activity of the other (and God knows, a little Oppoſition might have done much Harm) whether we look upon the publick, or upon our own private Provocations, there will remain ſo few, who do not deſerve to be forgiven by us, that we may very well ſubmit to the King's Advice, and his Example; of whom we may very juſtly ſay, as a very good *Hiſtorian* ſaid of a very great Emperour; and I am ſure, it could never be ſo truly ſaid of any Emperour as of ours, *Facere recte Cives ſuos, Princeps optimus faciendo docet; cumque ſit Imperio maximus, exemplo major eſt.* Nor indeed hath he yet given us, or have we yet felt any other Inſtances of his Greatneſs, and Power, and Superiority, and Dominion over us, *Niſi* (as he ſaid) *aut levatione periculi, aut acceſſione dignitatis*, by giving us Peace, Honour, and Security, which we could not have without him, by deſiring nothing for himſelf, but what is as good for us, as for himſelf; and therefore I hope we ſhall make no Scruple of obeying him in this particular.

My Lords and Gentlemen,

The laſt Parliament laid the Foundation, this to finiſh the Structure.

The King commends to them the poor Seamen,

For Juſtice to be done them in their Arrears of Pay.

Though the laſt Parliament did great and wonderful Things indeed, as much as in that Time they could, yet they have left very great Things for you to do. You are to finiſh the Structure, of which they but laid the Foundation; indeed they left ſome Things undone, which it may be they thought they had finiſhed. You will find the Revenue they intended to raiſe for the King, very much ſhort of what they promiſed: You will find the publick Debts for the Diſcharge of the Army and the Navy, which they thought they had provided for ſufficiently, to be ſtill in Arrear and unpaid. And here I am, by the King's ſpecial Command, to commend the poor Seamen to you, who, by the Rules which were preſcribed for their Payment, are in a much worſe Condition than, without Queſtion, was foreſeen they would be; for by appointing them to be paid but from 1658. (which was a ſafe Rule to the Army) very many are ſtill in Arrear for two, three, or four Years Service; and ſo his Majeſty's Promiſe to them from *Breda* remains unperformed, ſome other Loſſes which reſulted from other Rules given for their Payment have been ſupplied to them by the King's own Bounty: They are a People very worthy of your particular Care and Cheriſhing, upon whoſe Courage and Fidelity very much of the Happineſs, and Honour, and Security of the Nation depends; and therefore his Majeſty doubts not you will ſee Juſtice done towards them with Favour.

My Lords and Gentlemen,

The two Houſes are the great Phyſicians of the Kingdom.

You are now the great Phyſicians of the Kingdom, and God knows you have many wayward, and froward, and diſtemper'd Patients; Patients who are in

Truth

And ſhould take Care of the whole Body.

Not too ſevere and rough.

Rather ſomewhat indulgent.

Yet not ſuch an Indulgence as to give them a Liberty of Conſcience ſo as to be abſolved from the Obligations of Law and Conſcience.

Truth very ſick, and Patients who think themſelves ſicker than they are; and ſome who think themſelves in Health, and are moſt ſick of all. You muſt therefore uſe all the Diligence, and Patience, and Compaſſion, which good Phyſicians have for their Patients; all the Chearfulneſs, and Complacency, and Indulgence, their ſeveral Habits and Conſtitutions, and Diſtempers of Body and Mind may require: Be not too melancholick with your Patients, nor ſuffer them to be too melancholick, by believing that every little Diſtemper will preſently turn to a violent Fever, and that Fever will preſently turn to the Plague; that every little Treſpaſs, every little ſwerving from the known Rule, muſt inſenſibly grow to a Neglect of the Law, and that Neglect as inſenſibly introduce an abſolute Confuſion; that every little Difference, in Opinion or Practice, in Conſcience or Religion, muſt preſently deſtroy Conſcience and Religion: Be not too ſevere and rough towards your Patients in preſcribing Remedies, how well compounded ſoever too nauſeous and offenſive to their Stomachs and Appetite, or to their very Fancy; allay and correct thoſe Humours which corrupt their Stomachs and their Appetites: If the good, old, known, tryed Laws be for the preſent too heavy for their Necks, which have been ſo many Years without any Yoke at all, make a temporary Proviſion of an eaſier and a lighter Yoke, 'till by living in a wholſomer Air, by the Benefit of a ſoberer Converſation, by keeping a better Dyet, by the Experience of a good and juſt Government they recover Strength enough to bear, and Diſcretion enough to diſcern the Benefit and the Eaſe of thoſe Laws they diſliked. If the preſent Oaths have any Terms or Expreſſions in them, that a tender Conſcience honeſtly makes Scruple of ſubmitting to, in God's Name, let other Oaths be formed in their Places, as comprehenſive of all thoſe Obligations which the Policy of Government muſt exact; but ſtill let there be a Yoke, let there be an Oath, let there be ſome Law that may be the Rule to that Indulgence, that under Pretence of Liberty of Conſcience Men may not be abſolved from all the Obligations of Law and Conſcience.

The Diſtempers of twenty Years not to be rectified in twelve Months.

There are a ſort of Patients who do not own you for Phyſicians.

The ſeditious Preachers, who teach the very Doctrines they ſet on Foot in 1640.

I have beſought your good Nature and Indulgence towards ſome of your weak Patients, if by it they can be brought to follow and ſubmit to your Preſcriptions for their Health; nor is it reaſonable to imagine, that the Diſtempers of twenty Years can be rectified and ſubdued in twelve Months, there muſt be a natural Time, and natural Applications allowed for it: But there are a ſort of your Patients that I muſt recommend to your utmoſt Vigilance, utmoſt Severity, and to nō Part of your Lenity or Indulgence; ſuch who are ſo far from valuing your Preſcriptions, that they look not upon you as their Phyſicians, but their Patients; ſuch who inſtead of repenting any thing that they have done amiſs, repeat every Day the ſame Crimes, for the Indemnity whereof the Act of Oblivion was provided. Theſe are the ſeditious Preachers who cannot be contented to be diſpenſed with for their full Obedience to ſome Laws eſtabliſhed, without reproaching or inveighing againſt thoſe Laws how eſtabliſhed ſoever; who tell their Auditories, that the Apoſtle meant when he bid them to ſtand to their Liberties, that they ſhould ſtand to their Arms, and who by repeating the very Expreſſions, and teaching the very Doctrine they ſet on Foot in the Year 1640. ſufficiently declare, that they have no Mind that twenty Years ſhould put an End to the Miſeries we have undergone.

Such Miniſters of the Goſpel not to be thought of without Horrour; who inſtead of the being Meſſengers of Peace are the Trumpets of War, and Incendiaries of Rebellion.

The very heathen Prieſts and Nuns were to pray and to bleſs, not to curſe and ban.

Treaſon in the Pulpit worſe than in the Market.

A Miniſter of Chriſt turning Rebel is an Apoſtate and Blaſphemer.

They muſt provide to quench theſe Firebrands; or the whole Kingdom will be one general Flame.

What good Chriſtian can think without Horrour of theſe Miniſters of the Goſpel, who by their Function ſhould be Meſſengers of Peace, and are in their Practice the only Trumpets of War, and Incendiaries towards Rebellion? How much more Chriſtian was that *Athenian* Nun in *Plutarch*, and how ſhall ſhe riſe up in Judgment againſt theſe Men, who when *Alcibiades* was condemned by the publick Juſtice of the State, and a Decree made, that the Religious, the Prieſts and the Nuns ſhould revile and curſe him, ſtoutly refuſed to perform that Office, ſaying, that ſhe was profeſſed religious, to pray and to bleſs, not to curſe and ban. And if the Perſon and Place can improve and aggravate the Offence, as no doubt it doth, both before God and Man, methinks the preaching Rebellion and Treaſon out of the Pulpit, ſhould be as much worſe than the advancing it in the Market, as poiſoning a Man at the Communion would be worſe than killing him at a Tavern; and it may be in the Catalogue of thoſe Sins which the Zeal of ſome Men declares to be againſt the Holy Ghoſt, there may not be any one more reaſonably thought to be ſuch, than a Miniſter of Chriſt's turning Rebel againſt his Prince, which is a moſt notorious Apoſtacy from his Order, and his preaching Rebellion to the People as the Doctrine of Chriſt, adding Blaſphemy and Pertinacy to his Apoſtacy, hath all the Marks by which good Men are taught to know and avoid that Sin againſt the Holy Ghoſt: If you do not provide for the thorough quenching theſe Firebrands, King, Lords, and Commons ſhall be their meaneſt Subjects, and the whole Kingdom kindled into one general Flame.

My Lords and Gentlemen,

The King to receive Thanks for what he has done ſince the Diſſolution of the laſt Parliament.

When the King ſpake laſt in this Place before this Day, he ſaid, when he ſhould call the next Parliament he ſhould receive their Thanks for what he had done ſince he had diſſolved the laſt; for he ſaid, *He ſhould not more propoſe any one Rule to himſelf in his Actions or his Councils, than this: What is a Parliament like to think of this Action, or of that Counſel? And that it ſhould be want of Underſtanding in him, if it would not bear that Teſt.* He told you but now that he values

Eſpecially for declaring this to be a Rule of his Counſels and Actions, what will a Parliament think of them?

Of the deſperate and prodigious Rebellion of Venner *and his Crew.*

The Combination reached further.

Prevented by the Induſtry and Courage of the Lord-Mayor,

Otherwiſe the City had been burned to Aſhes.

The King's Mercy as obſtinate as their Malice and Wickedneſs.

Sparing many of the Guilty.

And leaving the greateſt Offenders to the Judges of the Law in the ordinary Courſe of Juſtice.

lues himſelf much upon keeping his Word, upon performing all that he promiſes to his People; and he hath the worſt Luck in the World, if he hath not complied with this Promiſe, and if his Underſtanding hath failed him in it. It was in a very little Time after the Diſſolution of that Parliament, his Majeſty giving himſelf a few Days to accompany his Royal Mother to the Sea Side, (the only Time he hath ſlept out of this Town near this Twelvemonth) that the moſt deſperate and prodigious Rebellion brake out in this City, that hath been heard of in any Age, which continued two or three Nights together, with the Murther of ſeveral honeſt Citizens; let no Man undervalue the Treaſon becauſe of the Contemptibleneſs of the Number engaged in it; no Man knows the Number, but by the Multitude of intercepted Letters from and to all the Counties of *England*, in which the Time was ſet down wherein the Work of the Lord was to be done, by the deſperate Carriage of the Traytors themſelves, and their bragging of their Friends, we may conclude the Combination reached far; and in Truth we may reaſonably believe, that if the undaunted Courage, and indefacigable Induſtry of the Lord-Mayor of *London*, who deſerves to be mention'd before King, Lords, and Commons, and to be eſteemed by them, had not prevented it: I ſay it is probable this Fury would not have been extinguiſhed, before this famous City, or a great Part of it had been burned to Aſhes. If you enquire what the King did upon this unheard-of Provocation, what Vengeance he took upon thoſe whoſe profeſſed and avowed Principle was, not to diſtinguiſh between him and another Man, nay, to kill him ſooner than any other Man, you will find, as was ſaid of *Cæſar*, that *Libentius Vitam Victor jam daret, quam victi acciperent*, that his Mercy hath been no leſs obſtinate, than their Malice and Wickedneſs, that few Perſons have ſuffer'd, and that he hath reſtrained the Law from being ſevere to many, who at the ſame Time continue their Guilt, and undervalue his Compaſſion; that there hath not been a Week ſince that Time, in which there hath not been Combinations and Conſpiracies formed againſt his Perſon, and againſt the Peace of the Kingdom, which before this Time would have taken Effect, if God had not put it into the Hearts of ſome who were truſted in the Councils, to diſcover the Deſigns Time enough for Prevention, and upon all theſe Alarms, and the Interception of ſuch Letters, as would in all other Countries have produced the Rack for further Diſcoveries, and under the late Government in this, would have erected high Courts of Juſtice for their Puniſhment; he hath left the Offenders to his Judges of the Law, and thoſe Judges to the preciſe Forms, and ordinary Rules of the Law.

My Lords and Gentlemen,

If the Laws are deficient, new Remedies muſt be provided for new Diſeaſes.

The King will do nothing extraordinary, though for his own Preſervation.

If the new Licenſe and Corruption of this Time hath exceeded the Wickedneſs of former Ages, that the old Laws have not enough provided for the Puniſhment of Wickedneſs, they could not foreſee or imagine, it will become your Wiſdoms to provide new Remedies for new Diſeaſes, and to ſecure the precious Perſon of our dear Sovereign, from the firſt Approaches of Villany, and the Peace of the Kingdom from the firſt Overtures of Sedition: If you will not provide Laws to do it, the King will not do any thing extraordinary even towards his own Preſervation.

The King has acquainted the two Houſes with his Reſolution to marry, and whom to marry.

The moſt grateful News,

For the Good and Felicity of the People.

A Treaty with Portugal *the moſt advantageous for this Nation,*

In the Advancement of Trade, the Good of Religion, and the Honour of the Crown.

One Article inſiſted on, to ſupply Portugal *with an Army,*

That it might not be ſwallowed up by Spain.

Of which the King would conſider, and ſo delay'd the Treaty.

You ſee the Rule by which he hath walked, and as he hath made good his Promiſe to you, ſo I doubt not you will make good his Prophecy, and that he ſhall receive Thanks for what he hath done ſince he was laſt here. He hath told you now what he hath done, that he is reſolved to marry, and reſolved whom to marry; which I believe is the moſt grateful News that the whole Kingdom hath longed for, or could receive from the firſt Day of his landing here; and when they ſhall know the great Deliberation he hath uſed before that Reſolution, and the Circumſtances in reſolving it, they will ſurely have Cauſe to confeſs, that never King in the Diſpoſal of himſelf in Marriage, took ſo great Care for the Good and Felicity of his People. Within a very ſhort Time after his landing in this Kingdom, he was moved by the Embaſſadour of *Portugal* to renew a Treaty, lately made between that Crown and the Uſurper; a Treaty in very many Reſpects the moſt advantageous to this Nation, that ever was entred into with any Prince or People; a Treaty by which at this Time, that Crown is paying the Penalty (which the Uſurper exacted from it) for the moſt heroick and noble Act of Honour and Friendſhip performed by that King to our Maſter, that ever was performed by any Prince towards another Prince in Diſtreſs; and yet the King was nothing forward to ratify this Treaty, though it is very true, every Article in it, but one, was entirely for the Benefit of this Nation, for the extraordinary Advancement of Trade, for the Good of Religion, and for the Honour of the Crown; yet there was one, one ſingle Article that muſt oblige the King, as it did oblige the Uſurper, to ſupply *Portugal* with an Army for his Aſſiſtance when he ſhould require it, that is, that *Portugal* ſhould have Power to make Levies of ten thouſand Men for their Service: This the King foreſaw might produce a War with *Spain*, which he was very unwilling to undergo that Engagement; and yet his Council repreſented unto him how heart-breaking a Thing it would be to his People to loſe the Poſſeſſion of ſo great a Trade, and thoſe other immenſe Advantages they had by that Treaty; and that would be judged an irrecoverable Errour in Policy, if *Portugal* ſhould be ſuffered again to be ſwallowed up by *Spain*. However, the King was reſolved not precipitately to engage himſelf in ſuch a Treaty as might be attended with ſuch an Inconvenience,

convenience, but to take Time fully to conſider of it; and this Delay the *Portugueze* could not be pleaſed with, and ſo the Embaſſadour returned home to his Maſter.

The Houſe of Commons had ſent up a Bill to unite Dunkirk *and* Jamaica *to the Crown.*
Which ſeem'd to have an univerſal Conſent.
The King was leſs warm in it,
And the Spaniſh *Ambaſſador did his utmoſt to obſtruct this, and the Match with* Portugal.
And offered higher Terms for a Match with Spain.
Which his Majeſty could not but approve and incline to.
Upon which he had call'd a full Council,
For their Advice in this great Affair,
And ſtated the whole Matter to them.
The Benefit and Advantage on the one Side, the Hazard and Inconvenience on the other.
Telling what the Spaniſh *Ambaſſador had offered.*
With Threats of War on the one Side, and Advantage of Dowry on the other.
Nay he had offered ſeveral Proteſtant Princeſſes with as great a Portion.
His Majeſty had commanded the Council to give their free Advice in it.
The Lords of the Council did accordingly adviſe his Majeſty not to be at the Diſpoſal of any other Prince, but to chuſe for himſelf.
The Spaniſh *Ambaſſador had preſs'd for the delivering up* Dunkirk *and* Jamaica.
Which muſt have been the Recompence for a Portion given by Spain.
The unanimous Advice of the Council was for the Match with Portugal.
Upon which the King had declared his Reſolution to the Portugal *Ambaſſador.*
And is preparing a Fleet to fetch home our Queen.
Which he now communicates to the whole Kingdom.

About this Time the Houſe of Commons ſent up a Bill to the Lords for the annexing *Dunkirk* and *Jamaica* to the Crown of *England*, which ſeemed to have the moſt univerſal Conſent and Approbation from the whole Nation, that ever any Bill could be attended with; yet the ſame Conſideration which retarded the Treaty with *Portugal*, made the King leſs warm towards the advancing of that Bill: And the *Spaniſh* Ambaſſador was as ſolicitous to obſtruct it, as he hath been ſince to obſtruct the Match with *Portugal*. This being the Caſe, and the *Portugal* Ambaſſador returning with ſuch particular Overtures to the King for a Marriage with the Daughter of that Crown, that both in reſpect of Portion, and many other tranſcendent Advantages for the Advancement of the Trade and Empire of this Kingdom, the like hath not been offered in this Age: And his Majeſty having received as full Information and Satisfaction in the Beauty and Excellency of that renowned Princeſs, as can be had without a perſonal Interview, (a Circumſtance very rarely admitted to Princes) it was not in his Majeſty's Power to be without ſome Approbation and Inclination to this Alliance: Yet even then he would not truſt himſelf in this great Affair, which ſo nearly and ſo dearly concerns himſelf, and himſelf above all others; though the Benefit and Advantage could but appear the ſame upon further Conſultation, yet there might poſſibly be ſome Miſchiefs, or ſome Inconveniences diſcern'd which he had not foreſeen: He reſolves therefore to call his Council, tells them ſome Days before, that he had an Affair of great Importance to impart to them, and to receive their Advice in; and therefore appointed an extraordinary Day, that they might all appear, (and truly I think there was but one Lord abſent, who was then indiſpos'd in his Health:) In this Council he ſtated the whole Matter, all that was offered of Benefit and Advantage, all that occurr'd of Hazard or Inconvenience, without the leaſt Diſcovery of his own Inclinations further than that you would have believed he had ſeen the Picture of his Miſtriſs, it having been a Speech he hath often accuſtomed himſelf to, that he would not marry a Woman he had not ſome Reaſon to believe he could love, though ſhe could bring him the Empire of the World. He did not conceal from my Lords what the *Spaniſh* Ambaſſador had offered againſt this Marriage, (who is not over reſerved in giving Counſel, nor in communicating the Counſel he gives) what Profers he had made of others, what Threats of War in one Caſe, what Advantage of Dowry in another; that he is ſo ſolicitous for the Advancement of the Proteſtant Religion, that he had offered ſeveral Proteſtant Princeſſes to whom his Maſter ſhall give a Portion, as with the Infanta of *Spain:* And truly leſs than the univerſal Monarch could not diſpoſe of ſo many Princeſſes, without the leaſt Conſent or Privity of their own. His Majeſty commanded all my Lords to deliver their Counſel and Advice freely, upon a full Proſpect of what might appear good and happy for his People, as well as for himſelf: Aſſuring them, as he hath done you now this Day, that as he never did, ſo he never will do any Thing of great Importance without conſulting with them. You will believe that my Lords of the Council are ſolicitous enough for the Advancement of the Proteſtant Religion, upon which the Welfare of the Kingdom ſo much depends: But they were very Apprehenſive that the firſt Proteſtant Daughter that ever any King of *Spain* had, would not probably bring ſo great Advantages to it, as was pretended: They have no Mind to encourage the King to a War, we have had War enough; but they do not think he ſhould ſo much fear a War, as out of the Dread of it to be at the Diſpoſal of any other Prince, and that when he hath freed his own Subjects from Wardſhips, and from Liveries, that he ſhould himſelf become a Ward to the King of *Spain*, and not marry without his Approbation and Conſent: They obſerved, that in the ſame Memorials (I do not mean that which he laſt printed, but a former) in which the *Spaniſh* Ambaſſador threatens War, if the King marries with *Portugal*; he preſſeth very earneſtly the delivering up of *Dunkirk* and *Jamaica*; and it is plain enough he would have that Recompence for the Portion he would give; and in Truth who ever is againſt the Match with *Portugal*, is for the Delivery of *Dunkirk* and *Jamaica*, a War being as ſure to follow from the latter, as from the former, and from neither, till the King of *Spain* finds it convenient for himſelf, which I hope he will not yet do. I will not enlarge upon the many Reaſons, the King hath told you the Concluſion: There was never a more unanimous Advice from any Council, not one diſſenting Voice in the beſeeching his Majeſty to make this Marriage, and to finiſh it with all the Expedition imaginable. Upon this he ſent for the *Portugal* Ambaſſador, declared his Reſolution to him, hath writ himſelf to *Portugal*, and is preparing his Fleet to fetch home our Queen. And I hope now he hath deſerved all your Thanks, both for the Matter and the Manner, and that not only our ſelves but the Ages that are to ſucceed us, ſhall have cauſe to bleſs God and his Majeſty for this Reſolution that he hath taken, and that he hath declared to us this Day, and hath reſerved for this Day, having obliged his Council to Secrecy, that he might himſelf communicate it to his whole Kingdom at once.

Directs them to chuſe a Speaker.

There are ſome other Particulars of Weight, but he will not mingle them with this great important one, which muſt ſo much fill your Hearts and your Heads, but will reſerve them till he ſees you again, after you have choſen your

Speaker, which he now leaves you to do, and to repair to your *House* for that Purpose, that you may present your *Speaker* unto him at four of the Clock upon *Friday*.

Biſhop Taylor*'s Sermon at the opening of the Parliament in* Ireland.

London, *for* R. Royſton, 1661, 4to.

A Sermon preached at the opening of the Parliament in *Ireland*, *May* 8. 1661. Before the Right Honourable the Lords Juſtices, and the Lords Spiritual and Temporal and Commons, on 1 *Sam. xv.* 22, 23. By *Jeremy* Lord Biſhop of *Down* and *Connor*.

Epiſt. Ded. to the Lords and Commons.

Epiſt. Ded. *To the Lords and Commons.*

—— My Eyes are almoſt grown old with ſeeing the horrid Miſchiefs which came from Rebellion and Diſobedience; and I would willingly now be bleſſed with Obſervation of Peace and Righteouſneſs, Plenty and Religion, which do already and I hope ſhall for ever attend upon Obedience to the *beſt King* and the *beſt Church* in the World. —— I pray God continue to direct your Counſel, ſo that you in all Things may pleaſe him, and in all Things be bleſſed by him, that all Generations may call you bleſſed Inſtruments of a laſting Peace, the Reſtorers of the old Paths, the *Patrons* of the Church, Friends of Religion, and Subjects fitted for your *Prince*, who is Juſt up to the greateſt Example, and Merciful beyond all Examples, a *Prince* who hath been nouriſhed and preſerved and reſtored and bleſſed by Miracles; a Prince whoſe Virtues and Fortunes are equally the greateſt, *&c.*

The Ceremonies in opening the Parliament of Ireland.

Publick Intelligence, 4to. No. 19.

This Day *May* 8, the Lords Juſtices. the two Houſes of Parliament being met together, rode in great State to St. *Patrick*'s Church. Before the Lords Juſtices were born the Robe Royal by the Earl of *Kildare*, the Cap of Maintenance by the Viſcount *Montgomery*, and the Sword by the Lord *Baltingglas*. The People were not a little joyed to ſee themſelves now fully repreſented by ſo many worthy Patriots legally called together by his Majeſty's Writ: But that which made this Proceeding moſt accompliſhed was to behold the moſt reverend Archbiſhops and Biſhops of this Kingdom, by whoſe pious and prudent Management of Affairs, the Church hath recovered much of her ancient Reverence, ſeveral of her grand Oppoſers being perſuaded to an high Reſpect for her. Being come to St. *Patrick*'s, they heard an excellent Sermon preached by the right reverend *Jeremy* Lord Biſhop of *Down* and *Connor*, after which the Peers went to the Lords Houſe, and the Commons to theirs. —— The Commons nominated Sir *Audley Marvin* for their Speaker. —— The Speaker of the Houſe of Peers is that moſt reverend and moſt learned *John* Lord Archbiſhop of *Armagh*, Primate of all *Ireland*.

Liſt of the Houſe of Commons.

Publick Intelligence, No. 20. 4to.

A Liſt of the Names of the Knights, Citizens and Burgeſſes of *Ireland*, for the Parliament begun the 8th of *May* 1661.

The preſent State of the Church of Ireland.

Life of Archbiſhop Bramhall, *prefix'd to his Works, Fol.* 1677. *written by* John *Biſhop of* Limerick.

His Majeſty deſigned to oblige the Church of *Ireland*, by ſending the Biſhop of *Derry* (Dr. *John Bramhall*) to the Government of it, as one that beſt knew her Conſtitution and Diſtempers: And accordingly he was made Archbiſhop of *Armagh*, Primate and Metropolitan of all *Ireland*. —— All Mens Expectations were fixed on him, and many of the Prime Nobility and Clergy in *England*, whoſe Names much more their Letters would tire the Reader, congratulated the Church's Happineſs in his Promotion, which the Queen of *Bohemia* in her Letter to his Grace, prays him to be confident, that none of his Friends is more glad of, or wiſhes him more Happineſs, than his ever moſt affectionate Friend Queen *Elizabeth*.

Ibid. p. 46.

The King proceeded by his Letters Patents in Right of his Power of Inveſtiture to appoint the Biſhops in the ſeveral vacant Sees, and iſſue his Royal Mandate to the Archbiſhop of *Armagh* for their Conſecration, by Virtue whereof his Grace in one Day, with the Aſſiſtance of thoſe few that had outliv'd the Perſecution laid his Hands on two Archbiſhops, *viz.* on Dean *Margetſon* then made Archbiſhop of *Dublin*, and Dr. *Pullen* of *Tuam*; and on ten Biſhops, *viz.* Dean *Boyle* Lord Biſhop of *Cork*, Dean *Parker* of *Elphin*, Dr. *Taylor* of *Down*, *Syng* of *Limerick*, *Price* of *Leighlin*, *Baker* of *Waterford*, *Wild* of *Derry*, *Leſley* of *Drommore*, *Worth* of *Killalow*, and *Hall* of *Killala*. Thus were ſeveral Paſtors ſet over the Flocks: *Kildare* only was yet without a Shepherd, as affording little Wool or Milk to him that ſhould feed it. But it was not long ſo, Dr. *Thomas Price* found the loſt Sheep, and took Care of it; and becauſe he was contented and faithful in a very little, he was afterwards tranſlated to the Archbiſhoprick of *Caſhel*, and ſo made Ruler of many Cities.

This ſo ſolemn and rare an Action (conſidering their Number) was performed in the Cathedral Church of St. *Patrick*'s, *Dublin*: The Sermon being preached by the pious, eloquent and learned Biſhop of *Down*, the Lords Juſtices and Council attending the Ceremony, all Parts whereof were ſo gravely and ritely performed that it gave much Pleaſure to that great and noble Audience.

Reordination.

The Biſhop of *Limerick* in his Life of Archbiſhop *Bramhall*. —— I ſhall give but one Inſtance (but a memorable one) of his Grace's Prudence in turning the Edge of the moſt popular Objection of that Time: When the Benefices were called at his Viſitation, ſeveral appeared and exhibited only ſuch Titles as they had received from the late Powers; he told them they were no legal Titles, but in regard he heard well of them he was willing to make ſuch to them by Inſtitution and Induction, which they humbly acknowledged and intreated his Lordſhip ſo to do: But deſiring to ſee their Letters of Orders, ſome had no other, but their Certificates of Ordination, by ſome Preſbyterian Claſſes, which he told them did not qualify them for any Preferment in the Church. Whereupon the Queſtion immediately aroſe, *Are we not Miniſters of the Goſpel?* To which his Grace anſwered, that that was not the Queſtion, at leaſt he deſired for Peace Sake, of which he hopes they were Miniſters too, that that might not be the Queſtion for this Time. I diſpute not (ſaid he) the Validity of your Ordination nor thoſe Acts you have exerciſed by virtue of it, what you are, or might do here, when there was no Law, or in other Churches abroad, but we are now to conſider ourſelves as a national Church limited by Law, which among other Things takes chief Care to preſcribe about Ordination; and I do not know how you could recover the Means of the Church, if any ſhould refuſe to pay you your Tythes, if you are not ordain'd as the Law of this Church requireth, and I am deſirous that ſhe may have your Labours, and you ſuch Portions of her Revenue, as ſhall be allotted to you in a legal and aſſured Way. By this means he gained ſuch as were learned and ſober, and for the reſt it was not much matter. Juſt as I was about to cloſe up this particular, I received full Aſſurance of all I offer'd in it, the very Words which his Grace cauſed to be inſerted into the Letters of one Mr. *Edward Parkinſon*, whom he ordained at that Time, and from whom I had them by my reverend Brother and Neighbour the Lord Biſhop of *Killalow.* —— *Non annihilantes priores ordines (ſi quos habuit) nec validitatem aut invaliditatem eorundem determinantes, multo minus omnes Ordines ſacros Eccleſiarum Forinſecarum condemnantes, quos proprio Judici relinquimus; ſed ſolummodo ſupplentes quicquid prius defuit per canones Eccleſiæ Anglicanæ requiſitum, & providentes paci Eccleſiæ, ut Schiſmatis tollatur occaſio, & conſcientiis Fidelium ſatisfiat, nec ullomodo dubitent de ejus Ordinatione, aut actus ſuos Preſbyterales tanquam invalidos averſentur. In cujus rei Teſtimonium, &c.*

By this Prudence and Moderation he greatly ſoftned the Spirit of Oppoſition, and got effectually doubled the Point he aimed at.

The Government of the Kingdom was adminiſtred by Sir *Maurice Euſtace* the Lord Chancellor, and the Earls of *Orrery* and *Montrath* as Lords Juſtices, and a Parliament ſummoned and convened, with a Convocation *May* 8, 1661. of this the Primate was Preſident by his Place, and of the Lords Houſe in the other made Speaker by his Merit; that Office and the Character which the Lord Chancellour then bore being inconſiſtent, the Lords Juſtices thought none fitter for it than his Grace, though ſome Endeavours were uſed for another whoſe only Unhappineſs it was to be overmatch'd in his Competitions.

Some now boaſted that the Defence of the King's Perſon was one Branch of the *Covenant*, I ſhall ſay nothing to this but what *Cromwell* ſaid to ſome Preſbyterians in *Scotland*, when they charged him and the Rump with the Breach of their Oath in putting the King to Death, he told them it was done in purſuance and by virtue of the Covenant, which did but conditionally oblige them to defend the King in the Maintenance of the true Religion, which he was the greateſt Oppugner of, but it *abſolutely* engaged them to bring all *Malignants* to condign Puniſhment, and that conſequently the King being the Head of them, their right Hand was a right Hand of Iniquity that oppoſed the cutting of it off. By which Anſwer they ſaw themſelves intangled in their own Snare, and impartial Men by a fair Conſtruction of the Words of the *Covenant*, are ready to do him this Juſtice, *that he conquer'd that Nation as well by his Argument as his Sword.*

Two Speeches in the Iriſh *Parliament by the Primate and Lord Chancellor.*

Printed in th Works of Archbiſhop Bramhall, *Fol.* 1677.

Two Speeches made in the Houſe of Peers the 11th of *May* 1661, when the Houſe of Commons of *Ireland* preſented their Speaker to the moſt reverend Father in God *John* Lord Archbiſhop of *Armagh*, Primate and Metropolitan of all *Ireland*.

—— Theſe are the three Reaſons of calling this Parliament: I. The diſtinguiſhing of Poſſeſſions. II. The Satisfaction of juſt Debts. III. The raiſing the Revenues of the Crown to a juſt Competency.

Reg. Sanderſo Linc.

Johannes Beveridge Clericus, admiſſ. ad Vic. de Barrow ſuper Sore Com. Leic. die 8. Maii 1661. ad preſ. Henrici Farnham Generoſi. —— Eod. die Franciſcus Kettleby, S. T. P. ad Rect. de Scotter in Com. Linc. ad preſ. Regis pro hac vice ratione vacationis ſedis Petriburg.

Epiſcopacy reſtored in Scotland.

On this 8th of *May* the Reſtoration of Epiſcopacy was confirm'd by Act of Parliament in *Scotland:* The Preamble of which Act ſets forth, that in the beginning of, and by the late Rebellion within this Kingdom in the Year 1637. the ancient and ſacred Order of Biſhops was cut off, their Perſons and Rights were injured and over-turn'd, and a ſeeming Parity among the Clergy factiouſly and violently brought in, to the great Diſturbance of the publick Peace, the Reproach of the reformed Religion, and Violation of the excellent Laws of the Realm, for preſerving an orderly Subordination in the Church, &c.

THURSDAY *May* 9.

Convocation Sermon at Dublin *by Dr.* Tho. Hacket.

London, *for* Tho. Davies, 4to. 1662.

A Sermon preached before the Convocation in *Ireland*, at the Cathedral Church of St. *Patrick*'s in *Dublin* May 9. *Anno* 1661. at the Time of their general Receiving the holy Communion. By *Tho. Hacket*, D. D. and Vicar of *Cheſthunt* in *Hartfordſhire*, upon 1 *Cor.* xiv. 16.

Dedicated to Biſhop Boyle.

To the Right Reverend Father in God Michael *Lord Biſhop of* Cork, Cloyne, Roſſe, *and one of his Majeſty's moſt honourable Privy-Council in the Kingdom of* Ireland.

The Preacher was Dean of Cork, *and afterward Biſhop of* Down.

[The Sermon concluding *p.* 24.] God will bleſs us for doing our Duties, and we ſhall bleſs God for reſtoring us to our Liberties, and his ſacred Majeſty for ſettling and defending us in them, and our moſt reverend Father the Lord Primate his Grace, for his effectual Contributions towards them, who like another

Zerubbabel or Prince of our Captivity, made it his Care in *England* to ſeek out all this poor Church's Exiles, and has led them with him into the Land of their Nativity or Poſſeſſions. ——

Proclamation againſt the Reſort of Beggars to London *and* Weſtminſter.

For the King's Printers, 1661.

By the King a Proclamation for the due Obſervation of certain Statutes made for the ſuppreſſing of Rogues, Vagabonds, Beggars and other idle diſorderly Perſons. —— Taking Notice of their unuſual Reſort from all Parts of the Nation to the Cities of *London* and *Weſtminſter*, and the Suburbs of the ſame, where they get their Living by Begging, Stealing and other lewd Practices; and that there are excellent Laws for redreſs of ſuch Enormities, which through Negligence of the Officers, and the Preſumption of Offenders do rather grow than abate. Wherefore his Majeſty declareth his Royal Pleaſure, that ſuch neceſſary Laws as have been formerly made for reforming thoſe Abuſes be duly executed and obſerved, and the Statutes concerning Tipling and Drunkenneſs, — till his Majeſty by Advice of Parliament take a further Courſe, which he determines to do, that no Poor be permitted to beg, and the Impotent provided for, ſo as to live comfortably, and yet be kept from profeſs'd Idleneſs, and ſuch as are able may have means provided to ſet them on Work.

William Jackſon *created M. D. at* Oxford.

Athen. Oxon. *Vol.* II. *col.* 821.

May 9. 1661. *William Jackſon* of *Univerſity* College, *Oxon.* was created Doctor of Phyſick by virtue of the King's Letters, which tell us, that his Father was Doctor of Divinity, and ſequeſtred in the late Rebellion from about 300*l. per Annum.* Alſo that this *William* was in the late King's Service at *Colcheſter*, and in the Service of his preſent Majeſty; and that his near Kinſman Colonel *Robert Levinz* ſuffered and was executed by the bloody Rebels, *&c.*

Dr. Thomas Jackſon *Preb. of* Canterbury.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.* 7.

His Father ſeems to have been *Thomas Jackſon*, D. D. Prebendary of *Canterbury* and Rector of *Ivy-Church* in *Romney-Marſh*, ſequeſtred, and turned out of a Lecture for ſome Time allow'd him in the Cathedral Church. He died in 1646, as I have been informed.

An adult Perſon receiv'd by the good Archbiſhop, and baptized at Lambeth-Houſe.

Publick Intell. 4to. No. 19.

One *Johnſon*, a Youth of eighteen Years old, came to the moſt reverend Father in God *William* Lord Archbiſhop of *Canterbury* at *Lambeth-Houſe*, and there was Chriſtened, which till then he was not; Sir *William Juxon* his Grace's Nephew, and Sir *John Boys* his Grace's Steward, were his Godfathers, and Mrs. *Porey*, Wife to Dr. *Porey* his Grace's Chaplain, was his Godmother. His Name was *John* and henceforth will be known by the Name of *John Johnſon*. Whoever conſiders the Iniquity of theſe laſt twenty Years may juſtly ſuſpect too many in *England* who never were in *Chriſtendom*.

Funeral Sermon for Daniel Waldoe, *Eſquire, by Mr.* Nalton.

London, *ſold by* Sam. Gellibrand, 1661.

The Croſs crowned: Or ſhort Affliction making Way for eternal Glory. Opened in a Sermon preached at the Funeral of *Daniel Waldoe*, Eſquire, in the Pariſh-Church of *Allhallows Honey-Lane*, *May* 9. 1661. By *James Nalton*, Miniſter of the Goſpel, and Paſtor of St. *Leonard's Foſter-Lane*, *London*.

FRIDAY *May* 10.

The Commons preſent their Speaker.

Sir Edward Turner *a worthy, ingenious, and experienc'd Perſon, whoſe great Modeſty in declining the Office, heightned the Deſire of the Houſe for him to undertake it; and thereupon he was led up to the Chair by three eminent Servants of his Majeſty, Sir* Charles Berkley, *Sir* George Carteret, *and Sir* Heneage Finch. Eachard's Ch. II. *p.* 53.

Publick Intelligence, 4to. No. 19.

This Afternoon at two of the Clock, his Majeſty and the Peers being met in the upper Houſe, the Commons came and preſented their Speaker, Sir *Edward Turner* Attorney to his Highneſs the Duke of *York*, who excuſed himſelf ſo well, that the Lord Chancellor told him, that his Majeſty thereby (were there nothing elſe) conceived him very fit to continue Speaker, adding that Sir *Edward* was no Stranger to his Majeſty. Whereupon Sir *Edward* made a full and elegant Speech of all the late and preſent Proceedings, concluding with the uſual Requeſt for the Commons wonted Privileges of Freedom and Liberty of Speech within the Houſe, Protection from Arreſts for themſelves and Servants, and free Acceſs to his Majeſty upon emergent Occaſions. All which the Lord Chancellor in his Majeſty's Name aſſured them was freely granted: His Lordſhip further declaring his Majeſty's Reſolution for a Progreſs in *July* next, to viſit the City of *Worceſter* and many other Places, (even Stables and Hay-Lofts) where God ſo mercifully had preſerved his Majeſty's Perſon, during which Time his Majeſty would leave both Houſes (by a Receſs) to expedite their private and particular Affairs at home, and to meet him again at Winter, where he doubted not they ſhould find him with the Queen in his Arms, minding them from his Majeſty to provide againſt that exceſſive Drinking in Counties and Boroughs, before they chuſe their Knights and Burgeſſes, as alſo for the draining of the Fens, with many other conſiderable Particulars. After which they were chearfully diſmiſſed.

His firſt Speech to the King.

London, *printed for* John Williams, 1661, *Fol.*

The ſeveral Speeches of Sir Edward Turner, *Knt. Speaker of the honourable Houſe of Commons, to the King's moſt excellent Majeſty, delivered on* Friday *the tenth Day of* May 1661.

May it pleaſe your moſt excellent Majeſty,

The Knights, Citizens and Burgeſſes of the Commons Houſe of Parliament being there aſſembled by virtue of your Majeſty's moſt gracious Writ, have been pleaſed (I dare not ſay to chuſe, but) to name me their Speaker, *&c.*

His ſecond Speech when approved by his Majeſty.

The ſecond Speech after the Lord Chancellour had declar'd the King's Approbation of the Choice of the Houſe of Commons.

He that knows his Maſter's Will and doth it not is worthy to be beaten with many Stripes: I ſhall therefore humbly and chearfully, to the beſt of my poor Skill and Knowledge, apply myſelf to the Performance of my Duty; not doubting therein to obtain your Majeſty's gracious Pardon for all involuntary Tranſgreſſions; for 'tis a Rule in Law, and in Conſcience too: *Actus non facit reum, niſi Mens ſit rea.*

Tranſported with the Preſence of this Glory, and the Glory of this Preſence.

The Glory of the Nation.

And ſince I have found this Favour in the Sight of my Lord the King, pray let me beg your Majeſty's Patience for a while to make a Stand, and from this Place to look about me: Sir, a weak Head is ſoon giddy, but the ſtrongeſt Brain may here be turned; the Preſence of this Glory, and the Glory of this Preſence, do tranſport me: Whilſt I contemplate the incomparable Beauty of this Body Politick, and the goodly Order of this High Court of Parliament, where at once I behold all the Glory of this Nation, I am almoſt in the Condition of St. *Paul*, when he was taken up into the third Heaven, all he could ſay upon his Return, was, *He ſaw Things unutterable.*

Government is of God.

Monarchy the beſt Government.

God that made all Things for the Uſe of Man, and made him Governour over all his Works, thought it not fit to leave him to himſelf; nor to live without a Law and Government. The Forms and Species of Governments are various, *Monarchical*, *Ariſtocratical*, and *Democratical*; but the firſt is certainly the beſt, as being neareſt to Divinity itſelf. *Ariſtocracy* is ſubject to degenerate and run into Faction; but *Democracy* naturally runs into Confuſion: Then every Man becomes a Tyrant over his Neighbour, *Homo Homini Lupus: Homo Homini Dæmon.*

This always obtain'd in this Iſland;

This famous Iſland, Hiſtorians tell us, was firſt inhabited by the *Britains*, then by the *Romans*, then by the *Saxons*, then by the *Danes*, then by the *Normans*; and during all theſe Succeſſions of Ages and Variety of Changes, though there was ſometimes *Diviſum Imperium*, yet every Diviſion was happy under a Monarchical Government.

Eſpecially in the Norman *Race.*

Since the Inſtance of the *Norman* Race twenty five Kings and Queens famous in their Generations, from whom your Sacred Majeſty is lineally deſcended, have ſwayed the Royal Sceptre of this Nation.

A murmuring and unthankful Spirit.

The *Children of Iſrael*, when they were in the Wilderneſs, though they were fed with God's own Hand, and *eat the Food of Angels*, yet they ſurfeited, and murmured, and rebelled againſt *Moſes*.

The ſame unthankful Spirit dwelt in this Nation for divers Years laſt paſt; the Men of that Age were weary of the Government, though it was refined to the Wonder and Envy of all other Nations: They quarrelled with our *Moſes*, becauſe he was *the Lord's Anointed*; *Nolumus hunc regnare*, was their firſt Quarrel; but levelling Parity and Confuſion followed, then Tyranny and Uſurpation was the Concluſion.

An Emperor deſtroy'd by too many Phyſicians:

We read of the Emperour *Adrian*, when he lay a dying, he complained that many Phyſicians had deſtroyed him; meaning, that their contrary Conceits and different Directions for his Recovery had haſtened his Death.

So this Nation by too many State Empiricks

So it was with us, we were ſick of *Reformation*; our *Reformers* were of all Ages, Sexes, and Degrees, of all Profeſſions and Trades: *The very Cobler went beyond his Laſt:* Theſe new *Stateſmen* took upon them to regulate and govern our Governours: This was the Sickneſs and Plague of the Nation: Their new Laws were all written in bloody Letters, the Cruelty of their Tribunals made the *Judgment Seat* little differ from a *Slaughter Houſe:* The rich Man was made an Offender for a Word, poor Men were ſold for Slaves, as the *Turks* ſell Heads, twenty for an *Aſper:* Yet for all this Villany there was at length found out a *Protector.*

Was deſtroy'd Root and Branch.

Sad Deſtruction in thoſe Times.

No Amendment at length would ſerve theſe *Reformers* turns; no Conceſſions, tho' the moſt gracious that could be imagined, would ſatisfy theſe *Uſurpers*; but *Root* and *Branch* all muſt go, our late ſovereign Lord of Bleſſed Memory, muſt be offered up a Sacrifice to their Luſts: Your Sacred Perſon (Great Sir) proſcribed, and all the Royal Family exiled: Monarchy itſelf was voted burthenſome, and therefore they muſt try a Commonwealth, and the better to digeſt it, the People were intoxicated with a Belief that they ſhould all like themſelves be Princes in their Turns.

The Perſians in a ſhort lawleſs State did long again for their old Government.

Amongſt the *Perſians*, after the Death of their Governour, there was uſed to be ἀνομία πέντε ἡμερῶν, a five Days Lawleſneſs, in which Time every Man might do what he liſted: During thoſe five Days there was ſuch killing and robbing and deſtroying one another, that before they were ended, the People longed again for their old Government.

We had a Licentiouſneſs of many Years.

Infinite Miſchief, while no King in our Iſrael.

After the Death of your Majeſty's moſt Royal Father, here was the like Licentiouſneſs; but, alas it continued more than twice five Years: Liberty they called it, but it was *Libertas quidlibet audendi.* Your loyal Subjects were a Prey to Wolves and Tygers, and to the moſt cruel of all Beaſts, unreaſonable Men: every Man did what ſeemed good in his own Eyes, for in thoſe Days there was no King in our *Iſrael.*

Till his ſacred Majeſty was brought back in Peace and Joy.

But as the former Spirit of Reformation at firſt brought us into this Miſery; ſo the Spirit of Giddineſs which God ſent amongſt our Reformers, at length cured us. The brazen Serpent was the beſt Cure for thoſe that were bitten by the fiery Serpent: The Diviſions and Subdiviſions of thoſe that exerciſed Dominion over us, weakened their own Power, and ſtirred up the Hearts, and ſtrengthened the Hands of your loyal Subjects, to reſtore our ancient Government and to bring your ſacred Majeſty back to your Royal Throne in Peace, as to the Joy of all our Hearts we ſee it is this Day.

The Work of God admirable in our Eyes.

This was the Work of God alone, and it is admirable in our Eyes. And as we have cauſe at all Times to bleſs God that he hath thus brought your Majeſty to your People; ſo we have juſt Cauſe at this Time to return our hearty Thanks unto your Majeſty, that you have thus brought your People to your ſelf.

Our Obedience is return'd with Plenty, Peace, and Protection.

The Sun exhales the Vapours from the Earth, and then ſends them down again in Showers of Plenty: So we to our great Joy, do find that our Obedience and Affection to your Majeſty are returned upon our Heads in Plenty, Peace and Protection.

The laſt Parliament was happy, healing and bleſſed.

The laſt Meeting here in Parliament was happy in healing the bleeding Wounds of this Nation; they were bleſſed alſo, even for their Works ſake; your ſacred Majeſty did bleſs them, and therefore they ſhall be bleſſed to all Poſterity.

Yet that was a Parliament by Adoption only, this by Birthright.

But Sir, we hope you have a Bleſſing left for us too: That was your Parliament by Adoption, but this is yours by Birth-right, this Parliament is free-born: I hope this Honour will beget in us Emulation to exceed the Actions of our Predeceſſors, and not only to meet your Majeſty as our Sovereign, with the Duty of Subjects, but with the Love of Sons to a moſt indulgent Father.

The Houſe of Peers a Firmament of Stars.

Next to the Glory of your Majeſty's Royal Throne, I cannot but obſerve the Brightneſs of this ſecond Orb, this Firmament is richly deck'd with Stars of ſeveral Magnitudes, each Star appears like the Morning Star, and yet each Star differs from another in Glory.

Noble Barons fit to ſerve in War and Counſel.

You cannot want Commanders, either by Sea or Land, to manage your Deſigns, whilſt all theſe Sons of *Mars* ſtand Candidate to ſerve you in the Wars.

You cannot want Counſellors to adviſe you in the great Affairs of the Nation, whilſt all theſe Senators each fit to be a Conſul, contend who ſhall moſt eaſe you in the thorny Cares of the Government.

The Judges, learned Sages of the Law.

Amidſt theſe noble *Engliſh* Barons, and at your Majeſty's Feet are placed the reverend Judges of the Land, the Sages of the Law, Men ſo learned and expert in the Cuſtoms, and Statutes of this Land, that if *Wat Tyler*, or *Jack Cade*, or the new Phanaticks of this latter Age had burned our Books, they were able to reſtore our Laws in Purity and Perfection.

In a lower Orb the Commons.

And next to theſe, though in a lower Orb, appear the worthy Knights, the prudent Citizens and Burgeſſes of the Houſe of Commons, being the third Eſtate of Parliament.

As the Queen of Sheba *came to* Solomon, *your Subjects long to ſee their King.*

When the Fame of *Solomon's* Wiſdom had filled the neighbour Nations, the Queen of *Sheba* could not contain herſelf at home, but with many *Camels* laded with Spices, with Gold and precious Stones in abundance, ſhe comes to *Solomon* to commune with him of all that was in her Heart. Great Sir, whilſt this your native Countrey was unworthy of you, foreign Nations were made happy in the Knowledge of your Perſon, your Piety and your Wiſdom: And now the Lord your God hath brought you home, and ſet you on your Throne, your Subjects long to ſee you.

What Crouds at your firſt Landing and at your Coronation.

What ſtriving and rejoicing was there at your firſt Landing to ſee our riſing Sun?

What ſtriving was there at your Coronation to ſee the Imperial Crown ſet upon your Royal Head?

What ſtriving in the late Elections to be ſent up to hear your Wiſdom?

What ſtriving hath here lately been, in all the Counties, Cities and Boroughs of this Nation, who ſhould be ſent up to hear your Wiſdom, and confer with you in Parliament?

Theſe Meſſengers come heavy laden.

Royal Sir, theſe choſen worthy Meſſengers are not come empty handed, they are laden, they are ſent up to you heavy laden, from their ſeveral Counties, Cities and Boroughs.

They bring up all that can make you the greateſt Monarch in the World.

If the Affections of all Engliſhmen can make you happy; if the Riches of this Nation can make you great; if the Strength of this warlike People can make you conſiderable at home and abroad, be aſſured you are the greateſt Monarch in the World. Give me leave, I beſeech you, to double my Words and ſay it again, I wiſh my Voice could reach to *Spain* and to the *Indies* too, you are the greateſt Monarch in the World.

Concluding with the accuſtomed Petitions of the Commons.

I fear your Royal Patience may be tired, I will therefore no more ſpeak my own Words, but in the Name of the Commons of *England*, humbly preſent unto your Majeſty their accuſtomed Petitions, when firſt they are aſſembled in Parliament, and ſo conclude.

Freedom in their Perſons and Eſtates.

I. Firſt, I do beſeech your Majeſty, that for our better Attendance on the important Service of the Houſe, our ſelves, and our neceſſary Servants may be free in our Perſons and Eſtates, from all Arreſts and Troubles.

Liberty of Speech.

II. That Debate and Diſputes being neceſſary to the Diſquiſition of many Matters in the Houſe, your Majeſty will be pleaſed to vouchſafe us Liberty and Freedom of Speech; which I doubt not, we ſhall uſe with Loyalty and Sobriety.

Acceſs to your Royal Perſon.

III. That if the great Affairs require it, your Majeſty upon our humble Suit, will vouchſafe us acceſs to your Royal Perſon.

A benign Interpretation of their Proceedings.

IV. That the Proceedings of the Houſe may receive a benign Interpretation, and be free at all Times from Miſconſtructions.

The Lord Chancellor's Anſwer.

The Commons of England *never better repreſented.*

By the greateſt and wiſeſt Men.

Upon the finiſhing of this, the Lord Chancellor made a ſecond Speech, by way of Supplement to the former; in which he told the Speaker and the Commons, That the King had done his Part by publiſhing the very Day he intended the Parliament ſhould meet, a good Time before the Writs were ſeal'd, that the Country might not be ſurpriz'd in their Elections, but that they might ſend up ſuch a Repreſentative to him as he might make a clear View and Proſpect of the Affections and Deſires of his People: And he is perſuaded that the Commons of *England* were never *more exactly repreſented*, than they were in the preſent Knights, Citizens and Burgeſſes. After that he took Notice of the great Privilege of the common People of *England*, to be repreſented by the greateſt and

The Commons of England *not to be confounded with the common People.*

A Commonwealth is againſt the Spirit and Genius of the Engliſh *Nation.*

That Monſter eat up all.

To provide againſt exceſſive Drinking and Expences in Elections.

For draining of Fens, &c.

To uſe Expedition, that his Majeſty may take a Progreſs before the End of July.

To ſee Worceſter *and to meet his Queen.*

and learnedeſt, and wealthieſt and wiſeſt Perſons that could be choſen out of the Nation: But aded he, the confounding the Commons of *England*, that noble Repreſentative, with the common People of *England*, was the firſt Ingredient of that accurſed Doſe which intoxicated the Brains of Men with that Imagination of a *Common-wealth*, a Government as impoſſible for the Spirit and Genius of the *Engliſh* Nation to ſubmit to, as it is to perſuade them to give their Cattle and their Corn to other Men, and to live themſelves upon Herbs and Roots. He told them, there was not a Common-wealth in *Europe*, where every Man that was worth one thouſand Pounds, did not pay more to the Government, than a Man of a thouſand Pounds a Year ever did to the Crown here before the late Troubles: And he was perſuaded that that Monſter *Commonwealth* coſt this Nation more in the few Years ſhe was begot, born, and bred up, and in her Funeral, than the Monarchy had done theſe ſix hundred Years. Then he proceeded to other Heads, and particularly urg'd them to provide againſt the exceſſive Drinking and Expences that prov'd inconvenient in Elections; and recommended to them the great Improvements to be made by draining of Fens and the like. Laſtly he deſired them, that they would uſe ſuch Expedition in their Counſels of moſt Importance, that the reſt may be left to a Receſs in the Winter, after an Adjournment, that his Majeſty might have Time to beſtow himſelf upon his Subjects in a Progreſs, which he would be glad to begin before the End of *July*. That his Majeſty deſired to ſee again his good City of *Worceſter*, and to thank God for his Deliverance there; and to thank God even in thoſe Colleges and Barns and Hay-Lofts, wherein he was ſheltred and feaſted and preſerv'd: And in the Cloſe of that Progreſs he hopes he ſhall find the Queen in his Arms, and ſo return to meet them there in the Beginning of Winter.

SATURDAY *May* 11.
Reſolution of the Commons to wait on his Majeſty upon his intended Marriage.

Reſolved by the Commons, that ſince his Majeſty had been graciouſly pleaſed to acquaint them with his Reſolutions concerning his Marriage and other Matters of Importance (which manifeſted his extraordinary Value and Affection for that Houſe) they would attend his Majeſty to pay him their moſt humble and hearty Thanks, as to the beſt and wiſeſt Prince in the World; for which purpoſe they further ordered, that ſuch Members of the Houſe, as were of his Majeſty's moſt honourable Privy-Council, be deſired to go to his Majeſty to know his Pleaſure concerning the Time, when they ſhould attend him.

A Proclamation in favour of the impriſon'd Quakers.

London, *by the King's Printers, one Sheet*, 1661.

By the King. A Proclamation of Grace for the Enlargement of Priſoners called Quakers.

CHARLES *R.*

George Fox *in his Journal ſaith, that the King being continually importuned thereunto, iſſued forth a Declaration,* that Friends ſhould be ſet at Liberty without paying Fees. *But great Labour and Travail, Care and Pains was taken in it before this was obtained; for* Thomas Moor *and* Margaret Fell *went often to the King about it.*

Whereas divers of his Majeſty's Subjects commonly called *Quakers* are now Priſoners in ſeveral Goals within his Majeſty's Dominions, for Offences by them committed againſt the Form of a Statute in the third of King *James.* —— His Majeſty being now graciouſly pleaſed, that his ſaid Subjects called *Quakers*, now in Priſon as aforeſaid, ſhould at this Time and on ſo happy and bleſſed an Opportunity and Seaſon of his Majeſty's Royal Coronation, participate of his Majeſty's Mercy and Clemency, and be forthwith diſcharged from their Impriſonment, without being put to the Trouble and Charges of ſuing out particular Pardons — doth will and command all Sheriffs, Mayors, *&c.* that they do ſet at Liberty, enlarge and diſcharge all and every Perſon and Perſons called *Quakers* now in Cuſtody in any of his Goals or Priſons, for any Offence or Offences, for not taking the Oaths, or for any Meetings contrary to the late Proclamation, or for any Matter referring to their Opinions or Scruples of Conſcience, or for not finding Securities, — without demanding or taking any other Fees or Duties of them than for Lodging, Diet and other Neceſſaries, — expecting for the future their Conformity and Obedience to the Laws of the Kingdom: — And his Majeſty doth further declare, that he ſhall expect Returns of Loyalty and all due Obedience from all ſuch Perſons whoſe Liberty is obtained hereby, his Majeſty not intending them Impunity, if they ſhall offend in the future. —— Given at our Court at *Whitehall* the eleventh Day of *May*, in the thirteenth Year of our Reign 1661.

Funeral Rites for the Body of the immortal Montroſe.

Publick Intelligence, 4to. No. 19.

Edinburgh, May 11. This Day the ſcattered Body of the immortal *Montroſe* being brought together, was moſt honourably interred in ſuch Pomp as was formerly appointed by Order of Parliament. —— The Manner of Proceeding of the Lord Commiſſioner and noble Retinue from the Abbey Church to St. *Gyles's*, where it was interred with great Solemnity.

Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *p.* 106.

Jan. 4. in the firſt Seſſion of Parliament the Commiſſioner ſignified to the Houſe, that it was his Majeſty's Pleaſure, that the Body of the Marquis of *Montroſe* ſhould be gathered together to one Place, to be interred with the Funeral Honours due to one who had died in his Majeſty's Service. Accordingly *Jan.* 7. all the Remains of his Body were gathered from the Places where they were placed in *May* 1650. his Corps was raiſed from the *Burrow-Muir*, put in a fine Coffin, and carried up under a rich Canopy to the Tolbooth, where (all being ready before) his Head was taken down and put into the Coffin, with Colours flying, Cannons ſhooting, and Trumpets ſounding, and carried down to *Holy-Rood* Houſe, and depoſitate in the Iſle, till afterwards what of his Members had been at *Glaſgow*, *Stirling*, *Perth* and *Aberdeen*, had been taken down and brought to *Edinburgh* beforehand. And *May* 11. the Solemnity of the Funeral was performed in a vaſt deal of State, and the Coffin was brought up to St. *Giles's*

Church, with Mourners, led Horſe, the Lyon, Heralds, and all the Members of Parliament attending, and the Commiſſioner in a Mourning Coach.

Dr. Edw. Hickes, *Rector of* St. Margaret Pattens, London.

Reg. Sheldon. Lond.

Die 11. Maii 1661. Edvardus Hickes, S. T. P. admiſſ. ad Rect. Eccleſiæ Paroch. Sanctæ Margaretæ Pattens Civit. London. vac. per reſign. Jacobi Megges Clerici ad preſ. Majoris Commun. ac Civitat. London.

And of Buckland Com. Hertf.

1667. 27. Junii, Edwardus Hickes, S. T. P. admiſſ. ad Rect. de Buckland Com. Hertf. vac. per mort. Eſdræ Bland, ad preſ. Tho. Hardwick Civis Lond.

1682. 6. Martii Steph. Skinner, A. M. admiſſ. ad Rect. de Buckland Com. Hertf. vac. per mort. Edwardi Hickes, S. T. P.

A fuller Account given of him.

Faſti Oxon. *Vol.* II. *col.* 814.

Edward Hickes, Son of *John Hickes* Miniſter of *Barrington* in *Glouceſterſhire*, became a Student in *Oriel* College *Oxon.* 1639. aged fifteen Years, left it when the War began, without taking the Degree of Batchelor of Arts, ſided with the predominant Party, return'd to his Houſe after the War was ended, ſubmitted to the Viſitors, and then took the Degree of Maſter. Afterwards he became Rector of *Hartingfordbury* in *Hertfordſhire*; and procured by his Intereſt (as certain other *Preſbyterians* did) to be created Doctor of Divinity among the Royaliſts (*Dec.* 1. 1660.) and afterwards being ejected from his Living for Nonconformity (as a printed Catalogue of the generality of Nonconformiſts in *England* informs me) did afterwards conform, and became Rector of St. *Margaret Pattens* in the City of *London*.

That Account rectified.

Dioc. Lond. Vol. I. *p.* 409.

MS. Letter of Biſhop Humphreys.

Mr. *Newcourt*, who recites this Account given by Mr. *Wood*, obſerved right, that *this could not well be.* And I have ſeen a manuſcript Letter of Biſhop *Humphry Humfryes* with this tender Reflection on that Paſſage in Mr. *Wood*: *What is ſaid here of Dr.* Edward Hickes *may be true for ought I know, but this I can ſay, having Occaſion to be often at his Houſe towards his latter End. I underſtood that he had been a Captain of Horſe in* Charles *the Firſt's Army, and I have heard him tell how the Fanaticks had like to have knock'd out his Brains as he was going to preach (I think about* Oliver's *Time) by a Log of Wood which they had contriv'd to fall with opening the Pulpit Door*, &c.

Mr. Michael Glyd *Preb. of* Chicheſter.

Walker's *Sufferings of the Clergy, P.* II. *p.* 13.

Michael Glyd, B. D. Prebendary of *Chicheſter*, Vicar of *Eartham* in *Suſſex*, and Rector of *Hawkley* in *Hampſhire*, diſpoſſeſs'd of his Preferments in the Rebellion, without the leaſt Notice given him, or Reaſon urged againſt him, and reſtored to them in 1660. reſigned his Prebend *May* 11, 1661. reputed a very loyal good Man.

SUNDAY *May* 12.

Tho. Bird, *LL. D. knighted.*

Ath. Oxon. *Vol.* II. *col.* 720.

Thomas Bird, who had been a Captain in the King's Army, and about that Time Governor of *Eccleſhall* in *Staffordſhire*, was created Doctor of the Civil Law in *Oxford* with more than ordinary Ceremony *Jan.* 31, 1643. After his Majeſty's Reſtauration, he became one of the Maſters in ordinary of the High Court of Chancery, and on the 12th of *May* 1661. he received the Honour of Knighthood from his Majeſty.

MONDAY *May* 13.

Order of the Lords for due Attendance at Prayers in the Houſe.

Extracts from Journal of the Houſe of Lords.

In the Houſe of Lords. Prayers by Dr. *Hodges*.

Ordered by the Lords, that according to the ancient Order of this Houſe, every Lord that comes after Prayers ſhall pay to the Poor's Box, an Earl two Shillings, and a Baron one Shilling, and the Clerk of the Crown to collect.

Order of the Commons for a Sacrament to be adminiſtred according to the Form in the Liturgy.

Reſolved by the Commons upon the Queſtion, that the Sacrament of the Lord's Supper ſhall upon *Sunday* next come Se'nnight, being the 26th of this Inſtant *May*, in the Forenoon, be adminiſtred at St. *Margaret*'s in *Weſtminſter*, according to the Form preſcribed in the Liturgy of the Church of *England*: And that all the Members of this Houſe ſhall then and there receive the ſaid Sacrament. And whoſoever ſhall not receive, ſhall not after that Day come into the Houſe, until he have received the ſaid Sacrament in preſence of two or more Witneſſes by Certificate allow'd by the Houſe.

Addreſs of the two Houſes to his Majeſty.

Publick Intelligence, 4to. No. 19.

A Vote or Addreſs of the Lords and Commons of Parliament, preſented to his Majeſty in the Banqueting-Houſe at Whitehall *by the Lord Chancellor, this* 13th *of* May 1661.

Upon his Reſolutions to marry the Infanta of Portugal.

Expreſſing their Joy and Satisfaction in it;

And declare their Readineſs to aſſiſt his Majeſty.

We the Lords and Commons do humbly tender our Acknowledgments and Thanks unto your Majeſty for that free and gracious Communication of your Reſolutions to marry with the Infanta of *Portugal*, which we conceive to be of ſo high Concernment to this Nation, as that we receive it with great Joy and Satiſfaction; and do with all Earneſtneſs beg a Bleſſing upon, and a ſpeedy Accompliſhment of it. And we cannot but expreſs our own unanimous Reſolutions, which we are confident will have a general Influence upon the Hearts of all your Subjects, that we ſhall upon all Occaſions be ready to aſſiſt your Majeſty in the purſuance of your Intentions againſt all Oppoſitions whatſoever.

His Majeſty's gracious Anſwer.

To which the King return'd his ſpecial Thanks, declaring, that *he did in the Matter of the intended Marriage, as much ſtudy their Good as his own.*

An Act of Parliament in Scotland *for an Anniverſary of Thankſgiving on the* 29th *of* May.

An Act for a ſolemn anniverſary Thankſgiving for his Majeſty's Reſtauration to the Royal Government of his Kingdoms, on the twenty ninth Day of *May* yearly. At *Edinburgh* the thirteenth of *May* 1661.

TUESDAY *May* 14.

Mr. Baxter's *Account of the Preſbyterian Divines towards the end of the* Savoy *Conference.*

Life of Mr. Baxter, *written by himſelf. Fol.*

I deſired the Brethren that we might draw up a plain and earneſt *Petition* to the Biſhops, to yield to ſuch Terms of Peace and Concord, as they themſelves did confeſs to be *lawful* to be yielded to. —— This Motion was accepted, and I was deſired to draw up the *Petition*, which I did, and it was examined, and with

He himself draws up a Petition of Peace to the Bishops.

Long and ungrateful to them.

Dr. Gunning *made a Speech against it.*

Mr. Baxter *in his Reply was interrupted.*

But he delivered the Petition, *and a fair Copy of the re*formed Liturgy.

a Word or two of Alteration consented to. When we met with the Biſhops to deliver in theſe Papers, I was required to deliver them; and if it were poſſible to get Audience for the *Petition* before all the Company. I told them, that tho' we were Equals in the preſent Work, and our appointed Buſineſs was *to treat*, yet we were conſcious of our Place and Duty, and had drawn up a *Petition*, which tho' ſomewhat long, I humbly craved their Conſent that I might read it to them. Some were againſt it, and ſo they would have been generally, if they had known what was in it, but at laſt they yielded to it, but their Patience was never ſo put to it by us, as in hearing ſo long and ungrateful a *Petition*. When I had read it, Dr. *Gunning* beginneth a long and vehement Speech againſt it; to which, when he came to an End, I replyed: But I was interrupted in the midſt of my Reply; and was fain to bear it, becauſe they had been patient with much ado ſo long before.

I delivered them the *Petition*, when I had read it, and with it a fair Copy of our *Reformed Liturgy*, called *Additional Forms and Alterations* of them. And they received both, and ſo we departed. Our ſaid Writings are too long to be here inſerted.

See May 22.

They ſoon publiſhed a printed Copy.

Printed 1661. 4to.

A Petition for Peace, with the *Reformation of the Liturgy*. Inſcribed to the moſt reverend Archbiſhop and Biſhops, and the reverend their Aſſiſtants, commiſſion'd by his Majeſty King *Charles* the Second, to treat about the Alteration of the Book of Common-Prayer; the humble and earneſt Petition of others in the ſame Commiſſion.

Moſt Reverend Fathers and Reverend Brethren,

The ſpecial Providence of God, and his Majeſty's tender Regard of the Peace and Conſciences of his Subjects, and his Deſire of their Concord in the Things of God, hath put into our Hands this Opportunity of ſpeaking to you, as humble Petitioners, as well as Commiſſioners, on the Behalf of theſe yet troubled and unhealed Churches, and of many thouſand Souls that are dear to Chriſt, on whoſe behalf we are preſſed in Spirit, in the Senſe of our Duty, moſt earneſtly to beſeech you, as you tender the Peace and Proſperity of theſe Churches, the Comfort of his Majeſty in the Union of his Subjects, and the Peace of your Souls in the great Day of your Accompts, that laying by all former and preſent exaſperating and alienating Differences, you will not now deny us your Conſent and Aſſiſtance to thoſe Means that ſhall be proved honeſt, and cheap, and needful, to thoſe great deſirable Ends, for which we all profeſs to have our Offices and our Lives, &c.

Uncharitable Reflections ſince made by the Diſſenters on the Deſign of the Savoy Conference.

Mr. Robinſon's *Anſwer to Mr.* Bennet *of Liturgies*, 8vo. 1720. *p.* 382.

It was then moſt notoriouſly evident, that their [the Epiſcopal Party's] Buſineſs was not to conſult the Intereſt of *Religion*, but at once to cover and ſerve a political Deſign, that was too bad to appear bareſac'd at firſt: Nor did they mean to heal the Church's Wounds, ſo much as to revenge their own. Hence it was that all the Uſe they made of the *Savoy* Conference, was only to learn what the *Presbyterians* (then ſo call'd) did moſt ſcruple; not that they might eaſe them of it, but know what to bind the more ſtrongly upon 'em. They made no Secret of this, ſome ſaying, *Now they knew their Minds they would have Matters ſo fix'd, as that not one of that Sort ſhould be able to keep his Living.* Dr. *Bates* himſelf (a Perſon of utmoſt Candour, as well as undoubted Integrity) aſſures us, that when the Lord Chamberlain *Mancheſter* told the King, *he was afraid the Terms of Conformity were ſo rigid, that many of the Miniſters would not comply*; Dr. *Sheldon* (then Biſhop of *London*, and the great Leader of the ruling Clergy at that Time) reply'd, *I am afraid they will.* Their Compliance was then what the domineering Clergy did *not deſire* but *fear*; and their *Nonconformity*, againſt which there have been ſuch dreadful Outcries ever ſince made, was what they were reſolv'd to *force* them to.

Members of Parliament unwilling to pay the Poſtage of Letters.

And therefore excuſed by his Majeſty's Order.

His Majeſty being informed by his principal Secretaries of State, that the Members of Parliament ſeem'd unwilling to pay for the Poſtage of their Letters, during the ſitting of Parliament, his Majeſty was thereupon graciouſly pleaſed to give Direction to the Farmers of his Poſt-Office that all ſingle Letters, but not Packets, ſent by the Poſt-Office to or from any Member of either Houſes of Parliament, go free without Payment of any Thing for the Poſt thereof. Dated *May* 14. 1661.

EDW. NICHOLAS.
WILL. MORRICE.

WEDNESDAY *May* 15.

Remonſtrance of William Dugard, *Maſter of* Merchant-Taylor's *School.*

A Remonſtrance of *William Dugard* diſcharged from the Maſterſhip of *Merchant-Taylor's* School in *London*, made and preſented to the Maſter, Wardens and Aſſiſtants of that right worſhipful Company under ſix Heads: I. That I left a good Livelihood in another Place, when I entred upon your Service, and brought with me many Scholars to the School, &c. Dated *May* 15. 1661.

The Affection of Foreign Reformed Churches to the Church of England.

Durell *of the Reformed Churches*, 4to. 1662. *p.* 70.

Accounting the Diſſenters from it to be ſcandalous and ſchiſmatical Perſons.

As to the Affection which the Foreign Reformed Churches bear to the Church of *England*; there is not one Word ſpoken againſt her in any of their publick Records; they join with her in the publick Worſhip ſhe renders unto God, when they are here among us; they frequent the Lords Ambaſſador's Chapels beyond the Seas; they paſs their Cenſures upon ſuch of their Members as dare to let go in any of their printed Books any hard Expreſſion againſt the Reformation of our Church, and that in the Time of her loweſt Condition. And beſides all theſe Teſtifications of their good liking of our *Common-Prayer*, *Rites*, and other *Cuſtoms* uſed in publick Worſhip; they expreſs their high Diſlike of ſuch as are ſo peeviſh and weak as to refuſe to join with us in Church Duties, when Occaſion is offered, and account them for no leſs than ſcandalous and ſchiſmatical Perſons. This may be ſeen by the following Letter of the reverend Divine *Monſieur de l'Angle*, one of the Miniſters of the Reformed Church of *Roan*, a Perſon of great Worth and Fame and known Integrity, who hath been often Delegate to the national Aſſemblies of the Reformed Churches of *France*, in the laſt of which he was one of the *Moderators*, and who hath been likewiſe ſeveral Times their *Delegate*, to make their Addreſſes unto the *French* King in their Behalf. The Letter was written to me in *May* laſt, ſoon after the *French* Congregation (now of the *Savoy*) had ſubmitted to the Government of the Church of *England*, and uſed the Book of Common-Prayer, upon ſome Rumours that were among thoſe of the *Walloon*'s Church of *London*, as if the Reverend Miniſters of *Roan* had been diſpleaſed at it.

Printed in French *and* Engliſh.

Monſieur & tres honoré Frere.

Je croy vous avoir teſmoigné par mes derniers, que je m'eſtois fort rejoüis de l'eſtabliſſement que le Roy voſtre Maiſtre a fait de l'Egliſe Anglico-Gallicane, &c.

Sir, my honoured Brother,

I think I have told you by my former Letters, that I rejoiced very much at the Eſtabliſhment of the *Anglico-Gallicane* Church, that the King your Sovereign hath made, wherein his Majeſty hath ordered you to be his Miniſter. And I rejoiced ſpecially at the Deſign of that Settlement, *viz.* to make known to the whole World that Communion which is betwixt us; and that the Reformed Churches of *France* have not that Averſion againſt the Diſcipline of the Church of *England*, which ſome Men report they have. I am certain that my Colleagues were of the ſame Mind when I imparted unto them the News of your latoly eſtabliſh'd Church, and we are ſtill of the ſame Judgment. And I marvel that any one dare tell you that I have changed my Opinion, and that I do approve of what ſome give out concerning thoſe of the *French* Church of *London* (and which to ſay the Truth I cannot believe) that they make Difficulty to hold Communion with you, when any Occaſion is offered. I take them to be wiſer, and better inclin'd to Peace than ſo.

They know that the illuſtrious *Monſieur du Moulin* the Father preached before King *James*, and that he received the Lord's Supper at the ſame Time that his Majeſty did receive, as alſo ſome of the Biſhops, to ſhew the Communion which is betwixt the Church of *England* and our Churches; and that the Things we differ in are but as the *many Colours of* Joſeph's *Coat*, our Doctrine being altogether the ſame. They know alſo, that Dr. *Primeroſe* their late Paſtor was at the ſame Time one of his Majeſty's Chaplains. But if thoſe of that [*Walloon*] Church were now of another Mind, the Reformed Churches of *France* are very far from approving of ſuch ſcandalous Proceedings.

And Mr. *Primeroſe*, Grandchild to the aforenamed Dr. *Primeroſe*, who is at preſent one of the Miniſters of the *Walloon* Church of *London*, is a Perſon of ſo much Worth and Honeſty, that I am ſure he will not deny that he hath heard Monſieur *del Angle* ſay, That if any did refuſe Communion with our Congregation, which is now a Member of the Church of *England*, he holds ſuch for no other than *Schiſmaticks*.

THURSDAY *May* 16.
A Bill to be prepared againſt ſuch as refuſe to take Oaths.

Journal of the Commons.

Die Jovis 16 *Maij* 1661. A Committee of the Commons was appointed to prepare, and bring in a Bill to prevent the ill Conſequences to the Government by the Quakers, Anabaptiſts, and other Schiſmaticks, refuſing to take Oaths; and numerouſly and unlawfully convening together; with ſuch Penalties as may be ſuitable to the Nature of thoſe Offences, and may be profitable to work upon the Humours of ſuch Phanaticks.

The lower Houſe of Convocation elect Dr. Hen. Fearne *Dean of* Ely *for their Prolocutor.*
Preſented by Dr. John Pearſon.
Approved by the Biſhop of London, *as Commiſſary of the Archbiſhop of* Canterbury.
The upper Houſe conſult upon Forms of Prayer for the 29th *of* May, *and the* 30th *of* January.

Append. ad Synod Angl. 8vo.

Die Jovis 16. *Maii* 1661. In Domo Superiori Convocat. —— Reverendus Pater accerſiri juſſit Prælatos & Clerum Domus inferioris, qui copioſe ſeſe præſentantes exhiberi & ſiſti fecerunt ven. virum Henricum Fearne, S. T. P. Decanum Eccleſiæ Cathedralis Elien. in Prolocutorem —— quem ven. vir Johannes Pearſon, S. T. P. preſentavit — & D. Epiſcopus London. commendavit & approbavit. Tunc dimiſſo Prolocutore — de & ſuper precibus ſpecialibus pro Die Nativitatis Domini noſtri Regis, necnon pro fœliciſſima Reſtauratione ejus ad & in Regna ſua videl. 29. die Menſis jam inſtantis Maii, per quatuor Epiſcopos & per octo Prælatos ſive Cleros Domus inferioris eligendos concipiendis, & publice iſto die annuatim perlegendis: Necnon etiam de & ſuper Precibus ſpecialibus & particularibus in xxx. diem Menſis Januarii in quolibet Anno.

FRIDAY *May* 17.
The Queen of Bohemia *arrives in* England.

Sandford's geneal. Hiſt. Fol. p. 565.

Elizabeth the Queen of *Bohemia*, Daughter of King *James*, from the Death of her Royal Husband, *Frederick* the Fifth, Count Palatine of the *Rhine*, elected King of *Bohemia*, who died at *Mentz*, *Nov.* 29, 1632, had continued at the *Hague* in *Holland* till the Reſtauration of her Nephew King *Charles* the Second to his Monarchy of *Great-Britain*; who thereupon ſent for her into *England*, where ſhe arrived at *London*, *May* 17, 1661, and continuing till the Third of *February* at the Houſe of the Earl of *Craven*, in *Drury-Lane*, (a Nobleman very aſſiſtant to her in the Time of her greateſt Afflictions) and afterwards at *Leiceſter-Houſe* in the Pariſh of St. *Martin* in the Fields, (there comtemplating the great Mercy of God, in bringing her Nephew to his Righful Throne, which ſhe declared was the only Deſire of her Heart) there departed this Mortal Life, upon *Thurſday*, *Feb.* 13, in the ſame Year 1661.

Account and Character of the Queen of Bohemia *given by*

That good Queen having been long a deſolate Widow, driven out not only of *Bohemia*, her Husband's Kingdom by Election; but out of the Palatinate alſo, his Patrimonial Inheritance; and having lived long an Exile in *Holland*, but without any Charge to the *States*, and yet plentifully at leaſt ſufficiently to ſupport her and her Family by the Penſions left her by King *James* her Father, and as I think increaſed and well paid by King *Charles* her Brother, was after his Death reduced to extream Neceſſity; all her Penſions from *England* being withdrawn from her, ſo that ſhe had not ſo much as wherewithal to *entertain a Chaplain*, as ſhe had done formerly; and as according to her generous and truly Royal and gracious Diſpoſition, ſhe had a Mind to do, and being then without any Chaplain at all, I offered her my Service, if ſhe pleaſed to accept of it, without expecting any Salary at all for it. For though I brought but 130 *l.* (which was all I was then worth) out of *England* along with me, yet ſuch was the Kindneſs of my Friends in *England* to me, whilſt I was abroad, that although I ſpent, and lent, and gave away yearly as much, and ſometimes more than I brought at firſt with me, I did after between eleven or twelve Years being abroad, bring home more than I carried out, without putting the King my Maſter, or the Queen of *Bohemia* my Miſtreſs, to any Charge but that of Diet in her Houſe for my ſelf and one Servant only. The Queen willingly accepted my Offer, and I went to her, and was very graciouſly received and uſed by her all the Time I was with her, which was two Years and an half; during which Time I read the *Service* of our *Church* daily to her and her *Family*, and *catechiz'd* ſuch of her Servants of both Sexes as would come unto me; I preached likewiſe ſometimes to her Majeſty at the *Engliſh* Church at the *Hague*, and ſometimes to her Majeſty and Princeſs-Royal at the *French* Church there alſo; but never had any Thing to do with the *Claſſis*, nor they with me) either there, or any where elſe, all the while I was in the *Preſbyterian*; nor ever was ſo much as once preſent at a *Maſs*, nor kneeled at the Expoſition or Meeting of the *Hoſt*, whilſt I was in the *Popiſh* Countries; though I was many Times threatned to be complain'd of to the Biſhop of *Antwerp* by the *Engliſh Papiſts* that were there, and eſpecially thoſe that were *Apoſtates* from our Church.

by her Chaplain Dr. George Morley *when Biſhop of* Winton, *and near his Death in* 1682.

Reduced to great Neceſſity.

Unable to keep a Chaplain.

Till Dr. Morley *ſerv'd her without a Salary.*

Only with Diet and one Servant.

Where he perform'd all miniſterial Offices.

Tho' threatned by the Engliſh *Papiſts, and eſpecially the Apoſtates from our Church.*

Mandate for Degrees in Cambridge.

Reg. Cantabr.

The King's Letters Mandatory to the Univerſity of *Cambridge*, requiring them to admit *Jeremy* and *Jonathan Holled*, *John Sherman* and *Thomas Archer*, Maſters of Arts, to the Degree of Doctors in Divinity; *William Hollington* to the Degree of Doctor in Law; *Lancelot Harriſon*, *Luke Eales* and *James Fairclough* to that of Doctors in Phyſick; *Chriſtopher Bainbrigge* to that of Batchelor of Divinity; *Thomas Bainbrigge* and *Francis Walſall* to that of Maſters of Arts, and *Thomas Belt* to that of Batchelor of Law. —— Given — *May* 17. 1661. *Reg.* 13.

Approbation of Epiſcopacy and Liturgy in the Parliament of Ireland.

A Declaration of the Lords Spiritual and Temporal, and the Commons in this preſent Parliament aſſembled in *Ireland*, concerning their Approbation and high Eſteem of Epiſcopal Government, and the Book of Common-Prayer, according to the Uſe of the Church of *England*. Dated *May* 17. 1661.

Biſhop Taylor's *Remarks upon the Reſtitution of Epiſcopacy in* Ireland.

Epiſcopacy hath combined with Monarchy, and is reſtored with it by our fundamental Laws.*

Via Intelligentia, 4to. 1662.

Biſhop *Taylor*, in a Sermon preach'd at *Dublin*, thus expreſs'd himſelf upon the Reſtitution of Epiſcopacy in that Kingdom. —— Epiſcopal Government hath been of ſo laſting an Abode, of ſo long a Bleſſing, hath its Firmament by the Principles of Chriſtianity, hath been bleſſed by the Iſſues of that Stabiliment; it hath for ſixteen hundred Years combined with Monarchy, and hath been taught by the Spirit, which hath ſo long dwelt in God's Church, and hath now (according to the Promiſe of *Jeſus*, that ſaith, *the Gates of Hell ſhall never prevail againſt the Church)* been reſtored amongſt us by a Heap of Miracles, and as it went away, ſo now it is returned again in the Hand of *Monarchy*, and in the Boſoms of our fundamental Laws. Now that Doctrine muſt needs be ſuſpected of Error and an intolerable Lye, that ſpeaks againſt this Truth, which hath had ſo long a Teſtimony from God, and from the Wiſdom and Experience of ſo many Ages of all our Anceſtors, and all our Laws.

SATURDAY *May* 18.

The Dutch Ambaſſadors congratulate his Majeſty upon his Choice of the Infanta of Portugal.

Publick Intelligence, 4to. No. 20.

The Ambaſſadors Extraordinary from *Holland*, the Heer *Van Beverweert*, Heer *Van Horn*, and the Heer *Van Goch*, attended his Majeſty to congratulate his moſt happy Choice of ſo beautiful and virtuous a Princeſs as the Infanta of *Portugal*, &c.

The Parliament of Scotland,

Ibid.

The Lord Commiſſioner of *Scotland* acquainted the Parliament, that his Majeſty had commanded him to impart to them his Deſign of Marriage, for which the Parliament hath ordained a Letter of Thanks and Congratulation to be drawn, and to aſſure his Majeſty, that they will hazard their Lives and Fortunes againſt any who will oppoſe his Majeſty's Deſign therein.

And the Parliament of Ireland *join in the like Congratulations.*

The Declaration of the Lords Spiritual and Temporal and Commons of *Ireland*, aſſembled in Parliament, concerning his Majeſty's intended Match with the Infanta of *Portugal*, — a Princeſs whoſe Beauties and Excellencies are far renowned, like the Power and Arms of that ancient Crown, made famous by its Triumphs in the remote Places of the habitable World —— a happy Choice giving us infinite Joy and Satisfaction, &c.

A Form of Prayer and Thankſgiving for the 29th *of* May, *introduc'd by the Lord Biſhop of* Ely.

The Biſhop of London *recommends a Form for the baptizing of adult Perſons. Committed to ſeveral Biſhops.*

Append. ad Synod. Angl. 8vo.

Die Sabbati Maii 18. 1661. —— Dominus Elienſis Epiſcopus introduxit Preces de & ſuper Nativitate Domini noſtri Regis & Reſtauratione ſua. —— Deinde Dominus Commiſſarius intimavit dicto Prolocutori de Precibus ſpecialibus & particularibus pro Baptizatione nonnullorum Adultorum concipiendis & formandis, & pro conceptione earundem dictus Reverendus Pater cum conſenſu Confratrum ſuorum tres Reverendos Patres hujus Domus videl. Dominum Humphridum Sarum, Benjaminum Petriburg. & Georgium Aſaph. reſpective Epiſcopos elegit, &c.

Said to be compos'd chiefly by Dr. Griffith *Biſhop of St.* Aſaph.

A Diſpute about the Age of Children to be confirmed.

Mr. *Lloyd* relates, that Dr. *George Griffith*, Biſhop of St. *Aſaph*, not only concurred effectually in drawing up the Act of Uniformity, and making certain Alterations in the Common-Prayer then ſet out, but it was thought the *Form of Baptizing thoſe of Riper Years* was of his compoſing.

Memoirs, Fol. p. 600.

The Conformiſts Plea for the Non-Conformiſts undertakes to ſay, that in this Convocation there were no Debates to ſpeak of; the greateſt that I could hear of was between the *Cambridge* Profeſſor Dr. *Gunning*, and the *Oxford* Profeſſor Dr. *Creed*, about a hard Point indeed, *the Age of Children to be confirmed.*

Lond. 1681. 4^to^. *p.* 33.

John Green, *Vicar of* Lilburne.

1661. 18. Maii, Johannes Green Clericus A. B. admiſſus ad Vic. de Lilburne in Com. Northton. vac. per mort. ult. Incumbentis, ſeu alio quocunque modo ad preſ. D. Regis pleno jure.

Reg. Laney. Petriburg.

MONDAY *May* 20.

Order of the Lords upon a Meſſage from the Commons for burning the ſolemn League and Covenant.

Die Lunæ 20 *Maii* 1661.

The Lords in Parliament aſſembled, having conſidered of a Paper ſent unto them from the Houſe of Commons, for burning of an Inſtrument or Writing called the *ſolemn League and Covenant* by the Hand of the Common Hangman do order, that the ſaid Inſtrument or Writing called *the ſolemn League and Covenant* be burned by the Hand of the Common Hangman in the new Palace at *Weſtminſter*, in *Cheapſide*, and before the *Old-Exchange*, on *Wedneſday* the twenty ſecond of this Inſtant *May*: And that the ſaid Covenant be forthwith taken off the Record in the Houſe of Peers, and in all other Courts and Places where the ſame is recorded: And that all Copies thereof be taken down out of all Churches, Chapels, and other Places within *England* and *Wales*, and the Town of *Berwick* upon *Tweed*, where the ſame are ſet up.

To be taken off the Record in all Courts.

And taken down out of all Churches and Chapels.

Printed by Order of the Houſe of Lords, 1661.

Proclamation to obſerve the 29th *of this Inſtant* May *according to Act of Parliament.*

By the King. A Proclamation for the due Obſervation of the twenty ninth Day of *May* inſtant, as a Day of publick Thankſgiving according to the late Act of Parliament made in that Behalf. Given at *Whitehall* the 20th of *May* in the 13th Year of our Reign.

For the King's Printers, 1661.

Declaration of the Parliament in Ireland *againſt the ſolemn League and Covenant, a grand Incentive to Rebellion.*

A Declaration and Order of the Lords Spiritual and Temporal, and the Commons in this preſent Parliament of *Ireland* aſſembled, againſt the ſolemn League and Covenant as a grand Incentive of Rebellion, againſt the Laws of God and the fundamental Conſtitutions of this Kingdom, and therefore condemn it as ſchiſmatical, ſeditious, and treaſonable, and order that it be burnt in all Cities, Towns Corporate, and Market Towns within this Kingdom by the Hands of the Common Hangman.

Publick Intelligence, 4^to^. *N*^o^. 24.

The Cruelty of the Covenanters towards the King's good Subjects.

Eſpecially the loyal Clergy.

There was lately publiſh'd a ſecond Edition 1660. of the *Hiſtory of the* Engliſh *and* Scotch *Preſbytery*; wherein the 25th Chapter is *of the Cruelty of the Covenanters towards the good Subjects of the King.* —— In the ninety ſeven Pariſhes within the Walls of *London*, there were found upon Account, that there were fourſcore and five Miniſters driven by Violence from their Churches and Houſes: And within the Suburbs and Pariſhes adjoining to *London*, the Number of the Miniſters turned out were a hundred and fifteen, without compriſing thoſe of St. *Paul's* and *Weſtminſter*, where the Deans and Prebends ran the ſame Fortune. Of this Number twenty were impriſoned, and of thoſe who are dead by Diſtreſs and Anguiſh in divers Priſons, in the Holds of Ships, and in Baniſhment they reckoned in five Years [ſince 1645.] twenty two, but this Number is almoſt doubled ſince, and the others diſperſed and fled into ſtrange Countries, or otherwiſe oppreſſed and ruined. In the other Parts of the Kingdom, many faithful Miniſters to the King had the like Uſage, eſpecially thoſe that poſſeſſed the fatteſt and beſt Benefices, for this was an unpardonable Crime, and ſome of them were maſſacred by the furious Anabaptiſts as a Sacrifice well pleaſing to God.

Said to have been written and printed in French *by an eminent Divine of the Reformed Church.*

TUESDAY *May* 21.

Dr. John Lake *Vicar of* Leeds.

Account of this Biſhop.

Die 21. Maii 1661. Johannes Lake, S. T. P. admiſſus ad Vicariam S. Petri de Leeds Com. Ebor. vac. per Ceſſionem Willelmi Styles Clerici.

This learned Biſhop, firſt of *Man*, then of *Briſtol*, laſt of *Chicheſter*, was the Son of *Thomas Lake* of *Halifax*, where he was baptized *Dec.* 5. 1624. After his Education in the free Grammar School there, he was ſent to St. *John's* College in *Cambridge*, and committed to the Tuition of the famous Mr. *Cleveland*, for whoſe Memory he always retained a great Reverence, and whoſe Poems, Orations, Epiſtles, *&c.* he and his Friend Dr. *Drake* Vicar of *Pontefract*, collected into one Volume, to which they prefixed his Life and *Parentalia*, and dedicated them to Biſhop *Turner*, then Maſter of the College 1687. 8^vo^. Dr. *Sheldon* Biſhop of *London* ſent for him, and made him Rector of St. *Botolph* in *Biſhopſgate-ſtreet*, *May* 22. 1662. to give an Example of Uniformity to the City at that Juncture.

Vicaria Leodienſis *by* Ralph Thoreſby, 8^vo^. *p.* 38.

WEDNESDAY *May* 22.

Order of King in Council for the Form of Thankſgiving on the 29th *of* May.

An Order of the King in Council for printing, reading, and uſing the Form of Divine Service prepared for the 29th of *May*. Given at *Whitehall* the 22d of *May* 1661.

Council Book. MS.

On the 22d Day of *May*, by Order of Parliament, the national Vow and Covenant was burnt in the Streets by the Hands of the common Hangman.

Baxter's *Life, Fol. p.* 334.

Convocation.

Die Mercurii 22 Die Menſis Maii, &c. Reverendus in Chriſto Pater Johannes Permiſſione divina Roffen. Epiſcopus —— Precibus peractis & finitis —— poſt aliquot tractatus inter dictos reverendos Patres habit. continuavit, &c. prout in Schedula, &c.

Synodus Anglicana Append. p. 69.

The Members came often to the Houſe of Dr. Peter Heylyn.

Dr. *Peter Heylyn* was come to his old Habitation in *Weſtminſter*; he had no ſooner got thither, but according to his wonted Cuſtom, he ſets upon building, and

Life of Dr. Peter Heylin, *prefix'd to his Tracts in Fol.* 1681.

and erected a new Room in his Prebend's Houſe to entertain his Friends in. And ſeldom was he without Viſitors, eſpecially the Clergy of the Convocation, who conſtantly came to him for his Advice and Direction in Matters relating to the Church, becauſe he had been himſelf an ancient Clerk in the old Convocations. —— I happen'd to be there when the good Biſhop of *Durham*, Dr. *Coſins*, came to ſee him; who after a great deal of familiar Diſcourſe between them, ſaid, *I wonder, Brother* Heylyn, *thou art not a Biſhop, but we all know thou haſt deſerv'd it.* To which he anſwered, *Much good may it do the new Biſhops, I do not envy them, but wiſh they may do more than I have done.*

Biſhop Coſins *wondred, that his Brother* Heylyn *was not a Biſhop.*

His Anſwer.

Dr. *Thomas Turner*, Dean of *Canterbury*, ſuffering very much in the late Storms, at the King's Return might have had a Rochet, but he did ſtudiouſly decline it, *Contrahens vento nimium ſecundo turgida vela*, wiſely and modeſtly chuſing rather to ſet out too little than too much Sail: And rather than getting more he reſigned a Living of good Value, which he had recoverd by the general Reformation of the Church, deſiring to eaſe his aged Shoulders of the Burthen of *Cure of Souls*; and cauſed it to be beſtowed upon a Perſon altogether unacquainted with him, but recommended very juſtly under the Character of a pious Man, and a Sufferer for Righteouſneſs, preferring him before one neareſt to himſelf in Blood.

Dr. Turner *Dean of* Canterbury *did ſtudiouſly decline a Biſhoprick.*

Dr. P. du Moulin *fun. Sermom for* Tho. Turner, *D. D.* 4to. 1672.

Dr. *Francis Manſel*, Principal of *Jeſus* College in *Oxford*, was remarkable for his obſtinate Refuſal of the Epiſcopal Dignity more than once, as is mentioned on his Epitaph in that College, where he was interred —— *Infulas Epiſcopales —— non ſemel oblatas ſerio tremuit obſtinatus refugit.* —— He died almoſt eighty Years old, on the firſt Day of *May* 1665.

And Dr. Francis Manſel *twice refuſed that Honour.*

Engliſh Life of Dr. John Barwick, 8vo.

THURSDAY *May* 23.

William Alchorne, *B. D.*

The King's Letters to the Univerſity of *Cambridge*, willing and requiring them to admit *William Alchorne* to the Degree of Batchelor of Divinity. —— Given *May* 23, 1661. *reg.* 13.

His ſeveral Preferments.

Willielmus Alchorne, S. T. B. collatus eſt ab Epiſcopo London ad Vic. de Bromfield Com. Eſſex. 28 Nov. 1661.

Reg. Henchman London.

Idem Will. Alchorne, S. T. B. ad Rect. de Maſhbury Com. Eſſex. vac. per Ceſſionem Reberti Grey, ex Coll. Domini London. Epiſcopi per lapſ. Temp. 25 Aug. 1661. ceſſit ante 8 Novemb. 1662.

Newcourt II. 453, &c.

Idem Will. Alchorne, S. T. B. ad Rect. de High Ongar Com. Eſſex. jam vacantem ad preſ. Caroli Comitis Warwick, 23 Octob. 1662.

SATURDAY *May* 25.

Tranſlation of Biſhop Jones *from the See of* Cloyne *to that of* Meath.

Henry Jones, Doctor of Divinity, of the College of *Dublin*, Dean of *Kilmore*, Son of *Lewis Jones* late Biſhop of *Killaloe*, conſecrated in *Chriſt-Church*, *Dublin*, Biſhop of *Clogher*, by *Lancelot* Archbiſhop of *Dublin*, *William* Biſhop of *Kildare*, and *George* Biſhop of *Cloyne*, the ninth of *Novemb.* 1645. was now tranſlated to *Meath* this 25th of *May*, 1661. and was ſoon after made one of the Privy-Council. He wrote a Book of St. *Patrick*'s Purgatory, a Funeral Sermon on the Death of *James Margetſon* late Lord Primate of *Armagh*, a Sermon at the Conſecration of *Ambroſe* late Lord Biſhop of *Derry*, and another of Antichriſt. He died at *Dublin* the ſixth of *January* 1681. and was buried at St. *Andrew*'s the Day after, his Funeral Sermon being preached by *Anthony* Lord Biſhop of *Kildare*, his immediate Succeſſor.

Sir Ja. Ware *Commentary of the* Iriſh *Biſhops, p.* 27.

His Writings, Death, and Burial.

SUNDAY *May* 26.

A Sermon of Dr. Matthew Griffith *at* Serjeants-Inn.

The Catholick Doctor, and his ſpiritual Catholicon to cure our ſinful Souls. A Communion Sermon, preached to the Right Honourable Sir *Robert Foſter*, Lord Chief Juſtice of the *King's-Bench*, and the reſt of the reverend Judges and Serjeants at Law in *Serjeants-Inn* in *Fleet-ſtreet*, on *Sunday May* 26, 1661. on 1 St. *John* i. 7. By *Matthew Griffith*, D. D. —— With an Epiſtle Ded. to the Right Honourable *Edward* Earl of *Clarendon*, Lord Chancellour of *England*. —— It is the only Staff of my Age, and chief Comfort of my Life, that I am a Servant to the truly honourable Societies of the Temple. —— My Hope is, that your accuſtomed Goodneſs will not only pardon this Preſumption in one, whoſe yet ſuffering Condition can give no better Evidence and Aſſurance of his real Reverence, and ſincere Deſire to ſerve your Lordſhip; but alſo freely permit him to publiſh this Piece of Devotion under your Lordſhip's Name unto the People: For your native Candour and ſupernatural Clemency have made you (as the Hiſtorian ſtyles *Titus*) their Darling and Delight, *&c.* Your Lordſhip's infallible Prudence in counſelling, and irreſiſtible Power in perſuading, outſhine all human Preſidents, *&c.*

London, *for* John Playford 1661.

Epiſt. Ded. to the Earl of Clarendon.

The Peoples Darling and Delight.

MONDAY *May* 27.

Marquis of Argyle's *Speech on the Scaffold.*

Marquis of Argyle's *Speech upon the Scaffold*, May 27, 1661.

Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *Append.* No. 19.

Gentlemen,

Many will expect that I will ſpeak many Things; and according to their ſeveral Opinions and Diſpoſitions, ſo will their Expectations be from me, and Conſtructions of me: But I reſolve to diſappoint many; for I came not either to juſtify myſelf, but the Lord who is holy in all his Ways, and righteous in all his Works, holy and bleſſed is his Name, *&c.*

Concluding.] I deſire you, Gentlemen, and all that hear me, again to take Notice and remember, that now when I am entring on Eternity, and am to appear before my Judge, and as I deſire Salvation, and expect eternal Happineſs from him. I am free from any Acceſſion by Knowledge, Contriving, Counſel, or any

He clears himſelf from any Acceſſion to the late King's Death, and prays for his preſent Majeſty.

any other Way, to his late Majeſty's Death: And I pray the Lord to preſerve the preſent King his Majeſty, and to pour his beſt Bleſſings upon his Perſon and Government, and the Lord give him good and faithful Counſellors.

The Charge of High Treaſon, Murders, Oppreſſions, and other Crimes exhibited to the Parliament of *Scotland* againſt the Marquis of *Argyle* and his Complices, *January* 23, 1661.

London, *for* R. Lowndes, 1661. 4to.

Tuesday *May* 28.

Petition of the Quakers *to the Houſe of Peers.*

Report to conſider of a Remedy to cure their Diſtempers.

Die Martis 28 *Maii*, 1661. A Petition was preſented to the Houſe of Peers by ſome of the People called *Quakers*, which was commanded to be read: And after long Debate it is ordered, that this Petition be committed to theſe Lords —— to conſider of a proper Remedy to cure the Diſtempers of theſe People, and report the ſame to the Houſe.

See May 31, 1661.

The Act of the Commons for erecting an High Court of Juſtice burnt in Weſtminſter-Hall.

This Day the Bailiff of *Weſtminſter* having according to Order cauſed all Things to be in Readineſs, the Serjeant to the Houſe of Commons brought that curſed traiterous Writing in Parchment falſely entitled, *An Act of the Commons aſſembled in Parliament for Erecting an High Court of Juſtice, for trying and judging* Charles Stuart, which being delivered into the Hand of the common Hangman, was by him burned about nine in the Morning in the Midſt of *Weſtminſter-Hall*, whilſt his Majeſty's Courts were ſitting.

Publick Intelligence by Authority, 4to. No. 21.

The ſame Day at full Exchange Time, between the Hours of twelve and one, by Command of the Sheriffs of *London*, in the Sight of the Serjeant at Arms, the common Hangman burned two other treaſonable Writings, the one called, *An Act for ſubſcribing the Engagement*. The other falſly called, *An Act declaring and conſtituting the People of* England *to be a Commonwealth and Free State.*

The Act of Parliament at *Edinburgh May* 28, 1661. wherein the Eſtates of Parliament find, that Mr. *James Guthrie*, ſome Time Miniſter at *Stirling*, has committed the Crime of Treaſon againſt the King's Majeſty, *&c.*

Woodrow's Hiſtory of the Church of Scotland, *Append.* No. 21. *See* June 1.

Wednesday *May* 29.

The Form of Prayer and Thankſgiving for the twenty ninth of May.

A Form of Prayer with Thankſgiving to be uſed of all the King's Majeſty's loving Subjects the 29th of *May*, yearly, for his Majeſty's happy Return to his Kingdoms: It being alſo the Day of his Birth. Set forth by his Majeſty's Authority.

London, *for the King's Printers*, 1661 4to.

The Proper *Pſalms*, xx, xxi, lxxxv, cxviii.
First Leſſon, 2 *Sam.* xix. beginning at Verſe 9.
Second Leſſon, *Rom.* xiii.

Proper Collects.

Collects for the Day.

O Lord God, thou haſt dealt exceeding graciouſly with this ſinful Land, who by thy miraculous Providence haſt delivered us out of our late miſerable Confuſions, by reſtoring to us our dread Sovereign Lord thy Servant King Charles. Thou alone haſt wrought this great Thing for us: And we are now here gathered together before Heaven and before thee, to make a thankful Commemoration of the Time and of the Day, wherein this thy unſpeakable Goodneſs was poured out upon us, and to offer up our Vows and Sacrifices of Thankſgivings and Praiſe unto thy glorious Name, humbly beſeeching thee to accept the unfeigned though unworthy Oblation of ourſelves, vowing all holy Obedience in Thought, Word, and Work, unto thy Divine Majeſty, and promiſing in thee and for thee all loyal and faithful Allegiance to thine anointed Servant, and to his Heirs and Succeſſors after him in all Generations, whom we beſeech thee to bleſs with all Increaſe of Grace, Honour, and Happineſs in this World, and to Crown with Immortality and Glory in the World to come, for Jeſus Chriſt his ſake our only Lord and Saviour. Amen.

O God who didſt this Day firſt bring into the World, and ſince that didſt alſo this Day reſtore to us, and to his own juſt and undoubted Rights, our moſt Gracious Sovereign Lord thy Servant King Charles, ſtabliſh him in them we beſeech thee: Be unto him an Helmet of Salvation againſt the Face of his Enemies, and a ſtrong Tower of Defence in the Time of Trouble: Let his Reign be proſperous, and his Days many: Let Peace, and Love, and Holineſs, let Juſtice, Truth, and all Chriſtian Virtues flouriſh in his Time: Let his People ſerve him with Honour and Obedience, and let him ſo duly ſerve thee here on Earth, that he may hereafter everlaſtingly reign with thee in Heaven, through Jeſus Chriſt our Lord. Amen.

Collect at the End of the *Litany*.

O Lord God moſt merciful Father, who of thine eſpecial Grace and Favour, didſt as upon this Day bring home unto us, thy Servant King Charles our Sovereign, and place him in the Throne of this Kingdom, thereby reſtoring to us the open and publick Profeſſion of thy true Religion and Worſhip, to the great Joy and Comfort of our Hearts: We thine unworthy Servants here aſſembled together, with all Thankfulneſs in Memory of this thy Mercy, moſt humbly beſeech thy Fatherly Goodneſs to grant unto us Grace, that we may in Word, Deed, and Heart ſhew ourſelves yet more and more thankful to thee for the ſame: And that his Majeſty through thy Grace may in all Honour, Virtue, and Godlineſs continue his glorious Reign over us many and many Years yet to come; and that we may dutifully obey him as faithful and loyal Subjects: That ſo we may long enjoy him with the Continuance of thy great Bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord, Amen.

Collect in the Communion Service.

O most gracious God and merciful Father, who haſt by thine infinite Power and Goodneſs, ſafely and quietly, after ſo many great Troubles and Adverſities, ſettled thy Servant our Sovereign Lord King Charles in the Throne of his Fathers (notwithſtanding all the Power and Malice of his Enemies) reſtoring unto us by him and with him the true Profeſſion of thy ſacred Truth and Goſpel, together with our former Peace and Proſperity: We beſeech thee to grant unto him the Defence of thy Salvation, and ſo ſhew forth thy holy Kindneſs and Mercy both to his Majeſty thine Anointed, and Mary the Queen Mother, the illuſtrious James Duke of York, with the reſt of the Royal Seed for evermore, and to ſtir up continually in our Hearts a dutiful and loyal Obedience to the King, and a religious and holy Thankfulneſs unto thee for theſe thy great Mercies through Jeſus Chriſt our Lord. Amen.

Second Collect in the Communion Service.

Grant, we beſeech thee Almighty God, that our Sovereign Lord the King, whom thou this Day didſt both happily bring into the World, and as happily ſince that reſtore to us, may be a mighty Protector of his People, a religious Defender of thy ſacred Faith, and of thy Holy Church among us, a glorious Conquerour over all his Enemies, a gracious Governour unto all his Subjects, and a happy Father of many Children, to rule this Nation by Succeſſion in all Ages, through Jeſus Chriſt our Lord. Amen.

Collect after the Prayer for Chriſt's Church.

O Lord our God who upholdeſt and governeſt all Things in Heaven and Earth; receive our humble Prayers with our Thankſgivings for our Sovereign Lord King Charles, ſet over us by thy Grace and Providence to be our King, and ſo together with his Majeſty bleſs the whole Royal Family with the Dew of thy heavenly Spirit, that they ever truſting in thy Goodneſs, protected by thy Power, and crowned with thy gracious and endleſs Favour, may continue before thee in Health, Peace, Joy, and Honour, a long and happy Life upon Earth, and after Death obtain everlaſting Life and Glory in the Kingdom of Heaven, by the Merits and Mediation of Chriſt Jeſus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God World without End. Amen.

Sermon at Whitehall *by Biſhop* King.

A Sermon preached at *Whitehall* on the 29th Day of *May*, being the happy Day of his Majeſty's Inauguration and Birth, on *Ezek.* xxi. 27. By *Henry* Lord Biſhop of *Chicheſter*. Publiſhed by his Majeſty's Command.

London, 1661. 4to. *Sold by* Hen. Herringman.

Sermon at St. Peter's Weſtminſter *by Dr.* Heylyn.

A Sermon preached in the Collegiate Church of St. *Peter* in *Weſtminſter*, on *Wedneſday* the 29th of *May*, 1661. on *Pſalm* xxxi. 21. By *Peter Heylyn*, D. D. Prebendary of the ſaid Church.

London, 1661, 4to. *for* A. Seile.

Sermon at St. Margaret's Weſtminſter, *by Dr.* Pierce.

A Sermon preached at St. *Margaret's Weſtminſter*, before the Honourable Houſe of Commons the 29th Day of *May*, being the Anniverſary Day of the King's and Kingdom's Reſtauration, on *Deut.* vi. 12. By *Thomas Pierce*, Doctor of Divinity.

London, 1661, 4to.

Sermon at Glocester *by Dr.* Waſhbourn.

The Repairer of the Breach. A Sermon preached in the Cathedral of *Glocester*, the 29th of *May*, 1661. being the Anniverſary of his Majeſty's Birth Day and happy Entrance into his Imperial City of *London*, on *Iſaiah* lviii. 12. By *Thomas Waſhbourn*, D. D. Prebendary of that Church, and Rector of *Dumbleton* in *Glocesterſhire*.

London, 1661, 4to. *for* W. Leake.

Sermon at Wellbeck *by Mr.* Clem. Ellis.

A Sermon preached the 29th of *May*, 1661. the Day of his Majeſty's Birth and happy Reſtauration, after a long Exile, to his Crown and Kingdoms, before *William* Marquis of *Newcaſtle*, in his Houſe of *Wellbeck*, on *Pſalm* cxviii. 22, 23, 24. By *Clement Ellis*, M. A. Rector of *Kirkby* in *Notinghamſhire*, Houſhold Chaplain to his Excellency; with an Epiſtle Dedicatory to the ſaid Marquis of *Newcaſtle*.

Printed at Oxon, 1661. 4to.

A Certificate from Wincanton *of the horrible Falſhood reported in the* Annus Mirabilis *concerning their Miniſter Mr.* Sacheverel.

An Account given by the honeſt, ſober, and loyal People of *Wincanton*, teſtifying the plain Falſhood of a Relation given in a Book called, *The Year of Prophecies*, about what is pretended to have happened at *Wincanton* in the County of *Somerſet*, the 29th of *May*, 1661. concerning Mr. *Sacheverel*, Miniſter of the ſaid Town, complaining of the ſaid horrible Falſhood, and of abuſing the good People of this Nation. —— In Witneſs whereof, and of this whole Narrative they have ſet their Hands, *&c.*

Orig. Paper MS.

Sermon at Ayleſham *by the Vicar Mr.* Philips.

God and the King: God's Strength the King's Salvation. A Sermon preached at *Ayleſham* in the County of *Norfolk*, upon the 29th Day of *May*, 1661. being the Anniverſary Day of Thankſgiving for the thrice happy and glorious Reſtauration of our moſt gracious Sovereign King *Charles* II. to the Royal Government of all his Majeſty's Kingdoms and Dominions. By *John Philips*, B. D. ſome Time Fellow of *Magdalen* College in *Cambridge*, and Vicar of *Ayleſham* in *Norfolk*.

London, *for* John Place, 1661. 4to.

Epiſt. Ded. to Dr. Turner, *Dr.* Paſk, *Dr.* Gunning, &c.

Epiſt. Ded. To the Reverend and Right Worſhipful Dr. *Turner*, Dean of the Metropolitan Church of Chriſt in *Canterbury:* And to the Reverend and Worſhipful Dr. *Paſk*, his ever gratefully to be remembred Friend and Patron; Dr. *Peter Gunning*, Chaplain in Ordinary to his Majeſty, Maſter of St. *John*'s College in *Cambridge*, and the King's Profeſſor of Divinity; and to all the reſt of the Reverend Prebendaries of the ſame Church.

A Copy of the Articles of Scandal exhibited against Mr. John Philips, *B. D. and Vicar of Aylesham in* Norfolk, *1644. now published for a modest and seasonable Vindication, &c.*

Text, *Psalm* xxi. 1.

P. 23. God hath restored unto us our religious King, and therefore let us be exceeding glad. A King constant in the Profession of the Truth, in which he is the deeper rooted, the more he hath been shaken. *Colius, the Arminian,* he often changed his air (the greater is their Sin that would neither give him nor sell him a Liberty to breath in their Climate) but never his Heart. He was not *e Salice* (as that Politician said he was, being asked why he changed his Religion so often) but *quercu Ortus*, not made of Willows that will bend every Way, but of Heart of *Oak*, that will not bow to the boisterous Winds.

He had been a Sufferer in the late Times.

He affirms the King's Constancy in the Truth.

May 29 was observed in the City of *York*, as the King's Birth Day with great Solemnity, and the Effigies of the late Usurper and Tyrant *Oliver Cromwell*, cloathed in a Pink Sattin Suit; together with the Picture of that base Miscreant and unjust Judge *John Bradshaw*, cloathed in a Judge's Habit; as likewise the hellish *Scotch* Covenant, and the late States Arms which stood in the Common Hall, were on the same Day hung upon a Gallows set up for that Purpose on the Pavement; and at last put into three Tar Barrels, and burnt together with the Gallows, in the Presence of at least a thousand Citizens in Arms, and a Multitude of other Spectators.

Observation of this Day in the City of York, *where the Effigies of* Cromwell *and* Bradshaw *were burned*, &c.

Hillyard's *Annals of* York, 1664. 4to.

Some of the devoutest Churchmen and best Subjects had Leisure to reflect on the Restauration and acknowledge a Miracle in it. And therefore when Mr. *Cressy* the *Benedictine* Monk had afterwards insulted the Church of *England for not so much as pretending to one Miracle, not so much as the Curing of a Tertian Ague, to testify that our Reformation was pleasing to God.* That great Master the Lord *Clarendon* reply'd; We have not many Miracles to boast of, and very good Catholicks think they boast of too many; and would be glad to be without the Mention of most of them: And I do believe that very many pious Men of *his Church* do believe, that the *Restauration of the Church of England* from that Dust and Ruins, to which the barbarous Impiety and Sacrilege of the late *Rebellion* had exposed it, and in which the Roman-Catholicks, his Majesty's own Subjects, more delighted and triumphed to see it almost *buried*, than any *other Catholicks* did, is a greater *Miracle* of God's Mercy and Power; and if we make ourselves worthy of it, even a Testimony of his being pleased with it, than all those of which they brag so much are an Evidence that he is pleased with what they do.

The Restauration truly represented as a Miracle.

Lord Clarendon's *Answer to Mr.* Cressy, 8vo.

Mr. *Sancroft*, now Chaplain to Bishop *Cosin*, and afterward Archbishop of *Canterbury*, had in a late Sermon drawn a beautiful Scene of the Restauration of the Church in these Words: —— Blessed be this Day, let *God regard it from above*, and a more than common *Light shine* upon it, in which we see the *Phœnix* arising from her Funeral Pile, and taking Wing again; our Holy Mother the Church standing up from the Dust and Ruins in which she sate so long, taking *Beauty* again for *Ashes*, and the *Garments of Praise for the Spirit of Heaviness*, remounting the Episcopal Throne, bearing the *Keys of the Kingdom of Heaven* with her, her Hands spread abroad to *bless*, and to *ordain*, to *confirm* the Weak, and to *reconcile* the Penitent, her Breasts flowing with the sincere *Milk* of the Word, and girt with a golden *Girdle* under her Paps, tying up all by a meet Limitation and Restriction to *Primitive Patterns* and *Prescripts Apostolical*. A Sight so venerable and august, that methinks it should at once strike *Love* and *Fear* into every Beholder, and an awful Veneration.

A beautiful Representation of this Mercy drawn by Mr. Sancroft, *afterwards Archbishop of* Canterbury.

Consecration Sermon in Decemb. 1660, 4to.

This *Wednesday*, *May* 29, two treasonable Parchment Writings were burnt in *Westminster-Hall* by the Hands of the Common Hangman, the one falsly called, *An Act for the Security of his Highness the Lord Protector his Person, and Continuance of the Nation in Peace and Safety*. The other falsly called, *An Act for renouncing and disannulling the pretended Title of* Charles Stuart, *&c.*

The Burning of two treasonable Acts of the late Powers.

Publick Intelligence, by Authority, 4to. No. 23.

Advised from *Edinburgh*, that the great and happy Day of his Majesty's Birth and Restauration was most solemnly observed in that City; the Morning being spent in all Churches there, and indeed all over the Kingdom, in Devotion; the Sermon in the Parliament House before his Grace the Lord Commissioner, and all the Members of Parliament, was preached by that learned and faithful Divine Mr. *Robert Lowrie*. Sir *Robert Murray*, Lord Provost, with the other Magistrates and Common-Council, conducted the Lord Commissioner and the rest of the Parliament to the great Hall of King *James* his College, where the Principal of the Place received him at his Entrance with a *Latin* Speech, *&c.*

Observation of this Day in Scotland.

The Presbyterians were angry at it, and one of them tells us, That at Edinburgh *the Sermons suitable to the Occasion were preached by time-serving Ministers, and the Day kept in Riot, Revelling, and Madness. —— while the true Children of this Reformed Church refused this Imposition, – a most melancholy Day to* Scotland —— *which made an eminent Minister in the* West *chuse that Text to preach upon this Day, it being his stated Week-Day for Sermon,* Esther iii. 15. — And the King and Haman sat down to drink, but the City Shushan was perplexed. *Mr.* Woodrow's *Hist. of the Church of* Scotland, *Fol. Vol. I. p.* 106.

Ibid. No. 24.

Die Maii 29, 1661. Theophilus Alford, Clericus, A. M. ad Vicariam Ecclesiæ Parochialis Sancti Stephani infra Coleman-street, London, vac. per deprivat. Johannis Goodwin ult. Incumbentis ad pres. Reverendi Patris per lapsum Temporis aut alio quocunque modo.

Reg. Sheldon. London.

This *John Goodwin*, A. M. had been instituted to this Vicarage upon the Choice of the Parishioners, *December* 18, 1633. void by the Resignation of Mr. *John Davenport*. And his being now deprived was the only Punishment to any Effect (for the Burning of his Book he did not value) that he suffer'd for the horrid Villany of justifying the Tryal and Murder of King *Charles* I.

Thomas

THURSDAY *May* 30.
Mr. Tho. Wallet, *Rector of* Lutton cum Washingley.

Thomas Wallet, Clericus, A. M. admiſſ. ad Rect. Eccl. de Lutton & Washingley in Com. Northton. vac. per Mort. Johannis Houghton ult. Incumb. ad preſ. Hon. Viri Edwardi Baronis de Rockingham pleno jure Patroni. —— obiit Anno 1666.

Reg. Laney. Petriburg.

The Marquis of Newcaſtle *retired from the Court to his Country-Seat at* Wellbeck.

The noble Marquis of *Newcaſtle*, after all his eminent Actions and Sufferings for the Crown, retired from the Court though well received in it, and was content to live quietly at his remote Seat of *Wellbeck*; which wiſe Retreat from Pomp and Noiſe had been lately thus modeſtly commended by his Chaplain Mr. *Clement Ellis*, a very worthy Divine, in an Epiſtle to his Excellency prefix'd to a Sermon preached *May* 29, 1661.

Printed at Oxford 1661, 4to.

With much Pleaſure I have hearkened to you diſcourſing of that Satisfaction you reaped from that ſweet *Privacy* and *Retiremen* his Majeſty is pleaſed to grant your Lordſhip here in the Countrey, where you live free from the Noiſe and Cumbrance of Court and City. Indeed the greateſt Reward his Majeſty can poſſibly Recompence your Services withal, is thus to beſtow *yourſelf* upon *yourſelf*, and I know you think it greater Happineſs to enjoy my Lord Marquis of *Newcaſtle* at *Wellbeck*, than all the Offices and Honours which your exemplary Loyalty has merited. And there's all the Reaſon in the World for it, that he who hath ſo nobly ſacrificed the *faireſt* of his Years and the *ampleſt* of his Revenues to the Service of his King and Countrey, ſhould now have Leave to conſecrate the Remainder to his Health and Quiet.

My Lord, before he began his Journey into the Countrey, went to his gracious Sovereign, and begg'd Leave that he might retire into the Countrey, to reduce and ſettle, if poſſible, his confuſed, entangled, and almoſt ruined Eſtate. Sir, ſaid he to his Majeſty, I am not ignorant, that many believe I am diſcontented; and 'tis probable, they'll ſay, I retire through Diſcontent: But I take God to witneſs, that I am in no kind or ways diſpleaſed; for I am ſo joyed at your Majeſty's happy Reſtauration, that I cannot be ſad or troubled for any Concern to my own particular; but whatſoever your Majeſty is pleaſed to command me, were it to ſacrifice my Life, I ſhall moſt obediently perform it; for I have no other Will but your Majeſty's Pleaſure. Thus he kiſſed his Majeſty's Hand, and went the next Day into *Nottinghamſhire*, to his Manor Houſe called *Wellbeck*.

Life of William *Duke of* Newcaſtle, *written by his Wife.*

FRIDAY *May* 31.
Report from the Lords Committees of the Quakers *Petition.*

Die Veneris 31 *Maii*, 1661. The Earl of *Pembroke* reported from the Lords Committees that were appointed to conſider of the *Quakers* Petition, that the Committee after long Debate were of Opinion:

Their Yea *and* Nay *rejected.*

I. That the ſecond Propoſition in the Paper put in by the *Quakers* concerning *Yea* and *Nay* to be taken in lieu of *Oaths* ſhould be rejected.

A promiſſary Oath to be tendred to them.

II. That the Committee having rejected it, thought fit to offer it as their Opinions, that a promiſſary Oath ſhould be tendred to the Quakers, ſuch a one as no good Subject can or ought to refuſe.

Their denying Reſpect and pulling off Hats rejected.

III. That the ſaid Propoſition concerning Reſpects, and putting off of Hats, *&c.* ſhould be rejected.

Their not coming to the publick Worſhip, and holding private Meetings referred to the Houſe.

IV. That the fourth Clauſe concerning their not coming to the publick Worſhip, and the firſt being dependent on it (as to their private Meetings) being too weighty for the Determination of the Committee, they thought fit to be reported to this Houſe, to be debated by this Houſe.

Their not paying of Tythes *rejected.*

V. The Committee alſo is of Opinion, that the fifth Clauſe concerning the not paying of Tythes, be rejected.

Their not obſerving Days and Meats referr'd to the Houſe.

VI. That the ſixth Clauſe concerning their not obſerving Days and Meats, *&c.* having Dependence on the fourth concerning publick Worſhip is fit alſo to be debated by the whole Houſe.

A Remedy of their Diſtempers to be conſider'd of.

Laſtly, That the Committee will conſider of the ſecond Part of the Order for a Remedy of the Diſtempers of this People, when they have received the Reſolution of this Houſe concerning the three Clauſes offered to their Reſolution by the Committee.

The Commons move for a Day of Humiliation for the immoderate and continued Rain.

A Meſſage was brought from the Houſe of Commons by Mr. *Lowther* to let their Lordſhip's know, that the Commons taking Notice of the great Inconvenience and Danger that is threatned to the whole Nation, by the immoderate and continued *Rain*, they deſire, that his Majeſty may be moved, that he would pleaſe to iſſue out a Proclamation for the Obſerving of a publick Day of Humiliation throughout *England* and *Wales*, and the Town of *Berwick* upon *Tweed*, in reſpect of the immoderate Rain and Waters, and to beſeech God to divert his Judgments threatned thereby. ——— Order to move the King accordingly.

In Convocation. The Form of publick Baptiſm of ſuch as are of riper Years.
Mr. Ogleby'*s Petition to encourage his new Edition of the Bible.*

In Domo ſuperiori Convocationis, 7 Seſſ. 31 Die Menſis Maii, introducta eſt per Epiſcopum Sarum Forma Precum publicarum pro Baptizatione Adultorum celebrand. prælect. & approbat. Et lecta eſt Petitio cujuſdam Ogleby cum Literis Regis huic Domo directis de & ſuper commendatione Biblii impenſis dicti Ogleby imprimendi, &c.

Append. ad Synod. Angl. 8vo.

In Domo inferiori ejuſd. Convocat. 31 Maii, 1661. Doctor Pory introduxit Formam Precationis pro Parliamento & Synodo.

Minutes of the Lower Houſe, MS.

Order of Council to prepare a Commiſſion for the Convocation.

Whitehall, *May* 31, 1661. It was then ordered by his Majeſty in Council, that Mr. Attorney General ſhould forthwith prepare a Commiſſion to authorize the Convocation to conſult of Matters relating to the Settlement of the Church, and

Extracts from the Council-Books.

and not to inſert therein the Clauſe or Proviſo in the Words following, nor any other Clauſe or Proviſo to the like Effect, *Provided always that the ſaid Canons, Orders, Ordinances, Conſtitutions, Matters, and Things, or any of them ſo to be conſidered, conſulted, and agreed upon as aforeſaid, be not contrary or repugnant to the Liturgy eſtabliſhed, or the Rubrick in it, or the nine and thirty Articles, or any Doctrine, Order, or Ceremonies of the Church of England already eſtabliſhed.*

A Phœnix Edition of the Solemn League and Covenant after the publick Burning of it.

Mr. R. L'Eſtrange *Truth and Loyalty,* 4to. 1662.

Since the *Burning of the Covenant* was publiſhed a Book entitled, *The Phœnix, or the Solemn League and Covenant.* Pretended to be *printed* at *Edinburgh*, and dated *in the Year of Covenant Breaking.* The Drift of the whole is to juſtify the late War, to diſaffect the People to his Majeſty, now in being, and to enforce the Obligation of the Covenant out of an old Sermon of Mr. *Edm. Calamy*'s, called, *The great Danger of Covenant Refuſing, and Covenant Breaking.* This Book being brought to my Hand, I procur'd a Warrant to ſearch for it, and retriev'd about 120 Copies, which I ſeized together with the Printer, Diſperſer, and one Stationer (of the three that were Partners in the Impreſſion) I brought theſe People to his Majeſty's principal Secretary of State, Sir *Edward Nicholas*, by whoſe Order the Printer and Stationer were committed, and the Diſperſer being Poor to Extremity was upon certain Conditions left at Liberty, *&c.*

Order of King and Council for a Conſultation upon the Rights and Privileges of the two Univerſities.

Upon Conſideration of two Petitions this Day preſented unto his Majeſty, ſigned by moſt of the Heads of the Colleges in the Univerſities of *Oxford* and *Cambridge*, who therein complain that they are moleſted in the Court of *King's-Bench*, for executing a College Cenſure: It was thereupon ordered by his Majeſty in Council, that the Right Honourable the Earl of *Clarendon* Lord High Chancellor of *England*, Chancellor of the Univerſity of *Oxford*, and the Right Honourable the Earl of *Mancheſter*, Lord Chamberlain of his Majeſty's Houſhold, and Chancellor of the Univerſity of *Cambridge*, ſhould meet together and ſend for the Lord Juſtice and other the Judges of his Majeſty's Court of *King's-Bench*, and upon Debate and Conference with them touching the ſaid Complaint, ſo to ſettle the ſame, as that the ſaid Univerſities may be preſerved in their ancient Rights, Privileges and Authorities.

A new Preſentation of Mr. Tho. Peele *to the Rectory of* Baddingham Com. Suffolk.

Die 31. Maii 1661. Cum Magiſter Thomas Peele Aul. Clar. Socius Anno 1648 aut 1649. ſuffragiis Magiſtrorum Regentium & Non-Regentium ad Rectoriam de Baddingham in agro Suffolc. & Dioc. Nordovic. tunc temporis ad Patronatum Academiæ ſpectantem electus & preſentatus fuerit: Placet vobis ut cum ipſius autentica Preſentatio ad dictam Rectoriam injuria nuperorum temporum amiſſe ſit, jam denuo redintegretur; & ut novam Preſentationem habeat Sigillo veſtro communitam, &c.

Books and Papers publiſhed in May 1661.

Mr. Boys *Eſſay on tranſlating the third Book of* Virgil's Æneids.

London, *for* Hen. Broome 1661, 12°.

Æneas his Errors: Or his Voyage from *Troy* into *Italy.* An Eſſay upon the third Book of *Virgil*'s *Æneis.* With an Appendix of ſome few haſty Reflections upon the precedent Poem. By *John Boys* of *Hode-Court*, Eſquire.

Epiſt. Ded. to the Lord Cornbury.

To the Right Honourable the Lord Viſcount Cornbury, *eldeſt Son to the Right Honourable the Lord High Chancellor of* England.

My Lord,

To whoſe Father the Lord Chancellour he had dedicated a former Eſſay.

I here preſent your Honour with the Fruits (not indeed ſo well digeſted and ripen'd as I wiſh they were) of ſome few Weeks Retirement in the Countrey. The more than merited Reception my late Eſſay upon this great Author found with your greater Father, the Right Honourable the Lord High Chancellor, hath encouraged me to continue my Addreſſes to the ſame Family, of which after himſelf your Lordſhip is the deſerving Head.—— Great Wits have not bluſh'd to undertake and publiſh one ſingle Piece of this excellent Author, of whom every Book indeed is of itſelf a compleat Poem: Hence we have Mr. *Sandys* his Eſſay upon the firſt, Sir *John Denham*'s upon the ſecond, and the united Studies of Mr. *Waller* and Mr. *Godolphin* upon the Fourth of the *Æneis.* I aſpire not to their unequall'd Excellencies, *&c.*

A Letter againſt Re-ordination, ſuppoſed to be wrote by Mr. Hen. Hickman, *againſt Mr.* John Humphrey.

Lond. 1661. 4to.

A Letter to a Friend, tending to prove 1. That valid Ordination ought not to be repeated. 2. That Ordination by Preſbyters is valid.

Appendix. Containing Animadverſions made upon a lately publiſhed Diſcourſe of Mr. *John Humphrey* concerning Re-ordination.

Ath. Ox. *Vol.* II. *col* 895. *Edit* 1721.

Tho' theſe two are ſaid in the Title to be written by *R. A.* yet Mr. *Henry Hickman* was ſuppoſed by many learned Men to be the Author of them.

Dr. Loftus's *Tranſlation of* David's Pſalms.

Dublin 1661. 8vo.

David's Pſalms tranſlated from the *Armenian* Language into *Latin.* By *Dudley Loftus*, LL. D.——

Mr. Hooke *on Mr.* Boyle's *Experiment on the Air.*

London, 1661. 8vo. Ath. Oxon. *Vol.* II. *col.* 1040. *Edit.* 1721.

An Attempt for the Explication of the Phænomena obſervable in an Experiment publiſhed by the Honourable *Robert Boyle*, Eſq; in the 35th Experiment of his Epiſtolical Diſcourſe touching the Air. By *Robert Hooke*, Fellow of the Royal Society.

Mr. Hooke's *new Inſtrument.*

A Diſcourſe of a new Inſtrument lately invented by *Robert Hooke*, to make more accurate Obſervations in Aſtronomy than were ever yet made, *&c.*

Dr. Holdſworth's *Theological Lectures.*

With his Life by Dr. Rich. Pearſon.

Londini, 1659, *Fol.*

Prælectiones Theologicæ Habitæ in Collegio Greſhamenſi apud Londinenſes a Richardo Holdſworth, S. T. D. & in eodem Collegio nuper Profeſſore: Collegii Emanuelis in Academia Cantabrigienſi Magiſtro, Decano Wigornienſi, Carolo Primo Britanniarum Regi Τῷ Μακαρίτῃ a Sacris. Editæ (unà cum Oratione ſolenni quam habuit idem in Veſperiis Comitiorum Academiæ Procancellarius

Anno 1641.) Cura & Studio Rich. Pearſon, S. T. D. Præmiſſâ Authoris Vitâ.

Ep. Ded. Potentiſſimo ac Pientiſſimo Monarchæ Carolo ſecundo, &c.

Mr. Anand's *Defence of the Common-Prayer.*

Panem Quotidianum. Or a ſhort Diſcourſe tending to prove the Legality, Decency, and Expediency of ſet Forms of Prayer in the Churches of Chriſt; with a particular Defence of the Book of Common-Prayer in the Church of *England.* By *William Anand* (afterward D. D. and Dean of *Edenburgh.*)

London, 1661. 4to.

Certificates of E. Maſſie *and* E. Cooke *in behalf of Lieutenant* Sayer.

Certificates ſubſcribed by *Edward Maſſie* and *Edward Cooke*, confuting the ſcandalous Reports that have been made tending to the Defamation of Lieutenant Colonel *Sayer*, as that he ſhould have betrayed *Sudley* Caſtle, and that he then and ever ſince hath expreſs'd all Loyalty to the former and this preſent King, when their Fortunes were at the loweſt Ebb. Dated *May* 6. and *May* 9. 1661.

Addreſs of the Army in Ireland.

To the King's moſt excellent Majeſty. The humble Addreſs of the Officers and Soldiers of the Army in Ireland.

Publick Intelligence, No.20.

Moſt ſacred and dread Sovereign,

Although by the Bands of Nature, and Oath of Allegiance, we are fully convinc'd of the Duty that we your Majeſty's devoted and moſt loyal Subjects, the Officers and Souldiers of your Army in *Ireland*, are to pay as a juſt Debt to all your Royal Commands: Yet ſince the publick Manifeſtation of our Reſolutions may abate the Deſigns and Practices of ſome unhappily yet remaining Perſons of debauched Principles (towards the Nation and fundamental Government we enjoy in your Majeſty's juſt Reſtitution to your Crown) who might promiſe ſome Succeſs to themſelves from the imaginary Diviſions among your good Subjects: In all Humility we crave leave to declare, that we are reſolved by the Bleſſing of Almighty God to ſacrifice our Lives, Eſtates, and whatſoever is neareſt and deareſt unto us in the Defence of your Majeſty's ſacred Perſon, of your lawful Succeſſion to your Crown and Dignity, and the maintaining of all your Civil Intereſts, together with the Intereſt of Religion as it is now happily reſtored by your Majeſty, &c.

Addreſs of the Regiment of Colonel Bampfield.

To the King's moſt excellent Majeſty, the humble Addreſs of the Officers of the Regiment of Colonel Sir Copleſton Bampfield, *Baronet, High Sheriff of the County of* Devon, *under the Command of his Grace the Duke of* Albemarle.

—— Making their Proteſtation to diſcountenance and ſuppreſs all Anti-Monarchical and Anti-Epiſcopal Principles and Practices, and whomſoever they find tainted with them. —— That the Church of *England*, formerly reputed the Glory of the Reformation, may again ſhine in its priſtine Purity, &c.

Mr. Hickeringhill's *Jamaica review'd.*

Jamaica viewed, with all the Ports, Harbours, and their ſeveral Soundings, Towns, and Settlements thereunto belonging. Together with the Nature of its Climate, Fruitfulneſs of the Soil, and its Suitableneſs to *Engliſh* Complections. With ſeveral other collateral Obſervations and Reflections upon the Iſland. The ſecond Edition. By *E. H.* i. e. *Edmund Hickeringhill.* ——— Dedicated to the King.

London, *for* John Williams, 1661. 12o.

Dr. Creed's *Aſſize Sermon.*

Judah's *purging in the melting Pot.* A Sermon preached in the Cathedral of *Sarum*, before the Reverend Sir *Robert Forſter* and Sir *Thomas Tyrrell*, Knights, Judges for the weſtern Circuit at the *Wiltſhire* Aſſizes, *Sept.* 6. 1660. By *W. Creede*, D. D. Archdeacon of *Wilts* and Canon-Reſident of *Sarum.* Publiſhed at the ſpecial Requeſt of their Lordſhips and divers eminent Gentlemen, Juſtices of the Peace, and others.

London, *printed for* R R yſton, 4to. 1661.

The Life of St. Mary *of* Egypt, *dedicated to* Mary *our Queen Mother.*

A ſacred Poem deſcribing the miraculous Life and Death of the glorious Convert St. *Mary* of *Egypt*, who paſſed forty ſeven Years in the Deſarts, leading a penitential Life to the Aſtoniſhment of all ſucceeding Ages.

Epiſt. Ded. To the moſt excellent Majeſty of our gracious Queen *Mary* Queen of *Great-Britain.*

Your Majeſty's moſt humble Servant,
B. LEWIS NAZARETH MINORITE.

4to. *no Place or Date of Impreſſion. Said at the End to have been firſt printed at* Doway *in* 1640.

Funeral Sermon for the Lady Dowager Capell.

A Sermon preached at the Funeral of the Right Honourable and moſt Excellent Lady *Elizabeth Capell*, Dowager. Together with ſome brief Memorials of her moſt holy Life and Death. By *Edmund Barker*, late Chaplain to her Honour, and now Rector of *Buriton* in *Hampſhire.*

London, *for* John Williams, 1661. 8vo.

Epiſt. Ded. *To the Right Honourable and truly Noble* Arthur *Lord* Capel, *Baron of* Hadham.

——— You are Heir to a bleſſed Martyr, and the eldeſt Son of a moſt excellent Mother. ———

Her Pedigree, &c.

She was deſcended of the right worthy and renowned Family of the *Moriſins* at *Caſhiobury* in *Hertfordſhire.* One of her Progenitors was that learned and prudent Knight Sir *Richard Moriſin*, —— her Father was that moſt accompliſhed and generous Perſon Sir *Charles Moriſin*, commonly called the Darling of his Countrey, —— her Mother the Lady *Mary Hickes*, ſecond Daughter to the Lord Viſcount *Cambden*, —— Wife to the late *Arthur* Lord *Capel*, —— ſhe died *Jan.* 26. and was buried *Feb.* 6. 1660-61.

Funeral Sermon for Colonel Robert Rolle *by Mr.* Trevethick.

A Sermon preached at the Funeral of the Honourable Colonel *Robert Rolle* of *Heanton-Sackville* in the County of *Devon*, Eſquire. By *William Trevethick*, M. A. and Paſtor of *Petrockſtow* in the ſame County.

London, *printed for* Edw. Brewſter, 1661. 8vo.

Epiſt. Ded. *To the noble and hopeful young Gentleman Mr.* Samuel Rolle, *the only Son and Heir*, &c.

S I R,

The Honour and Eſteem which I have born unto your Family ever ſince I had the Happineſs to be acquainted with it, together with the many Favours I have received from it, and eſpecially from your Parents of happy Memory, —made me not unwilling to anſwer the Call to the Performance of that laſt (though ſad) Office of waiting on the Funeral Solemnities of that worthy Gentleman, your dear Father, and my honoured Patron. —— I received it from that worthy Knight, and your honoured Grandfather, Sir *Samuel Rolle*, when he was about to leave the World, that he acknowledg'd it (with Thankfulneſs to God) as an eſpecial Bleſſing, that neither he, nor his Father, nor his Grandfather (notwithſtanding their many and great Tranſactions in the World) had ever borrowed or lent upon Uſury. —— The religious Order obſerv'd by your great Great Grandfather's Father *Henry Rolle*, in the Government of his Family, eſpecially in the Sanctification of the Lord's Day, hath been long ſince made publick to the World, *&c.*

Hebrew *Bible.*

Biblia Sacra Hebræa correcta & collata cum antiquiſſimis & accuratiſſimis Exemplaribus Manuſcriptis & hac tenus impreſſis a Theologis ultrajectinis aliiſque plurimis approbata.

Proſtant Venalia apud Moſen Aſhan. Lond.

Life of Faith by Mr. Lukin.

The Life of Faith, wherein is ſhewed the general Uſe of Faith in all the Paſſages of a Chriſtian Life: By *H. Lukin.*

Sold by John Allen, 1661.

Catalogue of the Nobles, Biſhops, Members of Parliament and Convocation.

England's Glory. Or an exact Catalogue of the Lords of his Majeſty's moſt honourable Privy Council, with the Knights of the moſt noble Order of the Garter, and the Houſe of Peers. As alſo a Catalogue of the Lords Biſhops, the Houſe of Commons, the Dukes, Marquiſſes, Earls, Viſcounts, Barons, and Baronets, made ſince his Majeſty's happy Reſtauration, and the Time of their ſeveral Creations. Likewiſe a perfect Liſt of the Knights of the *Bath*, and the Preparations and Habits that were made for them at the Time of their Inſtallment at the Coronation. Together with a perfect Catalogue of the lower Houſe of Convocation now ſitting at *Weſtminſter.*

London, *for* Nath. Brook, 1661. 8vo.

Several other Tracts.

Tractatus de Fide Rationali & Gratia Salutis. Autore Ricardo Watſon.

Londini, 1661, 8vo.

The Truth and Reaſonableneſs of Chriſtian Religion as delivered by *Jeſus Chriſt.*

London, 1661, 8vo.

Diſſertatio de Ceremoniis Eccleſiæ Anglicanæ.

Regiminis Anglicani in Hibernia Defenſio.

Londini, 1661. 8vo.

Hermas the Diſciple of *Paul*, his three Books of the Church. Tranſlated into *Engliſh.*

London, 1661. 8vo.

Grebner his Viſions and Prophecies concerning *England*, *Scotland* and *Ireland.*

London, 1661, 8vo.

Human Induſtry. Or an Hiſtory of moſt manual Arts and Trades.

London, 1661, 8vo.

Mr. Humphrey's *Defence of Re-ordination.*

The Queſtion of Re-Ordination: Whether and how a Miniſter ordained by a Preſbytery, may take Ordination alſo by the Biſhop. Publiſhed for the ſake of the many concerned and perplexed about it at this Seaſon, without Strife, for the Promotion only of the Holy Goſpel and Peace. By *J. Humphrey.*

London, *ſold by* Tho. Williams, 1661.

Upon the late Thankſgivings by Mr. Lyford.

Conſcience informed touching our late Thankſgiving, in a plain and modeſt Diſcourſe. By *William Lyford*, B. D.

London, *ſold by* Henry Broome, 1660.

Mr. Richard Watſon's Effata Regalia, *or Aphoriſms of King* Charles I.

Effata Regalia. Aphoriſms, Divine, Moral, Politick, ſcattered in the Books, Speeches, Letters, *&c.* of *Charles* the Firſt, King of *Great-Britain*, *&c.* Now faithfully collected and publiſhed by *Richard Watſon*, Fellow of *Gonvill* and *Caius* College in *Cambridge.*

London, *ſold by* Rob. Horn, 1661.

Declaration of the Iriſh Parliament upon the King's Match.

A Declaration of the Lords Spiritual and Temporal, and Commons of *Ireland* aſſembled in Parliament, concerning his Majeſty's intended Match with the Infanta of *Portugal.* —— Which Royal Intentions they conceive do promiſe a great and favourable Influence, not only upon the Peace and Happineſs of this Kingdom, but likewiſe upon ſuch other Parts of Chriſtendom as do not envy the Proſperity of his Majeſty's Royal Crown and Dignity.

Publick Intelligence, 4to. N^{o}. 24.

Mr. Tompkin's *againſt Mr.* Zachary Crofton.

Short Strictures. Or Animadverſions on ſo much of Mr. *Zachary Crofton*'s *Faſtning of St.* Peter's *Bonds*, as concern *the Reaſons of the Univerſity of* Oxon. *concerning the Covenant.* By *Thomas Tompkins*, M. A. Fellow of *All Souls* College, *Oxon.*

London, 1661. 8vo. Athen. Oxon. *Vol.* II. *col.* 401.

Funeral Sermon for Lady Peyton.

The Church's Patience and Faith in Afflictions: Delivered in a Sermon at the Funeral of the Right Worſhipful and Virtuous *Cecilia* Lady *Peyton*, *Octob.* 30. in the Pariſh Church of *Southfleet* in *Kent.* By *George Eves* Rector of *Hartley* near adjoyning thereunto.

London, *printed for* G. Bedell, 1661, 4to.

Epiſt. Ded. *To her dear Huſband Sir* Thomas Peyton *Baronet.*

—— She was a moſt excellent, noble-minded, intelligent, charitable, highly obliging, religious Perſon.

Mr. Robert Boyle's *Eſſays.*

Certain Phyſiological Eſſays, written at diſtant Times, and on ſeveral Occaſions. By the honourable *Robert Boyle*, Eſquire.

London, *for* Henry Herringman, 1661. 4to.

I. A proemial Eſſay, wherein with ſome Conſiderations touching experimental Eſſays in general, is interwoven ſuch an Introduction to all thoſe written by the Author, as is neceſſary to be perus'd for the better underſtanding of them. Addreſſed to *Pyrophilus* that hopeful young Gentleman [Maſter *Richard Jones* only Son to the Lord Viſcount *Ranelagh*, and excellent Lady Siſter to Mr. *Boyle.*]

II. Two Eſſays concerning the Unſucceſsfulneſs of Experiments, containing divers Admonitions and Obſervations (chiefly chymical) touching that Subject.

III. Some Specimens of an Attempt to make chymical Experiments uſeful to illuſtrate the Notions of *Corpuſcular Philoſophy.*

IV. A Phiſico-Chymical Eſſay containing an Experiment, with ſome Conſiderations concerning the different Parts and Redintegration of *Salt Petre.*

V. The Hiſtory of Fluidity and Firmneſs. Begun by *R. B.*

Mr. Maſterſon's *ſpiritual Houſe.*

The ſpiritual Houſe in its Foundation, Materials, Officers, and Diſcipline deſcribed, the Nomothetical and Coercive Power of the King in Eccleſiaſtical Affairs aſſerted. The epiſcopal Office and Dignity, together with the Liturgy of the Church of *England* vindicated. In ſome Sermons at St. *Clement Dane*'s and St. *Gregory*'s near St. *Paul*'s, *London.* By *George Maſterſon.* — With *Epiſt. Ded.* to *Frances* Ducheſs of *Somerſet.*

London, *for* Ph. Stephens, 1661. 8vo.

Relation of pretended Prodigies.

A Relation of ſeveral Prodigies and Apparitions ſeen in the Heavens from *Auguſt* 1. 1660. to the latter End of *May* 1661. as I. of two Suns ſeen near *Hertford*, *Aug.* 1. 1660. II. The Likeneſs of a Ship ſeen in the Air at *Stratford Bow* near *London.* III. A Rainbow blood-red at *Southo* in *Huntingdonſhire.* IV. Seven Stars falling down perpendicularly at *London* over *Smithfield*, in *Septemb.* 1660. V. A great Body of Fire ſeen at *Hull*, *Octob.* 3. 1660, *&c.*

Mirabilis Annus, 1661. 4to. *p.* 1.

Another Relation of ſtrange Accidents, Storms, Earthquakes, and other Prodigies on the Earth and in the Waters — within the ſaid Period, *&c.*

Mr. L'Eſtrange's *Supplement to his relaps'd Apoſtate.*

State Divinity. Or a Supplement to the relaps'd Apoſtate. Wherein is proſecuted the Diſcovery of the preſent Deſign againſt the King, the Parliament, and the publick Peace, in Notes upon ſome late Preſbyterian Pamphlets. By *Roger L'Eſtrange.*

London, *for* Hen. Brome, 1661. 4to.

Preface.——The Preſbyterian Faction (under the Notion of the *commiſſioned Divines)* have of late ſcatter'd ſeveral Libels, reflecting diſhonourably upon his ſacred Majeſty, the Church, Parliamentary Power, this Parliament in being, and in fine arguing from the Juſtice of the late War, the Lawfulneſs of another. ——

Mr. Aſhmole *on the Garter.*

A brief Ceremonial of the Feaſt of St. *George*, held at *Whitehall*, *Anno* 1661. with ſeveral Papers relating to the Order of the Garter: Written by Mr. *Aſhmole.*

Cod. MSS. Aſhmole Oxon

Willis's *Art of Memory.*

Mnemonica. Or the Art of Memory, drained out of the pure Fountains of Art and Nature. Digeſted into three Books. Alſo a phyſical Treatiſe of cheriſhing natural Memory, diligently collected out of divers learned Mens Writings. By *J. Willis*, B. D.

London, *ſold by* Leonard Sowerſby, 1661.

SATURDAY *June* 1.

Mr. Guthrey's *dying Speech.*

The true and perfect Speech of Mr. James Guthrey, *late Miniſter of* Sterling, *as it was delivered by himſelf, immediately before his Execution, on* June *the Firſt* 1661. *at* Edinburgh.

Printed 1661. 4to. *See* Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *Append.* No. 22. *Printed at* Lond. 1661. 4to.

Men and Brethren,

I fear many of you are come hither to gaze, rather than to be edified by the Carriage and laſt Words of a dying Man, *&c.* [*Concluding.*] I take God to record upon my Soul, I would not exchange this Scaffold with the Palace or Mitre of the greateſt Prelate in *Britain.* Bleſſed be God, who hath ſhewed Mercy to ſuch a Wretch, and hath revealed his Son in me, and made me a Miniſter of the everlaſting Goſpel, and that he hath deigned, in the midſt of much Contradiction from *Satan* and the World, to ſeal my Miniſtry upon the Hearts of not a few of his People, and eſpecially in the Station wherein I was laſt, I mean the Congregation and Preſbytery of *Stirling*, *&c.*

Dying Speech of Capt. Govan.

Captain Govan's *Speech upon the Scaffold at his Death*, June 1. 1661.

Woodrow, *Vol.* I. *Append.* No. 23.

Gentlemen and Countrymen,

I am here to ſuffer this Day, and that I may declare to you the Cauſe, it is for laying down my Arms at *Hamilton*, as did all the reſt of the Company that was there. What was I, that King and Parliament ſhould have taken Notice of me; being a private Boy thruſt forth into the Fields, who was not worthy to be noticed by any? *&c.* [*Concluding.*] I bear Witneſs with my Blood to the perſecuted Government of this Church, in general Aſſemblies, Synods, and Preſbyteries, and alſo to the *Proteſtation* againſt the publick Reſolutions. I bear Witneſs to the *Covenants*, *national and ſolemn League*, and now am to ſeal theſe with my Blood. I likewiſe teſtify againſt all *Popery*, *Prelacy*, *Idolatry*, *Superſtition*, and the *Service-Book*, for I have not taken a little Pains in ſearching out thoſe Things, and have found them to be but the Relicks of the Romiſh Superſtition and Idolatry, left in King *Henry* VIII. his Time, who, tho' it pleaſed the Lord to make uſe of him for beginning the Work of *Reformation*, yet he was no good Man.

The King's Letter to the Dean and Chapter of Peterborough, *in favour of Sir* Gilbert Gerard.

A Letter from his Majeſty to the Dean and Chapter of *Peterborough*, recommending Sir *Gilbert Gerard*, Baronet, one of the Lieutenants of his Life-Guard, to the Favour of having his Leaſe of *Fiſkerton* renewed on eaſy and reaſonable Terms, by Reaſon that for the Want of ſome Formality in the Grant or Execution of his former Leaſe, the Poſſeſſion of the ſaid Lands was detained from him by the pretended Purchaſer thereof.—— And as we will not doubt of your Favour herein to a Perſon that hath ſo well deſerved our particular Recommendation;

Act Book of Dean and Chapter of Peterbor.

tion; ſo may you reſt aſſured of our kind Reſentment of your ready Compliance with this our Interpoſition. Given, *&c. June* 1. 1661.

Order of Dean and Chapter for Submiſſion to his Majeſty's Letter.

Order of Dean and Chapter of *Peterborough* made this 7th of *June* 1661. that in humble Obedience to his Majeſty's Letter, it is agreed, that a Leaſe ſhall be prepared to be preſented to Mr. Secretary *Nicholas* —— And that the Dean ſhall in the beſt Manner he can repreſent to his Majeſty, or to whom his Majeſty ſhall appoint, the Reaſons why the Dean and Chapter did not immediately renew the Leaſe to the ſaid Sir *Gilbert Gerard.*

Sunday *June* 2.
Epitaph on Sir Richard Leveſon.

In Lilleſhull *Church in* Shropſhire.

Le Neve's Mon. Angl. from 50. *to* 79. 8vo. *p.* 81.

P. M. D. Ricardi Leveſon de Balneo Militis, qui Dominam Katherinam filiam & cohæredem Roberti Dudley Equitis (Roberti nuper Comitis Leiceſtriæ filii) tituloque Ducis in cunctis ſacri Imperii Dominiis per Ferdinandum II. Imp. decorati, in uxorem duxit. Qui etiam Ricardus infra Salopiæ & Staffordiæ fines maximi momenti ſuo tempore negotiis ſagaciſſime & fideliter perfunctus; ac ob inſignem hoſpitalitatem vicinis plurimum charus, graſſante conjuratione ſceleratiſſima Domino nuper Regi in Anguſtiis ſuis aſperrimis ſemper fidus, incarcerationes reique familiaris jacturam maximo animo perpeſſus; iſtius tamen cladis ſuperſtes, exoptatam ſereniſſimi nunc Regis Caroli II. reſtaurationem conſpicatus, ſecundo die Junii ſalutis humanæ MDCLXI. ætatiſque ſuæ 63. ſine prole obiit.

Printed for Tho. Parkhurſt, 1660. 4to.

His Majeſty had declared to the London *Miniſters at the* Hague, *againſt the prophane drinking Party.*

The Drinking of Healths was too much the Teſt of Loyalty. Upon which a printed Sermon of Joy for the King's Return by Mr. *Anth. Walker*: "I confeſs I want a Name bad enough for this Cuſtom, and oh that I could fairly "perſuade Men out of it, as a moſt abſurd and ſcandalous Practice!" —— I "ſhall conclude with one Intimation, that the King will not take this ſo kindly "as you vainly think he will; for amongſt many other gracious Words which "fell from his gracious Lips, when he received the *London* Miniſters which "went to him at the *Hague*, he had theſe memorable and rare Expreſſions:" That *he would make it his Buſineſs to bring Virtue and Sobriety into Faſhion and Repute into* England, *and though there were a profane drinking Party which would be eſteemed his beſt and only Friends, he would make the more haſt into* England, *to let ſuch Men know, that he was their worſt Enemy, for they were the Devil's Party, and none of his.* Theſe were his Words, and which is the true Honour of them, they were free, not drawn from him, or ſuggeſted to him.

The State of the French *Churches in* London.

Mr. John Durell *of the Government and Worſhip of the Reformed Churches,* 1662, 4to. *p.* 72.

I ſhall here impart to the Reader what hath paſſed betwixt the two *French* Congregations that are within the two Cities of *London* and *Weſtminſter*: Not to renew their ancient Quarrels one with another, which are now compoſed, nor to blame either of them; but only that it may be known on what Occaſion and upon what Ground one of them hath ſubmitted to the paſtoral Care of the Right Reverend Biſhop of *London*, and taken up the Uſe of the Book of Common-Prayer. ——

Firſt Church of the Walloons *in* Threadneedle-Street.

Duke of Soubize *had a ſort of* French *Chapel.*

After his Death a French *Church in the* Strand.

About twenty Years ſince, the Duke of *Soubize*, living near the Court, and finding it troubleſome, and ſometimes impoſſible for him, by Reaſon of his Infirmities, to go to Church as far as *Threadneedle-Street*, where the *Walloons* had their Church, he had commonly a *French* Sermon preached before him in his own Houſe every *Sunday*. Thither the *French* who lived in thoſe Parts did uſually reſort, to ſave themſelves the Labour and Toil of going up ſo great a Way into the City. This they found ſo commodious, that after the Duke was dead, they reſolved to ſet up a *French* Church about the *Strand*, and wholly to leave going to that of the City; except ſuch Men as continued to pay their uſual Stipend (as ſome there were that did) towards the Maintenance of *their* Miniſters, and others ſometimes upon occaſion.

Thoſe of London *very angry at it.*

And attempt the Diſſolution of it.

But this notwithſtanding, thoſe of *London* ſo highly reſented the erecting of this new *French* Church, that ever ſince they endeavoured by all Means poſſible to pull it down. Their laſt Aſſault againſt the ſame was ſince the moſt happy Reſtauration of this Church and Kingdom. For no ſooner almoſt was the King returned, but they made their Addreſſes to his Majeſty, to have the *French* Congregation of *Weſtminſter* (for ſo it was called, as being within the Liberties thereof) broken and forbidden ever to aſſemble any more thenceforth; giving for Reaſon of this their *humble Petition* and *earneſt Deſire*, that the ſaid Congregation was not eſtabliſhed by any lawful Authority, and that by their Privilege, all thoſe of the *French* Language whereſoever they lived, in either of the Cities of *London* or *Weſtminſter*, have but one only Place, where they are permitted to aſſemble for the publick Worſhip of God in their own Tongue. They of *Weſtminſter* to keep up their Congregation preſented their humble Suit to his Majeſty, that he would be graciouſly pleaſed to conſider what Trouble and Toil it would be for them, eſpecially ſuch as had great Families and young Children, to go every *Sunday* to Church at ſuch a Diſtance.

The King granted both their Requeſts, by breaking up the Congregation at Weſtminſter *and ſetting up a new* French *Church in the* Savoy *under the Juriſdiction of the Biſhop of* London, *with the Uſe of our Liturgy.*

The King, all Things conſidered, out of his wonted Goodneſs, found out a Way in his Wiſdom, to grant them both their Requeſts: By breaking the *French* Congregation of *Weſtminſter* according to the Deſire of thoſe of the *Walloon's* Congregation of *London*, as being indeed eſtabliſhed without any lawful Authority; and by ſetting up a *new Church* under the immediate Juriſdiction of the Right Reverend Father in God the Biſhop of *London*, wherein divine Service ſhould be performed in *French*, according to the *Book of Common-Prayer* by Law eſtabliſhed in this Realm; his Majeſty being graciouſly pleaſed to provide for the Maintenance of a Miniſter, to be therein a conſtant Preacher; and leaving it to every ones Liberty to joyn with thoſe of the old *Walloon*'s Congregation of *London*, or to become Members of the new *French* Church of *Weſtminſter*, which is likewiſe permitted to add to that Miniſter (for whom his Majeſty is to provide) as many others as by them ſhall be thought convenient for the Advancement of God's Glory and their own Edification; provided the ſaid Miniſters be preſented to the Biſhop of *London* for the Time being, to be by him inſtituted.

This created a new Queſtion whether the French *could with a good Conſcience leave their own Liturgy, and conform to that of the Church of* England.

His Majeſty's Pleaſure being thus to them ſignified, the Miniſters and Elders, and the Heads of Families of the ſaid Congregation met to adviſe together what was to be done. Two or three (for I think there were no more) utterly refuſed to ſubmit; and indeed their Carriage had been ſuch during the Troubles, that no other Thing was to be expected from them. Of the others, ſome few were of a Mind, that the Miniſters and ſome of the Elders in the Name of the whole Congregation ſhould write beyond the Seas, to aſk the Judgment of the Divines of the Reformed Churches of *France* and *Geneva*, to know whether they might with a good Conſcience leave that *Liturgy* they had uſed hitherto, and take that of the Church of *England*, ſubjecting themſelves to the Biſhop of *London*'s Juriſdiction. But they were but few of this Mind, and their Number became leſs, when they had heard *Monſieur Hieroſme* the eldeſt of their two Miniſters, now my reverend and dear Colleague, a Man of an excellent Judgment, who was the *Moderator* in that Aſſembly, and who being too well acquainted with the Opinion of the Reformed Churches in *France*, and all other Reformed Churches beyond the Seas as well as the Church of *England*, to aſk ſuch a Queſtion, and to doubt of ſuch a Thing. Nay he ſhewed them further, that ſuch an Opportunity being offered to clear the Reformed Churches of *France* of that Aſperſion, which was put upon them by ſome Men, as if they condemned the Church of *England*, it would be taken very ill among all wiſe Men among them, if they ſhould not wipe it off, by entring themſelves freely without any more ado into the Communion of the Church of *England*, by that fair Door which was opened to them by the Royal Hand of his Majeſty: So that he, together with the other Miniſters and Elders, as alſo the moſt Part of the Heads of Families, unanimouſly agreed to ſubmit to the Church of *England*, thinking it in every reſpect a great Happineſs to become Members of ſo ſound a Body, from which they never accounted themſelves Strangers; though they differed in ſome outward Things, in which the Eſſence of Religion doth not conſiſt. It was alſo reſolved at the ſame Time, that a good Number of the Elders with the Miniſters, in the Name of all, ſhould render their moſt humble Thanks to the King's moſt excellent Majeſty for his Goodneſs, and declare that they moſt willingly ſubmitted. The ſame were ordered likewiſe to go in the Name of the reſt of their Brethren, to the Right Reverend Father in God the Lord Biſhop of *London*, to acknowledge him for their Paſtor, all which was performed accordingly.

No Force upon any, but they were left free to adviſe.

And they ſent a Queſtion to the Miniſters in France *and* Geneva.

Now becauſe no manner of Force was laid upon any, it was left free for ſuch as were not fully ſatisfied in their Judgment, to adviſe thereupon with whom they pleaſed, either here or beyond the Seas; who therefore writ to the Conſiſtory of the Reformed Church of *Paris*, and to that of *Geneva*, as alſo to the Miniſters and Elders of *Bourdeaux* in *Aquitane*. The *Query* they put to them was this, Whether they might with a good Conſcience become Members of the *French* Church newly erected by the King's Majeſty, wherein Divine Service was to be performed according to the Liturgy of the Church of *England?*

The Conſiſtory at Paris *declined an Anſwer for prudential Reaſons.*

The Conſiſtory of *Paris* made no Anſwer, partly for the ſame Reaſon for which Mr. *Hieroſme* would not have had that *Query* put to them, in the Name of the whole Congregation, *viz.* that there is no Queſtion to be made of ſuch a Thing, all the World knowing that the *French* Reformed Churches ever ſince the Reformation, have been very careful to entertain Communion and good Correſpondence with the Church of *England*; partly becauſe if ſuch a Queſtion were to be debated and decided anew, it would have been accounted a great Preſumption for the Miniſters of one ſingle Church, be it never ſo conſiderable, and be they never ſo many, and ſo learned, to take upon themſelves a Buſineſs of ſo high Concernment.

Satisfaction given by ſome private Miniſters.

But that theſe Men might be brought out of that Uncertainty and Doubt wherein they ſeemed to be, ſuch of the Miniſters as were acquainted with them returned this Anſwer for their Satisfaction, That *they ought not to make any Scruple to ſubmit to the Order of our Church.* This Information I have from Monſieur *Drelincourt*, one of the ſaid Miniſters, who addeth further in his Letter, That *he praiſeth God that notwithſtanding the Endeavours of the* Walloons *Church of* London, *to pull down the* French *Church of* Weſtminſter, *ſhe doth ſtill ſubſiſt by the Goodneſs and Liberality of the King.*

Approbation of Monſieur Gaches.

Monſieur *Gaches*, another of the Miniſters, having received of Mr. *Hieroſme* an Account of what paſſed in this new Eſtabliſhment, and of the Reaſons for which he ſo freely ſubmitted to the Church of *England*, without taking any Counſel of any beyond the Seas, he doth approve of this Action of his, and ſaith, that *he is much edify'd by them, Vos Sentimens de charité & de paix m'édifient beaucoup*, ſaith he, *This charitable and pacifick Mind of yours is much edifying to me.* And he is ſo far from adviſing any to forbear going to this our new eſtabliſhed Church, becauſe of the Form of publick Worſhip which is uſed therein, different from what was uſed in it before, that he would have them of the *Walloons* Church that keep their former Way, to come ſometimes and be preſent at our

Service, and receive the Lord's Supper with us, to ſhew that they are not contrary to our Way, though they uſe another.

The Judgment of the Princeſs of Turenne.

But I conceive that I cannot better let the World know how the ſetting up of this *French Church* after the Way of the Church of *England*, was taken by all thoſe of the Reformed Church of *Paris*, as well Miniſters as others, than by inſerting here the following Letter from a Perſon of the other Sex, the moſt illuſtrious Princeſs of *Turenne*, a Perſon ſo well known for thoſe eminent Endowments of all moral and intellectual Virtues, true Godlineſs, and fervent Zeal to the Proteſtant Religion wherewith God hath adorned her, that when I have named her Highneſs, I have ſaid all.

Letter printed in French *with the* Engliſh *Tranſlation made by Mr.* Durell.

The Duke and Ducheſs de la Force, *to whom M.* Durell *was lately domeſtick Chaplain.*

I have received almoſt at the ſame Time both your Letters, by which I am informed of the ſetting up of your new *French* Church, whereof I heard nothing before. I was very ſorry that I could not ſteal a Moment to congratulate you thereupon on *Saturday* laſt, as I did moſt earneſtly deſire to do. And though I have ſcarce any Time to ſpare this Morning, I think it better to ſcribble in haſte theſe few Lines, than to keep any longer to myſelf the Joy that I have for it; yet you know it is a Joy tempered with Regret, and that I take enough to Heart my Father's and my Mother's Intereſt, to be ſenſibly affected with the Loſs of that their Family will ſuſtain, by being deprived of a Paſtor ſo dearly beloved and ſo much honoured of them. But becauſe the publick Intereſt muſt carry it before that which is particular, and that the Intereſt of the Houſe of God muſt go before that of our private Houſes, I confeſs my Sorrow doth ceaſe, when I conſider the Advantages of this Eſtabliſhment, and that it is not only a multiplying of the Churches of our Language amongſt you; but likewiſe an Evidence, that if the Diſciplines of theſe two Kingdoms differ in ſome Things, it is by Reaſon of the Difference of our Conditions, and not of our Perſuaſions, and that we all agree in this, that for Things external, whereof our Lord hath left the Diſpoſal to his Church, ſhe may vary them as Times and Places do require; and according to the Wiſdom of thoſe to whom God hath entruſted the Government thereof. And that in ſuch Things private Perſons have nothing to do, but to ſubmit and ſubject themſelves with great Docibleneſs and Humility to the Order of their Superiours, and to ſuch Cuſtoms as are received and eſtabliſhed in the Orthodox Congregations of the Countries where they live.

She has longed to ſee London, *and now the more ſo, to join in the Liturgy of the Church of* England *in her own Tongue.*

Newly printed in French.

All the Miniſters in France *well ſatiſfied with it.*

I ever longed to ſee *London*, and to be an Eye-witneſs of the Wonders that God hath wrought in it of late, for which we have praiſed his Name here. But I muſt confeſs, I do wiſh it more than ever I did now that I may ſay *Amen* in my own Language to your Thankſgivings, and to the holy Prayers of your *excellent Liturgy*, and anſwer in your Congregation to your *Litany*, which I do ſay often by myſelf in my Cloſet, there being here no publick Congregation where I may ſay it. I do extremely rejoice that you take Care to have that *good Book* newly printed in *French*: I aſſure you that the fifty Copies you promiſe me will not lie long by me. There is not one left of the old Edition in our Bookſellers Shops, and every body ſeeks after them. I have promiſed ſome to ſeveral Perſons. I gave the laſt I had to Monſieur *Drelincourt*. I doubt not but he will write to you to cerifty his Joy of this new *French* Church, and of the Choice your King hath made of your Perſon to be a Miniſter therein. There is not one of our Miniſters, that I have ſeen ſince I received your Letters about it, but ſhewed himſelf well ſatiſfied therewith; as alſo the Deputy General of our Churches. And I am perſuaded, that all Men that underſtand theſe Matters never ſo little will praiſe God for it.

The greater Aſtoniſhment that any in England *ſhould oppoſe the Uſe of it.*

I cannot wonder enough, and I am almoſt aſtoniſhed, when I hear of thoſe in your Provinces, who ſo much oppoſe the Uſe of the Book of Common Prayer. I beſeech God to ſend you all the Spirit of Unity and Peace; the Spirit of Humility, and the Fear of his Name, the Spirit of Holineſs, of Obedience, and of good Order; and to pour his Bleſſing upon the Pains you take in your new Employment.

The Hopes and Fears of having Epiſcopacy reſtored with Monarchy, made the Preſbyterians ready to appeal to the foreign Reformed Churches, and eſpecially thoſe in France, *and made our Epiſcopal Men content to hear their Judgment.*

M. John Durel *of the Government and Worſhip of the Reformed Church,* 4to. *p.* 122.

That moſt eloquent and famous Preacher of the Reformed Church of *Caen*, Monſieur *du Boſe*, in a Letter of his to Dr. *Brevint*, written *June* 14, *An.* 1660. whereof I have the Original, where he writes as followeth: The *French* is his Word for Word; the Tranſlation is Dr. *Peter du Moulin*, Prebendary of *Canterbury*, who made it long ſince, intending to publiſh it with divers others written of late to the ſame Purpoſe.

Upon which, the moſt eminent of the Proteſtant Miniſters in France *declar'd their good Opinion of the Government of the Church of* England *by* Biſhops.

And confeſs that their own Preſbyterian Diſcipline *was not owing to their Choice, but to their Neceſſity.*

We acknowledge that this Order hath ſingular Advantages; and I think not that any of my Brethren will contradict me, if I ſay, that well ordered *Epiſcopacy* hath moſt important and conſiderable Utilities which cannot be found in the *Preſbyterian* Diſcipline. If we have followed the laſt in our Churches, it is not for any Averſion that we have againſt the former: It is not becauſe we hold *Epiſcopacy* to be contrary to the Nature of the Goſpel, or becauſe we think it leſs convenient for the Good of the Church, or leſs worthy of the Condition of the true Flocks of the Lord; but it is becauſe *Neceſſity* hath obliged us to it. Becauſe Reformation having been begun in this Kingdom by the People, and by inferiour Churchmen, the Places of *Biſhops* remained filled up with Men of a contrary Religion, ſo that we were conſtrained to content ourſelves with Miniſters and Elders as well as we could, for fear of ſetting Biſhop againſt Biſhop in the ſame Town, which would have cauſed furious Troubles and implacable Wars, and put a great Stop to the Progreſs of the Goſpel.

If Biſhops had been Reformers in France, *they would have ſubmitted to them; as they did to the Biſhop of* Troyes *when he became a Proteſtant.*

Of whom Mr. Durell *gives this further Account.*

Joannes Antonius *of the illuſtrious Family of the* Coracioli, *Son of the moſt renowned Prince of* Melſi, *and a Man of good Learning being Biſhop of* Troyes *in the Province of* Champaigne, *was convinced of the Truth of the Doctrine of the Reformed Churches, and they acknowledged him for their Biſhop and Paſtor.*

If Biſhops had embraced the Reformation at the firſt, I make no doubt but that their Order had been maintained in the Eccleſiaſtical Policy. And I find a convincing Proof of that in an Epiſtle of *Martyr*, it is the 57th inſcribed to *Theodorus Beza*, where he ſpeaks to him of the Biſhop of *Troyes* in *Champaigne*, where God had gathered a great and numerous Church. He ſaith, that the Prelate of that Town having acknowledged the Truth, begun to preach it publickly, and being a Man of great Parts, advanced the Kingdom of Chriſt mightily; but that a great Scruple being come into his Mind about his Calling he aſſembled the Elders of the Reformed Church, to know of them whether they would acknowledge him for their *Biſhop*, and he deſired them maturely to deliberate of it among themſelves, which when they had done with all the Prudence and Wiſdom requiſite, they declared unto him unanimouſly, that they acknowledged and received him for their true and lawful *Biſhop*. Can any doubt, but that if the other Biſhops of the Kingdom had followed his Example, and given Glory to God as he did, they had continued in their Station, and preſerved their Dignity? For *Martyr* in that Epiſtle approveth both the Biſhop's Action and the Reſolution of the Elders. He writes of this to *Beza*, as of a Thing for which he praiſeth God, and for which he knew that *Beza*, that great Servant of God, would rejoice with him.

Practice of the Churches in France *no Preſident for* England.

Wherefore the Practice of the Churches of *France* ought to be no Precedent for the Church of *England*. For in the Church of *England*, Reformation having been begun by the *Biſhops*, there would be Reaſon to think it ſtrange, if Epiſcopacy had not been preſerved therein. And if there be any in *England* at this Time ſo rigidly partial for Preſbyterian Parity, as to joſtle againſt that ancient Order of *Epiſcopacy*, and ſeek to root it quite out, to the Prejudice both of Church and State, they cannot but be very much blamed for it.

Monſieur Gaches *to Dr.* Brevint,

In Defence of the Order of Biſhops.

Monſieur *Gaches*, one of the Miniſters of *Charenton*, in one of his Letters to the ſame Dr. *Brevint*, writes thus:

The Name of *Biſhop* cannot be ſtrange to any Man that is acquainted with Scripture, ſince it is found in Scripture. The Office which that Name doth intimate is lawful, ſince it was acknowledged from the Beginning of the Chriſtian Church. Yea, I am of this Opinion, that though Biſhops had very much exceeded the Authority which they had in the two firſt Ages, and were not ſo religious as St. *Cyprian*, who would do nothing without his *Preſbytery*, yet that Difference in Government ought not to cauſe a Diviſion in the Church. The beſt Men in our Churches have honoured the Prelates of *England*. And he that was ſent to the Synod of *Dort* was reſpected according to his Place. The Name of *Schiſm* may do more Harm to the Church in one Year, than all the Exceſs of Epiſcopal Authority can do in an Age.

And again in another Letter to the ſame Perſon.

The French *would ſubmit to Biſhops of their own Religion.*

Would to God we had no other Differences with the Biſhops of *France* but their Dignity. How chearfully ſhould I ſubmit myſelf unto them? Although you know, that their *Yoke is heavy*, far heavier than that of the Biſhops of *England*. How comes it to paſs then, that thoſe of your *Preſbyterians*, that are great, underſtanding, and wiſe Men, have ſuch an Averſion againſt moderate *Epiſcopacy*? And why do they refuſe to have Communion with *Ignatius*, *Polycarpus*, *Cyprian*, *Chryſoſtom*, and all that holy Company of the pureſt Antiquity? I am of that Opinion, that if all Miniſters could be wiſe at all Times, and keep themſelves in good Order, they would have no need of Overſeers; as there would have been no need of Kings and Judges, if Men had kept their primitive Innocency. But Sin hath brought in the Neceſſity of Government, and the Failings of Miniſters make the Order of Biſhops neceſſary.

Monſieur le Moyne *to Dr.* Brevint; *for the Epiſcopal Dignity, without which no Peace or Order.*

In a Letter to Dr. Brevint.

Here followeth the Teſtimony upon this Matter of another Miniſter of great Worth and Fame in the Reformed Churches of *France*, who amongſt other good Parts is known to be very well verſed in the Oriental Tongues, and a great Lover of Antiquity: It is Monſieur *le Moyne*, one of the ordinary Preachers to the Reformed Congregation at *Roan*. He gives his Judgment concerning *Epiſcopacy* and *Preſbytery* in a Letter he writ to Dr. *Brevint*, preſently after his Majeſty's moſt happy Return into his Kingdoms.

Sir, my much honoured Brother,

Joy at the King's Entry to London.

How great was your Joy to ſee the King's Entry into *London*! And how loud did you ſhout *Io triumphe*! I cannot believe, that in all your Life you have ſeen a more glorious Day. Sure you deſire no more to ſee one of the *Roman* Triumphs. Or if ever you were tempted with that Deſire, as that Father of the Church was once, you are now weaned from it, and only wiſh as he did, to hear the Apoſtle St. *Paul*. Truly, could that great Man who was once from the Earth rapt into the third Heaven come down again at preſent upon Earth, to tell us how the Church of God ought to be ordered, and how the Differences about Church Government might be happily compoſed; it would be a happy Advantage to the Anglican Church in her preſent Condition.

No Peace or Order without the Epiſcopal Dignity.

Truly, I believe not that it is poſſible to keep either Peace or Order in your Church, without preſerving the Epiſcopal Dignity. And I confeſs that I conceive not by what Spirit they are led that oppoſe that Government, and cry it down with ſuch Violence. For I defy any Man whoſoever he be to ſhew me if he can any other Order more ſuitable with Reaſon, yea, or better agreeing with holy Scripture, and of which God hath made more Uſe for the Eſtabliſhment of

Such Inequality of Officers in the Jewiſh *Church.*

The Apoſtolical Church had not the Preſbyterian Parity.

Firſt Apoſtles, and then thoſe who had their immediate Call from them;

of his Truth and the Amplification of his Kingdom. I ſay it is ſuitable with Reaſon; for who can deny that Reaſon requires that in all ſorts of Things there be ſome Order and Superiority; and that Equality very often is the Mother of Confuſion? Of that we have but too many Experiences. For that Reaſon under the Old Teſtament God would have his People to be ruled by Prieſts who were above the *Levites*, and by Chief Prieſts, and High Prieſts; which certainly he would not have done, had he judged a downright Equality the moſt reaſonable Government of the World. And as for the Church in the Apoſtles Time, was it not always conducted by a Government far different from the Equality of the Preſbyterians? Indeed Paſtors were eſtabliſhed in ſeveral Churches, yet thoſe Paſtors yielded Obedience unto the Apoſtles, looking upon them ſtill as placed in a higher Degree. Which ſheweth that Subordination and Superiority are not incompatible with the Government of the Church: Neither did that Dignity of Apoſtle only give Authority. But alſo I make no doubt, but that they that had received their Calling immediately from the Apoſtles had Superiority above thoſe that had not the ſame Advantage.

As Titus *and* Timothy.

By Impoſition of Hands above the common Paſtors.

For Example, I make no doubt, but that *Titus* and *Timothy* who had that Advantage, were more honoured for it of the People, yea, and were made more venerable thereby to their fellow Labourers. For as the immediate Calling of the Evangeliſts and Apoſtles by our Lord Jeſus Chriſt did raiſe them above others; ſo likewiſe the Calling conferr'd by the Hands of the holy Apoſtles made them upon whom they conferr'd it more conſiderable in the Church of God: This Impoſition of Hands being far more honourable than that which was conferred by mere and common Paſtors, and ordinarily more accompanied with the Effuſion of the Holy Ghoſt. Which alſo was one of the Things that gave Primacy in the primitive Church. For it is certain that in that Church God made a plentiful Diſtribution of his Spirit, yea, that he ſpake very loud by the Miracles of his Servants to draw many Perſons to his holy Knowledge. Now who can doubt but that ſuch as poſſeſſed a great Meaſure of the Spirit of the Lord, and ſhined with more Miracles were above others? And that the Churches would chuſe them to be their Leaders, and yield Honour unto them, as to thoſe whom God had choſen for the chief Objects of his Liberalities, and his chief Inſtruments for the Eſtabliſhment of his Glory.

A continual Subordination in that firſt Age of the Church.

And this, Sir, laſted all the Time of the firſt Age, during almoſt all which Time the Apoſtle St. *John* was ſtill alive, who certainly did moderate all the Churches of *Aſia*. Which ſheweth, that in the firſt Age there was always ſome Subordination in the Church, and that in the Time of her Innocency ſhe was always conducted by a Government equivalent to the Epiſcopal. And after ſhe had no more Apoſtles nor Perſons that had received their Eſtabliſhment from theſe holy Perſons, and that the Gift of Prophecy and Miracles was a little abated, the Church looking to her own Conduct, and making Uſe of her own Election to fill the vacant Places of thoſe whom Providence had immediately raiſed in the Midſt of God's Churches, did preſently chuſe Biſhops: And ſeeing that God did then hardly put any Inequality between her Paſtors by the Difference of his miraculous Gifts, ſhe reſolved to put ſome Difference between them by the Plurality of her Votes; God having not taken from her the Liberty of ſo doing, but rather given her Reaſon, by Examples, to hope that it would be an uſeful Practice, and not diſpleaſing unto him.

In the ſecond Age, the Church choſe Biſhops.

And God bleſſed them with wonderful Succeſs.

The more inſufferable that any ſhould now call them Antichriſtian.

Such Ingratitude greater in the Engliſh, *becauſe they owe their Reformation to Biſhops;*

And even their Chriſtianity.

In effect, in the ſecond Age the Church choſe Biſhops for herſelf, and beginning juſt at the Time when the Providence of God left her to her own Conduct, and when ſhe found herſelf in Caſe to go alone, ſhe choſe Superiours, and ſuch as might be above the ordinary Degree of Paſtors, as God himſelf in the firſt Age had inſtituted ſuch an Order, and would have his Church ruled in that golden Time by an Hierarchical Government. Neither did God ſhew that he diſapproved that his Church ſhould ſo do, and conform herſelf to the Pattern which God ſhewed her upon *Zion*, whence the Doctrine is derived to us. Rather he hath bleſſed that Deſign, and made it proſper in the moſt miraculous manner in the World. For never did any work more Miracles, or caſt down more Monſters than the ancient Biſhops and Prelates. If then God hath ſo bleſſed them, are not thoſe Men beſides themſelves in an horrible manner that undertake to curſe them? If the ancient Church did ſet them forth as her Glory, have they any Reaſon to conſider them as the Shame and Diſhonour of *Iſrael*? If that Government hath made the Glory of Chriſt to triumph, is it ſufferable that any ſhould maintain them to be the Pillar and Ground of Untruth, and the Baſis upon which alone the Tyranny of Antichriſt is ſettled? Certainly to make ſuch an Aſſertion is a very raſh Part; and in my Opinion it goes beyond all Examples of Ingratitude, ſo to reward the Obligation we have to ſo many Biſhops of great Note, who with ſo many illuſtrious Examples of Conſtancy and Fidelity in God's Service, have delivered down his Truth unto us, repurged from thoſe Errors wherewith a Swarm of Hereticks had laboured to poiſon it. But if ever any in this particular made their Ungratefulneſs notorious, certainly they are the *Engliſh* Oppoſers of Epiſcopacy, who will not conſider that they owe their Reformation to the Care and Zeal of their Biſhops, who did ſo wonderfully well repurge the Church of *England* a hundred Years ago, and ſo happily ſet up the holy Truth again in its genuine Luſtre. But this is not all they owe unto them: They owe them alſo their whole Chriſtianity. For whether it was brought over to *England* by *Joſeph* of *Arimathea*, or by *Simon Canneus*, or by St. *Paul*, St. *Paul*, or by St. *Peter*, or by *Luke* Diſciple of *Philip*, or by *Phaganus* and *Peruſianus* in the Time of King *Lucius*, it is conſtant, that it was done by the Miniſtry of Biſhops; and that they are indebted to their Charity, Zeal, and Abilities for the holy Knowledge they now enjoy. Why then ſhould any be paſſionate againſt that Government? And what want of Brains is it to believe that they can advantage themſelves by ſhaking off a Government which hath continued in their Church for ſo many Ages? Can any Man reſolve upon ſuch Extremities but a Lover of Confuſion, and a Man that hath little Experience, and one that knows not that Changes are of dangerous Conſequence?

The Kingdom of England *cannot be without Biſhops, and competent Revenues to them.*

But, Sir, (to omit that it cannot enter into a rational Man's Imagination, that a great Kingdom ſhould come by Cuſtom to be content to ſee its Biſhops no more, having honoured and reverenced them for the Space of fourteen hundred Years) what ſhall be done with all the Church Revenues? To what Uſe ſhall they be applied? Muſt ſo many Things which Devotion hath brought together be torn in Pieces and diſmembred? And might not this Queſtion trouble the Kingdom once more, Whether thoſe Lands and Revenues which were appointed only for pious Uſes, may lawfully be poſſeſſed by ſecular Perſons? So much I know, that it is a Point which greatly troubleth the City of *Utrecht*, and may there bring forth ſtrange Revolutions. Is it not then more reaſonable to leave Things as they are, and not to hinder deſerving Perſons from poſſeſſing thoſe Advantages, without which their Merit would ſeldom riſe high enough, nor would they find themſelves in Condition to exerciſe all the Virtues which the Apoſtle requireth in a Biſhop? Beſides, Sir, ought we not to learn Wiſdom by our Experience? I pray what good have theſe Troublers of *Iſrael*, that are ſo contrary to Biſhops, done for well nigh theſe twenty Years that they have ruled? How far have they advanced their Work? Hath the Church enjoyed more Reſt by their *Anarchy*? Nay, on the contrary, have not all Things grown ſtill worſe and worſe? Have not Hereſies grown bold, and lift up their Head? And did ever Satan work more Miſchief than he did ſince the Time that theſe Men became Maſters? This indeed in Point of Conſcience ought to make them tremble with Horrour, and after ſuch a viſible Curſe upon all their Enterprizes they ſhould now at once give them over. They ought to give Glory unto God, and acknowledge that certainly their Work is not the Work of God, and that it is a far wiſer Courſe for them to let thoſe rule, whoſe Government is famous by a thouſand Bleſſings wherewith God hath often crowned it.

Sad Experience in the want of them.

No Nation in the World have more Need of Biſhops than the English,

But, Sir, I muſt here add this Conſideration, that I believe not that any Nation in the World hath more Need of Biſhops than the *Engliſh*. For they have a natural Fierceneſs, and withal a natural Inclination to Superſtition. Both which are apt to ſet them upon great Enterprizes, and to caſt them upon ſtrange Extremities, unleſs they be repreſſed by ſome Power ſomewhat deſpotical. And as there is no Nation leſs fit to be governed by a popular Adminiſtration, becauſe all the *Engliſh* have too much Courage for that, are too unquiet and jealous, and all think themſelves born to reign; all which Things, as you know, have need of an extreme Power to be kept in. So likewiſe in the Church, an ordinary Government could not keep it in Order, but it would go beyond all Bounds, were not Epiſcopal Authority (which is the moſt ſovereign that the Church can ſubmit to) eſtabliſhed to take Care of it and to prevent Diſorders. In effect, Sir, there is no other Power but the Epiſcopal can remedy an Infinity of Evils that may ariſe in the Church. For I beſeech you, let us not flatter ourſelves, in *France* where we have a Preſbyterian Government, are we not ſubject unto many Diviſions, which the Equality of Paſtors is not able to compoſe? And which a Synod conſiſting of equal Perſons, and of Elders and Deacons (who many Times have little Skill in Eccleſiaſtical Government) is not able to ſtop, becauſe the Authors of the Evil hold themſelves to be of equal Power with thoſe that are of prime Note, and deſpiſe moſt of them that are ordinarily employed to heal thoſe Diſtempers? Who knows not that in the *Low Countries* all the Univerſities have ſome Differences which the Authority of Biſhops might have ended long ago, and which would break out with more Violence, did not the ſecular Authority keep the Evil from growing further? Are not our Adverſaries very happy in that Point? For were it not for their Epiſcopal Government they would be torn into a thouſand Factions; and that great Body of the *Roman* Church would in a ſhort Time be diſmembred. But having Superiours, who watch over a whole Dioceſe, or over a whole Province, the Evil is ſpeedily prevented, and the Factions are conſtrained to yield. They have always ſome Deference and ſome Reſpect for the Superiours, and the Union being howſoever always preſerved, the Evil is not ſo ſcandalous and of ſuch dangerous Conſequence. It is that which upholds the *Lutheran* Churches. For in *Denmark*, *Norway*, *Sweden*, and *Germany* they are very quiet under the Epiſcopal Diſcipline, and ſeldom are they ſeen to ſlander and tear one another. Whereas our Governments have much adoe to avoid that. Why then ſhould we be ſo unreaſonable as to refuſe to make Profit of that, and apply to ourſelves that which we ſee practiſed with ſuch advantageous Succeſs in the Eyes of all the World?

To keep them within Bounds and in due Order.

The Preſbyterian Government in France *had ſubjected the Proteſtants to many Diviſions.*

As likewiſe in the Low Countries.

Even our Adverſaries are happy in that Point.

The Lutheran *Churches quiet under Epiſcopal Diſcipline.*

I muſt not forget to ſay, that it is merely out of want of Prudence and Charity if any ſeek the Ruin of Biſhops with a violent Zeal. For who knows not that this is one of the Things which makes the Romaniſt moſt averſe from the Communion of our Churches, even the Nakedneſs of our Government? And

The Papiſts more averſe to the Proteſtant Religion in France *for want of that Government of the primitive Church.*

that when they see that we have no Conformity with the whole ancient Church in Ecclesiastical Discipline, they cannot persuade themselves that we are in the right Way, our Way appearing to them so remote from that of the primitive Church?

The Reformation in France *would have made a better Progress if they had kept Episcopacy.*

For my Part, I praise God for our Reformation in *France*. But I fear not to say, that if we had kept Bishops, and as many Ceremonies as would serve to fix the Attention of the People without Superstition, we should have seen for certain, far greater Progresses of Reformation, and the Resistance of a great many Persons overcome who are frighted from our Communion by the Irregularity of our Government and the Barrenness of our Service.

And without it, no reconciling the Lutherans *and* Calvinists.

Which ought to quiet the English *Dissenters.*

But though our End were not to win the Romanists, what will those of the Confession of *Ausburg* say, whom we endeavour by all good Ways to engage in our Party? Would not Reconcilers have great Reason to despair of the Success of their Enterprize if when we present unto them the Hand of Fellowship, we draw it back presently, and go far from them by the Ruin of the Episcopal Government? Truly that only Circumstance ought to appease your *English* Dissenters, and bring them if they have any Charity, to consent to the Re-establishment of that Government, though there were something in it which they could not altogether approve of. But I am a little afraid that such is their Disposition, that they take little Care for ought we see of others, and are ready to say to God, *Hast thou made us our Brethrens Keepers*, that we should engage ourselves so far from them, and trouble ourselves so much about them? But their Inclination will not hinder so many godly Englishmens Practice to the contrary. And I trust that the King whom God hath so miraculously preserved and settled again upon his Throne, will be sure to re-establish the Authority of the Anglican Church, and after he hath restored unto the Church her former Dignity, use his Power for a perfect Re-union of all the Reformed Churches. Which that he may effect, his Majesty must preserve his Bishops. And though he had none in his Kingdom, his own Wisdom would suggest unto him, that it were necessary to set up some.

The King will not fail to restore the Episcopal Church of England;

And if possible to re-unite all the Reformed Churches.

A Letter of Monsieur L'Angle, *to the same Purpose.*

Dr. Durel, *View of the Church of* England, 4to, *p.* 141.

An Epistle written about the same Time with the former by the reverend Monsieur del'Angle, *directed to Dr.* Brevint, *and translated from the* Latin *by Dr.* Peter du Moulin.

S I R,

All pious Persons rejoice in the King's Restauration.

Wonderful like the Temple of Solomon.

God undertook the Cause of his Anointed, when most desperate.

It is with great Reason indeed that all pious Persons adore the good Hand of God in the Restauration of your King unto the Throne of his Ancestors, of which he was deprived by an abominable Rabble of Traytors; and that he hath done that great Work alone without any second Cause intervening. We stand all amazed at this so gracious and so unexpected a Turn of all Things to the best in *England*, which represents in some sort the Face of that famous Temple of *Solomon*, that was in a manner brought forth by itself, and for the cementing of whose Stones there was no Use of the Hammer, nor no Noise heard. *This is the Day which the Lord hath made. I will praise the Lord as long as I live, because he that is mighty hath done for us great Things. He hath put down the Mighty from their Seat, and his Servant whom he had brought low, he hath lift up on high*, and hath made it manifest unto all, that there is a God in Heaven that judgeth the Transactions and the Doings of Men, who disposeth of them according to his Pleasure, and when they grow licentious, and break out of the Path of Righteousness and Humanity, he keeps them within the Channel of Reverence and Duty. But especially he taketh in Hand the Cause of his *Anointed*, when it seemed unto all to be most abandoned, and so desperate, that it seemed incapable of any Remedy, unless it were ministred by God himself; adorning the Royal Head of your King with so many Rays of Grace, and giving him such an amiable Authority, that the Alienation of his Subjects from him, which hitherto hath raised so many Storms, is now turned into Love. From that horrible Ruin which had miserably defaced him, he now riseth glorious and lovely; and that Furnace of Afflictions into which God whose Ways are unsearchable, had cast him, makes him appear a *Son of God, and an Angel of Light*. The Affections of his People have not passed indeed, but have equalled the Swiftness of our Prayers, and the Torrent of Blessings wherewith God overfloweth his Royal Throne is risen far above his very Hopes. Come then, dear Sir, let us say of his most excellent Majesty that which the *Psalmist* saith of his King, *His Glory is great in thy Salvation, O Lord, Honour and Majesty hast thou laid upon him.* We trust that his Piety and Gratefulness towards God will enable us to apply to him likewise the Words that follow a little after, *For the King trusteth in the Lord, and through the Mercy of the most High he shall not be moved.*

The King to take a contrary Course to the Tyrant Cromwell:

And to begin at the House of God.

Now, Sir, I make no Question but that your King to settle the Affairs of his Church and Kingdom, will take a clean contrary Course to that of the Tyrant, who hath for so many Years usurped and defiled his Throne: For the Prudence of *Cromwell*, which was all earthly and devilish, took Care of nothing else but his Profit, and the settling of his insolent Fortune, without any Regard of the Kingdom of Christ trodden under in *England*. Neither did he ever repress the Impiety of ungracious Men, who had as many Gods as Houses; which indeed was a great Shame to our Religion. But the King's most excellent Majesty following the Example of *Solomon*, and embracing holy Counsels, will begin at God's House before he think of his own, and will seek before all Things the Kingdom of God, and the Righteouſneſs thereof. My Heart did leap for Joy when I was told that your Liturgy and ancient Diſcipline ſhould be reſtored again, and that already it did appear like a joyful Morning at the Riſing of the King your Sun, promiſing a fair and bright Day. I cannot but have good Hope of that Diſcipline by the Uſe whereof the Chuch of *England* was enriched with ſo many Bleſſings for ſo many Years. And I cannot tell what thoſe *Haters of the Peace of the Church* mean, that prattle up and down, and talk as if the *French* Churches were great Adverſaries to the Epiſcopal Order; and as if we held it quite contrary unto *Chriſt's Kingdom*, and affirmed it to be a foul Relick of Antichriſtianiſm. God forbid, Sir, that we ſhould have ſuch a perverſe and raſh Opinion, I am ſure that neither Monſieur *Daillé*, nor Monſieur *Amirant*, nor Monſieur *Bochart*, nor any of my Colleagues of *Rouen* ever approved of it; I that am the leaſt of my Brethren am as far from it as any. Truly an *Epiſcopacy* diſtracted and carried about within and without the Walls of our *Jeruſalem* to ſeveral Abuſes; an *Epiſcopacy* altogether independent and lawleſs, making of a Man's Will his Law, doing all the Functions of ſuch an important Miniſtry with its particular and deſpotical Pleaſure, is an unlucky and horrible Thing in the Houſe of God, drawing near to Antichriſtianity if it be not rather a Part of it. But an Epiſcopacy well tempered and well poiſed, an Epiſcopacy framed after the Model which was exerciſed with ſo much Succeſs by thoſe *Prelates* of the Apoſtolick Churches, which Chriſt calls *Angels*, ſuch as *Clemens*, *Policarpus*, *Irenæus*, *Cyprianus*, *Athanaſius*, *Chryſoſtom*, and *Auſtin*, and many others of the like kind, who have been in the Church the ſweet Savour of Chriſt; it is a moſt ſacred and moſt ancient Order, and if the Apoſtles themſelves were not the Authors of it, certainly it was inſtituted by Apoſtolick Men, who might ſay of their Ordinances of this Nature, the ſame that the Apoſtle ſaid ſometimes after he had gravely reſolved ſome Queſtions, about which he had no expreſs Command from God, *I think alſo that I have the Spirit of God.*

They are Haters of the Peace of the Church of England, *who would repreſent the* French *Churches as Adverſaries to the Epiſcopal Order.*

When againſt Epiſcopacy, they mean Tyranny.

Extract of a Letter of Monſieur Guyon.

The following Extract out of a Letter which Monſieur *Guyon*, one of the Miniſters of the Reformed Church of *Bourdeaux*, directed to myſelf not long after my coming over into *England* the laſt Year, may very well be produced in this Place, to prove the ſame Thing with the former, *viz.* That the Miniſters of the Reformed Churches of *France* are no Enemies to *Epiſcopacy*, &c.

There be ſeveral other Letters or Extracts from 'em, written by Monſieur *Drelincourt*, Monſieur *du Moulin*, Monſieur *Amyrald*, and others, in Approbation of the Government and Liturgy of the Church of *England.*

MONDAY *June* 3.
Some Church Preferments.

Robertus Parre Clericus, ad Vic. de Hemingford Grey Com. Hunt. Die 3 Junii 1661. ad preſ. D. Regis pro hac vice. —— Raphael Throgmorton, S. T. P. admiſſ. ad Preb. decem Librarum in Eccl. Linc. Die 8 Junii 1661. ex Coll. Epiſcopi. —— Robertus Hitche, S. T. P. admiſſ. ad Archidiaconatum Leiceſt. Die 18 Junii 1661. ex Coll. D. Epiſcopi.

Dr. John Leſley, *Biſhop of* Raphoe *tranſlated to* Clogher.

John Leſley, D. D. born in *Scotland*, and Biſhop of *Orkney*, was made Biſhop of *Raphoe* in *Ireland*, *June* 1, 1633. and the ſame Year Privy-Counſellour. He was tranſlated to *Clogher* in *June* 1661. He died at *Glaſcow* in *Septemb.* 1671. where he lies buried.

Sir Ja. Ware, *Comment of* Iriſh *Biſhops, p.* 37.

A Teſtimony given of the King's Stedfaſtneſs in the Proteſtant Religion.

Of the King's Firmneſs in the Proteſtant Religion, Mr. *Walwyn* in a Thankſgiving Sermon had ſpoke thus: Witneſs his Zeal and Conſtancy in adhering to his Principles, in his Profeſſion of the true Proteſtant Religion, notwithſtanding all Tamperings with him, and Arguments uſed to enforce or perſuade him, to turn an Apoſtate from his dear Mother the Church of *England*, commended to his tender Tuition by his dying Father. Witneſs, I ſay, his conſtant Adherency to that Church, to the infamous Shame, both of thoſe Clergy and Lay-men, who in theſe Times of our Diſtractions have ſo often turned their Coats. Surely, had not his Sacred Majeſty been as immoveable as a Rock, he was batter'd with Arguments enough to have made him make Shipwreck of his Faith, &c.

God ſave the King: A Sermon by Will. Walwyn, *B. D. May* 24, 1660.

WEDNESDAY *June* 5.
Dr. Edw. Sparke *reſigns* St. Martin's Ironmonger-lane.

Thomas Neaſt, Clericus, A. M. admiſſ. ad Rect. Eccl. Paroch. S. Martini Pomray in vico vulgo vocat. Ironmongers Lane, vac. per Reſign. Edwardi Sparke, S. T. P. ad preſ. Caroli II. Regis, Die 5 Junii 1661.

Reg. Sheldon. Lond.

Account of him.

Edward Sparkes, D. D. was for his Loyalty in the late Rebellion ejected out of this his Church by Sequeſtration, and plunder'd by the Rebels: Reſtored upon the coming in of the King, he reſign'd, and became Miniſter of St. *James Clerkenwell*, after that of *Walthamſtow* in *Eſſex*, to which he was admitted Vicar *Decemb.* 26, 1662. but reſigned it about the latter End of 1665. and was on *Jan.* 23, that Year, inſtituted to the Vicarage of *Tottenham* in *Middleſex*, to which he was preſented by the Dean and Chapter of St. *Paul*'s, where he was Reſident in 1688. and died in 1693.

Mercur. Ruſt. 255.
Newcourt Dioc. Vol. I. *p.* 412.

A Nonconformiſt who afterwards conformed.

Thomas Neaſt was originally of *Jeſus* College in *Cambridge*, but made Fellow of *New* College *Oxon.* by the Viſitors, where, in 1650. *Jan.* 14, he took the Degree of Maſter of Arts, and Afterwards by his Warden and Society was preſented to the Rectory of *Hardwick* in *Bucks*: Thence going to *London*, he was for ſome Time after his Majeſty's Reſtauration a Nonconformiſt, and preached in Conventicles. Afterwards conforming he was admitted Rector of this Church in *Ironmonger-lane*; from whence, after the Fire, he was preſented to the Church of

Ath. Ox. *Vol.* II. *col.* 773.

of St. *Stephen Coleman-ſtreet*, to which he was admitted *May* 11, 1671. and voided it by his Death before *Decemb.* 19, 1678.

THURSDAY *June* 6.
Day of Faſting and Humiliation for immoderate Rain and Waters.

The Lord Chamberlain reported to the Houſe of Peers, that his Majeſty according to their Lordſhips Deſire hath given Orders for a Proclamation to iſſue out for a Day of Faſting and Humiliation in reſpect of the late immoderate Rain and Waters; and that his Majeſty hath appointed *Wedneſday* next for the Cities of *London* and *Weſtminſter* and Liberties thereof, and the Places adjacent; and on *Wedneſday* come ſe'nnight for the reſt of the Kingdom.

Extracts from Journal of the Houſe of Lords.

Order of the Peers for their Obſervation of it.

Ordered, that this Houſe appoint the Abbey-Church at *Weſtminſter* to be the Place where the Peers are to keep the Faſt on *Wedneſday* next, the 12th Day of this inſtant *June:* And the Lord Biſhop of *Exeter* and Dr. *Pierce* are hereby appointed to preach before their Lordſhips at the ſaid Time and Place.

Biſhop of Exeter *and* Dr. Pierce *to preach before the Lords.*

Upon Conſideration of the Report from the Committee concerning the *Quakers* Petition, it is ordered, that Mr. Attorney-General do prepare a Proclamation for ſuppreſſing of the *Quakers*, and reducing them to the Government of this Kingdom according to the Laws; and for preventing ſuch dangerous Conſequences as may happen to the Diſturbance of the Peace of this Kingdom by reaſon of their Diſtempers.

John Perrott's *Battle with the Pope.*

Battering Rams againſt *Rome:* Or the Battle of *John* the Follower of the Lamb, fought with the Pope and his Prieſts, whilſt he was a Priſoner in the Inquiſition Priſon at *Rome.* Alſo a Remonſtrance of righteous Reaſon, written in *Rome* Priſon of Madmen unto all *Rome's* Rulers. Together with a Poſtſcript to all tender-hearted Roman-Catholicks. [By *John Perrott.*]

London, *for* Rob. Wilſon, 1661, 8vo.

John Love, *a Quaker, Priſoner at* Rome *with* John Perrott.
Who return'd and diſturb'd Friends.

About this Time we had Account, that *John Love* a Friend, that was moved to go and bear Teſtimony againſt the Idolatry of the Papiſts, was dead in Priſon at *Rome*, and it was ſuſpected he was privately put to Death in Priſon. *John Perrott* was alſo Priſoner there, and being releaſed, came over again: But after his Arrival here, he with *Charles Bailey* and ſome others turned aſide from the Unity of Friends and Truth. Whereupon I was mov'd to give forth a Paper, declaring how the Lord would blaſt them all, both him and his Followers, if they did not repent and return; and that they ſhould wither like the Graſs on the Houſe-top, and ſo many of them did, but others of them return'd and repented.

George Fox *his Journal,* 8vo. *Vol.* I. *p.* 574.

By Praying as well as Teaching with his Hat on.

We had not only thoſe Sufferings but Sufferings within alſo, by *John Perrot* and his Company, who giving heed to a Spirit of Deluſion, ſought to introduce and ſet up among Friends that evil and uncomely Practice of *keeping on the Hat in Time of publick Prayers.* Now Friends had ſpoken to him and divers of his Followers about it, and I had written to them concerning it; but he and ſome others rather ſtrengthened themſelves againſt Friends therein. Wherefore feeling the Judgment of Truth riſe againſt it, I gave forth the following Lines, as a Warning to all that were concerned therein.

Ib. p. 586.

Whoſoever is tainted with this Spirit of *John Perrott*, it will periſh. Mark theirs and his End, that are turned into thoſe outward Things, and Janglings about them, and that which is not ſavoury; all which is for perpetual Judgment, and is to be ſwept and cleanſed out of the Camp of God's Elect, *&c.*

John Selleck, D. D. was inſtalled Archdeacon of *Bath* in the Room of *William Davis*, A. M. *June* 6. 1661. he died 2. *Cal. July* 1690. buried in the Cathedral Church, aged 80.

Le Neve's *Faſti.* Willis's *MS.*

FRIDAY *June* 7.
Proclamation for the Faſt.

By the King. A Proclamation for a general Faſt to be obſerved throughout the Realm of *England* in *London* and *Weſtminſter*, on *Wedneſday* the 12th, and in other Parts of the Kingdom on *Wedneſday* the 19th of *June* inſtant. Given at our Court at *Whitehall* the 7th Day of *June* in the thirteenth Year of our Reign.

London, *for the King's Printers,* 1661. *in one Sheet.*

A Royal Licence ſent to the Convocation.

Septimo die Menſis Junii 1661. In ſuperiori Domo Convocationis comparuit perſonaliter Ricardus Aldworth Armiger, & preſentavit dicto Reverendo Præſidenti ſive locum tenenti licentiam quandam Regiam Sigillo magno Angliæ ſigillat. de emendando, reformando, exponendo & corrigendo Conſtitutiones & Canones alias factas, necnon de ordinando & conficiendo nonnullas novas Conſtitutiones, Ordinationes ſive Capitula, ſtatum Eccleſiaſticum, ſinceram Religionem, & utilitatem Eccleſiæ Anglicanæ concernent. una cum nonnullis aliis Proviſionibus in dicta Licentia inſertis, ſub tenore verborum ſequent. *Charles* by the Grace of God, *&c.*

Append. ad Synod. Angl. 8vo.

A Form of Prayer for the Faſt, committed to four Biſhops, and ſix of the lower Clergy.

Tunc habito Tractatu de & ſuper Precibus ſpecialibus pro Jejunio juxta Proclamationem duodecimo die jam inſtant. Menſis Junii celebrando & obſervando per quatuor Epiſcopos & per octo Prælatos ſive Cleros Domus inferioris eligend. concipiend. &c.

The Royal Commiſſion renew'd for adding ſome Biſhops of the *Quorum* in reſpect of the Infirmity of the Archbiſhop of *Canterbury.* Witneſs ourſelf at *Weſtminſter* the eighteenth Day of *June*, in the thirteenth Year of our Reign.

Book of Entries in the Crown Office, MS.

Funeral Obſequies for Sir Charles Lucas *and Sir* Geo. Liſle *at* Colcheſter.

June 7. 1661. Sir *Charles Lucas* and Sir *George Liſle*, who had been ſhot to Death for maintaining *Colcheſter* againſt the Parliament Forces, had Funeral Obſequies paid to them, their Bodies with a ſolemn Proceſſion re-interred, and a Funeral Sermon preached by Mr. *Layfield.* And after Sermon the ſaid Mr. *Layfield* made a Panegyrick and Elogy of the Life and Death of Sir *Charles*, who was well known to him, and ſaid as much as he knew of Sir *George Liſle.*

Heath's *Triumphs of the Reſtitution of* of Charles II. 1661. 8vo. *p.* 180.

SATURDAY ***June*** **8.** *The* French *Churches had a Reſpect for the Church of* England *in her late Time of Perſecution.*

Mr. John Dure l *of the Reformed Churches*, 4to. 1662. *p.* 68.

In the late Times of Confuſion, very few Members of the Reformed Churches abroad, dared to ſpeak any Thing againſt the Epiſcopal Church of *England.* And when their Synods had Notice given them of any ſuch ſenſeleſs brainſick Fellows, a Cenſure forthwith was paſſed upon them for their ſcandalous Raſhneſs. I bring one Inſtance to the purpoſe: One Mr. *Coignart* of the Town of *Roan*, firſt a *Phyſician*, next a *Lawyer*, then a Divine, writ a Book of Controverſy againſt the Church of *Rome*, and becauſe the Book had many good Things in it, and that the Man was not rich, he had a Sum of Money allow'd him towards printing the ſame, as the Cuſtom is in like Caſes. When the Work was out in Print, he preſented his Petition to the Synod of the Province, that he might receive the Sum of Money appointed for him. Whereupon Complaint being made of ſome ſcandalous Expreſſions of his Book, againſt the Reformation of the Church of *England*, thoſe whoſe Office it was to examine Books before they were licenſed for the Preſs, were call'd in queſtion: One of them being preſent, by Name Monſieur *de l'Angle*, Preſident of the Aſſembly, proteſted that he adviſed *Coignart* to take out of his ſaid Book thoſe ſcandalous Expreſſions againſt the Church of *England*, and that he gave him Licenſe to put forth his Book, upon Condition he ſhould ſo do; which having failed to do, his Opinion was, that *Coignart* inſtead of receiving the Sum which formerly was promis'd him, ſhould be cenſured by the Synod, which was done accordingly, every one of the Aſſembly approving and following the Motion made by the Moderator thereof. This happen'd in the Year 1657. when the Church of *England* lay as it were *dead* and *buried*: The Synod was held at *Caen* in *Normandy* in the Houſe of Monſieur *Bochart*; I was preſent at it, *&c.*

MONDAY ***June*** **10.** *Petition of the Roman Catholicks to the Houſe of Peers.*

MS. Papers.

To the moſt noble the Houſe of Peers in the preſent Parliament aſſembled,

The humble Petition of divers of his Majeſty's moſt loyal and moſt obedient Roman Catholick Subjects, in the Name of themſelves and others of that Perſuaſion,

Humbly Sheweth,

That whereas your Petitioners having for the Space of eighty Years and upwards, with all Patience and Submiſſion, groaned under grievous Afflictions, through the heavy Penalties and Incapacities laid upon them of their Religion by ſeveral Laws ſtill in force againſt them. —— They repreſent unto your Lordſhips the unblemiſhed Fidelity wherewith all thoſe of that Profeſſion (without Exception) have adher'd unto his Majeſty in Times of ſo great Defection from Loyalty, and that upon that Ground they may reaſonably hope not to be excluded from the Benefit of his Majeſty's gracious Intentions to all his Subjects in general in point of tender Conſciences, which he hath been ſo piouſly pleaſed to expreſs in ſeveral Declarations, and particularly in point of Oaths ſo penned as might occaſion ſcruple.

Proclamation for Church Affairs in Scotland.

Woodrow's *Hiſtory of the Church of* Scotland, *Append.* No. 21.

The King's Majeſty's Proclamation concerning Church Affairs in *Scotland*, reciting the Proceedings of the Parliament of *Scotland* towards maintaining the true Proteſtant Religion, *&c.* and declaring his Majeſty's Purpoſe after due Deliberation, to imploy his Royal Authority for ſettling and ſecuring the Government and the Adminiſtration thereof in ſuch a Way as may beſt conduce to the Glory of God, to the Good of Religion, to Unity, Order, and to the publick Peace and Satisfaction of our Kingdom. —— Given under our Hand at *Whitehall* the tenth Day of *June* 1661. and of our Reign the thirteenth Year.

By his Majeſty's Command,

LAWDERDALE.

Dr. John Finch *received and knighted by the King.*

This *Monday*, *June* 10, the Lord Chancellor preſented to his Majeſty that moſt learned and famous Gentleman, Dr. *John Finch*, Brother to Sir *Heneage* (his Majeſty's Solicitor-General) and Son of Sir *Heneage*, Brother to *Thomas* Earl of *Winchelſea*. His Majeſty no ſooner ſaw him, but inſtantly conferred upon him the Honour of Knighthood, as a Perſon who abroad had much honoured his Country, for firſt being Conſul for the *Engliſh* at *Padua*, he after by all the *Italians* and *Greeks* (though himſelf much oppoſed it) was preferred to be Syndick of that whole Univerſity. In Contemplation and Memory of whoſe excellent Government, they have here ſet up his Statue in Marble; and the Great Duke of *Tuſcany* (invited by the Fame of his Learning and Virtues) hath made him the publick Profeſſor at *Piſa*; all Princes ſtriving who ſhall moſt honour a Perſon (ſo vaſtly above his Years) ſo knowing and meritorious.

See June 26.

The Right Honourable the Earl of *Sandwich* having taken Leave at the Court on *Wedneſday* the 12th inſtant, went the next Day down to the Fleet in order to his Voyage.

TUESDAY ***June*** **11.** *Reſolved to alter nothing in the Oath of Allegiance.*

Die Martis 11. *Junii* 1661.

Upon Debate of the Oath of Allegiance yeſterday and this Day, the Lords are of Opinion, that nothing hitherto hath been offer'd to the Houſe to move their Lordſhips to alter any Thing in the ſaid Oath. Ordered, that the Petition of Roman Catholicks ſhall be read and taken into Conſideration on *Friday* Morning next.

This Latin *Sermon of Dean* Colet *to the Convocation of the Province of* Canterbury *was printed in a very fair Letter*

Printed at Camb. 1661. *by* J. Field *for* Will. Morden 12o. *p.* 80.

A Sermon of conforming and reforming, made to the Convocation at St. *Paul's* Church in *London*, by *John Colet*, D.D. Dean of the ſaid Church upon *Rom.* xii. 2. *Be ye reformed*, &c. writ an hundred and fifty Years ſince: To which is now added an Appendix of Biſhop *Andrews* and Dr. *Hammond*'s ſolemn Petition and Advice to the Convocation, with his Directions to the Laity how to prolong their Happineſs. —— To which are added Notes upon Dr. *Colet*'s Sermon: And the Life of Dr. *Colet*, writ by *Eraſmus Roterodamus*.

Letter and Paper, 4to. B. III. *under this Title*, Oratio habita a D. Joanne Colet Decano Sancti Pauli, ad Clerum in Convocatione Anno MDXI. Richard Pynſon.
[Incipit.] Conveniſtis hodie patres & viri ſapientiſſimi inituri Concilium, in quo quid nam acturi ſitis, quaſque res tractaturi, nondum intelligimus, &c.
About the ſame Time was printed an Engliſh *Tranſlation of it, intituled*, The Sermon of Doctor *Colete* made to the Convocation at *Pauls*; Thomas Bertdelet Regius impreſſor excudebat cum privilegio.
Beginning.] *Ye are come together to Day Fathers and ryght wyſe Men to entre Councel, in the whiche what ye will do, and what Matters ye wyll handell, yet we underſtande nat.*

To the Reader.

Conforming and Reforming is now the Talk of every Man in this Kingdom. Some are very zealous for one without the other; our Doctor is for both conjointly; but yet in due Order. He would have us firſt obey the Laws of *Chriſt* (our great Law-maker) and then the Canons of the Church. And not without Reaſon: For if the *Church* be the *Body of Chriſt*, I would fain learn from our Non-Conformiſts, why we may not give as much Reverence and Obedience to the Laws of the Church, as we muſt to the Laws of each paltry Corporation. The contrary Poſition hath occaſioned the great Increaſe of *Fanaticks* in this Realm, as I have proved in my *Diſcourſe of the Riſe and Growth of Quakeriſm*, which will ſhortly be printed. That Almighty God of his infinite Mercy may mend us all is the daily Prayer of

Chr. Coll. June 11. 1661. **Tho. Smith.**

Willielmus Hobbs Cler. coll. ad Preb. de Bemiſter ſecunda in Eccl. Cath. Sarum, vac. per mort. Thomæ Luſhington, S. T. P. die 11. Junii 1661.

See Walker's Sufferings, Part II. *p.* 65.

Wednesday *June* 12.
Form of Prayer for the Faſt.

A Form of Prayer to be uſed upon the twelfth Day of *June* in all Churches and Chapels within the Cities of *London* and *Weſtminſter*, the Suburbs of each, and the Borough of *Southwark*; and upon the 19th of the ſaid Month in all other Churches and Chapels in this Kingdom: Being the ſpecial Days appointed for a general Faſt to be kept in the reſpective Places for averting thoſe Sickneſſes and Diſeaſes, that Dearth and Scarcity which juſtly may be feared from the late immoderate Rain and Waters: For a Thankſgiving alſo for the bleſſed Change of Weather; and the begging the Continuance of it to us for our Comfort: And likewiſe for beſeeching a Bleſſing upon the high Court of Parliament now aſſembled. Set forth by his Majeſty's Authority.

London, *for the King's Printers*, 1661, 4to.

Order of Lords for a Collection for the Poor.

In the Houſe of Peers. Prayers by Dr. *Hodges*. Ordered, that there be a Collection for the Poor to Morrow Morning, and the Lords to contribute according to former Proportions upon like Occaſions, *viz.* 30*s.* for an Earl, and 20*s.* for a Baron; and ſuch Lords as are abſent from Prayers this Day are to pay their Forfeitures to Morrow.

Faſt Sermon before the Houſe of Commons.
By Tho. Greenfield, *M. A.* [*Son of* Joſeph Greenfield, *Miniſter of one of the* Combes *in* Somerſetſhire, *he took the Degree of M. A. at* Oxford *as Member of* Pembroke *College* Dec. 4. 1641. Ath. Oxon. *Vol.* I. *col.* 688.]

The Faſt: As it was delivered in a Sermon at St. *Margaret*'s in *Weſtminſter*, before the Honourable Houſe of Commons, upon *Wedneſday* the 12th of *June* 1661. being the Day appointed by his Majeſty and the Parliament, for a ſolemn Humiliation upon the late Abundance of Rain, and the Danger of Famine and Peſtilence likely to enſue thereby. By *Tho. Greenfield*, A. M. Preacher to the honourable Society of *Lincoln's-Inn*.

London, *printed for* Hen. Brome, 1661. 4to.

Text, *Iſai.* lxviii. 5, 6, 7. *Is it ſuch a Faſt that I have choſen?* &c.

P. 17. There have been divers Interpretations paſs'd on this late Abundance of Rain: The Star-gazer charges it upon ſome notable Configuration in the Heavens; but yet (as our late Aſtrologers confeſs'd) they could not read our late *Revolution*, and *Bleſſed Return* of the King in any Conjunction of the Planets, but gave it clearly up to be a Miracle, ſo if you now examine their Almanacks, you ſhall not find a Word foretelling all this foul Weather; which makes me think it is more than a *natural*, it is a *judicial* Effect.

And therefore others (that are no good Friends to our preſent Welfare) will adventure to make a malicious Gloſs upon the preſent Judgment, and whiſper it, at leaſt in Corners, that it is for the King's coming in, for our importunate Deſires of his Return, and for our great Rejoicings at his Preſence. And they obſerve (with ſome Pleaſure to themſelves) the great Rain that fell at the firſt Treatment of his Majeſty in the City, the great Rain and Thunder upon the Day of his Coronation, and the great Rains that have continued ever ſince. And they make bold with Scripture to prove this to be the Cauſe of the Judgment from 1 *Sam.* xii. 17.——

It is, no doubt, for our Sins. — 1. The Sin of *Sabbath-breaking*, a Sin now more frequent, impudent, and unpuniſhed, than in thoſe late black Days, in which greater Sins were counted none at all. — 2. The Sin of Swearing. Never did Bullets fly thicker in the hotteſt Battel, than Oaths now in this wicked City. —— 3. The Sin of Adultery. —— 4. Intemperance and Luxury. —— 5. And laſtly, the Want of Juſtice and Charity. And indeed to tell you the Truth, I choſe this Text, and have ſpoken all this while upon it, only to introduce what follows, and give me leave to be very plain and home with you.

There is a Party yet alive in *England* (if they be alive, and indeed 'tis as much as they are) that have been, and do ſtill own the Name of *true Engliſhmen* (for the reſt live only by an *Amneſty*, and are *Engliſhmen* but of one Year old:) But theſe I am ſpeaking of are *true* old *Engliſhmen*, and great Sufferers in being ſo, and are let paſs, not only without *Reward*, but *Reſtitution*, not only without *Reſpect* of others, but without *Recovery* of their own. Aſtrologers have amuſed the World of late with Reports of ſtrange and wonderful Conjunctions; never were there ſuch ſtrange and monſtrous Couples as are now ſeen marching togethen in *England*, *Loyalty and Rags*, *Loyalty and Lice*, *Loyalty and Hunger*, *Loyalty and a Priſon*, poor Loyalty! I could tell you from a very good Hand, of a ſtout *Royaliſt*, that (like *Lazarus*) came into our *Hall*, and carefully gathered up the Parings of Bread, which not only the Men, but the Mice and the Dogs had left. —— This endangers a Famine and provokes it. —— Let me give you my juſt Fear, that as the preſent Unkindneſs (if not Injuſtice) to *this ſort* of Men is very great, ſo I do believe you will never thrive, neither in Creatures, nor in Councils, nor in any Undertakings, till this be amended. —— Let not *England* hope to proſper till there be *Acts* iii. 21. *a Reſtitution of all Things.* ——

To the honourable the Houſe of Commons now in Parliament aſſembled. [A large Epiſtle carrying on the ſame Complaint of a *loyal People as yet but badly requited:* —— *Concluding*.] If theſe and the following Lines may have the Happineſs to move you to put the Queſtion for our *Mordecais*, *Eſth.* vi. 2. *What hath been done for them?* And upon finding, that as yet nothing is done for them, to put it further to the Queſtion, *What ſhall be done for them?* God ſhall have his Will, I my End, they the Comfort, and you the Honour, of ſo juſt and brave an Action.

Lincoln's-Inn, *July* 6, 1661. THOMAS GREENFIELD.

Epiſtle of Biſhop Gauden, *prefix'd to the Sermons of Biſhop* Brownrigg.

London, *Fol.* 1661.

An Epiſtle of Dr. *John Gauden*, Biſhop of *Exeter*, to his reverend Friend Mr. *Martyn*, upon his publiſhing the Sermons of Biſhop *Brownrigge*, his Lordſhip's Predeceſſor in that See. With a juſt Character of that learned, judicious and godly Prelate, and of his excellent Sermons, dated *June* 12. 1661. and ſubſcribed your loving Friend and Fellow-Servant and Brother in *Chriſt*, *Jo. Exon.* —— Prefixed to ſixty five Sermons by the Right Reverend Father in God *Ralph Brownrigg*, late Lord Biſhop of *Exeter*. Publiſhed by *William Martyn*, M. A. ſometimes Preacher at the Rolls.

Faſti Oxon. *ſub anno.*

June 12. 1661. *Samuel Bolton* of *Lincoln* College, now one of the King's Chaplains, was created Doctor of Divinity at *Oxford*, by Virtue of the Chancellor's Letters which ſay, that *he is a Man of extraordinary Abilities and great Integrity, and one who by his preaching in this City of* London *is very ſerviceable to the Intereſt of the King and Church.*

Ath. Oxon. *Vol.* I. *col.* 481.

He was Son of the famous Mr. *Robert Bolton*, a moſt religious Puritan. He was born in his Father's Parſonage Houſe at *Broughton* in *Northamptonſhire*, educated in *Lincoln* College, and afterwards became an eminent Preacher in *London*, and much followed by the preciſe Party. After the Reſtauration of K. *Charles* II. he was made Prebendary of *Weſtminſter*, and actually created Doctor of Divinity of the Univerſity of *Oxon.* which is all that I know of him, only that he dying on the 11th of *Feb.* 1668. was buried in the Abbey Church of St. *Peter* at *Weſtminſter*, on the South-Side of the Choir, near to the Stairs leading up to the Pulpit.

Sam. Bolton, S. T. P. admiſſ. ad Rect. Eccl. S. Petri le Poor London. vac. per mort. Ricardi Holdſworth, S. T. P. 22. Dec. 1662. ad preſ. Dec. & Capit. S. Pauli.

Sam. Bolton, S. T. P. admiſſ. ad Rect. S. Leonardi Foſter-Lane, Lond. vac. per Inconformitatem Jacobi Nalton, A. M. ult. Incumb. ad preſ. Dec. & Capit. Weſtmon.

THURSDAY *June* 13. *Joy in* Portugal *for the Match with* England.

Memoirs of S. D'Ablancourt, 12°. *p.* 37.

The Portugueze Troops teſtified their Joy upon receiving the glad Tidings of the Marriage concluded and ſigned the 23d of *June* 1661, between the Infanta of *Portugal* and the King of *England*. Amongſt other Conditions of this Treaty, his Britannick Majeſty had oblig'd himſelf immediately to ſend into *Portugal* 3000 Foot and 1000 Horſe, and alſo eight Frigats to cruiſe upon their Coaſts all the Summer; with Orders to aſſiſt the Portugueze in their Occaſions. The Count of *Schomberg* had more Reaſon than others to rejoice in that Marriage, as being a Buſineſs wherein he had been very inſtrumental. When he came over into *England* from *Holland* in order to embark for *Portugal*, he had ſeveral Conferences with Chancellor *Hyde* and afterward with the King himſelf, to whom he propos'd this Match. And when he arriv'd at *Portugal* this was one of the firſt Matters he communicated to the Queen, which ſhe alſo greatly approved.

Death of the Earl of Monmouth.

Ath. Oxon. *Vol.* II *p.* 167.

Dugdale's *Bar. Tom.* II. *p.* 398.

Death of *Henry Carey* Earl of *Monmouth*, well ſkill'd in the modern Languages, a general Scholar, good Speaker, and eminent Tranſlator, he gave way to Fate the 13th of *June* 1661, and was buried in the Church of *Rickmanſworth* in *Hertfordſhire*. He married *Martha* eldeſt Daughter to *Leonel* Earl of *Middleſex*, by whom he had Iſſue two Sons, *Leonel* and *Henry*, who both died in their Father's Life-Time without Iſſue, and eight Daughters.

Journal of the Earl of Sandwich *in his Voyage to* Portugal.

MS.

A Journal of the Earl of Sandwich *in his Voyage to* Liſbon, *to bring over the Infanta of* Portugal *and her Retinue to* England, *and to execute other Orders for the viſiting of* Algiers, Tangier, *&c.*

Beginning *June* 13. *Thurſday* about 11 a-Clock, I took Barge at the Privy-Stairs at *Whitehall*, and boarded the *Mary* Yacht at *Deptford* about 12 a-Clock, and ſo ſailed for the *Downs*, where I arrived on board the Royal *James* on *Friday* in the Evening.

June 16. *Sunday* in the Evening his Royal Highneſs came on board the Royal *James* in the *Downs*.

June 17, *Monday* in the Evening his Royal Highneſs went a-ſhore at *Deal*, and rode poſt for *London*.

Wedneſday 19, about Noon, I weighed Anchor in the *Downs* with the Fleet, and it being very foggy came to an Anchor off *Folkeſton*, &c.

Thurſday 27, at Sun-ſet, Captain *Bennet* went off from the Fleet to *Liſbon* to the King of *Portugal*, in the *Martyn* Fregate with the King of *England*'s Letter, &c.

Mercur. Publ. 4to. No. 24.

The Declaration of the Lords Spiritual and Temporal and Commons of *Ireland* aſſembled in Parliament, concerning his Majeſty's intended Match with the Infanta of *Portugal*.

FRIDAY *June* 14.
Order of the Lords for the Judges to bring in a Liſt of the Sanguinary Laws in Religion.

Upon Conſideration this Day of the Petition of the Roman Catholicks, it is ordered, that the Judges do bring in a Liſt to-morrow Morning of all the Penal Laws that are ſanguinary concerning Religion.

SATURDAY *June* 15.
The Judges bring in a Liſt of the Sanguinary Laws concerning Religion.

Die Saturni 15 *Junii*, 1661.

A Liſt of the Sanguinary Laws concerning Religion was preſented to the Houſe by the Judges; whereupon theſe Statutes were read this Day, 1 *Eliz. Cap.* I. — 5 *Eliz. Cap.* I. Ordered, that *Friday* next is appointed to hear what Objections can be made by the *Roman* Catholicks concerning the Sanguinary Laws.

Petition of William Barnard, *Clerk, againſt the Dean and Chapter of* Peterborough.

Vera Copia penes Dec. & Capit. Petriburg.

Saturday June 15, 1661. By the Lords and other his Majeſty's Commiſſioners authorized for Examination of the late pretended Sales of Crown and Church Lands.

Upon reading the humble Petition of *William Bernard*, Clerk, concerning his pretended Purchaſe of one Cloſe with the Appurtenances in *Repham*, in the County of *Lincoln*, called *Coles Garth*, Parcel of the Poſſeſſions of the Dean and Chapter of *Peterborough*. It is ordered, that the Petitioner attend the ſaid Dean and Chapter with a Copy of the ſaid Petition, who are deſired to conſider of the Allegations therein contained, and to treat favourably with the Petitioner (being both Purchaſer and old Tenant to the greateſt Part of the Premiſſes, as is allegded) and to agree with the Petitioner if they can (having called before them and firſt heard all others concerned in the Caſe) or elſe to return their Anſwer to the ſaid Commiſſioners, and how the Matter of Fact ſtands, in Writing to the ſaid Commiſſioners upon *Saturday* the twenty ſecond of this Inſtant, &c.

ISA. TROUGHTON,
THO. MARCH.

Dr. Charles Maſon *admitted to* St. Mary Woolchurch London.

Reg. Sheldon Lond.

Carolus Maſon, S. T. P. admiſſ. ad Rect. Eccleſiæ Paroch. Sanctæ Mariæ Woolchurch, London, vac. per Reſign. Doctoris Ball ult. Incumb. ad preſ. Caroli II. Regis.

By the Reſignation of Dr. Ball.

Newcourt Dioc. London. Vol. I. *p.* 146.

Dr. *Ball* was (if I miſtake not) of the Univerſity of *Cambridge*. He was Preacher in this Church of St. *Mary Woolchurch* towards the latter End of *Oliver Cromwell*'s Uſurpation, and was much followed by the Loyal Party. After the Death of Dr. *Matthew Griffith* he was made Maſter of the *Temple*.

Account of Dr. Charles Maſon.

Ath. Oxon. *Vol.* II. *col.* 713. *Newcourt Dioc. London. Vol.* I. *p.* 201. Walker's *Sufferings of the Clergy, P.* II. *p.* 150.

Charles Maſon was of *King's* College *Cambridge*, and ejected thence for his Loyalty, after which he was created Doctor of Divinity at *Oxford Novemb.* 1, 1642. Being burnt out of this Rectory of St. *Mary Woolchurch* by the dreadful Fire of *London* in 1666, he was collated to the Church of St. *Peter le Poor*, *May* 14, 1669. by the Dean and Chapter of *Paul's*, but before this, *Decemb.* 31, 1663. he was collated to the Prebend of *Portpool* in the Church of St. *Paul*. He died in 1677. by which this Prebend and the Church of St. *Peter* became void.

SUNDAY *June* 16.
Will. Davenant, *Vicar of* Watford, *ſucceeded by* John Goldman.

Reg. London.

Willielmus Davenant, A. M. admiſſ. ad Vic. de Watford. Com. Hertf. Die 16 Junii, 1661. —— 1662. 5 Junii, Johannes Goodman, S. T. B. ad Vic. de Watford. vac. per Mort. Williel. Davenant, ad preſ. Hon. Viri Arthuri Com. Eſſexiæ.

The Labour of the Clergy to reduce the Sectaries.

The great Multitude of them.

Hereſio Graphy, London, 1654, 4to.

The great Labour of the Church Clergy in their Sermons and Conferences was to bring the deluded People from out of the Multitude of Sects that had moſtly ſprung up in the late Times of Confuſion. Thoſe Diviſions and Subdiviſions of Sectaries and Schiſmaticks were thus numbred by good old *Ephraim Pagitt*. 1. Anabaptiſts. 2. Browniſts. 3. Semi-Separatiſts. 4. Independents. 5. Familiſts. 6. Adamites. 7. Anti-Trinitarians. 8. Socinians. 9. Antinomians. 10. Millenaries. 11. Hetheringtonians. 12. Anti-Sabbatarians. 13. Traſkites. 14. Soul-Sleepers. 15. Anti-Scripturians. 16. Expectants or Seekers. 17. Divorcers. 18. Shakers or Quakers. 19. Ranters. 20. Menoniſts. 21. Barrowiſts. 22. Wilkinſonians. 23. Johnſtonians. 24. Ainſworthians. 25. Robinſonians. 26. Lemariſts. 27. Grindletonians. 28. Pelagians, and ſeveral others.

The Riſe of the Quakers and their Manners.

P. 136. The *Quaker* is an upſtart Branch of the *Anabaptiſts*, lately ſprung up, but thickeſt ſet in the North Parts, made up of the Dregs of the common People, whom Pride, Conceitedneſs, and Ignorance have thruſt on, to poiſon the Scriptures, called barely by them *the Letter* —— honouring no Man, eſteeming none but themſelves, condemning all Laws, Magiſtrates, ancient Worſhip, Prayers, and Sacraments. —— Their Leaders own'd the Name of *Quakers*, it was a Name

James Naylor *the principal Leader of them.*

He cites the Scriptures for trembling *and* quaking.

a Name impoſed by themſelves. For *James Naylor*, a principal *Quaker*, eight or nine Years in the Parliament's Service, under the Command of Major General *Lambert*, in his *Glory of the North*, ſtyles himſelf *one, whom the Lord hath called out of the dark World, into the true Light*; whom *Iſhmael's Brood* calls a *Quaker*, whoſe Name in the Fleſh is *James Naylor.* —— He cites in his ſaid *Glory of the North*, all the Places of Scripture, which mention either *trembling* or *ſhaking*, though never ſo impertinent and far from the Purpoſe. As *Pſalm* xcix. *The Lord reigneth, let the people tremble. Pſalm* cxiv. *Tremble thou earth at the preſence of the God of Jacob. Hebr.* xii. *I ſhake not the earth only, but the Heavens alſo. Gen. When Iſrael bleſſed his Sons, he trembled.* The holy Men of God (ſaith he) witneſs *trembling* and *quaking.* —— So *Bateman* a Quaker and an Apologiſt for the Sect, repeats many of theſe Places, *&c.*

So Bateman *another* Quaker.

A Sermon to the Commons in Ireland. *by Dr.* John Bramhall *Archbiſhop of* Armagh.

The right Way to Safety after Shipwreck. In a Sermon preached to the Honourable Houſe of Commons in St. *Patrick's* Church *Dublin, June* 16, 1661. at their ſolemn Receiving the Bleſſed Sacrament. By the moſt Reverend Father in God *John* Lord Archbiſhop of *Armagh*, Primate and Metropolitan of all *Ireland*, on *Prov.* xxviii. 13. —— With a Meſſage of Thanks, and Deſire of Publiſhing, delivered by Sir *Henry Tichburne* and other Members.

Printed at Dublin, 1661. *Re-printed in his Works*, 1677, *Fol.*

His Services to the Church of Ireland.

During the Seſſions of this Parliament in *Ireland* ſeveral Advantages were obtained for the Church, in which his Grace was very induſtrious. Several of the Biſhops muſt acknowledge their Augmentations to his Interceſſion; as likewiſe the inferiour Clergy.

Life of Archbiſhop Bramhall, *by the Biſhop of* Limerick, *B. B.* 66.

MONDAY *June* 17.
A Certificate for Edward Drope *of* Magdalen *College* Oxon. *to be admitted D. D.*

Reg. Oxon.

Theſe are to certify all whom it may concern; that whereas it was ordered by Convocation in the Univerſity of *Oxford*, that thoſe who ſhould be liſted by the Vice-chancellour to preach at his Appointment before the King at *Chriſt Church*, and before the Parliament at *Mary's*, ſhould be admitted to their next Degree. We whoſe Names are here ſubſcribed do teſtify, that *Edward Drope*, then Batchelor of Divinity of *Magdalen* College, did preach before the King and Parliament according to the Order aforeſaid, and ſome Years before did perform the Exerciſe requir'd by the Statutes for the Degree of Doctor in Divinity.

June 17, 1661.

JOH. OLIVER, *Pr.*
EDM. DIGGLE, *S. Theol. Bacc.*

Account of him.

Edw. Drope of *Magdalen* College was eſteemed a good Preacher, and therefore put upon to preach before the King and Parliament in the Time of the Rebellion, and upon that Account had the Degree of Doctor conferr'd upon him in this Month of *June* 1661. He died in *Magdalen* College *April* 13, 1683. aged 84. or thereabouts, and was buried in the outer Chapel there.

Faſti Oxon. ſub Anno, 1661.

And of Edmund Diggle, *D. D.*

At the ſame Time *Edmund Diggle*, S. T. B. (above mentioned) had his Doctor's Degree conferred upon him on the like Account, was then Canon of *Lichfield* (which they call the Golden Prebend) by the Favour of Dr. *Frewen* Biſhop thereof, (to whom he was Chaplain) and afterwards became Prebendary of *Huſtwayt* in the Church of *York*, and Archdeacon of *York* or *Weſt-Riding* in the Place of Dr. *Rich. Marſh*, deceaſed, in which laſt Dignity he was inſtalled *Octob.* 19, 1663. He died at *Slimbridge* in *Gloceſterſhire* (of which he was Rector) on the firſt of *Auguſt* 1688.

Ib. Faſti Oxon.

The Chancellour Lord Clarendon's *Letter to the Reverend the Vice-chancellour*, &c.

The Chancellour of Oxford's *Letters, recommending* Mr. Cornelius Triglandius *to be created D. D.*

Mr. Vice-chancellour and Gentlemen,

I do not fear you ſhould accuſe me of Prodigality in miſpending the Treaſures of the Univerſity, while I recommend to your Bounty a foreign Divine of Eminence for Learning and Piety. The Perſon I intend is Mr. *Cornelius Triglandius*, Chaplain to the Prince of *Orange*, and one of the Miniſters at the *Hague*: Who beſides his Kindneſs to the King and his Friends, while they lived in thoſe Parts, and the Affection he has ſhewn to the Church of *England*, has this further Argument of the King's Favour to him, that he is entruſted with a great Share of the Education of his Nephew the Prince of *Orange*. I do therefore particularly recommend him to you to be created Doctor in Divinity, and deſire you to ſend him a Diploma of his Creation, by which you will oblige,

Mr. Vice-chancellour and Gentlemen,
Your very Affectionate Servant,
CLARENDON, *C.*

Worceſter-Houſe,
June 29, 1661.

A Diploma voted to be granted to him.

Proponente Vice-cancellario placuit venerabili Convocationi ut Literæ ſupra ſcriptæ ſuum ſortirentur effectum, ita ut Reverendus Vir Cornelius Triglandius hodierna Convocatione S. Theologiæ Doctor conſummatus renuntiaretur, & Diplomate Gradus Collationem teſtante quavis Congregatione ſigillando donaretur.

Faſti Oxon. ſub Anno.

A learned Divine.

This learned Theologiſt and Chaplain to the Prince of *Orange* was diplomated Doctor of Divinity by Virtue of the Chancellour's Letters *July* 3, 1661. There is Mention made of this learned Perſon in Dr. *George Morley* among the Writers, *Anno* 1634.

Die Martis 18 *Junii*, 1661.

TUESDAY *June* 18.
Repeal of the Act for diſabling Miniſters to exerciſe the temporal Juriſdiction.

In the Houſe of Lords, *Hodie tertia vice lecta eſt Billa*, An Act to repeal an Act entitled, *An Act to diſable Perſons in Holy Orders to exerciſe any temporal Juriſdiction or Authority.*

Dr. Robert Hitche *Archdeacon of* Leiceſter.

Dr. Lawrence Seddon *Prebendary of* Hereford.

Robert Hitche, D. D. was collated by Biſhop *Sanderſon* to the Archdeaconry of *Leiceſter*, *June* 18, 1661. which he reſign'd in 1662. and was ſoon after Dean of *York*.

Lawrence Seddon, S. T. P. was collated to the Prebend of *Pulſton Major* in the Church of *Hereford*, void by the Death of *James Rawlins*, *June* 18, 1661. He died and was buried at *Worthen* where he was Rector, *Sept.* 21, 1675.

Willis *Ch. of* Heref. *p.* 599.

WEDNESDAY *June* 19. *Loyalty and Obedience promiſed by the Miniſters of* Dumfreis *in* Scotland.

Advised from *Edinburgh*, That the Miniſters of *Dumfreis* who had lately ſo obſtinately refuſed to obey the Act of Parliament for Obſervation of the 29th of *May*, (the Day of his Majeſty's happy Birth and Reſtauration to his Kingdoms) being brought hither by a Party of Horſe, pleaded their Ignorance, and deſired Forgiveneſs of the Lord Commiſſioner, aſſuring him for the future, That *they would behave themſelves peaceably as became Miniſters of the Goſpel, and be Examples of Obedience unto others.*

Publick Intelligence; 4to. No. 24.

THURSDAY *June* 20. *The King importuned to grant Letters, and then to revoke them.*

A Letter from his Majeſty to the Dean and Prebendaries of our Cathedral Church of *Peterborough*, in Behalf of *John Barker*, Goldſmith and Citizen of *London*, being Tenant and Purchaſer of the Manour of *Fiſkerton Com. Linc.* belonging to the ſaid Church. —— Given *June* 20, in the thirteenth Year of our Reign. —— But upon proper Application to his Majeſty, theſe Letters were revoked as unduly procured, *Decemb.* 13, 1661.

Act Book of Dean and Ch. of Peterbor. *MS.*

The Submiſſion of the French *Church in the* Savoy *to the Liturgy and Rites of the Church of* England *approved by the moſt eminent Proteſtant Miniſters in* France.

Monſieur Chabret *to Dr.* Colladon.

Printed in French *and* Engliſh.

I believe the Reader is deſirous to know, how the ſubmitting of the *French* Congregation [in the *Savoy*] to the Government and publick Worſhip of the Church of *England*, was taken at *Geneva*. And that he will learn beſt from the reverend Monſieur *Chabret*, one of the eldeſt and graveſt Miniſters of that Church, who writes as followeth in a Letter to Dr. *Colladon* upon this Matter; the Copy whereof I have by me written with Dr. *Colladon* his own Hand.

S I R,

Beſides that which Judge *Colladon* imparted to me out of his Letters concerning the Buſineſs of the Liturgy, I received your laſt a fourth Night ago, by which I was informed more at large, ſeeing therein the Tranſlation of your Congregation into another Place, the King's Orders for the Common Prayer, and Subjection to the Biſhop of *London*, the Eſtabliſhing of a Miniſter, *&c.* whereunto the moſt Part of your Congregation were ready to acquieſce, there being but very few that ſcrupled at it, deſiring thereupon to be adviſed from other Parts, and likewiſe from this Place, as private Perſons.

Mr. John Durel *of the Government and Worſhip of the Reformed Churches*, 1662. 4to. *p.* 81.

Not much acquainted with the Engliſh *Liturgy.*

The Reaſons for which we delay'd a little to deliberate upon it in our Company, and give our Anſwer, were chiefly to avoid the Imputation of being inclined to preſcribe Laws to thoſe of other Countries; and alſo that we would gladly know, if that *Liturgy* be the ſame with that of Queen *Elizabeth*'s Reign, or of King *James*'s, yea, or of the late King, or a new one compiled by Archbiſhop *Laud*, of which it is reported, that it hath been Occaſion of much Clamour, and Ground of Fears and Jealouſies, through which ſo many were led to embroil themſelves in the late Commotions.

Mr. Durel *hath made this Reflection. I muſt mind my Reader to reflect a little upon what he ſeeth, that Mr.* Chabret *ſaith of a new Liturgy ſuppoſed to be compiled by the late Archbiſhop, and that ſo differing from the Liturgies of Queen* Elizabeth *and* King James, *yea, and of* King Charles I. *as if it had a Smack of Idolatry or Superſtition, or both in it. All* England *will marvel to ſee a grave Divine make ſuch Exceptions againſt a thing that never was; and all judicious Men obſerving that he ſpeaks ſo upon Miſinformation, will eaſily gueſs from what Hands he was ſo well informed of the Archbiſhop's Doings. It is juſt ſuch another Tale as that of Dr.* Coſin, *now the reverend Lord Biſhop of* Durham *buying of a Knife of one thouſand Pound Price to cut the Communion Bread, which was given out for true in* France, *and was maintained for ſuch to his own Face, by one who did not know the Tale had been made of him.*

Yet that Reflection might have been ſpared, if Mr. Durel *had conſidered that Mr.* Chabret *meant the Liturgy compiled for the Church of* Scotland, *with ſome Alterations from the* Engliſh *by Archbiſhop* Laud, *in purſuance of an Order by* K. Charles I.

For if the Queſtion be only about *Common Prayer*, Morning and Evening, which doth not at all thwart the Form of Service uſed in *France* and in this Place, there being an Uniformity of Doctrine, you know very well that thoſe ſmall Differences were not ſtuck at, and that thoſe of our Way may communicate with the Church of *England*; ſo the *Engliſh* Nobility and others of the ſame Nation, who have paſſed this Way, have communicated with us in *France* and in this Church, to teſtify this perfect Union. Seeing, that if we ſhould ſtick at ſuch Things, there is no particular Church in *Switzerland* and *Germany*, nay, nor in the *Low Countries*, which hath not its proper Ceremonies, at which no Offence is taken, there being nothing in them which ſavours of Idolatry or Superſtition: As we ſee nothing reſembling either (*viz.* Idolatry or Superſtition) in the ſaid *Engliſh* Liturgy brought in at the Reformation. And ſince the King by the Letter, whereof a Copy hath been ſent to us, enjoins only, that the ſaid Liturgy of Common Prayers, Goſpels, Epiſtles, Collects, *&c.* be uſed in your Congregation, without ſpecifying any other Thing; and that which is yet moſt advantageous, that his Majeſty is graciouſly pleaſed to provide for the Subſiſtence of a Miniſter, giving them Leave to call in others to his Aſſiſtance, under ſuch Conditions as are therein contained: And that to expreſs the Height of his Favour, he leaves the *Walloons* Church in her preſent Condition, without diminiſhing her Privileges, ſuch a manner of Proceeding cannot but be well taken.

The ſame Perſon in another Letter directed to the ſame Dr. *Colladon* hath theſe Words:

I ſee by your laſt that your Congregation having begun to uſe the Form of Liturgy obſerved in the Iſland of *Jerſey*, the Miniſters of *Paris* have by their Anſwer approved it. We may do the like, ſince we do not hold the ſaid Churches for ſchiſmatical or ſuperſtitious, no more than all the *Engliſh* and *Iriſh* Churches, with whom we are perfectly united in Doctrinals, and partake with each other in the ſame Sacraments, when we meet together without any Scruple of Conſcience.

As for thoſe of *Bourdeaux* they did not anſwer at all to this Queſtion in their Return to our doubting Brethren; but ſuppoſing upon Miſinformation or Miſapprehenſion, that if they ſhould joyn the new eſtabliſhed Church at *Weſtminſter*, the old one of *London* would be deſtroyed, they adviſed them to become Members

Ibid. p. 87.

bers of the ſame to uphold it. When this Anſwer was received by them, ſome there were that made a loud Noiſe of it, whereupon having written to one of the Elders of the Reformed Church of *Bourdeaux*, two of the Miniſters returned this Anſwer in the following Letters directed to myſelf. The firſt is of Monſieur *Goyen*, one of the graveſt and learnedeſt Divines of all the Province of *Aquitain*.

Letter of Monſieur Goyen *Miniſter of* Bourdeaux.

Sir, my honoured Brother,

I was told by Monſieur *de la Vic*, that the Letter of our Conſiſtory written to ſome private Perſons of the *French* Church of *London*, was the Cauſe of ſome Troubles among them who are deſirous to embrace a good Agreement in the Profeſſion of Religion. It is true, that thoſe Gentlemen having aſked our Judgment, whether they might with a good Conſcience ſubmit to that *French* Congregation which was to be ſet up in *Weſtminſter*, under the Government of the Biſhop of *London*, and with the Uſe of the *Engliſh* Liturgy, our Company did not anſwer directly to the Queſtion. Not that we think the Conſcience wounded to live under that Government: No Man can be of that Judgment unleſs he has loſt his Underſtanding, or is ignorant of the Rules of true Piety. But it was becauſe they were perſuaded, that the ſetting up of that *New Church* would be the utter Ruin of the *Walloons* Church, which had always ſubſiſted to this Day. ——

Since that our Letter is the Occaſion of Troubles among you, I promiſe you ſhall have an authentick Explanation of the ſame as ſoon as our Conſiſtory ſhall meet again. In the mean while I may aſſure you, that there is never a one of the Paſtors of this Church, nor of the whole Province, who thinketh, that the Conſcience is wounded by living under the *Engliſh* Liturgy. Thoſe are in a Dream and dote that have ſuch an Opinion; and thoſe Gentlemen among you do wrong us very much, when they quote us to foment their Schiſm, which cannot but be extremely ſcandalous.

Letter of Monſieur Rondelet *another Miniſter of* Bourdeaux.

The other Letter is of Monſieur *Rondelet*, a learned and eloquent Preacher to the ſame Reformed Congregation of *Bourdeaux*.

Concerning your Church we have been told, that the Anſwer our Conſiſtory made to ſome private Perſons of that Congregation, who conſulted it about ſome Scruple made of ſubmitting to the *Engliſh* Liturgy, hath produced ſome ill Effects; and that ſuch as affect not the Order of the Church of *England*, did draw the ſame to their Advantage, as if it favoured their Opinions. I know not upon what thoſe Men ground their Judgment in this particular: For I do not ſee that they can give any Senſe of that Letter of our Company that is favourable unto them: And if it be read carefully, there will be found never a Word in it that thwarts the *Engliſh* Liturgy, or that may Occaſion the leaſt Scruple of ſubmitting to the ſame.

There paſſed nothing, there was nothing ſaid in our Company againſt the Honour and Authority of the Diſcipline of the Church of *England*, or againſt the manner of her Government, to which we bear a ſingular Reverence; the eſtabliſhing whereof, that I may alſo give my own Judgment thereon, I eſteem very holy and moſt lawful; and which is more, the fitteſt of all to keep Men in good Order and due Reſpect, to ſuppreſs Scandals, and to extirpate Hereſies. Thus much (Sir, my good Brother) I thought myſelf obliged to write to you, to make in a manner our Apology, and to clear our Judgment to ſuch as might have a Mind to miſinterpret the ſame.

I cannot forbear to add two Teſtimonies more of two of the choiceſt Men for Learning, Eloquence, and true Piety, that ever the *French* Reformed Churches had 'till this Time. Thoſe are Monſieur *du Boſe* Miniſter of *Caen*, and Monſieur *de l'Angle*, the worthy Son of a moſt worthy Father, whoſe Colleague he is in the Reformed Church of *Roan*. They write but few Words, but thoſe very comprehenſive, and to the Purpoſe. Thoſe of Monſieur *du Boſe* are as followeth:

Letter of Monſieur du Boſe.

You ſhall be as dear to me under the *Surplice* of *England* as under the *Robe* of *France*, and I will embrace you with as good a Heart in the Chapel of the *Savoy*, as I have ever done in the Temple of *Bourg l'Abbè*.

Letter of Monſieur de l'Angle's.

Thoſe that follow are Monſieur *de l'Angle*'s.

I know not who it is that hath told you I did not approve of your Eſtabliſhment. But whoſoever he be, I aſſure you that he is very ill informed of my Mind. I rather look upon that Buſineſs (*viz.* the ſubmitting of a whole *French* Reformed Congregation to the Government and publick Worſhip of the Church of *England*) as upon a Means the Providence of God intends to make Uſe of, to knit yet cloſer together that Bond which ought ever to be betwixt the Church of *England* and the Reformed Churches of *France*.

All the foreign Divines who have come into England *ſince the Eſtabliſhment of the* French *Church in the* Savoy *have joined with it.*

Ever ſince we have begun to uſe the Book of Common-Prayer, though Providence hath brought over many Miniſters from beyond the Seas, ſome from *Geneva*, ſome from *France*, ſome from *Germany*, ſome from *Poland*, ſome from *Lithuania*, ſome from *Piemont*, that is, almoſt from all the Reformed Churches; as alſo ſome Students in Divinity, ſome Elders, and other private Perſons of all Conditions, we have ſeen none of them that ever made any Difficulty to aſſiſt at Divine Service, and to conform to it. All of them that have been preſent upon Communion Days, having devoutly received the Lord's Supper *kneeling*, and thoſe that have preached, and among them two of *Geneva*, both of them very worthy Men, by Name Monſieur *Calendrin* and Monſieur *Buſſon*, have all of them acknowledged in their Prayer the King's Majeſty *ſupreme Governour* in this Realm and other his Dominions, *over all Perſons, and in all Cauſes, as well Eccleſiaſtical as Civil*, and prayed for the moſt reverend *Archbiſhops* and right reverend Biſhops, as well as for inferiour Miniſters of the Church, juſt as it is in the *bidding of Prayer*. Among them who have thus conformed to us, and preached in our Congregation, I may not omit that pious and learned Man Mr. *Heraut* the eldeſt of the Miniſters of the *Walloon's* Congregation of *London*, who is known for a Perſon that both *feareth God and honoureth the King*, and is behind none for true Zeal to the Reformed Churches. I muſt ſet down here likewiſe the worthy *Italian* Miniſter Mr. *Breſinal* who gave us a Sermon upon *Chriſtmas-Day* laſt, to ſhew that he is no Separatiſt from the Church of *England*; though he followeth the ſame Diſcipline with the other Strangers Churches in *London*. Mr. *Guillard* Miniſter and Divinity Reader deſigned in the Univerſity of *Mont Alban*, and Mr. *Eſcoſier* Delegate of the *Piemontan* Churches, are likewiſe of them who have conformed, and preached very learnedly to our Congregation.

1662. 20. Junii, Johannes Cole Clericus, A. M. admiſſ. ad Rect. de Maydwell cum Capella de Kelmarſh in Com. Northampton. vac. per mort. Antonii Warters ult. Incumb. ad preſ. Franciſci Warner Generoſi.

FRIDAY *June* 21.

The Lords hear the Objections of the Roman Catholicks againſt the ſanguinary Laws.

Speech and Papers delivered by Col. Tuke.

Another Paper delivered by Lord Arundel *of* Wardour.

Extracts from the Journal of the Lords.

Die Veneris 21. *Junii* 1661.

This Day being appointed to hear what Objections could be offered by the Roman Catholicks concerning the ſanguinary Laws, Colonel *Tuke* at the Bar made a long Speech and delivered two Papers, one being a Liſt of the penal and ſanguinary Laws concerning Religion, another Paper of their Deſires. They being withdrawn, the Houſe commanded the ſaid Papers to be read: And then the Lord *Arundell* of *Wardour* acquainted the Houſe, that he had another Paper from the Roman Catholicks to preſent to their Lordſhips Conſideration; which was alſo read. Then the Statute 1 *Eliz. Cap.* 1. was read, wherein is contained the Oath of Supremacy, and the Houſe fell into a long Debate thereof, and it being late ordered to reſume the Debate ſome other Time.

The Debate adjourn'd.

A Copy of one of the Petitions in Parliament.

A true Copy of a Petition delivered to the Parliament by the Roman Catholicks.

They take hold of the King's Declaration for a general Indulgence.

MS. Papers in the Hands of the Bp. of Peterborough.

His Majeſty having been pleaſed in his moſt gracious Declaration from *Breda*, (which hath been ſince confirmed upon other Occaſions) to declare a Liberty to tender Conſciences, and that no Man ſhall be diſturb'd or call'd in queſtion for Differences of Opinion in Matters of Religion, which do not diſturb the Peace of the Kingdom: Theſe are his Majeſty's own Words: We his Roman Catholick Subjects do humbly lay hold on this Grace and Favour, and are Petitioners to the Right Honourable the Lords and Commons aſſembled in this preſent Parliament, that we may by their Mediation receive the Benefit of his gracious Promiſe, not being conſcious to ourſelves of the leaſt Guilt that may render us incapable of this gracious and general Indulgence.

The Roman Catholicks in the Beginning of the Reign of King James *had made a like Petition for Liberty of their Religion. And the ſame Anſwer might have now ſerved, which was then given. See the Catholicks Supplication unto the King's Majeſty for Toleration of Catholick Religion in* England. *With ſhort Notes or Animadverſions in the Margin. Whereunto is annexed Parallelwiſe, a Supplicatory Counterpoiſe of the Proteſtants unto the ſame moſt excellent Majeſty Together with the Reaſons of both ſides for and againſt Toleration of divers Religions: With a Preface dated* Oxford *from St.* Mary's-Hall, May 2. 1603. *ſubſcribed* Gabriel Powel. London, *for* Edm. Weaver, 1603. 4to.

That we differ from thoſe that profeſs the Religion eſtabliſhed in this Kingdom, even in Matters of Religion, is no Queſtion; and whether our Opinions are grounded upon Truth and Reaſon, is not pertinent to our Buſineſs: Since we do not pretend to juſtify our Doctrine, but to ſubmit both it and ourſelves to his Majeſty's Mercy. But the only material Queſtion (as we humbly conceive) is this, whether our Opinions are conſiſtent with our Obedience to the King and the Peace of the Kingdom, to which we take the Boldneſs to make this Anſwer.

We have not heard, that there hath been any Objection to any of our Opinions concerning our Fidelity to his Majeſty, and our peaceable Comportment with our fellow Subjects, but only in our owning of a ſpiritual Juriſdiction in the Pope incompatible (as it is conceived) with the Power and Authority of the King, and ſuch as not only enervates our Allegiance, but by that depending on a foreign Power, endangers the Peace and Quiet of the Nation.

Though the Conſiſtence of the Opinions of the *Roman* Catholicks with the ſtrict Duty of Subjects to their Sovereign may be ſufficiently evinced by the conſtant Practice of Roman Catholicks in all Countries where they are permitted to live, yet we will not content ourſelves with a Proof from the Effects, but endeavour to give the Parliament a more exact Satisfaction, by a ſhort Declaration of what we believe in that particular, in which (we humbly conceive) we have hitherto been miſunderſtood.

They declare for Allegiance to the King.

In the firſt Place, we do declare that our Obedience to our Prince is an Article of our Faith grounded upon the unalterable Word of God, and not only to Princes of our own Religion, but even to thoſe who are Enemies of it.

And againſt the Pope's Power of Depoſing or Abſolving.

We do in the next Place declare, that it is no Article of our Faith, that, by Virtue of that ſpiritual Juriſdiction acknowledged by us in the Pope, he has any Authority to depoſe a King, or abſolve his Subjects from their Allegiance; and the Truth of both theſe we are ready to confirm by Oath; and further that if at any Time the Pope ſhall attempt to execute that pretended Power, we are ready with our Lives and Fortunes to oppoſe him.

Which is only a problematical Opinion.

Now whether there be any reaſonable Ground to imagine, that contrary to an Article of our Faith, and ſo ſworn to be by us, we ſhould eſpouſe an Opinion that is only Problematical, to the Prejudice of our Duties, and contrary to our Oath, is humbly offered to the chriſtian Conſideration of the honourable Members of both Houſes.

The papal Juriſdiction only Spiritual.

We do not know what Inconveniences ſuch a ſpiritual Juriſdiction can create in the Minds of thoſe Subjects, as to the leſſening their Obedience to the temporal Magiſtrate, who are ſo fortified againſt the irregular Execution of it, and which in its own Nature is ſo abſolutely diſtinct from that Juriſdiction which Princes juſtly challenge over all their Subjects.

Church and State are like Soul and Body well conſiſtent.

It is the Wiſdom (at leaſt as we ſtand inform'd) of the divine Providence, with ſuch Harmony to diſpoſe of thoſe Powers, by which the whole Man is to be governed, that they no Way claſh one with another; that of the Soul which properly belongs to God, not interfering with that which belongs to *Cæſar*.

They profeſs it their Principle to obey, and will confirm it by Oath.

To conclude, what greater Security can be given by a Subject to his Prince of his Fidelity and Obedience, than the Pawn of his Religion delivered by his Doctrine; and the Sacrifice of his Will declared by an Oath, and confirmed by his Practice. We acknowledge ourſelves bound by the Articles of our Religion to obey our Sovereign, and we ſwear that we will, and that in Oppoſition to all foreign and domeſtick Power whatſoever without Reſtriction.

Another Paper of the Roman Catholicks.

An Anſwer of the Roman Catholicks to the Queſtion, whether their Opinions be conſiſtent with their Obedience to the King and the Peace of the Kingdom?

Trial of Lord Stafford.

The Lord Stafford's *Declaration before the Houſe of Lords after his Condemnation for High-Treaſon.*

The Lord Stafford's *Confeſſion of his going to* Breda, *and offering the King one hundred thouſand Pounds to take off the penal Laws.*

And that a Bill being now brought in, it was oppoſed by the Lord Chancellor Hyde.

—— That there had been at divers Times Endeavours uſed, and Overtures made to obtain an Abrogation or at leaſt a Mitigation of Severities againſt Catholicks, but this to be procured no otherwiſe than by legal and parliamentary Means. That he himſelf went to *Breda* whilſt the King was there, and propounded 100,000 *l.* in behalf of the Catholicks to take off the penal Laws: That after the King came in, there was a *Bill* brought into the Houſe, in favour of *Catholicks*, but it was oppoſed by my Lord Chancellor *Hyde*, &c.

Father Walſh *of the Rebellion in* Ireland.

Bleſſed by the Pope for the Catholick Cauſe.

Father *Walſh*, in the Dedication of his *Hiſtory of the Iriſh Remonſtrance*, tells us, of an univerſal *Rebellion* or *Inſurrection* of all the Catholicks in *Ireland*, a very few excepted, againſt his Majeſty's Laws, Authority, and Deputies of that Kingdom *Anno* 1641; of their Confederacy formed, and a War continued by them for many Years after; of two ſeveral Peaces (the firſt 1646. the ſecond 1648.) with his Majeſty's Lord Lieutenant in that Interim, ſcandalouſly violated by the prevailing Party among them.

Yea to that prodigious Heighth did the Inſolence of the rebellious Faction ariſe, that at length they baniſhed his Majeſty's Lieutenant, and took the Royal Authority upon themſelves.

But it may be ſince his Majeſty's happy Reſtauration they have repented of their former Wickedneſs.

And therefore they could not repent of that Rebellion.

Repented of a Rebellion that was bleſſed and ſanctified by the Pope! A Catholick Army (for ſo they ſtyled themſelves) repent of fighting for the Catholick Cauſe!

And long after refuſed to aſk the King's Pardon.

They were ſo far from repenting, that the popiſh Clergy of that Kingdom aſſembled in a National Synod *Anno* 1666. refuſed to petition the King for Pardon, though they were at leaſt thirty then preſent, and above 500 more of them alive, which were obnoxious to the Laws for their Carriage during the late Wars of the *Roman Catholick Confederates*[a].

Some indeed offered a Remonſtrance of their Loyalty:

Yet the Subſcribers were very few in Compariſon to the Refuſers.

Indeed ſince his Majeſty's Return, ſome of the *Iriſh* Clergy and Laity agreed to preſent ſuch a *Remonſtrance* to his Majeſty, as might ſeem to give him ſome tolerable Security of their Loyalty for the future. But the whole Number of Eccleſiaſtical Subſcribers was only 69, the Oppoſers being 2000 or thereabouts, beſides all others in the *Iriſh* Colleges and Seminaries abroad: And of theſe few Subſcribers, ſome fell off immediately, upon the firſt Intimation of Diſpleaſure from the *Internuncio de Vecchiis*, and their general Superiors beyond the Seas[b].

In England *many Roman Catholicks had been in Arms againſt King* Charles I.

In *England* many *Roman* Catholicks were actually in Arms againſt King *Charles* the Firſt: His Majeſty himſelf (that had moſt Reaſon to know) informs us, *that great Numbers of that Religion were entertain'd in the Army of the Rebels; that others were ſeduced, to whom he had formerly denied Employment; that twenty or thirty at a Time of one Troop or Company had been taken Priſoners*[c].

And but few with him, unleſs ſuch as the Enemy hunted into his Camp.

But were not many of the *Roman* Catholicks in the King's Army? They were indeed; but not ſo many as his Enemies would make the World believe. His Majeſty tells us in his Declaration, that *ſometimes in a Month together there had not been one Papiſt near his Court*. I am ſure he was not much beholden to them for their Company at any Time; his Majeſty knew it was the Policy of his Enemies to hunt them into his Camp, that they might bring an *Odium* upon the Royal Cauſe, and confirm the People in that groundleſs Jealouſy of the King's Adherence to Popery, which made him (by his Proclamation) to inhibit all Men of that Religion to repair to him: Beſides we are told by one of the *Roman* Church, that 'tis a Maxim of the Jeſuits (who have long bore the greateſt Sway in *England*) in the Quarrels of Princes and great Men, to have ſome of their Fathers on one Part, and ſome for the contrary, that they may work for their own Intereſts on both Sides[d]. And (whatever boaſts they now make of their Loyalty to the late King) we have not yet forgotten, how they pleaded to the late Uſurpers, that for the Preſervation of their Lives they were forced to flee into the King's Gariſons without ever acting againſt the State[e]. That a great Part of them were never in actual Arms againſt the Parliament, but only fled to the Enemy's Gariſons for Shelter, *&c.*[f]

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[a] *Hiſtory of the* Iriſh *Remonſtrance*, p. 667, 671, 672.

[b] *Ibid.* p. 677, 678.

[c] *See his Majeſty's Declaration to all his loving Subjects in his Kingdom of* Scotland.

[d] *The Author of the Jeſuits Reaſons unreaſonable. Printed* 1662.

[e] *The Chriſtian Moderator. Printed* 1652. p. 60.

[f] *Ibid.* p. 18.

But I have ſo much Charity as to believe, that ſome *Roman* Catholicks offer'd their Lives and Fortunes to the King upon more generous Motives; that they ſerv'd him faithfully and ſuffered for him, becauſe (as a great Man of that Religion ſaid of himſelf) *they valued the Favour and Eſteem of their Countrey above all earthly Things; or were true* Engliſhmen *as to this World*[g].

g The Earl of Briſtol in his Speech made July 1. 1673.

The Jeſuits had a Conſult to bring King Charles I. *to the Block.*

We have known ſome Tempers that have conquered the Malignity of Poyſon; and ſome Men have a greater Love for their King and Countrey, than for their Prieſts and Confeſſors; ſome have too much Honeſty, and ſome too little Zeal for Religion to be intruſted with the State Myſteries of Jeſuits and biggotted Papiſts. A reverend and learned Perſon of our Church hath divers Times told the World in print, [h] that there was a Conſult in *England* of the whole Faction of Jeſuits about bringing his ſacred Majeſty to the Block; but what Number of the Laity were privy to that execrable Deſign, we are not able to learn.

[h] *Dr.* Du Moulin's *Anſwer to* Philanax Anglicus, *p.* 56. (*Ed.* 1679.) *This certain Intelligence ſhall be juſtified whenſoever Authority will require it; that the Year before the King's Death, a ſelect Number of* Engliſh *Jeſuits were ſent from their whole Party in* England, *firſt to* Paris *then to* Rome, *with this Queſtion in Writing: That ſeeing the State of* England *was in a likely Poſture to change Government, whether it was lawful for the Catholicks to work that Change, for the advancing and ſecuring the Catholick Cauſe in* England, *by making away the King, whom there was no hope to turn from his Hereſy? And* p. 61. *as for my being defied by the Papiſts, I have defied them now ſeventeen Years, to call me in queſtion before our Judges and ſo I do ſtill.*

But if ever the *Engliſh* Papiſts had any Reaſon to boaſt of their Obedience to the Government, it was under the late uſurped Powers: For they baſely flatter'd the moſt infamous Rump; [i] they publickly owned them for the ſupream Authority of the Nation, and pleaded the Merit of their Fidelity to them. And if generally to take and punctually to keep the Engagement, if to flatter the great Tyrant, if to offer, that for a Toleration they would renounce the Intereſt of the *Stuarts*, be Arguments of Firmneſs of Loyalty to the Crown, then I will grant, that the *Roman* Catholicks are the King's moſt loyal and dutiful Subjects.

[i] *See the Petition of the* Roman *Catholicks to the ſupream Authority of this Nation, the Parliament of the Commonwealth of* England. Chriſtian Moderation, *p.* 59, 60. *p.* 51. *Divers Papiſts had taken the Oath of Abjuration and Engagement*, &c. Part II. p. 41. *The* Roman *Catholicks have generally taken and punctually kept the Engagement*, &c. *Dr.* Baily *in the Life of Biſhop* Fiſher *(as I find him quoted by Mr.* Fowlis) *is very zealous in aſſerting the Loyalty of the Papiſts; and yet at the ſame Time bravely tells us, what good Subjects they were to* Oliver Cromwell: *Whereas (ſaith he) all other Sorts and Sects (excepting thoſe who are for all Sorts and Sects) appear againſt the preſent Government like* Arie, Scorpio, &c. *The* Roman *Catholicks like* Piſces *(the Emblem of the Fiſherman) are contented to remain quiet underfoot.*

But I will conclude this Head with this Obſervation, that Mr. *White* in the heighth of *Oliver*'s Tyranny, ſet out a Book under the Title of *the Grounds of Obedience and Government*. This moderate *Roman* Catholick (as he is eſteemed) labours not only to diſengage the People of *England* from all Obligation to his preſent Majeſty, (then in Exile) but his Majeſty too from laying any further Claim to his Crown, but (bleſſed be God) the King was reſtored to his Government, to which his *Roman* Catholick Subjects (according to this Gentleman) ought not to endeavour his Reſtitution.

In Domo ſuperiori Convocationis Seſſ. xi. Die Veneris 21. Junii 1661.—— D. Epiſcopus London una cum dictis Reverendis Patribus Confratribus ſuis tractatum habuit de conceptione *unius Libri Articulorum in Viſitatione cujuſlibet Epiſcopi, &c.*

Die 21. Junii 1661. Michael Wilſon Clericus admiſſ. ad Vic. Sancti Martini juxta Stamford, vac. per mort. Lionelli Lambe ult. Incumb. ad preſ. Johannis Com. Exon.

Reg. Laney.

Saturday *June* 22.
The King's Letter to the Houſe of Commons, for diſpatching the Bill to confirm the Act of Indemnity.
Such Act of Indemnity to be paſſed before any other Bills.

His Majeſty's gracious Letter to the Houſe of Commons, to paſs the Bill for confirming the Act of Oblivion and Indemnity.

London, *for the King's Printers*, 1661. *in two Sheets, Fol.*

Charles *R.*

Truſty and well-beloved we greet you well. At the opening our Parliament you were told, that we had a great Deſire this Summer to make a Progreſs through ſome Parts of our Kingdom, which we reſolve to begin in Devotion to our City of *Worceſter*, that we may pour out our Thanks to God for our Deliverance there, and the Seaſon of the Year quickens us in that Inclination, as we preſume it diſpoſes you to a Deſire to withdraw from this City, and to viſit your Countries. But you may remember we told you then, that we had cauſed ſome Bills to be prepared for you, for Confirmation of what we enacted at our laſt Meeting, and we ſaid all we could to you of the Value we ſet upon the *Act of Indemnity* (as we have great Reaſon to do) and if we could have uſed ſtronger Expreſſions to have conjured you ſpeedily to have diſpatched it, we aſſure you we would have done it: And we did think what we ſaid would have made an Impreſſion in all who profeſs a Deſire to ſerve us; and therefore we expected every Day that the ſame Bill would have been preſented to us for another Aſſent. We muſt confeſs, we hear you have ſhewed great Affection to us ſince your coming together, and that you have already prepared and paſſed ſome very good Bills (for which we heartily thank you) that are ready for the Royal Aſſent: Yet we cannot but tell you, that though we are enough concerned to expedite thoſe Bills, we have no mind to paſs them till the *Act of Indemnity* be likewiſe preſented to us, upon which (if you take our Word) moſt of our Good and Quiet depends, and in which we are ſure our Honour is concerned. Therefore we muſt again, and as earneſtly as is poſſible, conjure you to uſe all poſſible Expedition in the paſſing that Act in the ſame Terms we already paſſed it (to which we take ourſelf obliged) and that you will for the preſent lay aſide all private Buſineſs, that ſo betaking yourſelves only to the publick, you may be ready to adjourn by the Middle of the next Month, which will beſt ſuit with all our Occaſions. And ſo not doubting of your Readineſs to comply with us in theſe our juſt and neceſſary Deſires, we bid you heartily farewel. Given at our Court at *Whitehall*, the two and twentieth Day of *June* 1661. in the thirteenth Year of our Reign.

This Letter had the deſired Effect of prevailing with the Commons, and obliging the People.

To our truſty and well-beloved Sir Edward Turner, *Knt. Speaker of our Houſe of Commons to be communicated to the Houſe.*

Will. Morrice.

Matthew Hale, *Eſq; afterwards an eminent Judge, was very inſtrumental in promoting the Act of Indemnity.*

Matthew Hale, Eſq; Knight of the Shire for the County of *Gloceſter* in this Parliament, bore his Share in the happy Period now put to the Confuſions that threatned

Burnet's *Life of Sir* Matth. Hale, 1682. 12°. *p.* 31.

threatned the utter Ruin of the Nation, which contrary to the Expectations of the moſt ſanguine, ſettled in ſo ſerene and quiet a Manner, that thoſe who had formerly built ſo much on their Succeſs, calling it an *Anſwer* from Heaven to their ſolemn *Appeals* to the Providence of God, were now not a little confounded to ſee all this turned againſt themſelves, in an Inſtance much more extraordinary, than any of thoſe were upon which they had built ſo much. His great Prudence and excellent Temper led him to think, that the ſooner an Act of Indemnity were paſſed, and the fuller it were of Graces and Favours, it would ſooner ſettle the Nation, and quiet the Minds of the People: And therefore he applied himſelf with a particular Care to the framing and carrying it on: In which it was viſible, he had no Concern of his own, but merely his Love of the Publick that ſet him on to it.

A Bill ordered againſt Pluralities.

Journal of the Commons, MS.

Die Sabbati 22. *Junii* 1661. Ordered by the Commons, that Serjeant *Charleton*, Mr. *Prynne*, and Mr. *York* or any of them do bring in a Bill againſt Plurality of Livings.

Dr. Sebaſtian Smith *Canon of* Chriſt-Church, *and Rector of* Hambledon.

June 22. 1661. *Sebaſtian Smith*, S. T. P. was inſtalled Canon of *Chriſt-Church* in *Oxford* in the ſecond Stall, in the Room of Dr. *John Fell* advanced to the Deanery of that Church.

Sebaſtianus Smith, S. T. P. admiſſus eſt ad Rect. de Hambleton in Com. Buck. die 11. Aprilis 1661. ad preſ. D. D. Comitis de Rivers pleno jure.

SUNDAY *June* 23.
The King could not avoid the giving Protection and Favour to ſome Roman *Prieſts.*

The King gave open Countenance and expreſs Protection to ſome of the *Roman* Prieſts who had been helpful and ſerviceable to him abroad, and came over with him, or ſoon followed him.

As pleaded in Court at the Tryal of ſome of them.

Printed Tryals, 1680.

Henry Starkey *who had loſt his Leg and ſpent his Eſtate in the King's Service;*

And had diſcovered a Plot againſt the King's Life before his Return.

Henry Starkey indicted in 1679. for having taken pretended Orders from the See of *Rome*, made this open Plea in Court:

I appeared for the King, when he had but 500 Men in Appearance for him: I am but a younger Brother, an Eſquire's ſecond Brother. I ſpent in the King's Service above 5000*l.* which I got myſelf, and bled for it, before I had it. I ſpent my Annuity of ſevenſcore Pound a Year for the King; I loſt my Leg for him, and ſpent my Eſtate to that Degree, that that Day when I received Sentence of Baniſhment, I had but two half Crowns left. And pray my Lord, give me leave to add one Thing more, I did diſcover to the King a Plot that was deſigned againſt his Perſon, State and Government, and did deliver into his Hands eleven Articles of Treaſon, which I had writ with my own Hand, and this he hath owned, and will own. So that upon this I was threatned by thoſe that were Parties to the Treaſon, that the King ſhould not be gone twenty four Hours, but I ſhould be impriſoned. When the King went, what muſt I do? Muſt I ſtay there and hazard my Life, or truſt to the King's Mercy? I was forced to come along with the King for Protection: I came to *Whitehall*, and the King roſe up and gave me his Hand to kiſs, and ſo did the Duke of *York*, and told me I was welcome. I went to my Lord Chancellor *Hyde*, who when he ſaw me embraced me in his Arms, and ſaid, *Thou art welcome, I am glad to ſee thee in* England. I had Occaſion to ſpeak with the Biſhop of *London*, Dr. *Sheldon*, about another Perſon, and when I came to him he aſked me, *what is your Name?* My Lord, ſaid I, my Name is *Starkey*, with that he catches me faſt by the Hand, and when he had done that, he took me in his Arms, and told me I am glad with all my Heart to ſee you ſafe here in *England*. ——— And I do ſuffer this Day for the Service I have done the King.

Therefore kindly received at Whitehall:

And by Chancellor Hyde *and Biſhop* Sheldon.

Lionel Anderſon *alias* Munſon, *another* Roman *Prieſt, favour'd and protected for writing againſt the temporal Power of the Pope.*

Lionel Anderſon alias *Munſon*, tried at the *Old Bailey* for having taken pretended Orders from the Church of *Rome*, *Jan.* 17, 1679. pleaded, For my ſtaying in the Kingdom, I had the King's expreſs Command, and an Order from the Council Board. They ordered Mr. *Peter Welſh* and myſelf, and ſome more to ſtay, for writing againſt the temporal Power of the Pope; for the King of *England* againſt the Court of *Rome*. My Lord, all the World knows me, and I am known to moſt of the dignified Clergy in *England:* My Lord Biſhop of *London*, and Dr. *Lloyd*, and the Biſhop of *Durham* ſent to me to tell me, that if they knew of my Tryal they would be here. My Lord, I have lain under an ill Cenſure for ſcribling and writing againſt the temporal Power of the Church of *Rome*. ——— And after his Conviction he pleaded thus in Arreſt of Judgment:

His like Plea in Arreſt of Judgment.

I can ſay this, that I would have gone out of *England*, but the King kept me here, telling me he had need of my Service; and I had a Protection from the Council Board. The Biſhop of *London*, when I was taken firſt, ſent a Letter to Sir *Clement Armiger*, that neither I nor my Books ſhould be meddled with; for that I had written for the King and the Government, for which I was excommunicated at *Rome*. And when I was taken and in Cuſtody of ſome of the Horſe-Guard, the Duke of *Monmouth* ſent to have me freed again. I begg'd of the King that I might go, but he told me, that I ſhould ſtay in *England*; and Mr. *Peter Welſh* and I had Orders from the Council, he one, and I another to ſtay.

While the Papiſts were now endeavouring to get the Penal Laws repealed in Parliament, it was proper for the Church Proteſtants to remember, that all the *Engliſh* Catholick Clergy, who owed as much Allegiance to the King, or would be thought to owe as much as any other of his Subjects, yet never wrote one Line, or publiſhed one Opinion, againſt whatſoever the Rebels ſaid or did.

Mr. Creſſy *had drawn up a like Formulary of Allegiance;*

But it was refuſed by moſt of the Papiſts.

Lord Clarend. *Animadv. on Mr.* Creſſy, 1673. 8vo. *p.* 120.

On the contrary, *Thomas White* a Romiſh Prieſt and Emiſſary, by many Books written in the Time of Uſurpation, ſought to debauch the Nation, eſpecially by one printed in the Year 1655. called the *Grounds of Obedience and Government*, with this abuſed Maxim in the Title Page; *Salus Populi ſuprema Lex eſto.* In this Book *Serenus Creſſy*, an *Engliſh* Benedictine Monk, drew up a Formulary, like that of the *Iriſh Remonſtrance*, for the *Engliſh* Catholicks to ſubſcribe, and preſent to his Majeſty, as a Teſtimony of their Allegiance and Affection to him. But as in the Caſe of the *Iriſh Remonſtrance*, it was refuſed by moſt of the Papiſts; and gave the Lord *Clarendon* Occaſion to ſay, —— Mr. *Creſſy* would find himſelf as much miſtaken, as he was formerly in his Draught of a Proteſtation or Subſcription for the Fidelity of the *Engliſh* Catholicks.

And though inſerted in the firſt, it was left out in the ſecond Edition of his Book.

Lord Clarend. *againſt Mr.* Creſſy, 8vo. *p.* 76.

Mr. *Creſſy* cannot forget, that ſhortly after he deſerted the Church of *England*, and publiſhed his *Exomologeſis*, he did in that Book publiſh a *Proteſtation* or *Subſcription*, which all the Roman Catholicks in *England* would be willing to take; and in Truth it did not differ much in Subſtance or Senſe from the Oaths which are enjoyn'd by Law; and no doubt he would have taken it himſelf, and did then believe that all other Catholicks might have taken it likewiſe. But within a ſhort Time all that Impreſſion of that Book was brought up, or otherwiſe procured; and a *Second Edition* of it publiſhed, wherein the *Proteſtation of Duty and Obedience*, which was in the *firſt*, was totally left out in the *ſecond* Impreſſion, it not being thought a fit *Obligation* for the Catholicks to enter into.

What prevented an Indulgence to the Romiſh Prieſts, was an intended Proviſo that it ſhould not extend to the Jeſuits; *who thereupon gave* Reaſons, *and the other Prieſts proved them to be unreaſonable.*

Dr. du Moulin's *Reply to a Perſon of Honour*, 1673. 4to. *p.* 8.

An Account given of the ſecular Prieſts ſetting forth a Remonſtrance againſt the Jeſuits, in a printed Diſcourſe, entitled, *The Jeſuits Reaſons unreaſonable*, wherein they juſtly upbraid the *Jeſuits* and the *Jeſuited* with many falſe Doctrines and ſeditious Practices. And therefore this Diſcourſe, no doubt, was ſuppreſſed, as ſoon as it came forth, by the numerous and prevailing *Jeſuitical* Party: Yet it was drawn out of Darkneſs by that ſkilfull and happy Inquiſitor of Books, our excellent Dr. *Stillingfleet*.

MONDAY *June* 24.

A Printed Liſt of the Convocation.

London, *Printed for* N. Brooke, 1661. *Broad Street.*

A Catalogue of the Prelates *and* Clergy *of the Province of* Canterbury *in the Lower Houſe of Convocation, now ſitting at* Weſtminſter.

Doctor *Henry Fearne*, Prolocutor.

Dioc. Cant.

Thomas Turner, Doctor of Divinity, Dean.
Peter Gunning, D. D. Proctor for the Chapter.
George Hall, D. D. Archdeacon.
Peter Hardreſs, D. D.
John Gough, D. D. } Proctors for the Clergy.

Dioc. London.

Matthew Nicholas, Doctor of Laws, Dean.
Chriſtopher Shute, D. D. Proctor for the Chapter.
Thomas Paſk, D. D. Archdeacon of *London*.
Edward Layfield, D. D. Archdeacon of *Eſſex*.
Robert Porey, D. D. Archdeacon of *Middleſex*.
John Hanſley, M. A. Archdeacon of *Colcheſter*.
Mark Franck, D. D. Archdeacon of St. *Alban's*.
William Haywood, D. D.
Robert Thorndike, M. A. } Proctors for the Clergy.

Col. Weſtminſter.

John Earles, D. D. Dean.
John Sudbury, D. D. Proctor for the Chapter.
The ſame Dr. *Sudbury* Archdeacon.

Dioc. Winton.

Alexander Hyde, D. D. Dean.
Nicholas Preſton, D. D. Proctor for the Chapter.
Gorge, D. D. Archdeacon of *Winton*.
John Peirſon, D. D. Archdeacon of *Surrey*.
William Booth, M. A.
Joſeph Gulſton, D. D. } Proctors for the Clergy.

Dioc. Elien.

Henry Fearne, D. D. Dean.
Richard Ball, D. D. Proctor for the Chapter.
Bernard Hale, D. D. Archdeacon.
Edward Martin, D. D.
William Rawley, D. D. } Proctors of the Clergy.

Dioc. Bathon. & Wellen.

Robert Creighton, D. D. Dean.
Richard Buſbey, D. D. Proctor of the Chapter.
Grindal Sheafe, D. D. Archdeacon of *Wells*.
William Davies, Clerk, Archdeacon of *Bath*.
William Pierce, M. A. Archdeacon of *Taunton*.
Walter Foſter, B. D.
William Fane, M. A. } Proctors of the Clergy.

Dioc. Bangor.

The Biſhop of *Oſſory* in *Ireland*, Dean Commendatory.
Michael Evans, B. D. Proctor for the Chapter.

William Moſtyn, B. D. Archdeacon of *Bangor*.
The Biſhop of *Bangor*, Archdeacon of *Angleſea*, Commendatory.
Robert Morgan, B. D. Archdeacon of *Merioneth*.
John Gething,
Edward Winne, } M. A. Proctors of the Clergy.

Dioc. Oxon.

John Fell, D. D. Dean.
John Dolben, D. D. Proctor for the Chapter.
Barten Holiday, D. D. Archdeacon.
Ralph Brideoak,
Thomas Lamplugh, } D. D. Proctors of the Clergy.

Dioc. Roffen.

Nathanael Hardy, D. D. Dean.
Ralph Cook, D. D. Proctor for the Chapter.
John Lee, D. D. Archdeacon.
Thomas Pierce, D. D.
Richard Chaſe, B. D. } Proctors of the Clergy.

Dioc. Ciceſtren.

Joſeph Henſhaw, D. D. Dean.
Walter Jones, D. D. Proctor for the Chapter.
Jaſper Mayne, D. D. Archdeacon of *Chicheſter*.
Philip King, D. D. Archdeacon of *Lewes*.
James Wilcox,
Oliver Whitby, } Proctors of the Clergy.

Dioc. Wigorn.

John Oliver, D. D. Dean.
William Dowdeſwell, D. L. Proctor for the Chapter.
William Hodges, B. D. Archdeacon.
Joſeph Crouther, D. D.
Henry Sutton, M. A. } Proctors of the Clergy.

Dioc. Sarum.

Richard Bailey, D. D. Dean.
John Priaulk, D. D. Proctor for the Chapter.
John Rives, B. L. Archdeacon of *Berks*.
Anthony Hawles, D. D. Archdeacon of *Sarum*.
William Creed, D. D. Archdeacon of *Wilts*.
Samuel Leech, D. L.
Richard Cleyton, B. D. } Proctors for the Clergy.

Dioc. Linc.

Michael Honywood, D. D. Dean.
John Pullen, B. D. Proctor for the Chapter.
Raphael Throckmorton, D. D. Archdeacon of *Lincoln*.
Giles Thorne, B. D. Archdeacon of *Bucks*.
Peter Mews, D. L. Archdeacon of *Huntingdon*.
Stephen Luddington, D. D. Archdeacon of *Stowe*.
John Hacket, D. D. Archdeacon of *Bedford*.
Henry Fern, D. D. Archdeacon of *Leiceſter*.
Giles Alleyn, D. D.
Baſil Beridge, Clerk, } Proctors of the Clergy.

Dioc. Aſaph.

David Lloyd, D. L. Dean.
William Fowkes, M. A. Proctor for the Chapter.
The Biſhop of *Aſaph* Archdeacon Commendatory.
Robert Powell, M. A.
Humphrey Lloyd, Clerk, } Proctors of the Clergy.

Dioc. Meneven.

William Thomas, D. D. Precentor.
William Owen, D. D. Proctor for the Chapter.
William Nicholſon, Archdeacon Commendatory of *Brecon*.
William Jones, M. A. Archdeacon of *Caermarthen*.
The Biſhop of *Landaff*, Archdeacon Commendatory of St. *David*'s.
Edward Vaughan, M. A. Archdeacon of *Cardigan*.
Griffin Hatley, M. A.
Timothy Halton, M. A. } Proctors of the Clergy.

Dioc. Landaven.

The Biſhop of *Landaff*, Commendatory of the Archdeacon and Chapter.
Francis Davis, D. D. Archdeacon of *Landaff*.
John Cleg, M. A. Proctor for the Chapter.
William Braband, D. D.
George Steudling, M. A. } Proctors of the Clergy.

Dioc. Exon.

John Peterſon, D. D. Dean.
Seth Ward, D. D. Proctor for the Chapter.
Edward Young, D. D. Archdeacon of *Exon*.
Edward Cotton, D. D. Archdeacon of *Cornwall*.
Francis Fulwood, D. D. Archdeacon of *Totneſs*.
James Smith, D. D. Archdeacon of *Barnſtable*.

Richard Mewin, D. D. } Proctors of the Clergy.
Joſeph Maynard, B. D.

Dioc. Petriburg.

Edward Rainbow, D. D. Dean.
John Howorth, D. D. Proctor for the Chapter.
John Quarles, D. D. Archdeacon of *Northampton*.
Peter Gunning, } D. D. Proctors of the Clergy.
Thomas Pierce,

Dioc. Norwich.

John Crofts, D. D. Dean.
Joſeph Loveland, Clerk, Proctor for the Chapter.
William Geery, D. D. Archdeacon of *Norwich*.
Edward Reynolds, M. A. Archdeacon of *Norfolk*.
Anthony Sparrow, D. D. Archdeacon of *Sudbury*.
Lawrence Womock, D. D. Archdeacon of *Suffolk*.
William Herbert, D. D. } Proctors of the Clergy.

Dioc. Briſtol.

Henry Glemham, D. D. Dean.
Richard Towgood, B. D. Proctor for the Chapter..
Meredith, Clerk, Archdeacon of *Dorſet*.
Ralph Ironſide, M. A. } Proctors of the Clergy.
William South, M. A.

Dioc. Hereford.

Herbert Crofts, D. D. Dean.
William Brabourn, D. D. Proctor for the Chapter.
George Benſon, D. D. Archdeacon of *Hereford*.
Thomas Cook, B. D. Archdeacon of *Salop*.
William Watts, M. A. } Proctors of the Clergy.
John Taylor, B. D.

Dioc. Glouc.

William Brough, D. D. Dean.
Walter Blandford, D. D. Proctor for the Chapter.
John Middleton, M. A. Archdeacon.
Richard Harwood, D. D. } Proctors of the Clergy.
James Hitchman, B. L.

Dioc. Coven. & Lich.

William Paul, D. D. Dean.
James Fleetwood, D. D. Proctor for the Chapter.
John Ryland, M. A. Archdeacon of *Coventry*.
William Higgins, M. A. Archdeacon of *Derby*.
Francis Cole, M. A. Archdeacon of *Stafford*.
Robert Powell, M. A. Archdeacon of *Shrewſbury*.
Nicholas Barnard, } D. D. Proctors of the Clergy.
Samuel Gardener,
Francis Mundy, Batchelor of Laws, Actuary.

Publiſhed by Order.

TUESDAY *June* 25: *Order for a Bill to ſettle the coercive Power of Eccleſiaſtical Courts.*

Die Martis 25 *Junii*, 1661.

Ordered by the Commons, that it be referred to a Committee to look into the Act that takes away the High Commiſſion Court, and to report their Opinion, how far the coercive Powers of the Eccleſiaſtical Courts are taken away, and to prepare a Bill for ſettling the ſame as they ſee Cauſe. And this Buſineſs is eſpecially recommended to the Care of Mr. Serjeant *Keeling*. *Journal of the Commons.*

Dr. Peter Gunning, *Maſter of St.* John's.

Peter Gunning, S. T. P. was admitted Maſter of St. *John's* College in *Cambridge*, in the Room of Dr. *Anthony Tuckney*: He was made Biſhop of *Chicheſter* 1669.

John Buſby *of* Addington *knighted.*

This Morning (*June* 25.) his Majeſty was graciouſly pleaſed in his Bed-Chamber to confer the Honour of Knighthood on *John Buſby* of *Addington* in the County of *Buckingham*, Eſq; which gracious Favour had an honourable Reflexion upon the Memory of that valiant Knight Sir *William Mainwaring*, ſlain in the Defence of *Cheſter*, whoſe Daughter Sir *John* married. *Publick Intelgence*, N°. 25. 4to.

The Lord-Mayor entertained the Biſhops at Dinner.

The Right Honourable Major-General Sir *Richard Brown*, Lord-Mayor of the City of *London*, having invited the Right Reverend Fathers in God, the Lords Biſhops of the ſeveral Dioceſes of this Realm, did this Day, *June* 25, nobly entertain their Lordſhips at Dinner. *Ibid.* N°. 25. 4to.

Mr. John Pricket *Prebendary of* Paul's.

Die 25 Junii, 1661. Johannes Pricket, A. M. admiſſ. ad Præb. de Mora in Eccl. S. Paul. Lond. vac. per Promotionem Johannis Hacket, S. T. P. admiſſ. ad Epiſcopatum Cov. & Lich. —— 1642. 28 Martii, Johannes Hacket, S. T. P. admiſſ. ad Præb. de Mora vac. per Promot. Tho. Winniffe ad Epiſcopatum Linc. ex preſ. D. Regis. *Reg. London.*

Mr. John Parry, *B. D. at* Oxford.

June 25, 1661. *John Parry*, Fellow of *Jeſus* College, *Oxon.* and Maſter of Arts of eight Years ſtanding, who having performed all his Exerciſe for Batchelor of Divinity in *Trinity* College Chapel near *Dublin*, on the 26th of *Jan.* 1660. and the ſame Day declared Batchelor of Divinity, there was incorporated B. D. at *Oxford*. He was afterwards Biſhop of *Oſſory* in *Ireland*. Athen. Oxon. *Vol.* II. *col.* 818.

I will

Teſtimony of Monſieur Gaches *to the* Engliſh *Liturgy.*

M. John Durel *of the Government and Worſhip of the Reformed Churches,* Lond. 1662. 4to. *p.* 65.

I will here ſet down what Monſieur *Gaches*, Miniſter of *Charenton*, one of the moſt eloquent and moſt zealous Preachers of the *French* Reformed Churches have at this Day, and known to be one of the beſt Men now living, writes to me in a Letter I received from him in this *June* laſt. *I read your Liturgy*, ſaith he, *a long Time ſince, and I was wonderfully edified with it; and your great Prelate of* Dureſme *may teſtify unto you, that I aſſiſted more than once at the Divine Service which he performed in the Palace Royal, and in the other Houſe which was given them. And it is but a few Days ſince that I was again preſent at it in that Houſe, where my Lord of St.* Alban'*s hath his Chapel at this Day.* If again another Confirmation of this be required, I hope I have found one which will prove fully ſatisfactory; and that is a Paſſage in an Epiſtle of *Fridericus Spanhemius*, ſome Time Preacher and Divinity Reader at *Geneva*, prefixed to the third Part of his *Dubia Evangelica*, which he dedicates to the late Lord Primate *Ireland*, to the Earl of *Pembroke*, to the Earl of *Angus*, and to the Earl of *Lauderdale*, now his Majeſty's Secretary of State for the Kingdom of *Scotland*. This Author is ſo well known for his Piety and Learning, that when I have named him, I need ſay no more, only I would mind them for whom I write, that Dr. *Spanhemius* was Divinity Reader at *Geneva*, when he ſpake thus: "I have given the Reaſons, moſt Reverend Prelate, and you moſt illuſtrious Lords, why I thought "it fit to prefix your Names to this Work, and why I was deſirous publickly "to teſtify, how happy I think myſelf in the Honour of your good Affection. I "often call to mind thoſe truly *fortunate Iſlands* of yours, and that ancient "Happineſs, which one would think hath fled to you from all the other Places "of *Europe*." That Happineſs is an *Appendix* of that Piety of yours, which with the greateſt Delight I obſerved many Years ſince to flouriſh in *England* in Men both of the higheſt and loweſt Degree. That *beauteous Face of your Church* doth often repreſent itſelf before mine Eyes, likewiſe that Reverence in the publick Worſhip of God, that Attention, that Fervour of your Countrey-men in God's Service, that Zeal as well of great Perſons as of private Men, that publick Piety in the Church, and private Devotion in the Family, the proper Virtue of your Nation, the like whereof your may elſewhere ſeek and hardly find, *&c.*

Another Teſtimony of Frederick Spanheim.

Sæpe ego Animo repeto verè fortunatas illas Inſulas veſtras, & fœlicitatem illam priſcam qua ex reliquo Orbe Europa in veſtrum propemodum commigraſſe videtur, &c.

Wednesday *June* 26. Sir John Finch *lately knighted by the King, and Mr.* Tho. Baynes *admitted to the Degrees of Doctors in Phyſick at* Cambridge.

Reg. Acad. Cantabr.

In Senatu Cantabrigienſi Die 26. Junii, 1661. Cum Vir eximie nobilis Johannes Finch Eques Auratus & Piſæ magni Ducis Hetruriæ Profeſſor Publicus; & digniſſimus etiam Vir Thomas Baynes, duodecim abhinc Annis admiſſi fuerint apud nos Cantabrigienſes ad gradum Magiſterii in Artibus, & poſtea in extremas Regiones profecti, diuque apud Patavinos commemorati, non ſine ſummo eorum applauſu, & Anglicani Nominis honore, gradum Doctoratus in Medicina ibidem adepti ſunt, in Patriam demum reverſi, ſuperiori Anno Gratia eiſdem conceſſa, ut hic apud nos admitterentur ad eundem Gradum, Statum & Honorem quibus apud Patavinos prius inſigniti fuerant: At vero cum ipſimet in Perſonis propriis ob importuna negotia, quibus impliciti & detenti ſunt, adeſſe non poſſint: Placet itaque vobis at Vir nobilis Johannes Finch Admiſſionem ſuam recipiat ad dictum gradum ſub Perſona Domini Carr in Medicina Doctoris; & Thomas Baynes ſuam itidem ſub Perſona Johannis Goſtlyn Inceptoris in Medicina: Et ut eorum Admiſſio ſtet eiſdem pro completis gradu & forma.

A like Attempt of the Papiſts in the Reign of King James *— whom Dr.* Matth. Kelliſon *did ſordidly flatter to that Purpoſe; and inſiſted much upon the Merits and Example of his Queen Mother.*

During the great Application of the Papiſts to King and Parliament for taking off the Penal Laws, it was remembred, that a like Attempt was made upon the Court in the Beginning of King *James*'s Reign, as appeared in *A Survey of the New Religion*, detecting many groſs Abſurdities which it implieth. Set forth by *Matthew Kelliſon*, Doctor and Profeſſor of Divinity. Firſt Edition 1603. ſecond, 1605. Dedicated to King *James*, —— congratulating his Highneſs for being placed peaceably in his Regal Throne, —— that God had called him out for this good Purpoſe —— to do Service for that Church and Faith of which you are called *the Defender*; inſomuch, that if the general Voice grounded only on the Expectation, which is commonly conceived of you, were as true as common, I ſhould not need at this Time to be the Suppliant for the Freedom and Liberty of your diſtreſſed Catholicks. —— [*concluding.*] As St. *Ambroſe* ſaid once to *Monica* of her Son *Auſtin*, *Filius tantarum Lacrymarum perire non poteſt*, I may ſay of your Highneſs, to wit, that the Son of ſuch a Mother, and Prince of ſuch a Princeſs, and Inheritour of ſuch Virtues, ſuch Examples, ſuch Tears, ſuch Wiſhes, can never *periſh*, that is, cannot but be a Catholick, —— at leaſt move you, if not to admit wholly the Catholick Religion, yet however, to permit it, at leaſt not to perſecute it, which ſhe loved herſelf ſo well, and wiſhed to your Highneſs ſo heartily.

Your Highneſs's moſt Humble
And Obedient Subject,
Matthew Kellison.

See the Petition apologetical of Lay-Papiſts, calling themſelves the Lay-Catholicks of England, *preſented as is ſaid to his Majeſty, wherein they preſumptuouſly demand a Toleration of their Popiſh and Antichriſtian Religion, and offer Proofs of their Loyalty, and Pledges for their Maſs Prieſts Honeſty, contradicted, examined, glozed, and refuted. By* Matthew Suttcliffe, 1606. 4to.

The Title of that Petition was, A Petition Apologetical to the King's moſt excellent Majeſty, by the Lay-Catholicks of England, *in* July *laſt. Printed at* Doway, 1604. 4to.

To his ſecond Edition 1605. there is another Epiſtle to the Right Honourable Lords, the Lords of his Majeſty's Privy-Council.

He makes another Addreſs to the Lords of the Council, inſinuating that the King is ſo well diſpoſed to them, that if they have not Indulgence granted, it is none of the King's Fault, but of thoſe about him.

—— Pardon me (my Lords) if I ſeem ſomewhat vehement, it is a publick Cauſe, and a general Calamity of my Catholick Brethren, for which I plead: Neither let it ſeem ſtrange unto you, that leaving now the King I have recourſe unto his Counſel; becauſe the World is ſo well perſuaded of this ſo amiable a Prince, and Catholicks have already found him ſo gracious and favourable, that all now is thought to conſiſt in your Honours, and that whatſoever Severity is uſed againſt them, doth either all proceed from you, and not from the King at all, or if from him, not from him as from his own Diſpoſition, but as from his Counſellour's Suggeſtion. ——— Vouchſafe to work the Means with his moſt excellent Majeſty, already ſo well inclined to his Catholick Subjects, that the Catholick Religion may be permitted unto them ———

MATTHEW KELLISON.

The Life of the moſt learned, reverend, and pious Dr. *H. Hammond*. Written by *John Fell*, D. D. Dean of *Chriſt Church*, *Oxford*.

London, *for* Jo. Martin, 1661. 8vo.

The worthy Communicant. By *Jeremy Dyke* Miniſter of *Epping*.

London, *for* Luke Fawn, 1661, 8vo.

THURSDAY *June* 27. *Proceedings in* Scotland *towards the Reſtauration of Epiſcopacy.*

Publick Intelligence, 4to. No. 25.

Adviſed from *Edinburgh*, that the Lord Commiſſioner had produced ane Letter of his Majeſty's approving the Poceedings of this Parliament, and declaring that his Majeſty will take ſpecial Care for ſettling in due Time the Government of the Church, and in the mean Time allowing the Church to be governed by Synods, Preſbyters, and Kirk-Seſſions, 'till ſuch Government as his Majeſty will appoint be ſettled.

There was likewiſe read ane Proclamation ſent by his Majeſty, lately diſcharging and forbidding all Miniſters and others to meddle in the Matter of ſettling Church Government, 'till his Majeſty declare his Pleaſure there anent, which Proclamation is ordered to be printed and publiſhed.

There was likewiſe an Act paſſed diſcharging his Majeſty's Commiſſioners, or any other Patron whatſoever within this Kingdom, to preſent any Miniſter to any Church or Benefice, 'till he take the Oath of Allegiance before the Sheriff of the Shire, or Magiſtrates of Boroughs; with Certificates; that if there be any Failure therein, that then the ſaid Preſentation ſhall attreſs to his Majeſty, and then the ſaid Preſentators ſhall be reputed Perſons ill-affected to his Majeſty.

Die Veneris 28. *Junii*, 1661.

Upon Debate of the Lords.

Journal of the Lords.

This Day the Houſe of Peers reſumed the Debate concerning the Sanguinary Laws, and after a long Debate this following Order was made, *viz.*

Order that no Alteration be made in the Oaths of Supremacy and Allegiance.

Upon Debate of the Oaths of Supremacy and Allegiance this Day, this Houſe is of Opinion that nothing has been offer'd to this Houſe to move their Lordſhips to alter any thing in the ſaid Oaths.

A Committee to conſider of the Sanguinary Laws.

Ordered, that theſe Lords following do conſider of the Sanguinary Laws concerning Prieſts, and ſuch other Laws as reach to Blood, and preſent the ſame to the Houſe. His Royal Highneſs the Duke of *York*, *&c.*

The Jeſuits had promiſed the King Money from France *for a general Toleration:*

But when they heard of a Clauſe to exclude their Order, there was no Money, and no Toleration.

No Security by the Papiſts taking an Oath of Allegiance if they could have a Diſpenſation to take it and not to keep it.

Hiſtory of the Engliſh *College of* Doway, 1713. 8vo. *p.* 30.

The King was ſo inclinable to the Papiſts, that he was willing to conſent to any thing in Favour of them. His Temper was not unknown to the Papiſts, a Deſign was on foot to procure a Toleration for them. The King had a Privy-Council fit for the Purpoſe, and hoped to have the Parliament as pliable, if Money could be commanded from a neighbouring Prince, as the *Jeſuits* had promiſed him; but when theſe good Men underſtood, that it was a Clauſe to be inſerted in the Act of Toleration, that no Jeſuit ſhould be ſuffered to live in *England*, there was no Money to be had; the Lords who were to bring it about were deſired to let it drop. The King was fool'd, and the general Intereſt of Popery ſacrificed to the private Intereſt of the *Jeſuits.*

Account given by Father Peter Walſh *of the Order of St.* Francis, *in his Letter dated* London, October 28, 1673.

Printed 1676. 8vo. *p.* 80.

Nov. 29, 1678. *There was a Meſſage from the Lords to the Houſe of Commons, that the Lords had received Information, that there is a Faculty under the Seal of Cardinal* Barberini, *for diſpenſing with the taking of the Oaths. And Sir* John Knight *acquainted the Houſe, that the Papers mentioned by the Lords was found among Mr.* Ireland's *Papers, and he delivered the ſame at the Table ——— which was ſent to the Lords.*

Complaint that the Papiſts loſt this Opportunity.

——— I know and cannot but mind you, of what the Roman Catholicks of theſe Kingdoms have done, even ſince the King's happy Reſtauration, by not being adviſed by Church-men of honeſt Principles, in point of his Majeſty's independent Power, and the Subjects indiſpenſable Obedience to him in all Civil and Temporal Things, according to the Laws of the Land: They have loſt three fair Opportunities of being not only eaſed of all their Preſſure from the *Penal Statutes*, but rendred as happy as they could in Reaſon deſire, or even wiſh, under a Proteſtant King and Government.

The *firſt* Opportunity was offered them in *England* in the Year 1661. when it was earneſtly and ſtrongly moved in their Behalf in the Houſe of Lords, to repeal the Sanguinary Laws in the firſt Place, and a Bill was drawn up to that Purpoſe.

Another in 1662. *and a third in* 1666. *in* Ireland,

Where the Romiſh Clergy were allowed to hold a General Congregation at Dublin, *in Order to teſtify their Fidelity to the King, which they refuſed to do.*

The *ſecond* and *third* were in *Ireland*; the former in the Year 1662. when a diſcontented Party of the Adventurers and Soldiers there had laid their Deſign for ſurpriſing the King's Caſtle at *Dublin*; and the latter in the Year 1666. when we were in the firſt War with *Holland*, and near to it with *France*, and the *Iriſh national Congregation* of the *Roman Catholick Clergy*, was by Occaſion of that War ſuffered to convene at *Dublin*, in order to aſſure the King of their Fidelity: How happy the *Roman Catholicks* in general might have been, if they had taken Time by the Forelock in any of thoſe three Opportunities, eſpecially in the firſt, may eaſily be underſtood. And how unhappy their Neglect or Wilfulneſs hath proved to themſelves, I cannot but with Grief of Heart conſider, the rather becauſe I was myſelf the only Man employ'd firſt to the *Roman Catholick Clergy* both of *England* and *Ireland*, on the 'foreſaid Occaſions, to prepare them againſt any Obſtruction from themſelves of the Favours intended towards them, and that nothing elſe

was

At this firſt Opportunity in 1661. the Oath of Allegiance only was required: His Majeſty was inclined to diſpenſe with the Oath of Supremacy.

was required on the firſt Occaſion from thoſe in *England*, but their being ready to take the *Oath* of *Allegiance* only, as in the Statute 3 *Jacobi*; his Majeſty being then inclined to have diſpenſed with them for the *Oath* of *Supremacy*: Nor in the ſecond and third Occaſion was any thing required from thoſe of *Ireland*, more than their ſigning the *Loyal Remonſtrance* or *Formulary*, which had been ſigned before in the Year 1661. by ſome of their own Eccleſiaſtical Brethren, and ſo conſiderable a Number of their Nobility and Gentry. For my own Part, I am morally certain, that if thoſe fair Opportunities had not been ſlighted, or if either the one or the other Condition had been embraced, you ſhould not have ſeen in your Days any ſuch Tryal of Men for bearing Office, as that you complain of ſo much now, a Renouncing of the Doctrine or Tenet of *Tranſubſtantiation* according to the late Act of Parliament of *England*. And I am no leſs certain, that had you hearkened to the Advice of any of thoſe many virtuous learned Church-men amongſt you, who have as much true Zeal according to Knowledge; even for the Splendour of *Catholick Religion*, and as much true Reverence for, and Obedience to his Holineſs, as according to Reaſon or Chriſtianity they can have, and withal are truly well-affected and rightly principled as to that Faith and Obedience which they and you all owe by the Laws of God and Man to the Temporal Government, you had neither ſlighted any of thoſe good Opportunities, nor neglected to embrace either of thoſe two moſt reaſonable Conditions.

An Extract of a Letter written to a Jeſuit concerning the Act of Toleration.

The Jeſuits averſe to any Toleration.

When likely to be excluded from the Benefit of it.

Secret Policy of the Jeſuits, Lond. 1715. 8vo. *Append.*

I underſtand you are about to make the common Good ſtoop to the particular of your Order, as is the conſtant Practice, contrary to the Law of Nature and Principles of Chriſtianity. For I have been inform'd that you in a boaſting manner affirm, the Parliament will proceed no further about taking away the *Sanguinary Laws*, and ſome Friends of yours endeavour to make it believ'd, that it is not for his Majeſty's Intereſt to make good his ſolemn Promiſe from *Breda* having Regard to tender Conſciences.

The Religion of the Church of England, &c. 4to. 1670. *p.* 35.

The Papiſts had been as earneſt for a Toleration under the late uſurped Powers, they did wheedle the Rump Parliament, promiſing what dutiful Subjects they would be to them, in caſe they might but enjoy their *Liberty*, bitterly inveighing againſt the Severities exerciſed upon them in the *King's Time*. They ſaid, If the *Rigour* of the Laws were qualified to a *Temper of Mercy*, that the Catholicks might enjoy but half the Liberties to which they were born, they would be the moſt quiet and uſeful Subjects of *England*; ſince their Religion obligeth them to obey the lawful Commands of their Superiours, not only for Fear, but *Conſcience*; nor were there *many* that ever attempted their own Relief, by endangering their Countrey's Peace, *all the reſt* ſitting quietly and patiently under the Burdens which the heavy Hand of thoſe Times continually heaped upon them.

Ibid. p. 31.

The Catholicks were ſo extremely incenſed againſt the King [*Charles* I.] for not granting them a *Toleration of Religion*, which they verily expected, and by *declaring* that Expectation made the ordinary People of this Kingdom *fear* it, and by their fearing it to expreſs their *Diſcontents* at the Apprehenſions of it (the greateſt Occaſion of ſo much Blood-ſhed for many Years after). So incenſed, I ſay, they were, that in the Cabal of *Rome* it was reſolved, that ſince the King of *England* would not favour their Profeſſion, they would diſturb his Peace, and endeavour the Ruin both of himſelf and his Kingdoms.

Upon a Proſpect of Indulgence to be granted the Papiſts in the Beginning of the Reign of King *James*, a ſtout and honeſt Preacher, *Robert Wakeman*, B. D. Fellow of *Magdalen* College, *Oxon.* publiſhed a Sermon preached before the King's Majeſty at *Noneſuch*, *April* 20, 1605. wherein he firſt congratulates the preſent peaceable Times.——Peace the Mother of Plenty and Proſperity, which King *James* like the Dove with the Olive Branch in her Mouth, hath brought unto us; Peace in poſſeſſing his own without Diſturbance, Peace in being at League and Unity, as concerning civil Affairs, with all Chriſtian Princes in the World — Our true Religion is a Bleſſing above all the reſt — He then at large ſets forth the rebellious Doctrines and Practices of the popiſh Religion, a Toleration whereof (ſaith he) they ſo earneſtly ſeek in our Land of *Great-Britain*. But, O God, as thou haſt given to my Sovereign Lord the King a wiſe and an underſtanding Heart to diſcern their Profeſſion, ſo continue in him a religious and a faithful Heart, zealous for thy Truth, that with a conſtant Reſolution he may, as he hitherto hath done, reject all ſuch their ungodly Motions. And as he is rightly termed the *Defender of the Faith*, ſo grant, good Lord, that he may ever and only defend that which is the *true Faith* in his Dominions to the Glory of God, the Good of his Church, and the Safety of his Higneſs's Perſon, and to the Comfort of all his loving and loyal Subjects. *Amen.*

The King's Mandate for Tho. Stephens *to be admitted at* Cambridge, *D. D.*

The King's Mandatory Letters to the Univerſity of *Cambridge* to admit *Thomas Stephens* to the Degree of Doctor in Divinity *June* 28. *Reg.* 13.

Dr. John Pierſon Margaret *Profeſſor*, *Rector of* Terrington.

Die Junii 28. 1661. Cum Doctor Johannes Pierſon admiſſus & juratus ſit ad officium Lectoris Dominæ Margaretæ Comitiſſæ Richmondiæ, & cum Rectoria Eccleſiæ Parochialis de Terrington in Dioc. Nordovic. annexa ſit dicto Profeſſori: Placeat vobis ut dictus Doctor Johannes præſentationem habeat ad dictam Rectoriam Sigillo veſtro communi ſigillatam.

Gulielmus

SATURDAY *June* 29.

Dr. Hobſon *Vicar of* Twickenham.

Reg. Sheldon, Lond.

Gulielmus Hobſon, S. T. P. admiſſ. ad Vicariam Eccleſiæ de Twickenham in Com. Middleſex. vac. per deprivat. ult. Incumbentis ad præſ. Decani & Canonicorum liberæ Capellæ Reg. de Windſor. He died in 1688.

The Portugal *Ambaſſador highly commended and nobly treated by the King.*

Publick Intelligence, 4to. No. 26.

Adviſed from *Whitehall*, that his Majeſty taking ſpecial Notice of the prudent Managery of Affairs by Don *Franciſco de Mello*, Compte de *Pont*, Ambaſſador Extraordinary from the King of *Portugal*, how by his conſtant Care and faithful Applications he hath not only ſatisfied the Deſires of his own Maſter the King of *Portugal*, who out of a long and natural Affection to the *Engliſh* always wiſh'd for a nearer Alliance with this Crown, but withal afforded ſuch vaſt Advantages to the People of *England* as could not be expected from any one Nation, beſides that incomparable Bleſſing which theſe Kingdoms will enjoy in that moſt excellent Princeſs Donna *Katherina* the Infanta of *Portugal*: That ſuch faithful and eminent Services for the mutual Benefit of his own and theſe Kingdoms might not be paſs'd by without ſome ſignal Mark of his Majeſty's Favour, was graciouſly pleaſed to give an Invitation to the Ambaſſador to dine with his Royal Perſon at *Whitehall*, on *Thurſday* the 27th Inſtant. And that this Royal Invitation might be anſwered with a fitting Solemnity on that Day, the Right Honourable the Earl of *Bedford*, together with Sir *Charles Cotterell* Maſter of the Ceremonies, went with his Majeſty's and his Royal Highneſs the Duke of *York*'s Coaches, with ſeveral other Coaches belonging to the chief of the Nobility, to the Ambaſſador's Houſe, and thence conducted him with his whole Retinue to *Whitehall*, where being come, after the hearty Salutes of the whole Court, the Ambaſſador was placed at the ſame Table with his Majeſty. Whilſt this high Honour was given to the Ambaſſador, thoſe worthy Gentlemen of his Retinue were with all Reſpect provided for, being treated at the Tables of *James* Duke of *Ormond* Lord Steward, and *Edward* Earl of *Mancheſter* Lord Chamberlain of his Majeſty's Houſhold. —— The ſaid *Portugueze* Ambaſſador having taken Leave of his Majeſty and the Court on *Monday July* 2. ſet forward the next Day for his Return to *Portugal*.

At the ſame Time with his Majeſty.

SUNDAY *June* 30.

Biſhop Morley *in* France *had not gone to the* Presbyterian *Churches.*

And had given his Reaſons, or rather Excuſes for it to Monſieur Bochart.

Bp. Morley's *Preface to his ſeveral Diſcourſes, printed in* 1682. 4to.

When I was in *France*, I did at *Paris* aſſiſt Dr. *Coſins* late Biſhop of *Durham* in preaching to the *Engliſh Proteſtants* there at Sir *Richard Brown*'s Houſe, then Reſident there for our King, but never went to the *French Preſbyterian* Church at *Charenton*, no more than I did afterwards to that of *Caen* in *Normandy*, whilſt I was there. For which being aſked the Reaſon of the chief Paſtor of the Church, the learned Monſieur *Bouchart*, my Anſwer was, that I forbore to come to their Church, *Firſt*, becauſe we had at my Lady *Ormond*'s Houſe there, a Congregation of our own, wherein we had not only *Preaching* as they had, but a *Liturgy* or ſolemn Form of worſhipping God by Prayers, Praiſes and Thankſgivings, which (as I was inform'd) they had not in their Churches. *Secondly*, becauſe though I underſtood their Language when I read it, yet I did not underſtand it, when I heard it ſpoken ſo well, as though the Matter were never ſo good, to be at all edified by it. And *thirdly*, becauſe if they did not favour and encourage, yet they did not, at leaſt they had not hitherto, condemned or reproved the ſcandalous and rebellious Proceedings of their *Preſbyterian* Brethren in *England*, againſt the *King* and againſt the *Church*, which until they ſhould do by ſome publick Act or Manifeſtation of their Judgment to the contrary, I could not but think they approved, or at leaſt did not diſlike what our *Preſbyterians* in *England* had done and were ſtill a doing. And therefore I did forbear for the preſent to joyn in Communion with them there at *Caen*, as I had done formerly for the very ſame Reaſons with thoſe at *Charenton*.

Chiefly becauſe the French *Churches had not cenſur'd the* Engliſh *Preſbyterians for their Rebellions againſt the King and the Church.*

And they were theſe Reaſons of mine which I ſent Monſieur *Bouchart* in a Letter written in *Latin*, which drew from that learned Man the Anſwer which he afterward printed, and wherein he juſtifies the *Epiſcopal* Government in *England*, and condemns the taking up of Arms by *Subjects* againſt their *Sovereigns*, in defence of *Religion*, or for any other Cauſe, or upon any other Pretence whatſoever.

Books and Papers publiſhed in June 1661.

Mr. Howell's *Inſtitution of general Hiſtory.*

London, *for* H. Herringman, *Fol.*

An Inſtitution of general Hiſtory from the Beginning of the World to the Monarchy of *Conſtantine* the Great: Compoſed in ſuch Method and Manner as never yet was extant. In this Work the Reader may without any intervening Matters impertinent to his preſent Purpoſe, read the Hiſtory of any Empire or Kingdom contemporary to it, by itſelf. Likewiſe the principal Paſſages in all of them are link'd together by Synchroniſms, not only placed in the Margin, but in the Beginning or End of every notable Occurrence. By *William Howell*, M. A. Fellow of *Magdalen* College in *Cambridge*.

A Sermon againſt Sacrilege by William Houghton.

London, *for* Nathanael Webb, 1661.

A Diſcourſe concerning *Ananias* and *Saphira*. Wherein is laid open their Sin and Puniſhment. By *William Houghton*, Miniſter of *Ordſoll* in *Nottinghamſhire*. *Thou that abhorreſt Idols, committeſt thou Sacrilege?*

Concluding with hearty Prayers for the Parliament, &c.

[*Concluding.*] Bleſs the great Council of the Realm aſſembled together in the High Court of Parliament. Grant that with a ſingle Eye they may look at thy Glory, ever preferring the publick Good before their private Intereſts: Strengthen their Hands, that they may pluck out of the Throats of thoſe Cormorants, the Spoil which they have ſo greedily devoured: Rebuke the Madneſs of thoſe falſe Prophets, who through Covetouſneſs with feigned Words make Merchandiſe of thy People. Lord bleſs *Levi*'s Subſtance, and accept the Work of his Hands; and ſuffer not the Means of thy Worſhip to come into the Hands of thoſe who count all Gain Godlineſs.—— Few have conceived this Sin of Sacrilege in their Hearts, who have not felt the Judgment of God upon their Backs. May therefore the Example of his heavy Judgments deterr and keep back all Men from this Sin.

Dr. Waſhbourne *had made a like Declaration againſt Sacrilege.*

Dr. *Waſhbourne* Prebendary of *Glocеſter* in his Sermon upon the 29th of *May* laſt, publiſhed and dedicated to the King had ſaid:

I muſt confeſs my Fears, that the Curſe which hath been upon our Nation of late Years for this Sin of *Sacrilege*, amongſt other great and crying Sins, will not be taken off clearly, (for we ſee God's Hand is ſtretched out ſtill againſt us in the late Plague of immoderate Rain and Waters) till Satisfaction be made by reſtoring what hath been wreſted and raviſhed from the Church. It was the Opinion of that great Advancer of Learning, Sir *Francis Bacon*, in his Conſiderations touching Pacification and Edification of the Church, preſented to King *James*, and well worthy the Conſideration of this preſent Parliament; " that all " Parliaments ſince the 27th and 31ſt of *Henry* VIII. who gave away Impropria" tions from the Church, ſtood in ſome ſort obnoxious, and obliged to God in " Conſcience to do ſomewhat for the Church, to reduce the Patrimony thereof " to a Competency; for ſince they have debarred *Chriſt*'s Spouſe of a great " Part of her Dowry, it were Reaſon they made her a competent Jointure."

Mr. Heyrick's *Coronation Sermon.*

A Sermon preached at the Coronation of King *Charles* II. *Apr.* 23. 1661. By *Richard Heyricke* Warden of *Mancheſter* College, on 1 *Kings* ii. 12.

London; *for* R. S. 1661. 4to.

Proclamation about Gold and Silver.

A Proclamation againſt exporting and buying and ſelling of Gold and Silver at higher Rates than in the Mint, as alſo againſt culling, waſhing, or otherwiſe diminiſhing current Monies.

Publick Intelligence, 4to. No. 24.

Archbiſhop Bramhall's *Vindication of the Church of* England *from Schiſm charged by the Papiſts.*

A juſt Vindication of the Church of *England* from the unjuſt Aſperſion of criminal Schiſm. With a Replication to the Biſhop of *Chalcedon* his Survey of the Vindication of the Church of *England* from criminal Schiſm; clearing the *Engliſh* Laws from the Aſperſion of Cruelty. By the moſt reverend Father in God *John Bramhall*, Archbiſhop of *Armagh*, and Lord Primate of all *Ireland*.

London, *ſold by* John Crook, 1661. 8vo.

Dr. Donne's *Sermons, a third Volume.*

Twenty ſix Sermons never before publiſhed, preached by that learned and reverend Divine *John Donne*, Doctor in Divinity, and Dean of the Cathedral Church of St. *Paul*'s *London*. The third Volume.

Sold by Dr. Donne *at his Houſe in* Covent Garden. 1661, 4to.

A ſevere Satyr upon the Preſbyterians.

Manes Preſbyteriani. Or the Monuments of the *Kirk*. The Covenant's Confeſſion, *Argyle*'s Reliques, *Guthrey* and *Giffan*'s Paſſions; and *Gilleſpie*'s Recantation. All compiled and laid together: And printed for the reverend Claſſes.

Samuelis Clarke Proſodia Arabica.

Scientia Metrica & Rythmica. Seu Tractatus de Proſodia Arabica, ex Authoribus probatiſſimis eruta. Autore Samuele Clarke, A. M.

Oxoniæ, 1661, 8vo.

Hen. Wilkinſon Catalog. &c.

Catalogus Librorum in Bibliotheca Aulæ Magdalen. Oxon. ab Henrico Wilkinſon Principali.

Oxon, 1661. 8vo.

Dr. Godolphin *of the Admiral Juriſdiction.*

A View of the Admiral Juriſdiction, wherein the moſt material Points concerning that Juriſdiction are fairly and ſubmiſſively diſcuſſed. As alſo divers of the Laws, Cuſtoms, Rights, Privileges of the High Admiralty of *England*, by ancient Records, and other Arguments of Law aſſerted. Whereunto is added by way of Appendix, an Extract of the ancient Laws of *Oleron*. By *John Godolphin*, LL. D.

London, *ſold by* Edm. Paxton.

G. *Richelii Diſſertatio, &c.*

Diſſertatio de Ceremoniis Eccleſiæ Anglicanæ quâ uſus earum licitus oſtenditur, & a Superſtitionis & Idololatriæ crimine vindicatur. Autore Georgio Ritſchel Hexamiæ in Northumbria Miniſtro.

Londini, apud Joſeph Nevel.

Mr. Ryley's *Placita Parliamentaria.*

Placita Parliamentaria. Or Pleadings in Parliament with Judgments thereon, in the Reign of *Edward* the Firſt and *Edward* the Second, Kings of *England*: Containing a Collection of ſome Copies of Statutes, Ordinances, Proviſions, Inhibitions, Forms of Writs on ſeveral Occaſions, Prohibitions, Proclamations, with the Confirmation of *Magna Charta*, and *Charta de Foreſta*. As alſo of ſome other Records taken out of the Tower of *London*, which prove the *Homage* anciently due to the Kings of *England* from *Scotland*, and the Eſtabliſhment of *Ireland* under the Laws of *England*; extracted from the Rolls of the ſaid King *Edward* the Firſt and *Edward* the Second's Times: Together with ſeveral Petitions in Parliament, and the Anſwers thereunto in ſundry Kings Reigns. By *William Ryley* of the *Middle-Temple*, Gent.

London, *ſold by* Henry Twyford, 1661. *Fol.*

Mr. Blondell *of the Sibylls, Engliſhed by* J. Davis *of* Kidwelly.

A Treatiſe of the Sibyls ſo highly celebrated, as well by the ancient Heathens, as the holy Fathers of the Church. Giving an Account of the Names and Number of the Sibyls, of their Qualities, the Form and Matter of their Verſes, as alſo of the Books now extant believed to be *Sibylline*, and the Errors crept into Chriſtian Religion by occaſion thereof, particularly concerning the Middle State of Souls. Written originally by *David Blondell*. Engliſhed by *J. D.*

London, *ſold by* Thomas Dring, 1661.

Mr. Bury's *Catechiſm.*

God's Method for Man's Salvation. Or a Guide to Heaven, leading between Errors on both Hands, *&c.* Being a *Catechiſm* for the Uſe of his Pariſhioners. By *John Bury*, B. D. Rector of *Widworthies*, and Canon of *Exeter*.

London, 1661, 8vo. *See* Ath. Ox. *Vol.*II.*col.*280.

Mr. Davenport's *Saints Anchor.*

The Saints Anchor hold in all Storms and Tempeſts. A Diſcourſe on *Lamentat.* iii. 36. with a Sermon on 2 *Sam.* i. 18. By *John Davenport*, Paſtor of *New-haven* in *New-England*.

Ibid. col. 331.

Mr. Woolnough's *pious Tears for Mrs.* Sarah Gilby.

Fideles Aquæ. Or ſome pious Tears dropt upon the Hearſe of the incomparable Gentlewoman Mrs. *Sarah Gilby*. Together with ſome Elegies upon her Grand-

London, 1661, 8vo.

Grandmother and Mother. By *Thomas Woolnough*, Miniſter of St. *Michael's* Church in *Glouceſter*.

Sermons by Mr. John Price.

Four Sermons preached at *Holywell* in the Suburbs of *Oxon*. I. The Chriſtian Excellency on *Mat.* v. 47. II. Truth begets Eternity, on *Galat.* iv. 16. III. A Nation's Happineſs in a good King on *Eccleſ.* x. 17. IV. The Praiſe of Charity on *Heb.* xiii. 16. By Mr. *John Price*, M. A. of *Univerſity* College.

Printed at Oxon. 1661. 8vo.

Dedicated to Dr. *Henry King*, Biſhop of *Chicheſter*, who taking him into his Patronage, conferr'd a Cure on him near that City, where ſoon after he finiſh'd his Courſe in a craz'd Condition, occaſion'd by a high Conceit of his own Worth and Parts.

Athen. Oxon. *Vol.* II. *col.* 800.

Mr. Abraham Wright's *Expoſition of the Pſalms.*

A practical Commentary or Expoſition upon the Book of *Pſalms*. Wherein the Text of every *Pſalm* is practically expounded, according to the Doctrine of the Catholick Church, in a Way not uſually trod by Commentators, and wholly applied to the Life and Salvation of Chriſtians. By *Abraham Wright*, ſome Time Fellow of St. *John's* College in *Oxford*.

London, *ſold by* William Grantham, 1661.

Mr. Caryl's *Expoſition of* Job.

An Expoſition, with practical Obſervations continued upon the 32d, 33d and 34th Chapters of *Job*, being the Subſtance of forty nine Sermons. By *Joſeph Caryl*.

London, *ſold by* Tho. Parkhurſt, 1661.

Mr. Barkſdale's *Memor.*

Memorials of worthy Perſons. Two Decads. By *Clement Barkſdale*.

London, *ſold by* William Grantham, 1661.

The Quakers Prophecy of Deſtruction to the Miniſters.

A printed Sheet, intituled the *Quakers* Prophecy of the dreadful and utter Deſtruction of all the Miniſters of the Church of *England*, &c. taken out of their Book ſtyled, *a ſtrict Account of* Babylon's *Merchants*, &c. Signed by *Richard Crane*, and printed for *Tho. Symmons*, 1660.

Re-printed at London, 1700.

The Merchants of Babylon, *who borrow Heat from the riſing Sun, and creep out of their Holes, but ſhall ſoon return into them and periſh.*

Go to ye Merchants of *Babylon*, who are now in this Day bringing forth, and expoſing to Sale, your old, canker'd, ruſty, and moth eaten Ware. And though you gather ſome Heat from the *Sun*, that is *newly* ariſen, and from it receive ſome ſmall Vigour, and like the *Inſects* and the *Reptilia* of the Earth, who creep out of their Holes at the Sun's Warmth, by which they are vivified —— yet know ſuch are not permanent, but upon the withdrawing the Sun's Heat from them, ſoon return to their Holes, and ſoon periſh: You may take this as a Figure; for there is a Cup prepared for you, being mixed with Plagues, Woes, Miſeries, Sorrows, Torments, and eternal Burnings, which you ſhall not paſs, for you are found from the Lord God worthy, and a treble Portion is to be given unto you, &c.

Blount's *Gloſſography, ſecond Edition.*

Gloſſographia: Or a Dictionary interpreting all ſuch hard Words of whatſoever Language now uſed in our refined *Engliſh* Tongue. With Etymologies, Definitions, and hiſtorical Obſervations on the ſame. Alſo the Terms of Divinity, Law, Phyſick, Mathematicks and other Arts and Sciences explicated. The ſecond Edition more correct. Wherein above 500 choice Words are added. By *Tho. Blount* of the *Inner-Temple*, Barriſter.

London, *for* George Sawbridge, 1661.

Godwin's *Roman Antiquities.*

Romanæ Hiſtoriæ Anthologia Recognita & Aucta. An *Engliſh* Expoſition of the *Roman* Antiquities. Wherein many *Roman* and *Engliſh* Offices are parallel'd, and divers obſcure Phraſes are explained. For the Uſe of *Abingdon* School. Newly reviſed and enlarged by the Author.

Epiſt. Ded. Viro colendiſſimo D. Joanni Young S. Theol. Doctori & Eccleſiæ Winton Decano ornatiſſimo. —— Dat. Abingdoniæ. 14. Cal. Decemb. 1622.

THO. GODWIN.

London, *for* Hen. Cripps, 1661, 4to.

His Jewiſh *Antiquities.*

Moſes and *Aaron*. Civil and Eccleſiaſtical Rites uſed by the ancient *Hebrews*, obſerved and at large opened for the clearing of many obſcure Texts throughout the whole Scripture. Which Texts are now added at the End of the Book. Wherein likewiſe is ſhewed, what Cuſtoms the *Hebrews* borrowed from heathen People. And that many heatheniſh Cuſtoms originally have been unwarrantable Imitations of the *Hebrews*. The Eighth Edition. By *Thomas Godwyn*, B. D.

Epiſt. Ded. To the Right Honourable *William* Earl of *Pembroke*, &c. Dated from *Kenſington*, *Feb.* 21. 1624.

THO. GODWYN.

London, *for* Andrew Crook, *&c.* 1661, 4to.

Mr. Rous's Græcian *Antiquities.*

Archæologiæ Atticæ Libri ſeptem. Seven Books of the *Attick* Antiquities: Containing the Deſcription of the Cities, Glory, Government, Diviſion of the People, and Towns within the *Athenian* Territories, their Religion, Superſtition, Sacrifices, Account of the Year, a full Relation of their Judicatories. By *Francis Rous*, Scholar of *Merton-College*, *Oxon*. With an Addition of their Cuſtoms in Marriages, Burials, Feaſtings, Divinations, &c. in the four laſt Books. By *Zachary Bogan*, Scholar of *Corpus Chriſti* College in *Oxon*.

Oxford, *for* John Adams, 4to.

Dedicated to Sir Nathaniel Brent.

Epiſt. Ded. To the right worſhipful Sir *Nathaniel Brent*, Knight, &c. From my Study in *Merton* College, *June* 9. 1637.

FR. ROUS.

Account of Vavaſor Powel *impriſoned.*

The Bird in the Cage chirping. To which is prefix'd a brief Narrative of the former Prorogation, and late Reſtriction of the Goſpel, and the godly Preachers and Profeſſors thereof in *Wales*. By *Vavaſor Powell*. [See an Abridgment of it in Dr. *Calamy*'s Remarks on Mr. *Walker*, 1719. 8vo. *p.* 47.]

London, 1661, 12o.

Oxford *Statutes.*

Statuta Selecta e Corpore Statutorum Univerſitatis Oxon. Ut in promptu & ad manum ſint, quæ magis ad uſum (præcipue Juniorum) facere videntur Excuſa cum Licentia.

Typis Lichfeldianis, 1661. 12o.

Edmundſon de Lingua Latina.

Homonyma & Synonyma Linguæ Latinæ conjuncta & diſtincta. Quorum Pars hæc prior Jocoſeria nunc in lucem prodit; Ordine juſto diſpoſita, & Carmine facili compoſita, in Tyrunculorum uſus Monoſticho, in Provectiorum gratiam Epigrammate. Ex Otio & Opera Henrici Edmundi ab Edmundo.

Ad Lectorem Eruditum. —— HENRICUS EDMUNDSON.

Oxoniæ Typis W. H. 1661. 12o.

History of manual Arts.

Humane Induſtry. Or a Hiſtory of moſt manual Arts, deducing the Original, Progreſs, and Improvement of them: Furniſhed with Variety of Inſtances and Examples, ſhewing forth the Excellency of humane Wit.

Mr. Abraham Cowley *on Experimental Philoſophy.*

A Propoſition for the Advancement of Experimental Philoſophy. By *Abraham Cowley.* Dedicated to the honourable Society of *Greſham* College.

London, *Sold by* Hen. Herringman. 1661. 8^vo^.

Mr. Boyle's *Phyſiological Eſſays.*

Certain Phyſiological Eſſays, written at diſtant Times, and on ſeveral Occaſions. By *Robert Boyle,* Eſq;

Dr. Duncon *of bowing towards the Altar.* Eleazar Duncon, D. D. *had been ejected from the fifth Prebend in the Church of* Durham *and the Rectory of* Houghton *in that Biſhoprick. He had been Chaplain to Biſhop* Neile, *was admitted to the Prebend in* 1627. *and died before the Reſtoration.* Mr. Barnabas Oley *in his Preface to Mr.* Herbert's *Country Parſon, ſaith, that he was a great Sufferer, and a very learned and worthy Perſon.* Walker's *Sufferings,* Part II. p. 20.

De Adoratione Dei verſus Altare. Or that pious and devout Ceremony of *bowing towards the Altar,* vindicated as lawful, pious and laudable. Being the Subſtance of a Divinity Lecture made ſome Years ſince at *Cambridge* in *Latin.* By *Eleazar Duncan,* D. D. and Chaplain to his late moſt excellent Majeſty. Dedicated to the Right Reverend Father in God *John* Lord Biſhop of *Exeter.*

London, *ſold by* Timothy Garthwait, 1661. 4^to^.

Beginning.] In the Name of God, *Amen.* I ſuppoſe it is not unknown to you, learned Auditors, that there hath been ſome Time ſince a frequent Report, which hath reached the Ears of all, that I propounded at the Commencement a new and unheard-of Queſtion, *viz.* of *bowing towards the Altar,* whereby we ſolemnly worſhip God. I had not indeed then reſolved to diſpute concerning that Particular; though, I think, I ſhould have done well and deſervedly, if I had vindicated that ancient Cuſtom of Bowing and Adoration.

The Queſtion now is, Whether that Bowing towards the Altar, whereby we worſhip God, at our ingreſſe into his Houſe, and likewiſe our egreſſe, and as often as we ſtand before the Altar, for the performing of Divine Service with our humble and ſupplicant Veneration, be lawful, holy, and praiſe-worthy, conformable to the Practice of the ancient Catholick Church, and not with Reaſon to be calumniated by our upſtart Innovators.

The compleat Angler.

The Compleat Angler, the Third Edition, with Aditions throughout the whole Book, together with the Laws of Angling: Shewing what an Angler may or may not do, without making a Treſpaſs.

London, *ſold by* Rich. Marriot, 1661. 8^vo^.

Biſhop Nicholſon's *Expoſition of the Church Catechiſm.*

See his other Epiſtle to his Pariſhioners of Llandilo Vawr. —— *Above theſe three Years by the Severity of theſe Times, I have not been ſuffered, but peremptorily prohibited to make uſe of any Talent to your Benefit, being ejected and ſilenc'd, not for any Crime then alledged againſt me, excepting it were that I could not be perſuaded to ſubſcribe the* Engagement.

A plain but full Expoſition of the Catechiſm of the Church of *England,* enjoyned to be learned of every Child, before he be brought to be confirmed by the Biſhop: Collected out of the beſt Catechiſts, by the Right Reverend Father in God, *William (Nicholſon)* Lord Biſhop of *Glocester.* —— With an Epiſt. Ded. to *Gilbert* Lord Biſhop of *London,* recommending a more ſtrict Injunction for the Duty of Catechizing, and deploring the lamentable Experience, that ever ſince ſermonizing hath joſtled out this neceſſary Inſtruction enjoyned on the Lord's Day and every Holiday, our People have been poſſeſſed with ſtrange Errors in Religion, and hurried on by the Spirit of Giddineſs, of Faction, of Rebellion, *&c.* and declaring his Opinion, that without frequent Catechizing, Sermons as now in Faſhion upon deſultory Texts, will be of little Uſe: And finally in all Gratitude acknowledging, that next to his Majeſty, for whoſe Goodneſs to me I can never return ſufficient Thanks, your Endeavours from an obſcure Man have advanc'd me to a Place of Honour and Dignity in the Church. Dated *London June* 20. 1661.

Printed at London, *for* Will. Grantham, 1661. 4^to^.

Mr. Richard Sherlock *on the Church Catechiſm.*

The Principles of Holy Chriſtian Religion. Or the Catechiſm of the Church of *England* paraphraſed: The Objections againſt it anſwered. With ſhort Prayers for the Morning and Evening annexed. By *Richard Sherlock,* B. D. Rector of *Winwick* in *Lancaſhire.* —— With a Preface touching the Neceſſity of Catechiſing, the Authority, Uſefulneſs, and general Heads of our Church Catechiſm.

London, *for* Rich. Royſton, 1661. 8^vo^.

Mr. Barbon's *learned Defence of the Liturgy.*

Liturgy a moſt divine Service: In Anſwer to a late Pamphlet ſtyled *Common-Prayer Book no divine Service.* Wherein the Author's twenty ſeven Reaſons againſt Liturgies are wholly and clean taken away: His ſixty nine Objections againſt our moſt venerable Service-Book are fully ſatisfied. His twelve Arguments againſt Biſhops are clearly anſwered, and his odious and invidious Diſparallel betwixt our Biſhops and *Timothy* and *Titus* utterly null'd. So that this Tract may well paſs for a Reply to the moſt of the great and little Exceptions any where made to our Liturgy and Policy. By *John Barbon,* M. A. and Vicar of *Dallington* near *Northampton.*

With an *Epiſt. Ded.* to *Richard Rainsford,* Serjeant at Law. Dated *June* 24. 1661.

Printed at Oxford, 1661. 4^to^. *by* H. *and* J. Lichfield.

Report of the Commiſſioners for diſbanding the Army.

A Report made by the Commiſſioners for diſbanding the Army the 29^th^ of *June* 1661. ſubſcribed *Albemarle, Rob. Scawen, John Birch, Edw. King.*

Printed in the Publick Intelligence, 4^to^. N^o^. 26.

Mr. E. Pagitt's Hereſiography.

Hereſiography: Or a Deſcription of the Hereticks and Sectaries ſprang up in theſe latter Times: Declaring 1. Their Original and firſt Proceeding. 2. Their Errors and Blaſphemies. 3. Their ſeveral Sorts. 4. Their audacious Boldneſs in theſe Days. 5. The Confutation of their Errors. 6. How they have been puniſhed and ſuppreſſed amongſt us heretofore and likewiſe at this preſent. The ſixth Edition. Whereunto is added this Year 1661. many new Additions not heretofore extant in Print: Together with braſs Plates of the moſt eminent Sectaries, as appears in the Page againſt the Frontiſpiece. By *Ephraim Pagitt,* late Miniſter of St. *Edmund's Lombard-Street.* With the Life of old *Ephraim Pagitt,* in a Letter of *the Stationer to the Reader.* Subſcribed *W. Lee.*

London, *for* William Lee, 1661. 8^vo^.

Dr. Rawley's *Publication of ſome Writings of the Lord* Bacon.

Reſuſcitatio: Or bringing into Light ſeveral Pieces of the Works hitherto ſleeping of the Right Honourable *Francis* Lord *Bacon,* Baron of *Verulam.* Together with his Lordſhip's Life never before publiſh'd. The ſecond Edition with ſome Additions. By *William Rawley* Doctor in Divinity, his Lordſhip's firſt and laſt Chaplain, and now Chaplain in Ordinary to his Majeſty.

London, 1661. *Fol.*

George Biſhop's *Account of the Perſecution of the Quakers in* New-England.

New-England judged, not by Man's, but by the Spirit of the Lord: And the Sum ſealed up of *New-England's* Perſecutions. Being a brief Relation of the Sufferings of the People called *Quakers* in thoſe Parts of *America*, from the beginning of the fifth Month 1656. (the Time of their firſt Arrival at *Boſton* from *England*) to the latter End of the tenth Month 1660. Wherein the cruel Whippings and Scourgings, Bonds and Impriſonments, Beatings and Chainings, Starvings and Huntings, Fines and Confiſcation of Eſtates, burning in the Hand, and cutting off Ears, Orders of Sale for Bondmen and Bondwomen, Baniſhment upon Pain of Death, and putting to Death of thoſe People, are ſhortly touched. With a Relation of the *Manner*, and ſome of the other moſt material Proceedings, and a Judgment thereupon. In Anſwer to a certain Paper, intituled, *A Declaration of the general Court of the* Maſſachuſets, *holden at* Boſton *the* 18th *of* October 1658. apologizing for the ſame. By *George Biſhop*.

London, *printed for* Rob. Wilſon, 1661. 4to.

P. 175. A few Words to the King, and both Houſes of Parliament, and the Rulers and People of theſe Nations, as a Warning from the Lord. *Briſtol* 11th Day, 4th Month 1661. *Geo. Biſhop.*

The Writers were Marmaduke Stephenſon, Mary Dyar, William Leddra. *Concluding with the Copy of a Letter from a Stranger to his Friend, touching the Death of* William Leddra, *dated* Boſton March 26. 1661. *Subſcribed* Tho. Wilkie.

An Appendix to the Book entituled, *New-England judged:* Being certain Writings (never yet printed) of thoſe Perſons which were there executed. Together with a ſhort Relation of the Tryal, Sentence, and Execution of *William Leddra*. Written by them in the Time of their Impriſonment, in the bloody Town of *Boſton*.

London, *for* Rob. Wilſon, 1661. 4to.

This concerns all ſuch Rulers, Prieſts, and People in *New-England*, who have joined hand in hand to perſecute the Saints, but eſpecially the Rulers and Prieſts of *Maſſachuſet's* Bay in *New-England*, who are become more bloody and cruel, bold and impudent in their Wickedneſs, than the reſt of their Brethren, &c.

MONDAY *July* 1.

A Bill for Relief of Tenants to the Church.

Die Lunæ 1. *Julii* 1661. In the Houſe of Lords. Prayers by Dr. *Hodges*.

Hodie prima vice lecta eſt Billa, An Act for Relief of ancient Tenants of Land, Parcel of the Patrimony of the Church of *England*.

Journal of the Houſe of Lords, MS.

Three of the Regicides brought to the Bar of the Houſe of Commons,

Publick Intelligence, 4to. No. 26.

The Serjeant at Arms brought to the Bar of the Honourable Houſe of Commons, the Lord *Mounſon*, Sir *Henry Mildmay*, and Mr. *Robert Wallop*, who had ſate as Judges upon the Life of our late bleſſed Sovereign King *Charles* the Firſt, of glorious Memory, concerning whom it was Reſolved,

To hear the Reſolution of the Houſe againſt them.

That a Bill ſhould be prepared for the Confiſcation of all the Eſtates real and perſonal of the ſaid Lord *Mounſon*, Sir *Henry Mildmay*, and Mr. *Robert Wallop*, as alſo of Sir *James Harrington*, and *John Phelps* not yet apprehended.

To be drawn on Sledges to Tyburn, *and under the Gallows: Carried back to the Tower, and kept Priſoners for Life.*

That the Lord *Mounſon*, Sir *James Harrington* and Sir *Henry Mildmay*, ſhall be degraded of their Honours and Titles: That they ſhall all be ſent Priſoners during Life, thoſe of them now in Cuſtody, and the other two when apprehended; and that they ſhall be drawn upon Sledges with Ropes about their Necks from the Tower of *London*, to and under the Gallows at *Tyburn*, and thence be carried back to the Tower, there to remain Priſoners during their Lives.

Evidence to be brought againſt Sir Arthur Haſlerigge.

Reſolved, that Evidence be brought in againſt Sir *Arthur Haſlerigg*, being one of thoſe which were excepted as to Pains and Penalties that ſhould be inflicted, not extending unto Life.

Enquiry after the other Traytors excepted in the Bill of Indemnity.

The Dead to have their Eſtates confiſcated.

The ſame Day the Houſe was pleaſed to take into their Conſideration, the other Traytors who were wholly excepted out of the general Act of Oblivion and Indemnity, and thereupon it was Reſolved, that a Bill ſhould likewiſe be prepared for Confiſcation of the Eſtates, both real and perſonal, of thoſe twenty one Traytors that are dead; *viz. Pelham, Skippon, Edwards, Conſtable, Dean, Danvers, Moore, Alured, Stupeley, Frye, Allen, Maleverer, Blakeſtone, Hammond, Bourchier, Horton, Purefoy, Norton, Ewer, Ven,* and *Andrews*: And that a Clauſe ſhould be inſerted for Execution of thoſe nineteen Traitors in the Tower, that are already convicted and condemned.

The Living to be executed.

Sir Henry Vane *and* Lambert *to be proceeded againſt according to Law.*

It being further taken into Conſideration, that Sir *Henry Vane* and *John Lambert* were alſo Perſons wholly exempted out of the Act of Indemnity and Oblivion, it was reſolved, that they ſhould be proceeded againſt according to Law, and that Mr. *Attorney-General* ſhould take Care of the ſame.

Mr. Stevenſon *Vicar of* Brayfield.

1661. 1. Julii. Johannes Stevenſon, A. B. admiſſus & inſtitutus ad Vic. de Brayfield in Com. Northton. vac. per reſign. Edwardi Price ult. Incumb. vel alio quocunque modo ad preſ. Willielmi Ward, Armig.

1664. 3. Maii. Willielmus Smith Clericus admiſſ. ad Vic. de Brayfield in Com. Northton. vac. per mort. ult. Incumb. ad preſ. Willielmi Ward, Armig.

Reg. Laney. Petriburg.

TUESDAY *July* 2.

The Convocation to conſider of an Act to reſtrain the Liberty of the Preſs.

In Domo ſuperiori Convocat. —— Reverendus Pater Epiſcopus London, una cum Reverendis Patribus Confratribus ſuis tractatum habuit de & ſuper conſideratione Actus quoad Impreſſionem, &c. & ad eam intentionem dictus Reverendus Pater cum unanimi conſenſu dictorum Confratrum ſuorum octo Epiſcopos e dicto gremio nempe Johannem Dunelm. Robertum Oxon. Humfridum Sarum. Benjaminum Petriburgen. —— Carleolen. —— Ceſtren. Edwardum Norwicen & Willielmum Glouc. reſpective Epiſcopus elegit, quibus aut eorum tribus dictus Reverendus Pater cum conſenſu prædict. commiſit vices ſuas ad effectum prædictum, ad conveniendum in aliquo loco ſeu aliquibus diebus per eos inter ſeſe deſignandis.

Append. ad Synod. Angl. 8vo.

The Univerſity Preachers at Cambridge.

Inter xii. Prædicatores per Academiam deſignatos. —— Dr. Ricardus Drake, Aulæ Pembr. Magiſter. Tho. Stephens, Coll. Jeſu. Joſ. Glanvill Petri. Sam. Loe, Magd. Gul. Hughes Joh. Ric. Cumberland Magd. &c.

Mr. Wilson, *Vicar of Easton* Mauduit.

Reg. Laney.

Julii 3. 1661. Johannes Willſon, Clericus, A. M. admiſſ. & inſtitut. ad Vic. de Easton Mauduit in Com. Northton. vac. per Mort. Humphredi ——— ult. Incumb. ad preſ. Domini Henrici Yelverton, Baronetti.

Mr. Treſher, *Rector of* Twiwell.

Ibid.

Eodem Die 3. Julii, 1661. Johannes Treſher, Clericus, A. M. admiſſ. ad Rect. de Twiwell in Com. Northton. vac. per Mort. Johannis Maell, Clerici ult. Incumb. ad preſ. Annæ Webb, viduæ, pleno jure.

Mr. Marſhal, *Vicar of Great and Little* Harrowden.

Ibid.

Eodem Die 3. Julii, 1661. Eſdras Marſhal, Clericus, A. M. ad Vic. Eccleſiarum de Harrowden magna & parva in Com. Northton. vac. per Ceſſ. ult. Incumb. ſeu alio quocunque modo ad preſ. Franciſci Gray, Armig. pleno jure Patroni.

Friday *July* 5.

A Petition of a new Set of Men who called themſelves Good Chriſtians.

Petition of the Anabaptiſts.

Die Veneris 5 *Julii*, 1661.

A Petition was preſented to the Houſe of Lords by ſome Perſons calling themſelves *good Chriſtians* was read. Ordered, that this Houſe will hear what theſe Petitioners ſhall offer to this Houſe on *Tueſday* next.

A Petition preſented from Perſons calling themſelves *Anabaptiſts* was read and ordered that the ſaid Petitioners ſhall be heard at this Bar on *Wedneſda* next.

The Lords take into Conſideration the Report of the Committee concerning Penal Laws.

Three Acts of Parliament read.

To conſider of the firſt, whether any Part to be repealed. The others to ſtand as they are.

The Houſe took into Conſideration the Report from the Committee concerning Penal Laws againſt Prieſts and Recuſants. The Branch of the Statute 5 *Eliz. Cap.* 1. for making it High-Treaſon for refuſing the Oath of Supremacy was read, and after ſome Debate, it is ordered to be referred to a Committee to peruſe the whole Statute of 5 *Eliz. Cap.* 1. and to conſider what Part thereo they think fit to be repealed. Next was read the Statute of 13 *Eliz. Cap.* and upon Conſideration thereof, it is ordered to ſtand as it is without any Alteration. Alſo the Act of 23 *Eliz.* was read, and ordered to ſtand as it is.

Dr. Pet. Gunning, Regius *Profeſſor of Divinity in* Cambridge, *preſented to the Rectory of* Somerſham.

Reg. Acad. Cantabr.

In Acad. Cantabr. 5 Jul. 1661. Placet vobis ut ven. Vir Petrus Gunning, S. T. P. & Regius in eadem Facultate Prælector preſentetur ad Rectoriam de Somerſham cum Capellis ad dictam Eccleſiam annexis & ad eandem ſpectantibus Lincoln. Dioc. jam vacantem, juxta tenorem & effectum Literarum Patentium ſereniſſ. Regis Jacobi piæ Memoriæ in hac Parte Conceſſarum, & ut Literas habeat Preſentationis ſuæ ad prædictam Rectoriam, &c.

A fooliſh Rant of James Naylor,

Bordering upon Blaſphemy and Madneſs.

London, *Printed, the third Edition, in the Year* 1668. 4to.

Milk for Babes and Meat for ſtrong Men. A Feaſt of fat Things. Wine well refined on the Lees. O come young Men and Maidens, old Men and Babes, drink abundantly of the Streams that run from the Fountain ſpringing up to eternal Life, that as he lives (ever Chriſt Jeſus) from whence all the Springs do come, ſo may you live alſo, and partake of his Glory that is aſcended at the right Hand of the Father far above Principalities and Powers. Being the Breathings of the Spirit through his Servant *James Naylor*, written by him in the Time of the Confinement of his outward Man in Priſon.

With a Preface to the Reader, ſubſcribed *M. B.* and a *Pſalm* of *James* the Servant of *Jeſus*, or a Song of Praiſe which he ſung in the Day of his Deliverance, declaring the Wonders of the moſt High, *&c.* and an Epiſtle given forth ſince the former Part of the Book about the fifth Day of the fifth Month, 1661.

Saturday *July* 6.

A Bill from the Commons for Church-wardens to aſſeſs and levy Taxes.

Extracts from the Journal of Lords.

Die Saturni 6. *Julii*, 1661.

A Bill brought from the Houſe of Commons, entitled, *An Act for enabling of Church-Wardens to aſſeſs and levy ſuch Sums of Money as ſhall be neceſſary to be expended in the Repairing of Churches, and upon other Occaſions incident to their Office*,

Monday *July* 8.

Die Lunæ 8. *Julii*, 1661.

His Majeſty went to the Houſe of Lords, where when the Commons were come, the Speaker, among other Things, ſaid thus to his Majeſty:

The Speaker's Speech to the King.

What Bills they had confirmed.

Eſpecially the Act of Oblivion.

The King's own Act and Deed.

His unparallell'd Mercy.

Echard, *Ch.* II. *p.* 56.

Your Majeſty was pleaſed, at the Opening of the Parliament to recommend unto us two Bills, one for Confirmation of publick Acts, another for the private Acts that paſſed the laſt Parliament: They were ſo many in Number, and great in Weight, that hitherto we could not conſider of them all; but ſome we have peruſed, as the *Act of Confirmation of Judicial Proceedings*, that *for taking away the Court of Wards and Liveries*; and alſo all thoſe that relate to your *Majeſty's Cuſtoms and Exciſe.* And that we might with ſome Chearfulneſs ſee your Majeſty's Face, we have brought our Brother *Benjamin* with us, I mean your *Act of Oblivion.* I take the Boldneſs to call it *yours*, for ſo it is by many Titles: Your Majeſty firſt conceived it at *Breda*, you help'd to contrive and form it here in *England*; and we muſt all bear you witneſs, you labour'd and travell'd 'till it was brought forth: And ſince it had a Being, ſome Queſtion being made of its *Legitimation*, your Royal Heart is not at eaſe until it be confirmed. And now, Sir, give me Leave to ſay, by the Suffrage of a full, a free, and legal Parliament, it is preſented to your Majeſty to be *naturalized.* Your Majeſty's Deſires are fully anſwered by all the Repreſentatives of the People; and their hearty Prayers to God is, that all your Subjects may be truly thankful to you, and that your Majeſty may long live to enjoy the Fruits of this *unparallell'd Mercy.* Your Majeſty was pleaſed lately to intimate to us, that you ſo valued the Quiet and Satisfaction of your People, and the keeping of your Royal Word, that though divers other Bills were made ready for you, you would vouchſafe the

For which he was much more concerned than for any other Bill.

The paſſing of this Bill makes a great Holiday.

Which ſhall have a ſecond Service, with Anthem and Collect, or Offering.

A free and voluntary Preſent.

the Honour to this Bill alone, your *Favourite*, to come and paſs it. Sir, hereby you have made this a great *Holyday*, and we ſhall obſerve it with Joy and Thankſgiving. Upon ſuch ſolemn Feſtivals, there uſed to be a ſecond Service and Anthem, and a Collect, or at leaſt an Offering. My Anthem ſhall be *Quid tibi retribuam Domine?* And my Collect *a ſpeedy Repair of your Revenue.* Then mentioning the King's Patience, Providence, and Frugality abroad in not bringing home any Debts for the Nation to pay, *&c.* he thus concluded, the Commons of *England* do by me their Servant humbly preſent you with this Bill, entitled, *An Act for a free and voluntary Preſent*, and with it a Succeſs anſwerable to your Royal Heart's Deſire.

The King's Answer.

The King's Speech after paſſing the two Bills mentioned by the Speaker.

The Money Bill had been ready for ſome Time, but the King not willing to paſs it without the other very good Bill, for which he had impatiently long'd.

Equally concern'd for his Subjects as for himſelf.

It will be want of Judgment if ever he deſires any good Thing for himſelf that is not good for his People.

He deſires their Diſpatch of the other publick Bills that they may adjourn 'till Winter.

He puts himſelf and them in mind of his Declaration from Breda;

And of their own Declaration to renounce all former Animoſities; and to have Good-will and Confidence in each other.

To look forward, not backward.

Our Settlement a wonderful Miracle of God.

Our Unanimity will make our Enemies fear us, and our Neighbours love and reſpect us.

Mutual Affection and Confidence will diſappoint all Deſigns againſt the publick Peace, and fully eſtabliſh our joint Security.

My Lords and Gentlemen,

It is a good Time ſince I heard of your paſſing this Bill of Money, and I am ſure you would have preſented it to me ſooner, if you thought I had deſir'd it; but the Truth is, though I had need enough of it, I had no Mind to receive it from you, 'till I might at the ſame Time give my Aſſent to this other very good Bill that accompanies it, for which I long'd very impatiently. I thank you for both with all my Heart, and though there are other good Bills ready, with which you will eaſily believe I am very well pleaſed, and in which I am indeed enough concerned, yet I choſe rather to paſs theſe two Bills together, and to paſs them by themſelves without any other, that you may all ſee, and in you the whole Kingdom, that *I am at leaſt equally concerned for you and them, as for myſelf*: And in Truth it will be want of Judgment in me, if ever I deſire any thing for myſelf, that is not equally good for you and them. I am confident you will believe that my Well-being is of ſome Uſe and Benefit to you, and I am ſure your Well-being, and being well pleas'd, is the greateſt Comfort and Bleſſing I can receive in the World. I hope you will be ready within a few Days to diſpatch thoſe other publick Bills which are ſtill depending before you, that I may come hither and paſs all together, and then adjourn 'till Winter, when what remains may be provided for. The laſt Parliament, by God's Bleſſing, laid the Foundation of the Happineſs we all enjoy; therefore I thought it but Juſtice to the Memory of it, to ſend you Bills for the *Confirmation* of what was then enacted; and I cannot doubt but you will diſpatch what remains of that kind with all convenient Speed; and that you will think, that what was then thought neceſſary for the publick Peace, ought not to be ſhaken now, or any good Man leſs ſecure of what he poſſeſſes, than he was when you came together. It is to put myſelf in Mind, as well as you, that I ſo often mention to you my *Declaration* from *Breda*: And let me put you in Mind of another *Declaration* publiſhed by yourſelves about the ſame Time, and which I am perſuaded made mine the more effectual, an honeſt, generous, and Chriſtian *Declaration* ſign'd by the moſt eminent Perſons, who had been the moſt eminent Sufferers, in which you *renounced all former Animoſities, all Memory of former Unkindneſſes, vow'd all imaginable good Will to and all Confidence in each other.* Therefore let it be in no Man's Power to charge me or you with Breach of our Word or Promiſe: Let us look forwards; and not backwards, and never think of what is paſſed, except Men put us in Mind of it by repeated Faults we had forgot, and then let us remember no more than what concerns thoſe very Perſons. God hath wrought a wonderful Miracle in ſettling us as he hath done; I pray let us do all we can to get the Reputation at home and abroad of being well ſettled. We have Enemies and Envyers enough, who labour to have it thought otherwiſe; and if we would indeed have our Enemies fear us, and our Neighbours love and reſpect us, and fear us enough to love us, let us take all the Ways we can, that as the World cannot but take Notice of your extraordinary Affection to me, and of the Comfort I take in that Affection, ſo that it may likewiſe take Notice of your Affection to, and Confidence in each other; which will diſappoint all Deſigns againſt the publick Peace, and fully eſtabliſh our joint Security.

An Act for confirming publick Acts.

Preamble.

Whereas during the late Difficulties and Exigencies of Affairs in the Abſence of his moſt Excellent Majeſty, and in reference to his Return from beyond the Seas into theſe his Majeſty's Dominions, the Lords and Commons being aſſembled at *Weſtminſter* the five and twentieth Day of *April*, in the twelfth Year of his Majeſty's Reign, were from thence, and after his Majeſty's Return, continued until the twenty ninth Day of *December* then next following, and now laſt paſt, and then diſſolved by his Majeſty: In which Time ſeveral Acts were paſſed by his Majeſty, by and with the Advice and Conſent of the ſaid Lords and Commons aſſembled, as aforeſaid, which being of neceſſary Uſe, are fit to be continued and confirmed, although the manner of the ſaid aſſembling, enforced by the Difficulties and Exigencies aforeſaid, which then lay upon the Nation, is not to be drawn into Example. Be it therefore enacted —— that all and ſingular the Acts made —— ſince the ſaid five and twentieth Day of *April*, —— that is to ſay, one Act entitled, *An Act of Free and General Pardon, Indemnity, and Oblivion.* —— and all other Acts —— ſhall be and hereby are ratified and confirmed, and enacted and declared to have the full Force and Strength of Acts of Parliament, according to the Tenour and Purport thereof, and ſo ſhall be adjudged, deemed, and taken to all Intents and Purpoſes whatſoever, and as if

All Acts confirmed ſince the twenty fifth Day of April.

the ſame had been made, declared, and enacted by Authority of this preſent Parliament.

William Paine, *Rector of* St. George Botolph Lane.

Reg. Sheldon Lond.

Willielmus Paine, Clericus, A. M. admiſſ. ad Rect. Sancti Georgii Botolph Lane, London, vac. per Reſign. Thomæ Henchman, ult. Incumb. ad preſ. Car. II. Regis, Die 6. Julii, 1661.

July 8, 1661.

Mr. Bagſhaw's *Letter to the Earl of* Angleſey, *in anſwer to a popiſh Letter to the ſame Peer.*

London, *Printed for the Author*, 1661, 4to.

A Letter from a Proteſtant of Integrity to a principal Peer of the Realm now ſitting in Parliament: By way of Animadverſion on a Letter from a Perſon of Quality to the ſame Peer of the Realm, *occaſioned by the preſent Debate of the Penal Laws.*

My Lord,

I purpoſed not by my Lines to interrupt your Purſuit of the important Affairs wherein you are engaged, had not the unexpected Boldneſs of a Well-wiſher to the *Roman* Religion occaſioned theſe.

Your Conſtancy in and Zeal for the true Religion (received and profeſſed in theſe Nations) will be your Lordſhip's Honour, *&c.*

TUESDAY *July* 9.
David Michell, *Prebendary of* Weſtminſter, *created D.D. at* Oxford,

Afterward Biſhop of Aberdeen.

Athen. Oxon *Vol.* II. *col.* 822

Walker's *Sufferings of the Clergy, P.* II *p.* 315.

David Michell (of the Univerſity of St. *Andrew*'s in *Scotland*) Prebendary of *Weſtminſter*, inſtall'd *July* 12, 1660. was this *July* 9, 1661. created Doctor of Divinity at *Oxford*, by Virtue of the Chancellour's Letters, which ſay, *That Mr.* David Michel *of* Aberdeen *is a Perſon very learned and honeſt, and from the Beginning of the Troubles has been a very great Sufferer for the Cauſe of his Majeſty and the Church, &c.* From whence Mr. *Walker* infers it plain, that he was beneficed in *England* and loſt his Living, though we know not the Name of it. This worthy Perſon was born in the Shire of *Merne*, was Miniſter at *Edinburgh*, and there challenged for Arminianiſm, and forced afterwards to fly into *England*, where he enjoy'd ſome Benefice during his Exile. On the firſt of *June*, 1662. he was conſecrated Biſhop of *Aberdeen* in St. *Andrew*'s, with Dr. *Wiſhart* to *Edinburgh*, where ſitting but one Year, he died of a Fever, and was buried in the Cathedral Church of St. *Macchar* at *Old-Aberdeen* among his Predeceſſors.

Tim. Puller, S. T. P. ad Eccl. S. Maria de Arcubus Lond. vac. per Mort. Georgii Smallwood, 23. *Sept.* 1679. *Reg. Sancroft.*

Ath. Oxon. *Vol.* II. *col.* 818.

Timothy Puller, M. A. Fellow of *Jeſus* College in *Cambridge*, was incorporated at *Oxford*. He was afterwards Rector of *Sawcombe* in *Hertfordſhire*, Doctor of Divinity of *Cambridge*, *Ann.* 1675. Rector of the Church of St. *Mary de la Bow*, in *London*, and Author of *The Moderation of the Church of* England *conſidered, as uſeful for allaying the preſent Diſtempers, which the Indiſpoſition of the Times hath contracted.*

WEDNESDAY *July* 10.
A Bill from the Commons for Uniformity in publick Prayers, &c.

Die Mercurii 10. *Julii*, 1661.

A Bill was brought from the Commons by Sir *Thomas Fanſhaw* and others, entitled, *An Act for the Uniformity of publick Prayers and Adminiſtration of Sacraments*, wherein they deſire their Lordſhips Concurrence.

A Petition of Dr. Caſtell *for Subſcription to his* Lexicon.

Minutes of the Lower Houſe, MS.

In inferiori Domo Convocat. Poſt preces finitas lecta eſt Petitio Doctoris Caſtell, & Subſcriptio facta per nonnullos.

William Chancey, *Rector of* Yelvertoft.

Reg. Laney.

Die 10. Jul. 1661. Gulielmus Chancey, Clericus, A. M. admiſſ. ad Rect. Eccl. de Yelvertoft in Com. Northton. vac. per Mort. Johannis Harriſon, ult. Incumb. ad preſ. Knightley Harriſon Clerici Patroni.

Terms of Accommodation by one of the Preſbyterian Side.

London, *for* Joſeph Nevil 1661, 4to.

Terms of Accommodation between thoſe of the *Epiſcopal* and their Brethren of the *Preſbyterian* Perſuaſions. Suppoſed to be conſiſtent with the *Declared Principles* of the moſt Moderate of *both Parties*. And humbly preſented to the Conſideration of his Majeſty and both Houſes of Parliament. By a Country Miniſter, a Friend to both, a Stickler for neither, but a *Zealot* for the Peace of the Church. *Beati Pacifice.*

[*Concluding.*] For certainly what Perſons or Parties ſoever, ſhall, upon other *Principles* than thoſe of *Conſcience*, or further than thoſe *Principles* by which their *Conſcience* is governed do require, keep open our Wounds, and obſtruct a chriſtian and charitable *Accommcdation*, will, *ipſo facto*, declare themſelves guilty of a *ſchiſmatical Deſign* in the Church, for ſome baſe and unworthy Ends, and juſtly expoſe themſelves to the *Jealouſy* of the *Magiſtrate*, as thoſe that nurſe a *Principle* of *new Diſturbances* to the *State* upon that Account.

THURSDAY *July* 11.
Letter of Lord Chief Juſtice Bridgman *to the Biſhop of* London, *recommending Mr.* Tray *for a Prebend of* Rocheſter.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.* 380.

A Letter of the Lord Chief Juſtice *Bridgman* to the Biſhop of *London*, dated *July* 11, 1661. recommending Mr. *Richard Tray*, Rector of *Munſton* and St. *Mary*'s in *Hoo* in *Kent*, a great Sufferer in the late Times, to that Prelate for a Prebend of *Rocheſter*, and withal acquainting his Lordſhip, that he had preached an Aſſize Sermon before him in his firſt Circuit in *Kent*, and that he had the fulleſt Recommendation from the Gentlemen of the King's Party of any that had been known.

Monument and Inſcription for Kildare *Lord* Digby.

A Monument in the Church of Coleſhill, Com. Warwick.

Kildare Lord *Digby* Baron of *Greaſhill* in *Ireland*: Lord Lieutenant of the King's County, Grandſon and Heir of *Lettice* Baroneſs *Offaly*, married *Mary* Daughter of *Robert Gardiner* of *London*, Eſq; by whom he had four Sons and three Daughters. *Robert*, *Elizabeth*, and *Mary* are dead. *Robert* now Lord *Digby*, *Simon*, *William*, and *Lettice* are living. And departing this Life at *Dublin July* 11, 1661. lieth interred there with his Father and Mother, and her Anceſtors in St. *Patrick*'s Church.

FRIDAY *July* 12. Dr. William Creed, *made* Regius *Professor in* Oxford.

William Creed, S. T. P. formerly Fellow of St. *John's* College in *Oxford*, was made *Regius* Professor of Divinity in the Place of Dr. *Robert Sanderson*, now Lord Biſhop of *Lincoln*: He died *July* 19, 1663.

SATURDAY *July* 13. *Bill for reſtoring Advowſons,* &c. *to Loyal Subjects.*

Die Saturni 13. *Julii*, 1661.

A Bill from the Commons, intituled, *An Act for reſtoring all ſuch Advowſons, Rectories Impropriate, Glebe Lands, and Tythes, to his Majeſty's loyal Subjects as were taken from them, and making void certain Charges impoſed on them upon their Compoſitions for Delinquency by the late uſurped Powers.*

SUNDAY *July* 14. *The firſt Reading of the* Engliſh *Liturgy in the* French *Church in the* Savoy.

Publick Intelligence by Authority, 4^to^. No. 28.

By Virtue of a Grant from his Majeſty for ſetting up a new *French* Church in the *Savoy* under the immediate Juriſdiction of the Biſhop of *London*, the Liturgy of the Church of *England* was firſt read in the *French* Tongue in the Chapel of the *Savoy*, with Sermons by Meſſieurs *Durell* and *le Couteur*. There was a very great Number of People, and many Perſons of Quality, *viz.* the Duke and the Ducheſs of *Ormond*, the Counteſs Dowager of *Derby*, the Counteſs of *Oſſory*, and of *Athol*, the Earls of *Stafford*, *Newcaſtle*, *Devonſhire*, the Lord *Cavendiſh*, the Vice-Chamberlain with his Family. Mr. *Durell*, heretofore Chaplain to the Duke *de la Force* in *France*, did preach in the Morning, and Mr. *le Couteur*, heretofore Miniſter of the Reformed Church of *Caen* in *Normandy*, and now Dean of the Church of *Jerſey*, did preach in the Afternoon.

Account given ſuitable to what has been before related.

Athen. Oxon. *Vol.* II. *col.* 551. *from* Durell

About 1642. the Duke of *Soubize* living near to the Court at *Whitehall*, and finding it troubleſome and ſometimes impoſſible, by Reaſon of his Infirmities, to go to the *Walloon's* Church in the City of *London*, had commonly a *French* Sermon preached before him in his own Houſe every *Sunday*. This being found very commodious to the *French* living near thereunto, it was thought convenient upon the Death of the ſaid Duke to ſet up a *French* Church about the *Strand*; and it being in a manner ſettled, that in the City did ſo highly reſent it, that ever after the Members thereof did endeavour by all Means poſſible to pull it down. Upon the King's Reſtauration the *French* Church in the City addreſſed his Majeſty to have the *French* Congregation at *Weſtminſter* broken, and forbidden to aſſemble, becauſe it was not eſtabliſhed by lawful Authority. They at *Weſtminſter* did preſent an humble Suit to his Majeſty, that he would be pleaſed to continue it. His Majeſty upon Conſideration of the Matter granted both their Requeſts, by breaking the Congregation at *Weſtminſter*, and by ſetting up a new Church under the immediate Juriſdiction of the Biſhop of *London*, wherein Divine Service ſhould be performed in *French*, according to the Book of Common-Prayer by Law eſtabliſhed, his Majeſty providing for one Miniſter, and they themſelves allowed to add to him as many as by them ſhould be thought convenient. Provided that the ſaid Miniſters be preſented to the Biſhop of *London*, and by him inſtituted.

The French *Sermon of Monſieur* Durell *at the Opening of the new* French *Church in the* Savoy, *tranſlated into* Engliſh.

London, *for* R. Royſton, 1661. 4^to^.

See Ath. Ox. *Vol.* II. *col.* 551.

The Liturgy of the Church of *England* aſſerted: In a Sermon, preached at the Chapel of the *Savoy* before the *French* Congregation, which uſually aſſembles in that Place, upon the firſt Day the Divine Service was there celebrated according to the Liturgy of the Church of *England*. By *John Durel*, Miniſter of the Goſpel. Tranſlated into *Engliſh* by G. B. Doctor in Phyſick.

Dedicated to the Duke of Ormond.

To his Excellency James Duke of Ormond, *&c.*

May it pleaſe your Excellency,

As I had no other Aim when I made this Sermon, but only the private Inſtruction of my Auditors; ſo would it never have come into my Thoughts to expoſe it to publick View and Cenſure, had not your *Excellency* in ſome ſort impoſed upon me a Neceſſity of ſo doing, partly by letting me know that ſuch was your *Excellency*'s Pleaſure; partly by declaring after you had heard it, that you judge it ſuch as might contribute ſomething to the Edifying of God's Church in this preſent Conjuncture of the Affairs of Religion in this Kingdom. —— Your Excellency having had the Honour to accompany his Majeſty in all his Travels, and to ſhare with him in all his Troubles. And for theſe Reaſons (yet without detracting from the Praiſe of any one) we may conclude without the leaſt Scruple, that your Excellency deſerves the Name of the *unblemiſh'd Subject*, *&c.*

Wood's Ath. Oxon. *Vol.* II. *col.* 551.

Mr. *Durel* (who had the chief Hand in ſetting up this Church according unto the new Model by the King's ſpecial Favour) did preach in the Morning (*Sunday July* 14, 1661.) and in the Afternoon *le Couteur*, then Dean of *Jerſey*; from which Time, he with others were conſtant Preachers for ſeveral Years following, and much reſorted to and admired by all.

MONDAY *July* 15. *Petition to the Lords by* Robert Porey, *Chaplain to the Archbiſhop of* Canterbury, *againſt* Matthew Hardy *for taking up the Body of Archbiſhop* Parker *from* Lambeth *Chapel, and refuſing to tell where he has laid it.*

Extracts from Journal of Lords.

Die Lunæ 15. *Julii*, 1661.

Prayers by Dr. *Hodges*. Upon reading the Petition of *Robert Porey*, Chaplain in Ordinary to the Archbiſhop of *Canterbury*, complaining that one *Matthew Hardy* hath taken up the Body of *Matthew Parker*, ſome Time Archbiſhop of *Canterbury* out of the Place where he was buried, and hath ſold the Lead, and will not diſcover where the Bones of that reverend Perſon are thrown: It is ordered, that the Examination of this Buſineſs is referred to theſe Perſons following, who have Power to ſend for Perſons and Witneſſes as they ſhall ſee Cauſe. *Com. Linc. Com. Dorſet. Com. Bridgwater, &c.*

Information given to the Houſe of Commons of a ſeditious Paper, &c.

Publick Intelligence, by Authority, 4to. N°. 28.

On *Friday* laſt, *July* 12, the Houſe of Commons had Information of a ſeditious Paper againſt the late Proceedings of the Houſe, entitled, *Sundry Reaſons humbly tendred to the moſt honourable Houſe of Peers, by ſome Citizens and Members of* London, *and other Cities, Boroughs, and Corporations, and Ports againſt the new intended Bill for Governing and Reforming Corporations.* Whereupon the Houſe appointed a Committee to examine and enquire after the Author, with the Printer and Publiſher thereof. The Committee met, and ſoon found Mr. *William Prynne* (a Perſon well known to the World) to be the Author thereof. And accordingly this Day (*July* the 15th) the whole Matter was reported to the Houſe, who thereupon being highly provoked, Mr. *Prynne* was unable to conceal it any longer, for 'twas proved that he had ſent that Paper to the Printing-Houſe, that he corrected the Proof Sheet, and alſo the Reviſe, with his own Hand; and as ſoon as the Houſe roſe on *Friday* laſt, he flew to the Printing-Houſe, and commanded them to diſtribute the *Form*, for they would be ſearched.

A Committee appointed to examine into it,

Who found Mr. William Prynne *to be the Author;*

Who after ſome Evaſion confeſſed himſelf to be the unhappy Author:

And excuſed himſelf upon the Service he had done the King.

Mr. *Prynne* now deſired to be heard, and (unable to evade the Evidence) confeſſed himſelf to be the unhappy Author. Then he ſpake largely, ſetting forth the Service he had done for the King formerly, how kind and civil the King had been to him, *&c.* alledging, that he had no miſchievous Intent, but was very ſorry for what he had done, and humbly craved their Pardon. The Houſe then unanimouſly called upon him to withdraw, and afterwards proceeded to debate it, and reſolved the Queſtion, that *the ſaid printed Paper entitled Sundry Reaſons humbly tendred to the moſt honourable*, &c. *is an illegal, falſe, ſcandalous, and ſeditious Pamphlet.*

Voted to be an illegal, falſe, ſcandalous, and ſeditious Pamphlet.

The Cenſure of the Houſe upon Mr. Prynne, *delivered by the Speaker.*

He ſubmitted, thank'd the Houſe, and ſate down again in his Place.

Wood's Ath. Oxon. *Vol.* II. *col.* 314.

Mr. *Prynne* was called in again to receive the Senſe of the Houſe, which was as aforeſaid. Mr. Speaker worthily told him, how ſorry he was that a Perſon of his Years and Experience ſhould commit ſo foul an Offence, one that had formerly ſuffer'd ſo much, and yet now deſerved to ſuffer all his Puniſhments over again, Impriſonment, Pillory, *&c.* But the Houſe had conſidered his late Services and Hazards for his Majeſty, and in Contemplation thereof, and his Expreſſions of his Sorrow (which truly ſeemed very great) the Houſe had ſhewn Mercy to him. Mr. *Prynne* then did thankfully acknowledge the Juſtice of the Houſe in their Judgment of his great Offence, that his Paper was an *illegal, falſe, ſcandalous, and ſeditious Pamphlet*; that he did humbly ſubmit thereunto, and did render moſt humble Thanks to that Houſe, and every Member thereof for their Mercy and Favour to him; which Words he ſpake with great Senſe of his own Offence, and the Houſe's Goodneſs, not offering to juſtify the leaſt Line of his Paper, which his Conſcience told him he could not. Whereupon the Houſe being ſatisfied with his Confeſſion and Recantation did remit his Offence, and Maſter *William Prynne* ſate down in his Place.

Mr. Joseph Swinock, *Rector of* St. Martin Orgars, London.

Reg. Sheldon. London.

Die 15. Jul. 1661. Joſephus Swinocke, Clericus, A. M. admiſſ. ad Rect. Eccleſiæ Paroch. Sancti Martini Orgars, London, vac. per Promot. Briani Walton, S. T. P. ult. Incumb.

TUESDAY *July* 16.

The Proceedings of the Lords upon the Bill concerning Penal Laws againſt the Roman Catholicks.

Journ. Lords.

The Houſe of Lords proceeded to finiſh the Report concerning Penal Laws againſt Roman Catholicks, and appointed a Committee to conſider of and prepare a Bill to be offered to this Houſe upon theſe particular Heads:

Their Lordſhips to peruſe the whole Statute 5 *Eliz. Cap.* I. and to conſider what Part thereof is fit to be repealed.

The Clauſes of the Statute 27 *Eliz. Cap.* II. concerning the receiving of Jeſuits and ſeminary Prieſts to be repealed.

The Clauſes of the Statute 35 *Eliz. Cap.* II. concerning Nonconformiſts to be repealed.

The Clauſes 1 *Jac. Cap.* IV. concerning putting former Laws againſt Recuſants and Jeſuits into Execution to be repealed.

The Clauſes 3 *Jacobi Cap.* IV. concerning going out of the Realm, and not taking the Oath of Allegiance, and giving Bond for thoſe that ſeduce others to be repealed.

The Writ *De Hæretico comburendo* to be repealed.

In the Preamble of the Bill to ſet forth the Reaſons and Grounds of theſe Alterations, and alſo to conſider of fit and proper Remedies to preſerve the Proteſtant Religion from the Inconveniencies which the Repealing of theſe Laws may otherwiſe produce. But this Indulgence not to be extended to Jeſuits. The Names of the Lords Committees, Duke of *York*, Lord Treaſurer, Lord Privy-Seal, *&c.*

The popiſh and preſbyterian Intereſt were united towards repealing the Penal Laws.

The Preſbyterians had long before promiſed the Papiſts to take off that Burden from them.

For ſo King Charles I. *in his Declaration publiſhed after the Battle of* Edge-Hill, October 23, 1643. *affirms,* — *All Men know the great Number of Papiſts which ſerve in their Armies, Commanders, and others; the great Induſtry they have uſed to corrupt the Loyalty and Affection of all our loving Subjects of that Religion; the private Promiſes and Undertakings that they have made to them, that* if they would aſſiſt them againſt us; all the Laws made in their Prejudice ſhould be repealed.

And even the Letter from a Perſon of Quality [a Papiſt] to a Peer of the Realm [a Proteſtant] in this Seſſion upon Occaſion of this Debate, in

July 16, 1661. *Thomas Gumble*, S. T. P. Chaplain to *George Monk* Duke of *Albemarle*, was inſtalled Prebendary of *Wincheſter* in the twelfth Stall, void by the Reſignation of Dr. *Sebaſtian Smyth.*

Printed with the Anſwer of the other Prieſts, 1661. 4to.

Upon the Reſolution of the Lords that the Indulgence to be granted to the Roman Catholicks ſhould not be extended to the Jeſuits. That Society drew up a Paper, entitled, *Reaſons* why the *Jeſuits* hope that they ſhould partake of the Favour ſhewed to other *Prieſts*, in taking away the Sanguinary Laws.

The ſame Reaſons which moved the Peers to take away the Sanguinary Laws from other Prieſts may move them alſo to take them away in reſpect of the *Jeſuits*;

in his Poſtſcript is bold to ſay, — That their Sir Arthur Aſhton had a Commiſſion from the Rebels Party, — and that the Presbyterian Paſham *did court the Roman Catholicks to ſide with them, with a Promiſe or Proffer of a perfect Abolition of the Penal Laws.*

The Jeſuits plead they are free-born Subjects, and of tender Conſciences:

And that ſome of their Scholars had been the beſt Friends to the King.

And other Penitents of their Society.

ſuits; for the *Jeſuits* are free-born Subjects as well as others; they have been as faithful to his Majeſty as others; they are of tender Conſciences as well as others. The *Jeſuits* all along have been Furtherers of the King, and Actors alſo as far as their Functions beareth, that is, they were in the Camp where ſome of them were killed, others impriſoned, moſt of them loſt their neareſt Relations in the War, and in a manner all had their Friends undone for the King. All thoſe that depended on the *Jeſuits* ſtood conſtant to the King, even to Death; amongſt theſe were ſome ſignal Perſons, as Sir *Henry Gage*, Sir *John Smith*, Sir *John Digby*, and others, who having been formerly Scholars of the *Jeſuits*, were actually when they died *Penitents* of the *Jeſuits*: And Mr. *Peter Wright* who was executed at *Tyburn* for a *Jeſuit* was particularly maligned becauſe he was Sir *Henry Gage* his Prieſt. As for noble Perſons who loſt great Eſtates, and endured much Hardſhip for his Majeſty, the late Ducheſs of *Buckingham*, the late Marquis of *Worceſter*, the late Earl of *Shrewſbury* were *Penitents* of the Society, as other prime Nobility yet in being.

Now whereas two Things are objected againſt the *Jeſuits*, they are both eaſily anſwered.

The Pope's depoſing Power not taught by the Jeſuits more than by other Communities in the Church of Rome.

And the General of the Jeſuits in 1616. has forbid all their Order to teach that Doctrine.

Firſt, It is objected that the *Jeſuits* teach the Doctrine of the Pope, depoſing Kings: It is anſwered, that no Community can be leſs accuſed of that Doctrine, than the *Jeſuits*. It is true, four or five *Jeſuits* did many Years ago teach this Doctrine, as they had found it taught by others ancienter than their Order. But ſince the firſt of *January* 1616. the General of the *Jeſuits* forbad any of his to teach, preach, or diſpute for that Doctrine, or print any thing for it, to take away the Aſperſion which the Writings of ſome few have brought upon the Society; and now actually all *Jeſuits* are obliged under Pain of Damnation, not to teach that Doctrine either in Word, Writing, or Print, which none in the Church but they only are.

They depend on the Pope only to go Miſſionaries at his Command,

Otherwiſe they have the leaſt Dependence on the Pope of any Church-men whatſoever.

Secondly, 'Tis objected that the *Jeſuits* do particularly depend on the Pope. It is anſwered, that they are obliged by a particular Vow to be ready to go to the utmoſt Bounds of the Earth, to preach the Goſpel to Infidels, when the Pope ſhall think it fit to ſend them; and they have no other Vow which doth particularly oblige them but this, which can prejudice no Kingdom. On the other Side, ſpeaking of their Dependence, (which may byaſs their Affections) they have the leaſt Dependence on the Pope of any Church-men, for they are by ſpecial Vow excluded from all Benefices and Dignities, by which the Pope may win the Affection of other Church-men.

The Venetians *and* French *have recalled the Baniſhment of the Jeſuits.*

As for what is ſaid of the *Venetians* and *French* baniſhing the *Jeſuits*, it is anſwered, that both thoſe Eſtates have repealed their Acts.

They are willing to ſubmit to what all other Catholick Prieſts ſhall agree to.

And therefore hope to be Partakers of the common Favour.

Laſtly, That the *Jeſuits* being willing to ſubmit to whatſoever all other Catholick Prieſts ſhall agree to, and offering all the Security which others offer, they hope they may be Partakers of the ſame Favours which ſhall be granted to others, that ſo that *Mercy* may extend to all, and the World may ſee that the *Sanguinary Laws* are truly taken away.

The other Prieſts well knew that if the Jeſuits inſiſted on a Share, they ſhould loſe the whole;

And therefore they prov'd and publiſh'd the Jeſuits Reaſons to be unreaſonable.

London,
Printed 1662.
4to.

The *Jeſuits Reaſons unreaſonable*; or *Doubts* propoſed to the *Jeſuits*: Upon their Paper preſented to divers Perſons of Honour, for Non-Exception from the common Favour voted to *Catholicks*.

After a *Preface* by Way of Apology for *ſeeming* to lay load upon the already Oppreſſed, and contribute to and even provoke a Perſecution againſt their *fellow Catholicks*, they begin and ſay:

The Jeſuits not to hope for the ſame Favour, becauſe it was their wicked Practices that provok'd the making of Sanguinary Laws,

Therefore guilty of the Blood of Prieſts and Catholicks.

They manage Religion not by Perſuaſion but by Force.

This the Principle and Practice of Father Parſons;

A continual Traytor to his Queen and Country:

He adhered to Mary *Queen of* Scots,

To begin then: My firſt Doubt ſhall be whether you *Jeſuits* have Ground to hope the ſame Favour with others. For if you, by your unjuſt and wicked Practices provoked the Magiſtrates to enact thoſe Laws: If the reſt of the Prieſts and Catholicks were by you plung'd in ſuch Miſeries, upon Diſcovery of your Negotiations, which were imputed to the whole Body of them; how can you be thought to deſerve Remiſſion, whoſe ſeditious Principles are too deeply guilty of the Blood of Prieſts and Catholicks ſhed in the Kingdom ever ſince you came into it? Thoſe who know your Practices in the Countries, where you, by the means ordinarily of deluded Wives, govern the great Ones, know this to be your Maxim, to manage Religion, not by Perſuaſion, but by Command and Force. This Principle did your chief Apoſtle of *England*, *Robert Parſons* bring in with him. His firſt Endeavours were to make a Liſt of Catholicks, which, under the Conduct of the Duke of *Guiſe*, ſhould have changed the State of the Kingdom, uſing for it the Pretence of the Title of Queen *Mary* of *Scotland*: But her Council at *Paris*, which underſtood Buſineſs better, were ſo ſenſible of his Boldneſs, that they took from him the Queen's Cypher, which he had purloyned, and commanded him never more to meddle in her Affairs. Poor *Edmund Campian*, who is generally accounted an innocent and learned Man, and others ſuffered for ſuch Practices of his.

And foſtered the Spaniſh *Invaſion.*

He wrote his Dolman *for the* Spaniſh *Title to theſe Kingdoms;*

And his Leiceſter's Common-wealth *to vilify the Government.*

He procur'd a Bull *to prevent and exclude the Proteſtant Succeſſor,*

Parſons's Endeavours being ſuppreſſed by this Queen, he turned himſelf to the *Spaniard*, and with all his Might foſtered the *Invaſion of Eighty Eight*, which is known to have been another Occaſion of Sanguinary Laws. He wrote on that Occaſion his *Dolman* to juſtify the *Spaniards* Title to *England*, degrading the *Scotiſh* Succeſſion and Title of our Sovereign. He wrote alſo *Leiceſter's Common-wealth* (at that Time called commonly *Blewcoat*, becauſe it was ſent into *England* bound in blew Paper) which extreamly exaſperated the State, and augmented its Indignation againſt Catholicks. The ſame Man at Queen *Elizabeth*'s Death procured a *Bull* from the Pope to the *Catholicks* in *England* againſt

King

And pretended to keep him out with an Army of forty thouſand Men.

King *James*, to hinder his coming to the Crown, unleſs he would give Liberty of Conſcience, and as his Friends gave out, had twenty thouſand Men liſted for that Effect, had not his Majeſty prevented the Danger with ſweet Words.

In the Gun-powder *Treaſon, the Jeſuits were moſt Acceſſary.*

And ſtill juſtify or adhere to it, by Straw, Pictures, &c.

Next followed that deteſtable Machination of blowing up the Royal Race and the whole Nobility with the Houſe of Commons, which was the Occaſion of the Oath of Allegiance, and all the Perſecution of *Catholicks* following upon it. This you alledge not to be originally your Invention, but is it no Guilt to follow another Man's Wickedneſs, when it leads to ſo horrid a Crime? For without doubt, both by Prayers beforehand, and by publick Teſtifications after the Fact was diſcovered, you were highly acceſſary to it. Nay many Years after you did, and peradventure to this very Day ſtill do, pertinaciouſly adhere to it. I could urge great and manifeſt Inſtances of this, were it not to loſe Time; that monſtrous *Straw*, of which all Chriſtendom rung ſo long, and the Pictures of *Garnet* and *Oldeorn* cannot be denied, nor want the Evidence of your inward Minds.

They were Libellers and Traytors to King James *till his Death.*

After theſe, came out the ridiculous and ſatyrical Books againſt King *James*, the *Corona Regia*, and the *Quæres*, till your Patriarch *Parſons* was ſhamefully turn'd out of *Rome* by Monſieur *Bethunes*, the *French* Ambaſſador, and Order from the King of *France*, being diſcovered to plot a new Treaſon againſt his Countrey, to introduce the Duke of *Parma*. Thus you followed King *James* to his Death.

No Friends to King Charles I. *they oppoſed the Queen's Deſire of Aſſiſtance at* Rome.

As to their Behaviour to his preſent Majeſty, they leave him *to judge.*

Col. Hutchenſon *could diſcover their treating with* Cromwell.

Direct Treaſon againſt King *Charles* of glorious Memory before the Wars, I cannot accuſe you of, but how refractory you were to the Queen's Deſires and Orders at *Rome* for his late Majeſty's Aſſiſtance, is well known: And what you have done ſince the Beginning of the Wars, and how you have behav'd yourſelves, both in and out of *England*, is fitter for me to remit to his Majeſty, and the Courts Informations, than to engage my Pen in far fewer and weaker which I could produce. Only I ſhall add this Word, if Colonel *Hutchinſon* were well examin'd and preſs'd, he would perhaps diſcover ſtrange Secrets, about your treating with *Cromwell*, no doubt much to his Majeſty's Advantage. So that leaving you this Doubt to ruminate upon, whether the Condition of them who have guiltily provok'd and deſerv'd the *ſanguinary Laws*, be the ſame with theirs who have ſuffer'd for being miſtaken to be their Fellows. I proceed to

The Jeſuits quâ *Jeſuits are not free-born.*

2. My *ſecond Doubt* about your firſt Reaſon, that *the Jeſuits are free-born Subjects as well as others*, in which methinks I find one of your uſual Sleights of *Equivocation*: For a *Jeſuit* may ſignify the *Man* who is a *Jeſuit*, and may ſignify withal the *Complexion* of being a *Jeſuit*; in the former Senſe there is no Difference between any other Prieſt Regular or Secular and a *Jeſuit* as to Free-born, but in the ſecond there's a wide one. For, &c.

They ought to conſider how odious it will make them, to drive on their own Intereſt againſt the whole Catholick Cauſe.

Whether they ſucceed, or not.

Concluding *p.* 21. Only this Word more, I ſhall deſire you to conſider how the Catholicks of *England*, nay of all the World, will be ſcandaliz'd and provok'd againſt *Jeſuits*, if they ſee you palpably and uncharitably drive on your own Intereſt alone, without caring what becomes of Religion, unleſs you may have your Wills. This I propoſe only upon Suppoſition that the Report is true: For if you endeavour no more than to procure yourſelves may be included in the Act, without endangering your Neighbours, I heartily wiſh you may prove it juſt. But bethink yourſelves well of this *Dilemma*, if your Solicitings ſtop the Progreſs of the Act, how will you be hated as guilty of the Continuance of thoſe ſanguinary Laws? If your Endeavours do not ſtop it, how will you be both hated for attempting it, and ſcorn'd for miſcarrying in it?

Account given of this Conteſt by Dr. P. du Moulin.

Dr. *Peter du Moulin* Prebendary of *Canterbury* writes thus: Let them hear their own Party ſpeak. A little after the King's Return, the ſecular Prieſts ſet forth a Diſcourſe in Print, *the Jeſuits Reaſons unreaſonable*, 1662. wherein they upbraid the *Jeſuits and Jeſuited*——*That they never yet renounced the Doctrine of the Pope's depoſing Princes: That their General's Order againſt teaching this Doctrine was a meer Trick, and never pretended to reach* England: *That* Santarellus *his Book was printed ten Years after it, teaching the Power of depoſing Princes in all Latitude; and why ſhould the Peace of the Kingdom have no better Security than their General's Order? Who knows how ſoon that may alter, when good Circumſtances happen? And then it will be a mortal Sin not to teach this Doctrine.*

The Book had been ſuppreſs'd by the Jeſuits,

Till brought out by Dr. Stillingfleet.

This and much more to the like Purpoſe you may read in that *Diſcourſe*, which no doubt was ſuppreſs'd as ſoon as it came forth by the numerous and prevailing *Jeſuitical* Party: Yet was it drawn out of Darkneſs by that ſkilful and happy Inquiſitor of Books, our excellent Dr. *Stillingfleet*, that rich *Houſholder*, *who brings out of his Treaſure Things new and old*, for the building up of God's Church, and confounding of her Adverſaries. See Dr. *Stillingfleet*'s laſt Book againſt *Creſſy*, *pag.* 479.

The Repreſentation of it by a late Popiſh Writer.

Secret Policy of the Jeſuits, 1715. 8vo. *p.* 299.

A late popiſh Writer has ſet the Matter in this fuller Light, by way of Addreſs to the *Jeſuits* 1715. I own I am averſe to wording Things as the Chaplain does, that you ſeem rather zealous for *Property* than *Popery*. Nor do I willingly fall in with what he aſſerts concerning your oppoſing the *Toleration Act* deſign'd by King *Charles* II. when you underſtood your *Order* was to be excepted out of it. Yet finding in ſeveral Manuſcripts and other Accounts, that you were accus'd of the like Fact in the Reign of King *Charles* I. I was inclinable to think there was ſomething of a Ground-work for this Imputation. I will ſet down in a few Words the Sum of my Enquiry to clear this Point, and let every Man draw his own Inferences. When in the Year 1636. ſome Projects were a Foot in order to ſettle a Toleration in regard of *Roman Catholicks*, and upon Terms

Of the Toleration of Roman *Catholicks in* 1636.

Then oppoſed by the Jeſuits.

Certain that King Charles II. *had a Mind to grant a Toleration to his Roman Catholick Subjects.*

For which ſome ſtrong Attempts were made in the Privy-Council and in Parliament.

The Jeſuits clandeſtinely oppoſed it.

Prevailing with the Roman *Catholick Lords not to ſuffer their Order to be excepted.*

not very advantageous to the *Jeſuits*, 'tis apparent from original Letters of Miniſters employ'd in this Affair, that the Buſineſs was oppoſed by the Society, and that upon the ſame Occaſion a certain *Jeſuit* publiſhed a Treatiſe with this Title: *Quod Libertas Conſcientiæ non conveniat Anglis pro præſenti rerum Statu.* Theſe Letters may be produced if occaſion be. But the Oppoſition the Chaplain ſpeaks of was made by the *Jeſuits* after the Reſtauration of King *Charles* II. Now how far this is to be laid at their Doors, if we believe the common Opinion, it needs no Proof: Thus much in the firſt Place is certain, that King *Charles* II. was once in a Mind to have granted a Toleration to his *Roman Catholick* Subjects, as he ſignified from *Breda*, and confirm'd it again in a publick Declaration in the Year 1662. And again, not only the Privy Council, but a ſtrong, and as it was judged a *prevailing Party*, was made in the Parliament in order to effect it, till the Deſign dropt at the Solicitation of ſeveral *Roman Catholick* Lords. Now to clear the Chaplain from being an Impoſtor in relating this Matter in the Manner he does, ſeveral Books were publiſhed the Year abovementioned 1662, which ſignify ſtrongly that the *Jeſuits* were at the Bottom of this Affair, and clandeſtinely oppoſed the Toleration Bill, by the Mediation of the Catholick Lords, who were not for having them excepted. Neither is the Buſineſs of ſo ancient a Date, but that there are Perſons now in being, who have received the ſame Account from ſuch as had a good Opportunity of being truly informed by thoſe who were active in the Affair. I own Things of this Nature ought to be well atteſted, and yet the Accuſation is of that Quality, that it cannot be ſuppoſed to be punctually made out. It has ſo ill an Aſpect of itſelf, that whoſoever had a Hand in it were ſure to contrive Matters ſo, that the World ſhould not evidently know what Springs they moved by. If we may be permitted to conſider the Thing in itſelf, it is not diſagreeable to ſome other Syſtems in the Society: For if the Happineſs of the Church depends very much upon the *Jeſuits* as you pretend; if turning the Society out of the *Roman College* was repreſented as a Fact, equivalent to putting an End to Catholick Religion in *England*, as ſome would make it, what Deſolation to the Goſpel would not happen, if the Society were for ever debarr'd from ſetting Foot in *England*? So that according to theſe Notions, no one in your Intereſt and Sentiments, could ſubſcribe to an Act of Toleration with Excluſion of the Society; but he muſt implicitely ſign the Diſſolution of the Catholick Religion in *England*. I do not pretend to urge theſe Reflections as capable to make good the vulgar Report, that the Society were the Occaſion of the Toleration Act being dropt. I am ſatisfied you would rather have ſaid with *Jonas*, *Tollite me & mittite in mare & ceſſabit tunc a vobis; ſcio enim ego quoniam propter me tempeſtas hæc grandis venit ſuper vos*, *Jonas* i. 12. And I ſhall be glad if you can produce any authentick Proof to clear yourſelves. In the mean Time it muſt be allowed, that as the *Chaplain* was not the Forger of this Accuſation, ſo it will perhaps be thought that the Circumſtances I have mentioned are very ſtrong in a Thing of this Nature, and capable to make you hugely ſuſpected.

For that might bring on a Diſſolution of the Catholick Religion in England.

Father Orleans *is bold to ſay, the King might have reign'd in Peace, could the Proteſtants have endur'd, that he who dy'd a Catholick, ſhould ſhew ſome Toleration to ſuch of his Subjects as were ſo; and had they not gone about to oblige him to diſinherit his Succeſſor, for being of a Religion he would willingly have profeſs'd himſelf.* Engliſh Tranſlation of Orleans's Hiſt. *p.* 227.

Lord Clarendon's *full Anſwer to the popiſh Pretence of Loyalty, in order to facilitate the Toleration.*

The Papiſts in order to obtain their Bill for a Repeal of the penal Laws againſt them, had profeſs'd great Loyalty to the King: The beſt Anſwer whereunto was made by the Lord *Clarendon*.

Animadverſions on Mr. Creſſy *in Defence of Dr.* Stillingfleet, 8vo. *p.* 70.

The whole Iriſh *Roman Catholick Nation in pure Rebellion againſt K.* Charles I.

And that for no other Cauſe but their Religion.

The ſecular and regular Clergy equally engag'd in it.

The Pope himſelf a Contributor to it, if not the Contriver of it.

And even no Engliſh *Catholick ever declar'd againſt it.*

Nothing can be ſtranger than that Mr. *Creſſy* ſhould ſo magnify the general *Obedience* of all *Roman Catholicks*, that none of them were ever in *Rebellion* againſt the King or his Father, when he knows very well, and hath ſome Marks of it, that the whole *Iriſh* Nation (ſome very few excepted) joined in Rebellion againſt the King, and but for *that Rebellion*, neither *Preſbyterian*, nor *Independent*, or *Anabaptiſt*, had been able to have done any harm in *England*: For the *Scots* Rebellion was totally ſuppreſſed, and their Army diſbanded, before the *Iriſh* Rebellion began. It was *that* which produced all the Miſchief that ſucceeded in *England*, and gave thoſe *Sects* in Religion opportunity to bring in their Confuſion to the Deſtruction of *Church* and *State*, with ſuch barbarous Circumſtances as are too horrible to repeat, though they can never be forgotten. Was not that Rebellion begun and carried on entirely by the King's Roman Catholick Subjects? Was there one Man but Catholicks who concurred in it? And did they pretend any other Cauſe for it but Religion? Was not the ſecular and regular Clergy equally engaged to ſupport it? And did not the Pope himſelf contribute to it, if not contrive it? And was not himſelf in the Perſon of his Nuncio *Rinnuccini* General of the Rebels both by Sea and Land? And can there be a greater Manifeſtation that the Catholick Roman Religion itſelf favoured Rebellion, than when the Head of their Church and all Eccleſiaſtical Orders joined and concurred in it? And it cannot but be obſerved, that though the *Iriſh* for ought appears only carried on, or were active in that Rebellion, there was not any *Engliſh* Catholick that made any publick Profeſſion againſt it; nor did one *Engliſh* Prieſt, ſecular or regular, manifeſt his Deteſtation or Diſlike of it by any publick Writing: And how much they favoured it in private Diſcourſe, there wants not abundant Evidence.

The Opinion of Father Orleans, *about the Debates in Parliament upon Liberty of Conſcience.*

Favour'd by the Earl of Briſtol.

Obſtructed by Lord Chancellor Hyde.

Hiſtory of the Engliſh *Revolut. p.* 236.

There were great Debates in this Aſſembly about Liberty of Conſcience, between the Proteſtants and the Catholicks, the Church of *England* and the *Preſbyterians*. The Catholick Party was ſupported by the Earl of *Briſtol*, a Man in great Repute, and Head of a potent Faction. The Proteſtant Party by Chancellor *Hyde*, chief of an oppoſite Faction, and a Perſon of no leſs Conſideration, who putting himſelf at the Head of the prevailing Church of *England* Party in that

The King a Catholick in his Heart.

that Parliament, declar'd not only againſt the Catholicks, but againſt the Preſbyterians, and all thoſe the Church of *England* calls Non-Conformiſts. The King who was no good Chriſtian in his Actions, but a Catholick in his Heart, did all that could be expected from his eaſy Temper, to maintain the common Liberty, that ſo the Catholick Church might have ſhare in it. But the Church of *England* prevail'd, and Chancellor *Hyde* was ſo hot upon that Point, that his Majeſty was obliged to yield rather to his Importunity, than to his Reaſons.

WEDNESDAY *July* 17.

Publick Intelligence, 4to. No. 29.

This Day the Count *d'Eſtrade*, Ambaſſador Extraordinary from the King of *France*, was conducted in much Pomp to *Whitehall*, where he received Audience of his Majeſty. And on *Saturday* following the *Venetian* Ambaſſador came through *London* to *Weſtminſter*, with a very noble Retinue, conducted by Sir *Charles Cotterell* Maſter of the Ceremonies to his Majeſty. At the ſame Time Prince *Maurice* of *Naſſau* and the Chancellor *Weiman*, both Ambaſſadors from his Electoral Highneſs of *Brandenburgh* took Leave of his Majeſty, with all the Satisfaction they could expect from this Court about their Negotiation, concerning an Alliance between our King and the ſaid Elector, as alſo the Guardianſhip of the Prince of *Orange*; leaving behind them one Monſieur *Chriſtopher Brand*, Counſellor of State to the ſame Elector, to be here his Reſident.

Canons brought into the Upper Houſe of Convocation by the Biſhop of Sarum.

Die Mercurii 17. Julii 1661. In ſuperiori Domo Convocat. —— Reverendus Pater Dominus Epiſcopus Sarum tam nomine ſuo proprio quam vices gerent' &c. introduxit & preſentavit Domino Epiſcopo Præſidenti nonnullos Canones in papyro ſcript' & exarat. Quibus publice perlectis & nonnullis emendationibus in eiſdem factis, Dominus Epiſcopus London. Præſidens antedictus eum conſenſu Confratrum ſuorum antedictorum retradidit dictos Canones dicto Epiſcopo Sarum pro ulteriori conſideratione deſuper habenda.

THURSDAY *July* 18.

Mr. Baxter's *own Account of the* Savoy *Conference drawing to an End.*

Mr. Baxter's *Life, Fol. Lib.* 1. *Part* II. *p.* 334.

When the Biſhops were to have ſent us two Papers, one of their *Conceſſions* how much they would alter of the Liturgy as excepted againſt, and the other of their Acceptance of our offered Forms, or Reaſons againſt them: Inſtead of both theſe, a good while after, they ſent us ſuch a Paper as they did before, of their *Reaſonings* againſt all our Exceptions without any Abatements or Alterations at all, that are worth the naming. Our Brethren ſeeing what they were reſolved to bring it to, and how unpeaceably they managed the Buſineſs, did think beſt to write them a *plain Anſwer* to their Paper, and not to ſuppreſs it as we had done by the firſt. This Taſk alſo they impoſed on me, and I went out of Town to Dr. *Spurſtow's* Houſe in *Hackney* for Retirement, where in eight Days Time I drew up a *Reply* to their *Anſwer* to our *Exceptions*; and the Brethren read it, and conſented to it; only wiſhed that it had been larger in the latter End, where I had purpoſely been brief, becauſe I had been too large in the Beginning, and becauſe *Particulars* may be anſwered ſatisfactorily in a few Words, when the *general* Differences are fully cleared.

The Commiſſion almoſt expired.
The Preſbyterians deſired perſonal Debates.
To which the Biſhops agreed.

By this Time our Commiſſion was almoſt expired, and therefore our Brethren were earneſtly deſirous of *perſonal Debates* with them, upon the Papers put in, to try how much Alteration they would yield to: Therefore we ſent to the Biſhops to deſire it of them; and at laſt they yielded to it, when we had but ten Days more to treat.

The grand Debater on the Preſbyterian Side was Mr. Baxter.

When we met them, I delivered them the *Anſwer* of their former Papers (the Largeneſs of which I ſaw diſpleaſed them) and they received it. And we earneſtly preſs'd them to ſpend the little Time remaining, in ſuch pacifying *Conference*, as tended to the Ends which are mentioned in the King's *Declaration* and *Commiſſion*, &c.

Who inſiſted upon the Biſhops Animadverſions *on his* Additions *and Alterations.*
Which would have been endleſs Work.

When we came to our Debates, I firſt craved of them their *Animadverſions* on our *Additions* and *Alterations* of the Liturgy, which we had put in long before; and that they would tells us what they allowed or diſallowed in them; that we might have the Uſe of them, according to the Words in the King's Declaration and Commiſſion. But they would not by any Importunity be intreated at all to debate that, nor to give any of their Opinions about thoſe *Papers*, &c.

Then they deſired by friendly Conference to go over the Particulars excepted againſt.

When they had caſt out that Part of our deſired *Conference*, our next Buſineſs was to deſire them by friendly Conference to go over the *Particulars* which we excepted againſt, and to tell us how much they could abate, and what Alterations they could yield to.

But the Biſhops inſiſted on their proving a Neceſſity of Alteration.
And then they the Biſhops were ready to anſwer ſuch Proofs.

This Biſhop *Reynolds* oft preſs'd them to, and ſo did all the reſt of us that ſpake. But they reſolutely inſiſted on it, that they had nothing to do, till we had proved that there was any *Neceſſity of Alteration* which we had not yet done; and that they were there ready to anſwer to our Proofs. We urged them again and again with the very Words of the King's Declaration and Commiſſion: I. That the Ends expreſſed are, &c. —— We told them that the End being to *ſatisfy tender Conſciences, and procure Unity*, thoſe tender Conſciences did themſelves profeſs, that without ſome *Alteration*, and that conſiderable too, they could not be ſatisfied, and Experience told them, that *Peace* and *Unity* could not without it be attained. But ſtill they ſaid, that *none was neceſſary*, and they would *yield to all that we proved neceſſary*.

This brought the Preſbyterians into a very great Strait.

And here we were left in a very great Strait, if we ſhould enter into Diſpute with them, we gave up the End and Hope of our Endeavours: If we refuſed it, we knew that they would boaſt, that when it came to the ſetting to, we would not ſo much as attempt to prove any Thing unlawful in the Liturgy, nor durſt

But the Biſhops were deaf to any other Motion or Method.

diſpute it with them. Mr. *Calamy* with ſome others of our Brethren would have had us refuſe the Motion of Diſputing, as not tending to fulfil the King's Commands. We told the Biſhops over and over, that they could not chuſe but know, that before we could end one Argument in a Diſpute, our Time would be expired, and that it could not poſſibly tend to any Accommodation: And that to keep off from perſonal *Conference,* till within a few Days of the Expiration of the Commiſſion, and then to reſolve to do nothing but wrangle out the Time in a Diſpute, as if we were between Jeſt and Earneſt in the Schools, was too viſibly in the Sight of all the World to defeat the King's Commiſſion, and the Expectations of many Thouſands, who longed for our Unity and Peace, But we ſpoke to the Deaf, they had other Ends, and were other Men, and had the Art to ſuit the Means unto their Ends. For my Part, when we ſaw that they would do nothing elſe, I perſuaded our Brethren to yield to a Diſputation with them, and let them underſtand we were far from fearing it, ſeeing they would give us no Hopes of Concord: But withal firſt to profeſs to them, that the Guilt of diſappointing his Majeſty and the Kingdom, lay not upon us, who deſir'd to obey the King's Commiſſion, but on them. And ſo we yielded to ſpend the little Time remaining in diſputing with them, rather than go home and do nothing, and leave them to tell the Court that we durſt not diſpute with them when they ſo provoked us, nor were able to prove our Accuſations of the Liturgy.

Yet the little Time remaining was to be ſpent in diſputing.

John Pritchet, *Made Biſhop of* Gloceſter *in* 1672.

Die 18. Julii 1661. Johannes Pritchet Clericus, A. M. admiſſus eſt ad Rect. de Harlington in Com. Middleſex. vac. per mort. ult. Incumb. ad pref. Caroli II. Regis. *Reg. Sheldon, Lond.*

John Meriton.

Eod. Die 18. Jul. Johannes Meriton Clericus, A. M. inſtitutus ad Rectoriam Sancti Nicolai Acons London. vac. per reſign. Matthei Bennett ult. Incumb. ad pref. Caroli II. Regis, per lapſum temporis.

Matthew Bennet.

The ſaid *Matthew Bennet*, A. M. had been admitted to this Church of St. *Nicholas Acon*, *Feb.* 15. 1636. on the Preſentation of his moſt ſacred Majeſty King *Charles* I. He was likewiſe ſome Time Rector of *Harlington* in the County of *Middleſex*, which he reſigned in 1644. he was a learned and genteel Man, and valued by Biſhop *Uſher*. He died as I judge during the Uſurpation, or at leaſt before this Time. *Walker's Sufferings of the Clergy, Part II. p. 164.*

Robert Cooper.

1681. 8. Apr. Robertus Cooper, A. M. admiſſ. ad Eccl. de Harlington, vac. per mort. Johannis Pritchard Epiſcopi Gloceſt. ex pref. Johannis Bennet Mil. de Balneo. *Reg. Lond.*

1641. 14. Junii. Johannes Pritchett, A. M. collatus eſt ab Epiſc. Lond. ad Eccl. S. Andreæ Underſhaft Lond. vac. per reſign. Henrici Maſon ult. Incumb. —— 1664. 30. Septemb. Tho. Grigg, A. M. coll. ad Eccl. S. Andreæ Underſhaft vac. per reſign. Johannis Pritchett ult. Incumb.

Johannes Pritchet collatus eſt a Decano & Capitulo S. Pauli London. ad Vic. S. Egidii extra Cripplegate, Die 18. Martii 1663.

FRIDAY *July* 19.
Canons prepared in the upper Houſe of Convocation.

In ſuperiori Domo Convocationis —— Dominus Epiſcopus Glouc. preſentavit Domino Præſidenti & cæteris Epiſcopis nonnullos Canones conceptos, & in papyro ſcript. Quibus publice perlectis, & nonnullis Emendationibus in eiſdem factis, retradidit eos dicto Domino Epiſcopo pro ulteriori conſideratione & reviſione eorundem habend. *Append. ad Synod. Angl.*

SATURDAY *July* 20.
Mr. Howell's *Cordial for the Cavaliers.*
See Mr. R. L'Eſtrange's *Anſwer*, Sept. 18. 1661.

A Cordial for the Cavaliers. Subſcribed *J. H.* i. e. *James Howell*, Eſq; dated *July* 20. 1661. London, 1661, 8vo.

—— 'Tis true, albeit the King came not in by the *Preſbyterian*, yet he could not have come in *without him* ſo peaceably: Though ſome alledge what the *Preſbyter* did was not ſo much out of a *Love* to the *King*, as out of a Hatred he bore to the *Independent*, who was ſaid to have uſed the *Preſbyterian*, as the *Fox* uſeth to deal with the *Badger*, who having found out his Chamber in the Earth, ſo bewrayeth it, that the *Badger* comes thither no more, and ſo the *Fox* maketh himſelf Maſter of the Hole, *&c.*

A Meſſage from the King to the Houſe of Commons ſo to diſpoſe their Buſineſs as to be ready to riſe on Friday *or* Saturday *next.*

This Day Mr. Secretary *Morris* acquainted Mr. Speaker, that the King's Majeſty reſpecting the Seaſon of the Year, and that it was hotter at this Time than it uſed to be, and that ſome of the Judges had entred upon their Circuits this Day, and others were to ſet out on *Monday* next, and upon that Occaſion many of the long Robe were to leave the Town, and believing that many other of the Members of this Houſe deſired a Receſs to refreſh themſelves, and ſo attend their own Affairs, was therefore graciouſly pleaſed to ſignify his Pleaſure, that this Houſe would ſo diſpoſe their Buſineſs, as to riſe on *Friday* or *Saturday* next, at which Time his Majeſty intended to come to the Houſe of Lords to adjourn the Parliament. *Extracts from the Journal of the Commons.*

Mr. Crofton's *Apology for being willing to go to the* Tower *Chapel, and join in the publick Service.*

Reformation not Separation: Or Mr. *Crofton*'s Plea for Communion with the Church, under thoſe Corruptions, and by that diſorderly Miniſtration, to which he cannot conform, and by it adminiſter. In a Letter written *July* 20. 1661. in and from the Tower of *London*, to ſatisfy the Weak, and ſilence the Wicked, who inſulted in, or were offended at his Attendance on God's publick Worſhip in that Place during his Confinement. Now publiſhed to ſilence Cenſures and Calumnies, and to ſatisfy ſuch who would walk uprightly in this Houſe of Temptation, by the ſaid *R. S.* to whom it was written. *Printed in 1662. 4to.*

He ſtates the Caſe.

P. 2. The Caſe is this, Sir *John Robinſon* the Lieutenant of the Tower, did of his own Accord (not at that Time, but often before, moved to it by or from me) on *Friday* the 13th Inſtant, ſend me Word by my Keeper, that I ſhould have Liberty to go to Church, and enjoy the ſolemn Aſſembly and publick Worſhip of God within this Place (the which on ſecond Thoughts he hath remanded) —— Conſcience of Duty doth compel me to receive and uſe this Liberty (when I can obtain it) as a Mercy from God, and Favour from Men, the which I have often prayed for and deſired, *&c.*

The old Puritans lived in conſtant Communion with the Church.

P. 43. *Tindall*, *Hooper*, *Ridley*, *Latimer*, *Farrar*, *Whitaker*, *Cartwright*, *Barnes*, *Sibbs*, *Preſton*, *Rogers*, *Geree*, Mr. *John Ball*, *Langley*, *Hinde*, *Nichols*, with many others the Non-Conformiſts of *Lincoln*, *Devon*, and *Cornwall*; beſides thoſe of our preſent Age, and contemporary with us, all eminent Divines, and holy Men, groaning under theſe retained Corruptions, yet lived unto their laſt Breath in conſtant Communion with our Church, attending God's Ordinances under thoſe very Diſorders and Irregularities, and did in many Things adminiſter according to the *Form* then and now impoſed; and did diſtaſte the *Non-Communion* of ſuch who loytered out the Time of publick Prayer; and by Preſs and Pulpit pleaded againſt the Separations of *Brown*, *Barrow*, *Johnſon*, *Conne* and their ſeparating Followers, *&c.*

Mr. Crofton's *ſecond Letter on the ſame Subject.*

Printed as an Appendix to the former Letter, as written on the ſame Occaſion and Subject.

Another Letter of Mr. *Zachary Crofton* Miniſter, Priſoner in the *Tower*, written in Anſwer to one, who ſignified to him the Offence which was taken at his going to Church, and being preſent at the Common Prayers in the Chapel of the Tower of *London*.

Concluding.] I pray you, Brethren, receive my Practice as a Comment on my Cauſe and Teſtimony, and give me Leave without your Cenſures (provoking, juſtifying the Clamours of the Wicked) to walk with my God in Communion with his Church viſible, conform to the commanding Dictates of my Conſcience. This is the Deſire of Sir,

Your Brother conſtant to God and his Covenant,

ZACHARY CROFTON.

Mr. *Roger L'Eſtrange* in his *State Divinity*, or a Supplement to the relaps'd Apoſtate, 1661. had ſaid,

Without this Liberty of Freedom, where had been their ſeparate Aſſemblies, their ſeditious Conventicles, their Anti-Epiſcopal Lectures, and without theſe their deſolating Reformation? Were we not in the High-way to Unity, when *Churches* were turned into *Stables*, and Houſes of Infamy ſupplyed the Place of *Churches?* When *Peters* was fooling in one Pulpit, and *Marſhall* domineering in another; and when the *now* Paſtor of *Brainford* threw the very Firebrand of the Rebellion into the King's Coach, that execrable Pamphlet, *to your Tents O Iſrael?*

Thomas Tompkins, M. A. Fellow of *All-Souls Oxon.* (afterward Chaplain to Archbiſhop *Sheldon*) had lately publiſhed *The Rebels Plea examined: Or Mr.* Baxter's *Judgment concerning the late War*, &c. *London* 1660. 4to. and had ſince printed *Short Strictures: Or Animadverſions on ſo much of Mr.* Zachary Crofton's *Faſtning of St.* Peter's *Bonds as concern the Univerſity of* Oxon. *concerning the Covenant*, London 1661. 8vo. on which Occaſion Mr. *Crofton* drew up his Caſe intituled,

A third Vindication of Mr. Crofton.

London, *printed for the Author*, 1661. 4to.

Mr. *Crofton*'s Caſe ſoberly conſidered, plainly ſtated, and humbly ſubmitted to the Conſideration of juſt and prudent Men; made publick to ſilence Clamour, correct Miſtake, and acquit him from the Charge of High-Treaſon, urged by *Thomas Tompkins* Fellow of *All-Souls Oxon.* and others. —— With an *Epiſt. Ded.* to *Edward* Earl of *Clarendon*, atteſted by *Hugh Griffith*, *Henry Hall*, *James Green*, *Thomas Eaton*.

Beginning.] Mr. *Zechariah Crofton* Miniſter of *Botolph*'s *Aldgate London*, now is, and ever ſince the twenty third Day of *March* 1660. hath been a cloſe Priſoner in the Tower of *London*, not permitted Pen, Ink and Paper, nor any other Way or Means to vindicate himſelf from the Calumnies caſt upon him, *&c.*

SUNDAY *July* 21.
Mr. Baxter's *own Account of diſputing in the* Savoy *Conference.*

Life of Mr. Baxter, *written by himſelf.*

When this [Diſpute] was reſolved on, we ſpent many Hours with them about the Order of our Diſputation. I offered them to ſpend one half of the Time in the Opponents Part, if they would promiſe to do the like the other half of the Time, when we had done, that our Diſputation might be on equal Terms. They refuſed this, and anſwered, that it belonged to us only to *argue* who were the Accuſers, and not at all on them that were on the *Defence*. I told them it was we that were the *Defendants* againſt their Impoſitions: They command us to do ſuch and ſuch Things, or elſe we ſhall be excommunicate, ſilenced, impriſoned, and undone: We defend ourſelves againſt this Cruelty, by calling upon them to ſhew their Authority from God for ſuch Impoſitions: Therefore we ſtill call upon them to prove that God hath authorized them to any ſuch Thing; and if they refuſe this they do give up their Cauſe. We offered firſt to prove the *Unlawfulneſs* of their Impoſitions, if they would afterward prove the *Lawfulneſs* of them, or their Power ſo to *impoſe* them. On theſe Terms we ſtood with them about two Days, and they would not yield any Thing at all. At laſt, I oft declared to them, that we would do our Part, and prove their Impoſitions unlawful, whether they would do their Part or no; but with an open Declaration, that

Charging the Biſhops with Impoſitions and Cruelty.

And with not yielding to any Thing at all.

Till Dr. Pearſon *undertook to diſpute.*

that we took them for Deſerters of their Cauſe. At laſt Dr. *Pearſon* alone undertook that he would diſpute for their Part, when we had performed ours, and we accepted of his Undertaking.

The Diſputation to be put in Writing and manag'd by three on a Side.

Mr. Baxter *one.*

Upon this, ſeeing it was to be all done in Writing, the reſt of the Commiſſioners on both Sides did chuſe three of a Party to manage the Diſpute, that the other might withdraw themſelves, becauſe they had no more to do. The Biſhops choſe Dr. *Pearſon*, Dr. *Gunning*, and Dr. *Sparrow*. The other Side choſe Dr. *Bates*, Dr. *Jacomb* and myſelf, (for I never meddled with the Choice of any, only I would fain have had Mr. *William Moſes*, Mr. *Gibbons*, and Mr. *Matthew Pool* into the Commiſſion, that I might have had their Help in diſputing, becauſe they were quick ingenious Men, and I could not prevail) the reſt of our Brethren preſently withdrew, and not a Man of them came near us any more; as ſuppoſing it contrary to the Agreement: But the Biſhops came (ſome of them) from Day to Day; indeed on the ſecond Day they aſked whether any more than the Diſputants might be preſent, and I anſwered them, that we cared not how many of them were preſent. And after that, others that were not in the Commiſſion aſked, whether they might be preſent; and I told them the ſame. So that there came Dr. *Pory*, Dr. *Crowther*, and almoſt the Room full of them, with two or three Scholars and Laymen, that as Auditors came in with us, Mr. *Miles*, Mr. *Tillotſon*, &c.

He was to prove the Impoſitions ſinful.

Which Word offended Biſhop Coſins, *but Mr.* Baxter *inſiſted on it.*

When I began our firſt Argument to prove their Impoſitions *ſinful*, Biſhop *Coſins* was offended at the Word *ſinful*, and told me that I condemned all the Churches of *Chriſt*, who all of them impoſed ſome Geſture or other, as much as that came to, and what intolerable Boldneſs was it in us to charge all the Churches of *Chriſt* with Sin. I anſwered him, 1. That many of the Reformed Churches did not impoſe any ſuch Thing on their Terms, that is, to reject all from the Miniſtry and Communion that conformed not. 2. It was no Arrogance nor Uncharitableneſs to charge all the Church and World with Sin: But he that ſaith, he hath no Sin is a Lyar. In many Things we offend all: It is the Privilege of the Triumphant Church to be without Sin. This they ſtormed at, and yet could not tell how to deny it. Biſhop *Laney* ſaid, that *juſtified Perſons have no Sin*, and are no Sinners becauſe Juſtification taketh it away. But when I anſwered him by opening the Nature of *Juſtification*—I granted that a Man for a certain Space might be without any Act of Sin; and as I was proceeding, here Biſhop *Morley* interrupted me according to his Manner, with Vehemency crying out, *What! can any Man be for any Time without Sin?* And then cryed out to Dr. *Bates*, what ſay you, Dr. *Bates*, is this your Opinion? Saith Dr. *Bates*, *I believe that we are all Sinners, but I pray, my Lord, give him leave to ſpeak.* I began to go on to the reſt of my Sentence where I left, to ſhew the Senſe and Truth of my Words; and the Biſhop (whether in Paſſion or Deſign I know not) interrupted me again, and mouthed out the Odiouſneſs of my Doctrine again and again; I attempted to ſpeak, and ſtill he interrupted me in the ſame Manner. Upon that I ſat down and told him, that this was neither agreeable to our Commiſſion, nor the common Laws of Diſputation, nor the civil Uſage of Men in common Converſe, and that if he prohibited me to ſpeak, I deſired him to do it plainly, and I would deſiſt, and not by that Way of Interruption. He told me, I had ſpeaking enough, if that were good, for I ſpake more than any one in the Company, &c. —— I give the Reader the Inſtance of this odious kind of Talk, to ſhew him what kind of Men we talk'd with, and what a kind of Taſk we had.

Reprov'd by Biſhop Laney.

And interrupted by Biſhop Morley.

Again and again interrupted.

Mr. Baxter *beg'd for Compaſſion on a Multitude of Souls.*

Which Biſhop Coſins *underſtood to be a Threatning the King with the Numbers of their Party.*

And a little further Touch of it I ſhall give you: When I begg'd their Compaſſion on the Souls of their Brethren, and that they would not unneceſſarily caſt ſo many out of the Miniſtry and their Communion: Biſhop *Coſins* told me, that we threatned them with *Numbers*, and for his Part he thought the King ſhould do well to make us name them all. A charitable and wiſe Motion! To name all the Thouſands of *England* that diſſented from them, and that had ſworn the Covenant, and whom they would after perſecute, &c.

Biſhop Sterne *look'd well, but offended Mr.* Baxter.

Among all the Biſhops there was none who had ſo promiſing a Face, as Dr. *Sterne* the Biſhop of *Carliſle*: He look'd ſo honeſtly and gravely and ſoberly, that I ſcarce thought ſuch a Face could have deceived me; and when I was intreating them not to caſt out ſo many of their Brethren *through the Nation*, as ſcrupled a Ceremony which they confeſs'd indifferent, he turn'd to the reſt of the reverend Biſhops, and noted me for ſaying *in the Nation, he will not ſay in the Kingdom*, ſaith he, *leſt he own a King*. This was all that ever I heard that worthy Prelate ſay: But with Grief I told him, that half the Charity which became ſo grave a Biſhop, might have ſufficed to have help'd him to a better Expoſition of the Word *Nation*, &c.

Biſhop Morley *offer'd to confute Mr.* Baxter *by a Book of his own.*

Biſhop *Morley* earneſtly pleaded my own Book with me (my fifth Diſput.) as he had done before the King: And I ſtill told him, I went not from any Thing in it. He vehemently aggravated the Miſchiefs of conceived Prayer in the Church, &c.

One in the Company, not a Commiſſioner, deſired to be heard.

And aſk'd in effect whether all Nonconformiſts had not been Rebels?

One learned Doctor behind me (that was no Commiſſioner) deſired to be heard, as if he had ſome unanſwerable Argument, and it was a Queſtion, *Whether all that ſcrupled Conformity, whom we pleaded for, were not ſuch as had been againſt the King.* I anſwered him, 1. That the King himſelf had given ſufficient Teſtimony of many of them. 2. That there is not one Miniſter of twenty that we plead for had ever any Thing to do in the Wars, or againſt the King, &c.

When

Mr. Baxter's *Argument that upon ejecting Nonconformiſts, there would not be Miniſters enough to ſupply the Churches.*

Anſwered by Biſhop Morley.

Which Anſwer Mr. Baxter *found to be notoriouſly falſe.*

Yet again ſo diſtinguiſhes that it might be true; i. e. no ſettled Miniſter at Aylesbury, *but an Army Chaplain to the Gariſon.*

This a marginal Note in Mr. Baxter.

When I told them, that if they caſt out all the Nonconformiſts, there would not be tolerable Miniſters enough to ſupply the Congregations: Biſhop *Morley* anſwered, that ſo it was in the late Times, and that ſome Places had no Miniſters at all, through all thoſe Times of Uſurpation; and named *Ayleſbury*, which he knew to have had none upon his own Knowledge. I told him, that I never knew any ſuch, and therefore I knew there were not many ſuch in *England:* And if it were ſo, I hoped that he would not plead for ſuch a Miſchief by the Example of the Uſurpers. But ſince I have enquired of the Inhabitants about *Ayleſbury*, and they unanimouſly profeſſed, that it was *notoriouſly* falſe, and named me the Miniſters that had been there ſucceſſively, and uſually two at once. [Upon Enquiry of the Inhabitants ſince, I underſtand that it is no ſuch Thing; but that *Ayleſbury* was well ſupplied, either by a ſettled Incumbent, or the Preacher of the Garriſon.]

He anſwers another Objection of Biſhop Morley; *to remember how they dealt with the Legal and Loyal Clergy.*

Alſo the ſaid Biſhop, when I talk'd of ſilencing Miniſters, for Things indifferent, told me, that we ſhould remember how we did by them; and that we talk'd not then as now we do. I anſwered him, that I was confident there was no Man there preſent that had ever a Hand in ſilencing any of them. For my own Part, I had been in Judgment for caſting out the utterly inſufficient and notoriouſly ſcandalous, indifferently of what Opinion or Side ſoever; but I had publickly written againſt the ſilencing or diſplacing any worthy Man for being againſt the Parliament: And if it had been otherwiſe, he ſhould take Warning by others Faults, and not imitate them, and do Evil becauſe *Cromwell* did ſo.

Biſhop Walton *charges Mr.* Baxter *with very uncharitable Words.*

From which Mr. Baxter *vindicates himſelf.*

Upon this, Dr. *Walton* Biſhop of *Cheſter* ſaid, Indeed Mr. *Baxter* did write againſt the caſting of us out. *But Mr.* Baxter, *did not you ſay, that if our Churches had no more than bare Liberty, as others had without the Compulſion of the Sword, that none but Drunkards would join in them.* I anſwered, No, my Lord, I did not. I only ſaid, that as they had been ordered, if they had but equal Liberty for Volunteers, they would be like Ale-houſes, where many honeſt Men may come, but the Number of worſe Comers is ſo great, as maketh it diſhonourable, &c.

Dr. Bates *againſt Dr.* Gunning.

Dr. *Bates* urged Dr. *Gunning*, that on the ſame Reaſons they ſo impoſed the *Croſs* and *Surplice*, that they might bring in Holy Water and Lights, and abundance of ſuch Ceremonies of *Rome*, which we have caſt out. He anſwered, yea, and ſo I think we ought to have more, and not fewer, if we do well, (or to that Senſe) &c.

MONDAY *July* 22.

The Canons prepared in the Upper Houſe of Convocation committed to further Conſideration.

Append. ad Synod. Angl.

In ſuperiori Domo Convocat. Nonnullis Canonibus per Reverendos Patres Willielmum Bathon. & Wellen. & Johannem Roffen. Epiſcopos tam Nomine ſuo proprio quam aliis in ea Parte vices gerent. prolatis & publice perlectis, Dominus Epiſcopus London, una cum conſenſu Confratrum ſuorum antedictorum retradidit eos dictis reſpective Epiſcopis & eorum Confratribus pro ulteriori Conſideratione ſuper eiſdem habend.

Dr. Wentworth *a Relation of* Thomas *Earl of* Strafford.

Athen. Oxon. *Vol.* II. *col.* 876.

Death of *Peter Wentworth*, Doctor of Divinity, an Eſquire's Son of *Northamptonſhire*, Fellow of *Baliol* College, *Oxon.* made Dean of *Armagh* by *Thomas* Earl of *Strafford*, Lord Deputy of *Ireland:* But when the Rebellion broke out in that Kingdom, he loſt all, and fled into *England*, where living obſcurely 'till the Reſtauration of King *Charles* II. he refuſed to return to his Deanery, or be made a Biſhop there, and accepted only of the Rectory of *Haſeley* in *Oxfordſhire*. He died in the City of *Bath*, *July* 22, 1661. aged ſixty Years, and was buried in the Church of St. *Peter* and *Paul* there, with an Epitaph engraven on a braſs Plate.

TUESDAY *July* 23.

The King's Commiſſion to the Convocation of the Province of York.

Book of Entries in Crown-Office, MS.

His Majeſty's Commiſſion directed to the Archbiſhop of *York*, and the Prelates and Clergy in the Convocation of that Province, to conſult and treat of Matters relating to Religion and the Peace and Settlement of the Church, according to the Tenour of a like Commiſſion granted to the Convocation of *Canterbury*. ——Witneſs ourſelf at *Weſtminſter* the 23^d of *July*, in the thirteenth Year of our Reign.

The Venetian *Ambaſſadors have Audience of the King.*

Publick Intelligence, 4to. No. 28.

This Day the Ambaſſadours extraordinary from the Republick of *Venice*, *Angelo Corraro* Chevalier and Procurator of St. *Mark*, and *Michael Moroſini*, Chevalier, one of the chief Senators (both Perſons of great Quality and Experience in Affairs of this Nature, the former being ſent Embaſſador to King *Charles* I. of bleſſed Memory, and the latter to the *French* King) were brought in his Majeſty's Coach, ſeveral Coaches of the Nobility attending, to Audience, when they congratulated his Majeſty's happy Reſtauration, and deſired a Continuation of the Amity with that Republick.

Another pregnant Inſtance of the Advantages taken by the Papiſts in the Deſtruction of the Church of England.

They publiſhed a much greater Multitude of Popiſh Books.

The Tranſlator of Monſieur *Daille*'s *Apology for the Reformed Churches* into *Engliſh*, printed at *Cambridge*, 1653. 12°. does in the Preface relate, —— I am convinced of the ſeaſonableneſs of publiſhing this Tranſlation, being certified from *Engliſh* Seminaries beyond the Seas, and convinced by Relations from *Newcaſtle*, *Brecknock*, and other Places on this Side the Water, that they (the Papiſts) are very buſie at their Harveſt-Work here. —— Being told by the *London* Bookſellers, who are the moſt competent Judges, that at leaſt thirty thouſand popiſh Books have been printed there within theſe laſt three Years. And in a Book, entitled, *The Petition of the ſix Counties of* South-Wales, *and the County of* Monmouth *to the late Parliament*, a Complaint is made of *whole*

Pariſhes

And whole Pariſhes fell off to Popery.

Their chief Book wrote by the Provincial of the Jeſuits againſt Mr. Chillingworth.

Mr. Prynne *had abundantly proved the Activity of the Papiſts in the late Confuſions.*

Pariſhes fallen off to Popery, ſince the Miniſters have been caſt out. —— The chief Book that is now extolled by the *Romaniſts* is a large one lately ſet forth by Mr. *Edward Knot* alias *Nich. Smith*, whoſe true Name is *Matthew Wilſon*, born at *Papworth* near *Morpeth* in *Northumberland*, who was for ſeveral Years Profeſſor of Divinity at the *Engliſh* College in *Rome*, and that he might finiſh this his laſt Book the better, was made Provincial of all *Engliſh* Jeſuits; all which I am informed by ſome of his own Countrey-men and Society: The Book is entitled, *Infidelity Unmaſked: Or a Confutation of Mr.* Chillingworth, *&c.*

London, *for* Mich. Sparke, *ſen.* 1643. 4to.

See *Rome's Maſter-Piece.* Or the grand Conſpiracy of the Pope and his Jeſuited Inſtruments to extirpate the Proteſtant Religion, re-eſtabliſh Popery, ſubvert Laws, Liberties, Peace, Parliaments, by kindling a Civil War in *Scotland*, and all his Majeſty's Realms, and to poyſon the King himſelf in Caſe he comply not with them in theſe their execrable Deſigns. Revealed out of Conſcience to *Andreas ab Habernfeld* by an Agent ſent from *Rome* into *England* by Cardinal *Barberino*, as an Aſſiſtant to *Con* the Pope's late Nuncio, to proſecute this moſt execrable Plot (in which he perſiſted a principal Actor ſeveral Years) who diſcovered it to Sir *William Boſwell*, his Majeſty's Agent at the *Hague*, *Sept.* 6, 1640. He under an Oath of Secrecy to the Archbiſhop of *Canterbury* (among whoſe Papers it was caſually found by Maſter *Prynne*, *May* 31, 1643.) who communicated it to the King, as the *greateſt Buſineſs* that was ever put to him.

Wednesday *July* 24. *Report of the Lords Committees about taking up the Body of Archbiſhop* Parker, *by* Matthew Hardy.

Extracts from Journal of the Lords.

The Earl of *Northampton* reported to the Houſe of Lords, that the Committee had examined the Buſineſs upon the Petition of Dr. *Pory*, and their Lordſhips find upon the Examination of Witneſſes, that *Matthew Hardy* did take up the Body of Archbiſhop *Parker* out of the Place where he was buried, and took away the Lead wherein he was wrap'd, and ſold it, and buried the Body of that worthy Perſon under a Dunghill, having defaced his Monument, and converted his Tomb Stone to the Uſe of a Table in his Houſe; to which the ſaid *Hardy* pleaded the Act of Indemnity. The Houſe taking into Conſideration this inhuman Act did order, that this Houſe will reſpite the giving any Determination, whether this Fact be within the Act of Oblivion or not, until the next Meeting after the Adjournment of this Parliament, and in the mean Time the ſaid *Matthew* ſhall take up or cauſe to be taken up the Bones of the ſaid Archbiſhop of *Canterbury* where they are now laid, and put them into the ſame Place where he was firſt buried; and that he ſhall forthwith at his own Charges erect a Tomb over the ſaid Place of his Burial as formerly was. And this Houſe will further conſider, whether it be not fit to have a Bill brought in for preventing Inconveniences in the like kind hereafter.

Pleaded to be within the Act of Oblivion.

Hardy *to take up the Bones of the Archbiſhop, and reſtore them to the Burial Place, and erect a Tomb over it.*

The Commons ſit twice a Day for Diſpatch.

Publick Intelligence, 4to. No. 28.

In purſuance of his Majeſty's gracious Meſſage for the Adjournment of the Parliament on *Friday* or *Saturday* next, the Houſe of Commons ſate this Day both Forenoon and Afternoon, to give a quick and better Diſpatch to Affairs of ſo high Concernment.

Mr. Baxter *goes on with his Account of the* Savoy *Conference.*

Life of Mr. Baxter, *Fol. Lib.* I. *P.* II. *p.* 340.

Towards the End of our Meetings, Biſhop *Coſins* taking the Chair, told us, that a very worthy Perſon had offered unto his Superiours a Paper containing the Way to our Reconciliation, which he thought ſo reaſonable and fit, that he deſired us to take them into our Conſideration, and ſo delivered me the Paper. I aſked him from whom he expected an Anſwer, he ſaid, from me. I told him that he might well know that I would enter upon no new Debates without the Conſent of my Brethren preſent, *&c.*

A Paper for Reconciliation offered by Biſhop Coſins.

The Paper offered by Biſhop Coſins *as from ſome conſiderable Perſon.*

A Way humbly propoſed to end that unhappy Controverſy which is now managed in the Church, that the Sore may no longer rankle under the Debate, nor Advantages be got by thoſe that love Diviſion.

I. That the Queſtion may be put to the Managers of the Diviſion, Whether there be any thing in the Doctrine, or Diſcipline, or the Common Prayer, or the Ceremonies, contrary to the Word of God, and if they can make any ſuch appear, let them be ſatisfied.

II. If not, let them then propoſe what they deſire in point of Expediency, and acknowledge it to be no more.

III. Let that then be received from them, and ſpeedily taken into the Conſideration and Judgment of the Convocation, who are the proper and authentick Repreſentatives of the Miniſtry, in whoſe Judgment they ought to acquieſce in ſuch Matters; and not only ſo, but to let the People that follow them know, that they ought not to diſturb the Peace of the Church under the Pretence of the Proſecution of Expediency, ſince the Diviſion of the Church is the great inexpedient.

To which Mr. Baxter *gave an Anſwer.*

The Anſwer to the 'foreſaid Paper.

Right Reverend, &c.

As it was your Deſire that we ſhould return an Anſwer to theſe three Propoſals, only in our own Names, who are but three, ſo we muſt here profeſs therefore, that it is not to be taken as the Act of the reſt of our Brethren the Commiſſioners, but as Part of the Conference to which we are deputed, *&c.*

When I read and delivered theſe Papers, the Biſhops were much diſpleaſed, that I ſhould charge ſo many Things on the Church as *Sins:* Where you may note the marvellous Oſcitancy of theſe Men, that when they had treated with us ſo long, and received ſo many large Exceptions and Replies, and in all had heard us open the *Sinfulneſs* of their Way, they ſhould yet imagine that we had accuſed their Way but of *Inexpediency*, and think to gratify themſelves by ſuch a poor Device. But their main Deſign was to divide us, while they ſet us upon diſtinguiſhing all their *Sins* from their *Inexpediencies*; and they thought that one would take that for *inexpedient* only, which others took to be *Sin*, &c.

Mr. Baxter *moſt angry with Biſhop* Morley.

By this Time, our frequent croſſing of their Expectations I ſaw had made ſome of the Biſhops angry; above all Biſhop *Morley*, who over-ruled the whole Buſineſs, and did intereſt himſelf in it deeplier than the reſt, and was of a hotter Spirit and a readier Tongue. But that which diſpleaſed them moſt was the Freedom of my Speeches to them, that is, that I ſpake to them as on Terms of Equality as to the Cauſe, yet with all honourable Titles to their Perſons, &c.

The Diſpute to be managed in Writing.

You have the Subſtance of our wand'ring Diſcourſes, you are now to have our as unprofitable Diſputes: In which all was to be managed in Writing *ex Tempore* by Dr. *Pierſon*, Dr. *Gunning*, and Dr. *Sparrow*, with Dr. *Pierce* on one Side; and Dr. *Bates*, Dr. *Jacomb*, and myſelf on the other Side; we withdrawing into the next Room, and leaving the Biſhops and them together, while we wrote our Part. And we began with the Impoſition of *Kneeling* on two Accounts (though I took the Geſture itſelf as lawful): 1. Becauſe I knew I had the fulleſt Evidence, and the greateſt Authority of Antiquity, or Church Law and Cuſtom againſt them. 2. Becauſe the Penalty is ſo immediate and great, (to put all that kneel not from the Communion) and it was only the Penalty, and ſo the Impoſition on that Penalty, which we diſputed againſt, &c.

They begin with Kneeling at the Lord's Supper, which Mr. Baxter *took to be a lawful Geſture.*

But they diſputed againſt the Impoſition on a Penalty.

Mr. Baxter *brings in a Reply to their Anſwer.*

The next Day I brought in our *Reply* to their *Anſwer* at large, as here followeth, &c.

And next Day Dr. Gunning *brought a Replication to it.*

When this *Reply* was read, Dr. *Gunning* ſpake a few Words againſt the Length of it; and deſired a Copy of it, that he might take it home with him to bring in an Anſwer the next Day. —— The next Day Dr. *Gunning* brought in a large Diſcourſe, in Anſwer to our laſt *Reply*. His Anſwer itſelf was full of inſulting Words, eſpecially becauſe I had uſed the Word *begging the Queſtion*, (though ſufficiently explained) as applied to them that were Reſpondents, &c.

And Mr. Baxter *again a Rejoinder:*

I took Dr. *Gunning*'s Paper home, and brought them an Anſwer the next Day we met; and though I took not a Copy of his Paper for want of Time (and he would not lend it me after) yet you may the Sum and Senſe of all his Anſwer in the following *Reply*, which as the former, my Brethren read over and approved of.

Or Reply to the Biſhops Diſputants.

The Reply to the Biſhops Diſputants, which was not anſwered.

Whether it be our Arguing or your Anſwering that is *laxe*, *declamatory*, *pedantick*, (as you call it) and whether your *confident Inſulting* ariſe from your Advantages or Infirmity of Mind, and want of Matter for more pertinent Anſwers are Queſtions that we ſhall leave to impartial Judges: And we ſhall crave Pardon, if we rather ſeem to neglect your Words, than to follow you in theſe ſtrange *Vagaries* any further than meer Neceſſity for ſaving your Readers from the *Error* into which they are fitted to miſlead them doth require, &c.

Another Paper by Dr. Gunning.

This Paper was given in the very laſt Day of our Commiſſion and Diſpute: And Dr. *Gunning* read another which he had prepared for an *Inſultation* at our Diſmiſſion, which Paper had ſome Miſtakes in it, and the Citation of many Witneſſes, who (as he would have perſuaded us) took the Word *Receiving*, *Rom.* xiv. 15. as not meaning or including Receiving to the Holy Communion in the Srcrament.

And continual Squabble.

In the Beginning he affirmed that we had refuſed to diſpute, 'till they had promiſed to take their Turn, and prove the Lawfulneſs of their Impoſitions. To this I anſwered, that it was contrary to our open and frequent Profeſſion, that we would do our Part, whether they would do theirs or not: Only I ſaid, that if they refuſed it, we ſhould take it for a deſerting of their Cauſe. This he a while denied: I appealed to the Auditors of his Party; and they gave no Anſwer: Dr. *Bates* witneſſed it, Dr. *Jacomb* offered his Oath of it. He told them that they were Parties. By this Time I ſaw mine Error, in giving Way for their Doctors to crowd in to applaud them and witneſs for them, when we had none (or next to none) of ours there, ſuppoſing by the Agreement three only muſt have ſtay'd. When Dr. *Gunning* had read his inſulting Anſwer the Day before, and made a great Matter of my telling the Reſpondent of *begging the Queſtion*, they put Dr. *Sanderſon* Biſhop of *Lincoln* into the Chair, that his Learning and Gravity might put a Reputation upon his Sentence, he being a very worthy Man, but for that great *Peeviſhneſs* which Injuries, Partiality, Temperature and Age had cauſed in him: The Biſhop in a few angry Words pronounced, that Dr. *Gunning* had the better, and that the Reſpondent could not beg the Queſtion, and that I was a Man of Contention if I offered to reply. I told him, that though we reverenced much his Lordſhip's Age and Learning, yet he was but a Party, and no Judge; which yet if he were, it was ſo ſtrange to us, that a Man ſhould be prohibited to reply, and a Cenſure antedated paſſed on that Reply before it was heard, and on the Replyers for it, that we craved his Lordſhip's Pardon if we diſobeyed him, and gave in our *Reply*, which might have more in it than he could foreſee. And the next Day when I gave in the Reply (before inſerted) there was no ſuch Inſulting as before.

Biſhop Sanderſon *accuſed of Peeviſhneſs and angry Words.*

Dr Gunning *juſtified by the joint Votes of the Biſhops and Doctors,*

Which Mr. Baxter *thought a wrong Way.*

Threatning that at the Day of Judgment their own Votes ſhould not abſolve them.

When Dr. *Gunning* had read his Citations of Teſtimonies of the Senſe of *Rom.* xiv. 15. Biſhop *Coſins* called to all the Biſhops and Doctors in the Room for their Votes [*All you that think that Dr.* Gunning *hath proved that* Rom. xiv. *ſpeaketh not of Receiving the Sacrament, ſay I.* And ſo they all cry'd *I.* I told him that we knew their Opinion before, and that if this were the Uſe he made of our Conceſſion, that they ſhould be all preſent, while ours were all abſent (ſave two or three Scholars, and two or three Gentlemen that ſtood behind to hear) it ſhewed that their Cauſe was very needy of Defence, when their own Voices muſt go inſtead of Argument: But if they would go on upon ſuch *lamentable* Reaſoning as they had uſed, to caſt out the faithful Paſtors and the People, and divide the Church, and afflict the Brethren, the Day was coming when their own Votes ſhould not abſolve them.

And charging them with fruſtrating the King's Commiſſion and the Kingdom's Hopes.

Hereupon we fell again upon the Point of *Charity* and *Compaſſion* to the Church, and their fruſtrating the King's Commiſſion, and the Kingdom's Hopes. And when they profeſſed their Deſires of the Churches Peace; I told them they would not abate the ſmalleſt Thing, nor correct their groſſeſt Errors for it: And hereupon I read over to them the *Preface* (drawn up by Mr. *Calamy*) before our *Reply* to their Anſwer to our *Exceptions* againſt the Liturgy, which reciting their Corruptions, and ſhewing their Uncharitableneſs, offended, but ſilenced them.

The Commiſſion expired;

Otherwiſe Mr. Baxter *had many more Arguments remaining,*

Which he would venture, tho' beyond the Time.

By this Time the Evening of our laſt Day was far gone, and I deſired to know of them, whether we ſhould continue our Diſpute any further, as private Men voluntarily among ourſelves; for I had many more Arguments, which I deſired before to have read all at once, but could not be permitted: Or whether they would receive my Arguments, and the Reply which I laſt read. Dr. *Pierſon* reſolved that he would meddle no more after that Night. Biſhop *Morley* ſaid, he thought it unfit when the King's Commiſſion was expir'd that we ſhould meddle in it any further. But Dr. *Gunning* and I had ſo much Mind to it, (for I knew that almoſt all my Arguments were yet behind, and it was a Cauſe that might eaſily be made very plain) that I told him I would venture on the Danger for the Love of Charity and Peace, and he agreed that I ſhould ſend him in all my Arguments with the laſt *Reply* (which he had not anſwered) the next Day.

Report to be made to the King, that both Sides were agreed on the Ends, *but diſagreed on the* Means *of the* Churches Unity and Peace.

Laſtly, I deſired Biſhop *Morley* to reſolve us what Account we were jointly to give his Majeſty of our Proceedings, that we might not wrong each other. And by his and their Conſent it was agreed on, that we give nothing in our Account to the King as charged on one another, but what is delivered in by the Party in Writing: And that all our Account was to be this, that we were all agreed on the *Ends*, for the Churches Welfare, Unity, and Peace, and his Majeſty's Happineſs and Contentment, but after all our Debates were diſagreed of the *Means.* And this was the End of that Aſſembly and Commiſſion.

Mr. Baxter *would have carried on the Diſpute in Writing, but Dr.* Gunning *would receive no more Papers from him.*

As ſoon as we were gone, I delivered my Papers to a Scribe to be tranſcribed, and about eight a Clock or nine, juſt as I was entring the Door of my Lodging, Dr. *Gunning*'s Meſſenger comes to me, to tell me, that upon further Conſideration he ſhould receive no more Papers from me after that Day, and ſo our further Trouble was prevented.

He gives a Copy of the Diſputation on the other Side.

In the laſt Place, it's Time that I give you a Copy of *their Diſputation*, and that which followeth is *exact* and *all.*

Oppon. Dr. *Pierſon*, Dr. *Gunning*, Dr. *Sparrow*, and Dr. *Pierce.* My Aſſertion is, *Nothing contained in the Liturgy is ſinful.*

This general Aſſertion I am ready to make good in all Particulars, in which our Brethren ſhall think fit to charge the Liturgy with Sinfulneſs.

And becauſe our Brethren have as yet by Way of Diſputation charged no other Part of it with the Imputation of Sinfulneſs, but that which concerneth kneeling at the Communion, therefore my firſt Aſſertion as to that particular is this:

So ended the Conference.

The Command contained in the Liturgy concerning kneeling at the Communion is not ſinful, *&c.* ——— And thus our Diſpute at the *Savoy* ended, and with it our Endeavours for Reconciliation upon the Warrant of the King's Commiſſion.

THURSDAY *July* 25.

Report of the Bill for reſtoring Eccleſiaſtical Juriſdiction, to paſs without Alteration.

The Lord *Lucas* reported from the Committee the Bill for Reſtoring Eccleſiaſtical Juriſdiction, and that upon further Conſideration thereof, the Committee are of Opinion, that the ſaid Bill ſhould paſs without any Alterations.

Journal of the Houſe of Lords, MS.

Order of the Houſe of Commons for a Bill to ſupply the Deficiency of the Maintenance of Miniſters by a Rate upon Houſes in Corporations and Market Towns.

Eodem Die. Upon Debate of the Commons on the Bill for well governing and regulating of Corporations, Ordered that a Committee do prepare and bring in a Bill for ſuch Miniſters as are Incumbents in any Corporation or Market Town, where their Maintenance is defective, by impoſing a Rate upon the Houſes there: And for uniting Pariſhes that are ſmall where they lye contiguous.

Journal of the Commons, MS.

Speech of Sir Edw. Greaves, *M. D. on the Memory of* Dr. Harvey.

Edwardus Gravius, Johannis Frater Collegii olim omnium Animarum Oxon. & celeberrimi Collegii Medicorum Londinenſium Socius, Medicus ſereniſſimi Regis Caroli ordinarius, & Baronetti Dignitate illuſtris, cujus elegantiſſima extat Oratio in Collegio Londinenſi 25 Julii, 1691. Die Harvæi Memoriæ dicato habita.

Vita Johannis Gravii ſcriptore, T. Smith, 4^to. *p.* 42.

Oratio Habita in Ædibus Collegii Medicorum Londinenſium Die 25 Julii, 1661. Die Harvæi Memoriæ dicato, ab Edwardo Grævio M. D.

Lond. 1661. 4^to.

Another Year of Prodigies to affright the common People into Sedition and Rebellion,

ΕΝΙΑΥΤΟΣ ΤΕΡΑΣΤΙΟΣ. MIRABILIS ANNUS: *Or the Year of Prodigies and Wonders.* Being a faithful and impartial Collection of ſeveral Signs that have

Printed in the Year, 1661. 4^to. *p.* 88.

By ſtrange Stories:

See Aug. 13, 1660.

have been ſeen in the Heavens, in the Earth, and in the Waters: Together with many remarkable Accidents and Judgments befalling divers Perſons, according as they have been teſtified by very credible Hands. All which have happened within the Space of one Year laſt paſt, and are now made publick for a ſeaſonable Warning to the People of theſe three Kingdoms ſpeedily to repent and turn to the Lord, whoſe Hand is lifted up and amongſt us.

As if the End of the World was coming.

The Preface dated *July* 25, 1661. concluding, —— Let every one from theſe Things be convinced, that upon us the Ends of the World are come, and that God is now making Haſte to *conſummate* his whole *Work* in the Earth, and to prepare the Way for his Son to take unto himſelf his great Power and Reign. All theſe Prodigies being according to our Saviour's own Prediction, but Præludiums to that ſignal and laſt Revolution, which makes Way for the *new Heaven and the new Earth*, wherein dwells Righteouſneſs: And if we look for ſuch Things, let us be diligent, that we may be found of him in Peace without Spot and blameleſs. *Amen.*

FRIDAY *July* 26.

A Bill for better Allowance to Curates where the Incumbents do not reſide.

Journal of the Houſe of Lords.

Die Veneris 26. *Julii*, 1661.

A Bill brought up to the Lords from the Commons by Sir *Philip Warwick*, entitled, *An Act for competent Allowances to be made to ſuch Curates as ſhall officiate in Livings where the proper Incumbents do not reſide.*

SATURDAY *July* 27.

A Bill for explaining a Clauſe in the Act 17 Car. I.

Extracts from Journ. Lords.

Hodie tertia vice lecta eſt Billa: An Act for Explanation of a Clauſe contained in an Act of Parliament made in the ſeventeenth Year of the late King *Charles*, entitled, *An Act for Repeal of a Branch of a Statute* 1 Eliz. *concerning Commiſſioners for Cauſes Eccleſiaſtical.*

Mem. That the Lord Viſcount *de Stafford* deſired Leave to enter his Diſſent, if the Queſtion was carried in the Negative, which was granted.

In Convocation the Biſhops ſubſcribe for a Benevolence to the King.

Append. ad Synod. Angl. 8vo.

In ſuperiori Domo Convocat. Reverendus Pater Dominus Epiſcopus London. Præſidens, &c. una cum dictis Confratribus ſuis ſecum aſſident pro Tribunali ſedebat, & facta prius Subſcriptione per dictos reſpective Epiſcopos pro Regali Benevolentia Domino noſtro Regi præſentanda, & poſt aliquot tractatus, &c. continuavit, &c.

Swarms of Gnats in the Fens.

Poetica Stromata, J. D. 8vo. *p.* 227.

Homeri Culex. Cum ob Aquarum Reſtagnationem inſolitâ Culicum Copiâ infeſtaremur [apud Cantabrigiam] Menſe Julio 1661. Ad Virum Ὁμηρικώτατον, D. Johannem Cottonum Equitem Baronettum, Carmen. Autore Jacobo Duporto.

SUNDAY *July* 28.

Mr. Baxter *would have given a Character of each Biſhop in the* Savoy *Conference:*

But is content to tell what Part each of them acted.

Were it not a Thing in which an Hiſtorian ſo much concerned in the Buſineſs is apt to be ſuſpected of Partiality, I would here annex a Character of each one that managed this Buſineſs, as they ſhewed themſelves. But becauſe it hath that Inconvenience I will omit it, only telling you what Part each one of them acted in all this Work.

1. *The Biſhop of* London, *Dr.* Sheldon.

2. *Dr.* Frewen *Archbiſhop of* York.

Dr. Morley *Biſhop of* Worceſter.

Dr. Coſins *Biſhop of* Durham.

The Biſhop of *London* (ſince Archbiſhop of *Canterbury*) only appeared the firſt Day of each Conference (which beſides that before the King, was but twice in all as I remember) and meddled not at all in any Diſputations: But all Men ſuppoſed that he and Biſhop *Morley* (and next Biſhop *Hinchman*) were the Doers and Diſpoſers of all ſuch Affairs. The Archbiſhop of *York* ſpake no more than I have told you, and came but once or twice in all. Biſhop *Morley* was oft there, but not conſtantly, and with free and fluent Words, with much Earneſtneſs, was the chief Speaker of all the Biſhops, and the greateſt Interrupter of us; vehemently going on with what he thought ſerviceable to his End, and bearing down Anſwers by the ſaid Fervour and Interruptions. Biſhop *Coſins* was there conſtantly, and had a great deal of Talk with ſo little Logick, natural or artificial, that I perceived no one much moved by any thing he ſaid. But two Virtues he ſhewed (though none took him for a Magician): One was, that he was excellently well verſed in *Canons*, *Councils*, and *Fathers*, which he remembred, when by citing of any Paſſages we tried him. The other was, that as he was of a ruſtick Wit and Carriage, ſo he would endure more Freedom of our Diſcourſe with him, and was more affable and familiar than the reſt. Biſhop *Hinchman* (ſince Biſhop of *London*) was of the moſt grave, comely, reverend Aſpect of any of them; and of a good Inſight in the Fathers and Councils, *Coſins* and he and Dr. *Gunning* being all that ſhewed any of that Skill among us conſiderable; in which they are all three of very laudable Underſtandings, and better than any other of either of the Parties that I met with. And Biſhop *Hinchman* ſpake calmly and ſlowly, and not very oft: But was as high in his Principles and Reſolutions as any of them.

Dr. Hinchman *Biſhop of* Sarum.

Dr. Sanderſon *Biſhop of* Lincoln.

Biſhop *Sanderſon* of *Lincoln* was ſome Time there, but never ſpake that I know of, but what I have told you before: But his great Learning and Worth are known by his Labours, and his aged Peeviſhneſs not unknown.

Dr. Gauden *Biſhop of* Exeter.

Biſhop *Gauden* was our moſt conſtant Helper; he and Biſhop *Coſins* ſeldom were abſent. And how bitter ſoever his Pen be, he was the *only Moderator* of all the Biſhops (except our Biſhop *Reynolds*): He ſhewed no Logick, nor meddled in any Diſpute, or Point of Learning; but a calm, fluent, rhetorical Tongue: And if all had been of his Mind we had been reconciled: But when by many Days Conference in the Beginning, we had got ſome moderating Conceſſions from him (and from Biſhop *Coſins* by his Means) the reſt came in the End and brake them all. Biſhop *Lucie* of St. *David*'s, ſpake once or twice a few Words

The Biſhops who appeared, though not Commiſſioners.

calmly, and ſo did Biſhop *Nicholſon* of *Gloceſter*, and Biſhop *Griffiths* of *Aſaph* (though no Commiſſioners;) and did no more.

Biſhop *King* of *Chicheſter* I never ſaw there: Biſhop *Warner* of *Rocheſter* was there once or twice; but medled not that I heard. Biſhop *Laney* of *Peterborough* was twice or thrice there, and talked as is before recited; for I remember no more.

Biſhop *Walton* of *Cheſter* was there once or twice, and ſpake but what is before recited, that I know of.

Biſhop Sterne *of* Carliſle *deceiv'd Mr.* Baxter *by his Face.*

Biſhop *Sterne* of *Carliſle*, ſince Archbiſhop of *York*, was of a moſt ſober, honeſt, mortified Aſpect, but ſpake nothing that I know of, but that weak uncharitable Word before-mentioned: So that I was never more deceived by a Man's Face.

Biſhop Reynolds *of* Norwich.

Biſhop *Reynolds* ſpake much the firſt Day for bringing them to Abatements and Moderation: And afterwards he ſate with them, and ſpake now and then a Word for Moderation. He was a ſolid honeſt Man, but through Mildneſs and Exceſs of timerous Reverence to great Men, altogether unfit to contend with them.

Mr. Thorndike.

Mr. *Thorndike* ſpake once a few impertinent paſſionate Words, confuting the Opinion which we had received of him from his firſt Writings, and confirming that which his ſecond and laſt Writings had given us of him.

Dr. Earle, *Dr.* Heylyn, *Dr.* Barwick, *Dr.* Hacket, *Dr.* Sparrow.

Dr. *Earle*, Dr. *Heylin*, and Dr. *Barwick* never came. Dr. *Hacket* (ſince Biſhop of *Coventry* and *Litchfield*) ſaid nothing to make us know any Thing of him. Dr. *Sparrow* ſaid but little, but that little was with a Spirit enough for the impoſing dividing Cauſe.

Dr. Pearſon, *Dr.* Gunning.

The firſt allow'd to be a true Logician and Diſputant, the ſecond accuſed of paſſionate Invectives.

A forward Speaker, a good Diſputant, of great Study, Induſtry and Reading.

Of a very temperate Life, but vehement in high Principles, eager, fervent, of Prejudice and Paſſion.

Dr. *Pearſon* and Dr. *Gunning* did all their Work (beſide Biſhop *Morley*'s Diſcourſes) but with great Difference in the Manner. Dr. *Pearſon* was their true Logician and Diſputant, without whom, as far as I could diſcern, we ſhould have had nothing from them, but Dr. *Gunning*'s paſſionate Invectives mix'd with ſome Argumentations: He diſputed accurately, ſoberly and calmly (being but once in any Paſſion) breeding in us a great Reſpect for him, and a Perſwaſion that if he had been independent, he would have been for Peace, and that if all were in his Power, it would have gone well: He was the Strength and Honour of that Cauſe which we doubted whether he heartily maintain'd. Dr. *Gunning* was their forwardeſt and greateſt Speaker, underſtanding well what belonged to a Diſputant, a Man of greater Study and Induſtry than any of them, well read in Fathers and Councils, and of a ready Tongue; (and I hear and believe of a very temperate Life, as to all carnal Exceſſes whatſoever) but ſo vehement for his high impoſing Principles, and ſo over-zealous for *Arminianiſm* and Formality and Church Pomp, and ſo very eager and fervent in his Diſcourſe, that I conceive his Prejudice and Paſſion much perverted his Judgment, and I am ſure they made him lamentably over-run himſelf in his Diſcourſes.

Dr. Pierce.

Of Dr. *Pierce* I will ſay no more, becauſe he hath ſaid ſo much of me.

Dr. Bates *a ſolid Speaker.*

Mr. Baxter's *Reaſons why he ſpake ſo much, as to have it objected, that he ſpoke too boldly and too long.*

On our Part, Dr. *Bates* ſpake very ſolidly, judiciouſly and pertinently when he ſpake: And for myſelf, the Reaſon why I ſpake ſo much, was becauſe it was the Deſire of my Brethren, and I was loath to expoſe them to the Hatred of the Biſhops, but was willinger to take it all upon my ſelf, they themſelves having ſo much Wit as to be therein more ſparing and cautelous than I; and I thought that the Day and Cauſe commanded me thoſe two Things, which then were objected againſt me as my Crimes, *viz. ſpeaking too boldly, and too long.* And I thought it a Cauſe that I could comfortably ſuffer for; and ſhould as willingly be a Martyr for *Charity* as for *Faith*.

MONDAY *July* 29.

A Bill to reſtrain unlicenſed and diſorderly Printing.

Bill for Endowment of Churches by Lord Scudamore.

Extracts from the Journal of Lords.

Die Lunæ 29. *Julii* 1661.

Hodie tertia vice lecta eſt Billa, An Act to reſtrain unlicenſed and diſorderly Printing. —— A Meſſage was brought from the Commons by Mr. *Waller* and others, who brought up a Bill entituled, *An Act for Endowment of ſeveral Churches by the Lord* Scudamore, wherein they deſire their Lordſhips Concurrence.

The Univerſity of Oxford *provide for the King's coming.*

Regiſt. Univ. Oxon.

Die Lunæ 29. Julii 1661. In Convocatione habita die Lunæ, viz. 29. die Menſis Julii 1661. Procuratores nominabant venerabiles & egregios viros Delegatos qui vias publicas & plateas intra Univerſitatem curarent, ante Regis adventum, & qui providere poſſint, quæ Regiæ Majeſtati, Principibus viris & optimatibus grata ſint futura, & Univerſitati noſtræ decora, prout in Adventu Regis ſuperiùs habito Delegati tunc temporis nominati procedebant mutatis mutandis. Delegati infra ſcripti nominabantur.

Doctores
- Clayton.
- Bailey.
- Oliver.
- Yates.
- Say.
- Fell.
- Dolben.
- Lamphire.
- Mew.
- Jenkin.

Magiſtri
- Crew, e Coll. Linc.
- Tayleur, Coll. Magd.
- Houghton, Coll. Æn. Naſ.
- Hill, ex Æde Chriſti.
- Littleton, Coll. Omn. An.
- Harriſon, Coll. Reg.
- Eſtcott, Coll. Wadham.
- Criſpe, Coll. C. C.
- Una cum Vicecancellario & Procuratoribus.

Placuit etiam Venerabili Cœtui Doctorum, Magiſtrorum, Regentium & non Regentium, ut pecuniæ e Fiſco Univerſitatis numerentur Delegatis ſupraſcriptis, qui Regium Apparatum curare tenentur.

Extract from the Journal of the Lords.

TUESDAY *July* 30.
The Lords recommend the Chaplain of their Houſe, Dr. Hodges, *to his Majeſty for ſome good Eccleſiaſtical Preferment to be immediately conferr'd upon him.*

Die Martis 30. *Julii* 1661.

Whereas this Houſe is very ſenſible of the conſtant and diligent Attendance that Dr. *Hodges* hath made both in this and the laſt Parliament upon the Houſe of Peers, and ſaying Prayers daily before their Lordſhips: It is ordered by the Lords in Parliament aſſembled, that the Lord Treaſurer of *England*, the Lord Chamberlain, the Earl of *Angleſey*, and the Lord *Holles* are by Virtue of this Order eſpecially to recommend in the Name of this Houſe the ſaid Dr. *Hodges* to his Majeſty for ſome good Eccleſiaſtical Preferment. And further, that his Majeſty be moved by their Lordſhips, that the Archbiſhop of *Canterbury* and Biſhop of *London* may be appointed by his Majeſty to find out ſome ſuch Preferment as may anſwer the Deſire of this Houſe, on the behalf of the ſaid Doctor, which their Lordſhips pray may be conferred on him immediately.

Order for a Bill to enable Perſons to give or create any Tythes to any Parſonage or Vicarage where the Lands lye.

Ordered, that Mr. Attorney General do prepare a Bill againſt the next Meeting, whereby any Perſon may be enabled to give any Tythes or create Tythes where none in kind is payable, to be in Succeſſion to any Parſonage or Vicarage within the Precinct where the Lands lye, out of which the Tythes iſſue, by Deed enrolled in any of the Courts of *Weſtminſter*.

The Speech of the Speaker of the Houſe of Commons to his Majeſty on the Throne, before the paſſing of the Bills.

The Speaker Sir Edward Turner'*s Speech to the King on the Throne.*

Eachard's Ch. II.

May it pleaſe your Majeſty,

Your loyal Houſe of Commons have with unwearied Labour conſulted for the Service of your Majeſty, and the Good of this Nation. And now the Fields grow white to Harveſt: In the great Field of Nature all Fruits do not grow ripe together, but ſome in one Month, ſome in another: So it is in the Courſe of our Proceedings; ſome of our Fruits are in the Bloſſom, while others are in the Bud; ſome are near ripe, and others fit to be preſented to your Majeſty. Amongſt the Number of our choiceſt ripe Fruits, we firſt preſent you with a *Bill for the Safety and Preſervation of your Majeſty's Royal Perſon and Government*, wherein we deſire it may be enacted, "That if any Perſon ſhall compaſs, imagine, or deſign your Majeſty's Death, Deſtruction, or bodily Harm, to impriſon or reſtrain your Royal Perſon, or depoſe you, or ſhall levy War againſt your Majeſty, within or without your Realm, or ſtir up any foreign Power to invade you, and ſhall declare or expreſs ſuch his wicked Intention by Printing, Writing, Preaching, or malicious and adviſed Speaking, being thereof legally convicted ſhall be adjudg'd a Traytor." And becauſe much of our late Miſery took its riſe from ſeditious Pamphlets and Speeches from the Pulpit, it is provided, "That if any Man ſhall maliciouſly and adviſedly publiſh or affirm your Majeſty to be an Heretick or a Papiſt, or that you endeavour to introduce Popery, or ſhall ſtir up the People to Hatred or Diſlike of your Royal Perſon or Government, then every ſuch Perſon ſhall be made incapable of any Office or Employment, either in Church or State. And if any Man ſhall maliciouſly and adviſedly affirm, that the Parliament begun at *Weſtminſter* the third of *November* 1640. is yet in being, or that any Covenant or Engagement ſince that Time impos'd upon the People, doth oblige them to endeavour a Change of the Government either in Church or State; or that either or both Houſes of Parliament have a Legiſlative Power without your Majeſty, then every ſuch Offender being thereof legally convicted, ſhall incur the Penalties of a *Premunire* mention'd in the Statute made 16th of *Rich.* II.

Safety of the King's Perſon and Government.

Treaſon for the Life only of Charles II.

Premunire to call the King an Heretick or Papiſt.

In the next Place, *Sir*, give me leave, I beſeech you, without any Violence to the Act of Oblivion to remember a ſad Effect of the Diſtempers in the laſt Age: When the Fever began to ſeize upon the People they were impatient till they loſt ſome Blood. *The Lords Spiritual, who in all Ages had enjoy'd a Place in Parliament, were by an Act of Parliament excluded. Your Majeſty's Royal Grandfather was wont to ſay, *no Biſhop, no King:* We found his Words true, for after they were put out, the Feaver ſtill increaſing, in another Fit the Temporal Lords followed, and the King himſelf: Nor did the Humour reſt there, but in the Round the Houſe of Commons was firſt garbled, and then turn'd out of Doors. It is no wonder, when a Sword is put into a mad Man's Hand, to ſee him cut off Limb by Limb, and then to kill himſelf. Your Majeſty is now happily reſtored to the Government, the Temporal Lords and Commons are reſtored to their Seats in Parliament: And ſhall the Church alone ſuffer? *Sit Eccleſia Anglicana libera & habeat Libertates ſuas illæſas.* In order to this great Work, the Commons have prepared a *Bill* to repeal the Law made in 17 *Car.* whereby the Biſhops were excluded this Houſe. Theſe noble Lords have all agreed, and now we beg your Majeſty will give it Life, *ſpeak but the Word, great Sir, and your Servants yet ſhall live.*

The Lords Spiritual reſtored to Parliament.

We cannot forget the Method, how our late Miſeries, like Waves of the Sea, came in upon us: Firſt the People were invited to *Petition* to give colour to ſome illegal Demands, then they muſt *Remonſtrate*, then they muſt *Proteſt*, then they muſt *Covenant*, then they muſt *Aſſociate*, then they muſt engage againſt our lawful Government, and for the Maintenance of the moſt horrid Tyranny that ever was invented. For the Prevention of this Practice for the future, we do humbly tender to your Majeſty a Bill entituled, *An Act againſt Tumults and Diſorders, upon Pretence of preparing or preſenting publick Petitions or Addreſſes to your Majeſty or the Parliament.*

Againſt Tumults and Diſorders in Petitions or Addreſſes.

The ſole Right of the Militia in the King.

For diſpoſing the Land Forces.

And ordering the Navy.

Againſt the Regicides.

For the Duty of Exciſe.

In the next Place we hold it our Duty to undeceive the People, who have been poyſon'd with an Opinion, that the Militia of this Nation was in themſelves, or in their Repreſentatives in Parliament; and according to the ancient known Laws we have declared the *ſole* Right of the Militia to be in your Majeſty. And foraſmuch as our Time hath not permitted us to finiſh a Bill intended for the future ordering of the ſame, we ſhall preſent you with a temporary *Bill for the preſent managing and diſpoſing of the Land Forces.* And likewiſe another *Bill for the eſtabliſhing certain Orders for the Regulation and Government of your Majeſty's Navies and Forces by Sea.* According to your Majeſty's Commands, we have examin'd many of the publick and private Bills which paſs'd laſt Parliament, and have prepared ſome Bills of Confirmation. We have alſo aſcertained the *Pains and Penalties to be impoſed upon the Perſon or Eſtates of thoſe Miſcreants, who had a Hand in the Murder of your Royal Father of bleſſed Memory*, and were excepted in your Majeſty's *Act of Oblivion:* Wherein we have declared to all the World, how juſt an Indignation we had againſt that *horrid Regicide.* We have likewiſe prepared a Bill for the *Collection of great Arrears of the Duty of Exciſe*, which I do here, in the Name of the Commons of *England*, preſent unto your Majeſty.

And for providing Carriages in his Majeſty's intended Progreſs.

A Receſs very ſeaſonable.

Your Majeſty was pleaſed, at the opening of the Parliament, to tell us *you intended this Summer to take a Progreſs, and ſee your People, and at your Return hoped to bring a Queen home with you.* Sir, this welcome News hath made us caſt about all Ways for your Accommodation; and therefore that no Conveniences might be wanting for yourſelf, your Queen, or Attendants, we have prepared a Bill intituled, *An Act for providing neceſſary Carriages in all your Royal Progreſſes and Removals.* Your Majeſty was likewiſe pleaſed, at our firſt Meeting, to ſay *you would not tire us with hard Duty, and therefore about this Time intended a Receſs.* That Royal Favour will now be ſeaſonable, and we hope advantageous to your Majeſty and ourſelves. We know in our Abſence your princely Heart and Head will not be free from Cares and Thoughts of our Protection: And when we leave our Hive, like the induſtrious Bee, we ſhall but fly about the ſeveral Countries of the Nation to gather *Honey*; and when your Majeſty ſhall be pleas'd to name the Time, return with loaded Thighs unto our Houſe again.

Act for Safety of his Majeſty's Perſon.

Cap. I. *An Act for Safety and Preſervation of his Majeſty's Perſon and Government, againſt treaſonable and ſeditious Practices and Attempts.*

Preamble.

This Act making it a Premunire to call the King a Papiſt, had afterward an Interpretation put upon it, that the King really was ſo. But ſurely the two Houſes did not think ſo.

If any Perſon after the 24th of June 1661. *ſhall maliciouſly and adviſedly publiſh or affirm the King to be an Heretick or Papiſt, or that he endeavours to introduce Popery, ſhall be diſabled and made incapable of having, holding, enjoying or exerciſing any Place, Office, or Promotion, Eccleſiaſtical, Civil, or Military* ——

And it is hereby declared, that the Oath uſually called the ſolemn League and Covenant, *was in itſelf an unlawful Oath, and impoſed upon the Subjects of this Realm, againſt the fundamental Laws and Liberties of this Kingdom.*

The Lords and Commons aſſembled in Parliament, deeply weighing and conſidering the Miſeries and Calamities of well nigh twenty Years before your Majeſty's happy Return, and withal reflecting upon the Cauſes and Occaſions of ſo great and deplorable Confuſions, do in all Humility and Thankfulneſs acknowledge your Majeſty's incomparable Grace and Goodneſs to your People, in your free and general Pardon, Indemnity and Oblivion, by which your Majeſty hath been pleaſed to deliver your Subjects, not only from the Puniſhment, but from the Reproach of their former Miſcarriages; which unexampled Piety and Clemency of your Majeſty, hath enflamed the Hearts of us your Subjects with an ardent Deſire to expreſs all poſſible Zeal and Duty in the Care and Preſervation of your Majeſty's Perſon (in whoſe Honour and Happineſs conſiſts the Good and Welfare of your People) and in preventing as much as may be all treaſonable and ſeditious Practices and Attempts for the Time to come. And becauſe the Growth and Increaſe of the late Troubles and Diſorders, did in a very great Meaſure proceed from a Multitude of ſeditious Sermons, Pamphlets and Speeches, daily preached, printed and publiſhed, with a tranſcendent Boldneſs, defaming the Perſon and Government of your Majeſty and your Royal Father, wherein Men were too much encouraged, and above all from a wilful Miſtake of the ſupream and lawful Authority, whilſt Men were forward to cry up and maintain thoſe Orders and Ordinances, Oaths and Covenants, to be Acts legal and warrantable, which in themſelves had not the leaſt Colour of Law or Juſtice to ſupport them. From which kind of Diſtempers, as the preſent Age is not wholly freed, ſo Poſterity may be apt to relapſe into them, if a timely Remedy be not provided. We therefore the Lords and Commons, *&c.*

By virtue of this repealing Act, the old Conſtitution return'd, and the Biſhops ſate in the Houſe of Peers.

Cap. II. *An Act for Repeal of an Act of Parliament, entituled,* An Act for diſenabling all Perſons in Holy Orders to exerciſe any temporal Juriſdiction or Authority.

Repealed, annulled, and made void to all Intents and Purpoſes whatſoever.

Whereas at the Parliament begun at *Weſtminſter* the third Day of *November*, in the ſixteenth Year of the Reign of our late Sovereign Lord King *Charles*, of bleſſed Memory, ſince deceaſed, an Act of Parliament was made, entituled, *An Act for diſenabling, &c.* which Act hath made ſeveral Alterations prejudicial to the Conſtitution and ancient Rights of Parliament, and contrary to the Laws of this Land, and is by Experience found otherwiſe inconvenient.

Two other Bills, one for reſtoring, the other for preſenting Money to his Majeſty.

Cap. III. An Act for the declaring veſting and ſettling of all ſuch Monies, Goods and other Things in his Majeſty, which were received, levied, or collected in theſe late Times, and are remaining in the Hands or Poſſeſſion of any Treaſurers, Receivers, Collectors or others, not pardoned by the Act of Oblivion.

Cap. IV. An Act for a free and voluntary Preſent to his Majeſty.

Act againſt tumultuous Petitions.

Cap. V. An Act againſt Tumults and Diſorders upon Pretence of preparing or preſenting publick Petitions or other Addreſſes to his Majeſty or the Parliament.

Preamble.

Whereas it hath been found by ſad Experience, that tumultuous and other diſorderly ſoliciting, and procuring of Hands by private Perſons, to Petitions, Complaints, Remonſtrances and Declarations, and other Addreſſes to the King, or to both or either Houſes of Parliament, for Alteration of Matters eſtabliſhed by Law, Redreſs of pretended Grievances in Church or State, or other publick Concernments, have been made uſe of to ſerve the Ends of factious and ſeditious Perſons gotten into Power, to the Violation of the publick Peace, and have been a great Means of the late unhappy Wars, Confuſions and Calamities in this Nation. For preventing the like Miſchiefs for the future, be it enacted, *&c.*

Cap. XI. An Act for confirming of three Acts therein mentioned —— An Act for the raiſing of ſeventy thouſand Pounds for the further Supply of his Majeſty: And one other Act, entituled, An Act for the Confirmation of Marriages: And one other Act, entituled, An Act for a perpetual Anniverſary Thankſgiving on the twenty ninth Day of *May*.

Act for reſtoring Eccleſiaſtical Juriſdiction.

Without the uſual Oath ex Officio.

Cap. XII. An Act for Explanation of a Clauſe contained in an Act of Parliament, made in the ſeventeenth Year of the late King *Charles*, entituled, *An Act for Repeal of a Branch of a Statute* Primo Elizabethæ *concerning Commiſſioners for Cauſes Eccleſiaſtical.* —— That neither the ſaid Act, nor any Thing therein contained, doth or ſhall take away any ordinary Power or Authority from any of the ſaid Archbiſhops, Biſhops, or any other Perſon or Perſons named as aforeſaid; but that they and every of them exerciſing Eccleſiaſtical Juriſdiction, may proceed, determine, ſentence, execute and exerciſe all Manner of Eccleſiaſtical Juriſdiction, as they might lawfully have done, before the making of the ſaid Act, *&c.* —— Provided, it ſhall not be lawful for any Archbiſhop, Biſhop —— to tender or adminiſter unto any Perſon whatſoever, the Oath uſually called the Oath *ex Officio*, or any other Oath whereby ſuch Perſon may be charged or compelled to confeſs or accuſe, or to purge him or herſelf, of any criminal Matter or Thing, whereby he or ſhe may be liable to Cenſure or Puniſhment.

Among the private Bills.

For uniting Churches in Droitwich.

An Act for the Uniting of the Parſonages of St. *Andrew* and St. *Mary Witton* in *Droitwich*, in the County of *Worceſter*.

The King's Speech to the two Houſes.

His Majeſty's Speech to both Houſes.

My Lords and Gentlemen,

Thanks and repeated Thanks.

Eſpecially for their repealing the Act which excluded the Biſhops from Parliament.

I perceive by the thin Appearance of the Members of both Houſes this Day, that it is high Time to adjourn: In Truth the Seaſon of the Year, as well as your particular Affairs require it, and therefore I do willingly conſent to it. I thank you for the many Bills you have preſented me with this Day, of which I hope the Benefit will redound to the whole Kingdom. I thank you for the Care you have taken for the Safety of my Perſon, which (truſt me) is the more valuable to me, for the Conſequence I think it is of to you: And upon my Conſcience, there is no Body wiſhes ill to me, but they would quickly revenge themſelves of you, if they could. I thank you for the Care you have taken of yourſelves, of your own Safety and Honour in the *Act againſt Tumults and Diſorders*, upon Pretence of *Petitions*; to which Licence we owe much of the Calamities we have undergone. But I thank you with all my Heart, indeed as much as I can do for any Thing, for the Repeal of that *Act* which *excluded the Biſhops from Parliament*; it was an unhappy Act in an unhappy Time, paſſed with many unhappy Circumſtances, and attended with miſerable Events, and therefore I do again thank you for repealing it. You have thereby reſtored Parliaments to their primitive Inſtitutions; and I hope, my Lords and Gentlemen, you will in a ſhort Time reſtore them to the primitive Order and Gravity of Debates and Determinations, which the Licence of the late diſtemper'd Times had ſo much corrupted, which is the only Way to reſtore Parliaments to their primitive Veneration with the People, which I heartily wiſh they ſhould always have.

My Lords and Gentlemen,

Recommending to Lords and Gentlemen, the good Government and Peace of their Countries.

To finiſh Bills depending, the two Houſes may adjourn themſelves.

You are now going to your ſeveral Countries, where you cannot but be welcome for the Services you have perform'd here: I do very earneſtly recommend the good Government and Peace of your Countries to your Care, and your Counſel and your Vigilance. There are diſtemper'd Spirits enough, which lye in wait to do Miſchief; by laying Reproaches upon the Court, upon the Government, Reproaches upon me, and Reproaches upon you: Your Wiſdoms and Reputations and Authority will, I doubt not, weigh down their light Credit; and the old and new good Laws will, I hope, prevent any Miſchief they intend. However you have done very well, and I do heartily thank you for it, in declaring my *ſole Right over the Militia*, the queſtioning of which was the Fountain from which all our bitter Waters flow'd. I pray make haſte to put the whole Kingdom into ſuch a Poſture, that evil Men who will not be converted may yet chuſe to be quiet, becauſe they find they ſhall not be able to do the Harm they deſire to do. I know you have begun many Bills in both Houſes which cannot be finiſh'd till your Meeting again; and that they may be finiſh'd then, I forbear to make a Seſſions now, but am contented that you adjourn till the twentieth of *November*, when I hope by God's Bleſſing, we ſhall come happily together again.

In a Word, my Lords and Gentlemen, I thank you for what you have done, and am confident that what you have left undone, you will diſpatch with all Alacrity and to all our Satisfactions, at our next Meeting: And ſo you may adjourn till the twentieth of *November*.

The two Houſes adjourn'd.
The Convocation prorogued by a Schedule of the Preſident.

Accordingly the two Houſes adjourn'd to the twentieth Day of *November* next enſuing.

And the Convocation was prorogued till the twenty firſt of *November*, by a Schedule of the Preſident the Lord Biſhop of *London*.

Remarks of Sir Edward Lake *on the late Act for taking away the Oath* ex Officio, &c.

Sir Edward Lake *on the Oath* ex Officio, &c. 1662. 4^to.

The Places and Offices of the Civilians were but precarious and of little Uſe or Value as before, till the Doubt concerning Coercive Power was by Parliament taken away; which was not till the latter End of Summer 1661. and then with the Proviſo againſt the *Oath ex Officio*, and *Purgation*, which not a little diminiſhes theſe Offices. —— Wherefore I would have this Act reviſed and re-examined for Amendment of it. —— Should any object that ſome Civilians deſired that that this Act, whereby the Oath *ex Officio* and *Purgation* is forbidden, ſhould paſs at the End of the Receſs of Parliament, the latter End of the Summer 1661. and not ſtay, as ſome would have had it, till the next Meeting, but rather paſs now though with theſe Proviſoes.

Other Objections to the ſaid Act.

Biſhops Courts diſſolved, Fol. 1681. *p.* 33.

Others objected to the ſaid Act, that the Clauſe to be repealed was not in an Act of the ſeventeenth, as here expreſsly declared, but really in the ſixteenth of *Car.* I. and from that Miſtake they would infer a Nullity in this Act of Explanation.

The Journal of the Earl of Sandwich, *in his Voyage to fetch over the Infanta of* Portugal.

MS. Fol.

Some material Paſſages in the Journal of the Earl of Sandwich, *ſent with a Fleet to fetch home the Infanta of* Portugal, *but firſt to ſail into the Streights, to* Algiers, Tangier, *&c.*

Thurſday June 27. 1661. at Sun-ſet Capt. *Bennet* went off from the Fleet to *Liſbon* to the King of *Portugal* in the *Martyn* Fregate, with the King of *England*'s Letter.

Friday July 5. 1661. In the *Malaga* Road where we came to an Anchor yeſterday about Noon, the Governor of *Malaga*, the *Conde de Torreno*, came and dined aboard me, and the Duke of *Tyrſis* was then in the Mole with four *Genoa* Gallies.

Saturday July 6. 1661. I ſent the Governor the King's Letter to the King of *Spain*, and one from myſelf to the King of *Spain*.

Sunday, about ſix a Clock in the Morning we ſet ſail bound for *Algiers*.

Friday July 12. In the Morning I went aſhoar at *Alicant* to recover my Health, being in a high Fever.

Friday July 19. 1661. In the Evening I came aboard again my Ship, my Health much bettered.

Monday July 29. about nine a Clock we came to an Anchor in *Algier* Road, about a Mile from the Mole-head, in 29 Fathom: *Fiſher*'s Gate juſt open off the Mould-head. This Day alſo I ſent Captain *Spragge* with the King's Letter to the Governor, and another from myſelf, and to bring me off the Conſul, the which was performed; and together with the Conſul at a full Council of War, we framed our Propoſals, and I ſent them aſhoar by ſix a Clock the next Morning by Captain *Spragge* and the Conſul Mr. *Browne*.

Tueſday July 30. Captain *Spragge* and the Conſul came on board me again about 11 a Clock, and brought me Word, that they would have no Peace without Liberty to ſearch our Ships. This Morning they of the Town had wrought very hard, and brought over a Boom from the Mole-head towards the Fiſher's Gate. I called a Council of War inſtantly, and it was reſolved to attempt the deſtroying the Ships with the next Opportunity of a fitting Wind, and accordingly every Man prepared and fitted his Ship, but the Night was ſtark calm.

The Attempt upon Algier.

Not practicable.

Wedneſday July 31. In the Morning the Wind was eaſtwardly, and a great Fogg. About twelve we had a Breeze at North-Eaſt, with a rowling Eaſtern Sea, the Commanders all met together on board me, reſolved it was not fitting to make an Attempt then, it being little Wind, and ſuch as the Fire Ships could not get in with, if the Boome had been opened, nor could the Leewardly Squadron birth themſelves, the Order of birthing the Ships being agreed on as followeth, *&c.* nor could thoſe Ships that ſhould birth themſelves get off again, if they could perform the Work; and the Rowling of the Sea would be a Hinderance to thoſe Ships who ſhould ride with their Broadſides to it, to all the Vice-Admiral's Squadron.

The Forts and Caſtles play upon the Engliſh;
Who return their Broadſides.
To little purpoſe.

Immediately after Dinner this Day, the Forts and Caſtles of the Town began to play upon us, whereupon we reſolved upon a ſudden to veer within a Cable or two nearer them, and fire our Broadſides, which we did for two or three Hours, and then finding the Waſte of our Powder and Shot to little purpoſe, we thought beſt to warpe off out of Shot, and wait for the Opportunity of a Wind fitting to carry us in to our Attempt, the which we did; their Shot did ſome hurt to the Maſt and Rigging of many Shipps, and killed ſome Men: And ſo we were told by a Slave that ſwam off to us the next Day, and that our Shot killed them many Men at the Mole-head, and much to other Places in the Town, and ſome went clear over the Town.

Thurſday Auguſt 1. Wind at E. N. E. blew very hard, no Opportunity. I ſent a Ketch to *Alicant* with Advice for the *Martyn* Frigate, and to give the Merchants Notice, that the War was begun between us and *Algiers*.

Mr. Foſter *Vicar of* Bengeo.

Reg. Sanderſon Linc.

Joſephus Foſter Clericus admiſſ. ad Vic. de Bengeo Com. Hertf. 31. Jul. 1661. ad preſ. Tho. Fanſhaw Equitis Balnei.

Some Church Preferments within the Month of July 1661.

Willielmus Payne, Clericus, A. M. admiſſ. ad Rect. Eccleſiæ Sancti Georgii Botolph Lane, London. Die 6. Jul. 1661. vac. per Ceſſionem Thomæ Henchman ult. Incumb. ad preſ. Caroli II. Regis.

Reg. Henchman London.

Dr. Chriſtopher Shute.

Die 9. Jul. 1661. Chriſtopherus Shute, S. T. P. admiſſ. ad Eccleſiam Sancti Vedaſti alias Foſter in Civitate London. ad preſ. Dom. Cantuar. Archiepiſcopi. —— He was collated to the Archdeaconry of St. *Alban*'s *June* 30, 1664. and died in the Beginning of 1671.

Reg. Juxon.

Mr. John Prichard.

Die 18. Jul. 1661. Johannes Pritchard, A. M. admiſſ. ad Eccleſiam de Harlington Com. Midd. vac. per lapſum Temporis ad preſ. Car. II. Regis. —— He had been collated to the Rectory of St. *Andrew Underſhaft*, *London*, on *June* 14, 1641. ſequeſtred by the Rebels, reſtored by the King's Reſtauration *Jan.* 25, 1661. collated to the Prebend of *More* in the Church of St. *Paul*, and *March* 18, 1663. to the Vicarage of St. *Giles* without *Cripplegate*; conſecrated Biſhop of *Gloceſter Nov.* 3, 1672. died *Jan.* 1, 1680.

Reg. Hench. Lond.

Mr. John Meriton.

Eodem Die 18. Jul. 1661. Johannes Meriton, Clericus, A. M. admiſſ. ad Rect. Eccleſiæ Sancti Nicolai Acon in Civitate London. vac. per Mort. Matthei Bennet, ult. Incumb. ad preſ. Car. II. Regis. —— He reſigned before the 30th of *April*, 1664. —— Lecturer at St. *Martin*'s *Weſtminſter*; admitted to the Rectory of St. *Michael Cornhill*, *March* 28, 1663. and to the Church of St. *Mary Bothaw June* 25, 1666. and after the Fire was very inſtrumental in ſettling the Rights of uniting, re-building, and endowing the City Churches.

Ibid.

Mr. John Davis.

Die 20. Jul. 1661. Johannes Davis, Cler. A. M. admiſſ. ad Rect. Eccl. de Hunſdon Com. Midd. —— He was afterward Doctor of Divinity, admitted to the Rectory of *Chiſhall Parva* in *Eſſex*, *Nov.* 2, 1684.

Ibid.

Mr. John Curtis.

Die 1. Jul. 1661. Johannes Curtis, Cler. admiſſ. ad Vic. de Takeley Com. Eſſex. vac. per Mort. ult. Incumb. ex Coll. Domini Epiſcopi London. —— He voided it by Ceſſion before the 8th of *April*, 1663. being Vicar of *Elſenham* in *Eſſex*: On the 10th of *Novemb.* 1683. he was inſtituted to the Rectory of *Tendring* in the ſame County; and died in 1691.

Ibid.

Newcourt Vol. II.

Mr. George Swarth.

Die 18. Jul. 1661. Georgius Swarth, Clericus, admiſſ. ad Vic. de Hatfield. Peverell Com. Eſſex. vac. per Mort. ult. Vicarii ad preſ. Caroli II. Regis per lapſum Temporis. —— He reſigned before *March* 28, 1664.

Reg. Lond.

Mr. Camber Griffith.

Die 20. Jul. 1661. Camber Griffith, A. B. admiſſ. ad Vic. de Althorn. Com. Eſſex. vac. per Mort. Thomæ Hawkes ult. Incumb. ad preſ. Margaretæ Duncombe. —— He voided this Vicarage by Death before the ſecond of *September*, 1671.

Reg. Hench.

Books and Papers publiſhed in or about July 1661.

Bird's Oſtenta Carolina.

Oſtenta Carolina. The Calamities of *England* with its Happineſs enſuing under King *Charles* II. foreſhewn by the Rickets and the King's Evil. By *John Bird.*

London, *for* E. Sowle, 1661, 4to.

Archbiſhop Bramhall's *Vindication of the Church of* England *from Schiſm.*

A juſt Vindication of the Church of *England* from the unjuſt Aſperſion of Criminal Schiſm; with a Replication to the Biſhop of *Chalcedon.* His Survey of the Vindication of the Church of *England* from Criminous Schiſm: Clearing the *Engliſh* Laws from the Aſperſion of Cruelty. With an *Appendix* in Anſwer to the Exceptions of *S. W.* By the moſt Reverend Father in God *John Bramhall* Archbiſhop of *Armagh*, and Lord Primate of all *Ireland.*

London, *Printed for* John Crook, 1661. 8vo. *p.* 280, & 283. & 72.

Iſaac. Voſſius de LXX. Interpretibus.

Iſaaci Voſſii de Septuaginta Interpretibus, eorumque Tralatione & Chronologia, Diſſertationes.

Hagæ Comitum 1661. 4to.

Ded. to the Earl of Oxford.

Illuſtriſſimo & excellentiſſimo Alberico de Vere Comiti Oxoniæ, Baroni de Bolebeck, Sanford, & Badleſmer, Præfecto Summo Saltuum Britanniæ citra Trentam ſitæ, Equiti Ordinis Periſcelidis, Gubernatori Eſſexiæ, Tribuno Alæ Equeſtris Prætorianæ, &c. G. P. Iſaacus Voſſius.

—— Beneficia quæ in avunculum & me contuliſti, talia ſunt, ut indigniſſimus ſi non ea perenni cultu recognoſcamus, ingrati ſi non omni Loco & Tempore Virtutem & Merita tua prædicemus.. Non jam Animus eſt ire in tuas Laudes, ac memorare quæ vel ipſe malis Temporibus Regum maximo præſtiteris Fidelitatis indicia, vel recenſere Avorum geſta, &c. —— Deus, illuſtriſſime & excellentiſſime Comes, ſalvum te & incolumem, quam diutiſſime ſervet. Hagæ Com. 1661. Kal. Jul.

Health's new Store-houſe Opened: Offering Supplies for Health.

Liberty of Conſcience by Peter Pett.

A Diſcourſe concerning Liberty of Conſcienee. By *R. T.* [which Letters are the two laſt in the Names of the Writer, *Peter Pett*, afterwards knighted in *Ireland* by the Duke of *Ormond.*]

London, 1661. 8vo. *Printed* 1661. 8vo.

Remonſtrance of Rich Dawſon *to the Lords and Commons.*

Againſt Roger Portington, &c.

The humble Addreſs and Remonſtrance of *Richard Dawſon*, Gentleman, now Priſoner in the *Fleet*, to the Right Honourable the Lords and Commons in Parliament aſſembled: With all poſſible Submiſſion repreſenting the ſad Oppreſſures under which he groans; his Eſtate being pluck'd away from him by Injuſtice, Perjury, and Subornation thereto, Forgery, counterfeiting his Hand and Seal; and other unjuſt, illegal, unconſcionable Grievances: By the Confederacy of *Roger Portington*, Gentleman, *Philip Read*, Attorney of the *King's Bench*, *Edward* and *Francis Lutterel*, Solicitor and Counſellor of Law, Sir *John Lenthall*,

London, *Printed for the Author*, 1661. 4to.

Lenthall, Knight, Marſhal of the *King's Bench*, and others, ſet on, encouraged, and defended by them.

River of the Amazons.

A Deſcription of the Countrey and River of the *Amazons* in *America*: Being the Place where Sir *Walter Raleigh* intended to plant. Done from the *French* of the Count of *Payen*. By *William Hamilton*.

London, *for* J. Starkey, 1661, 8vo.

Of the Paſſions.

A Diſcourſe of the Paſſions. Done out of *French*. By *R. W.* Eſq;

London, *by* T. Newcomb 1661. 8vo.

Articles of Peace.

Articles of Peace and Alliance between the Crowns of *England* and *Denmark*.

London, 1661, 4to.

Whip for Edward Bagſhaw.

A Whip for *Edward Bagſhaw* ſchiſmatical Animadverter upon the Biſhop of *Worceſter*'s Letter.

Ibid.

Laſt Will of Sir Arthur Haſlerigg.

Sir *Arthur Haſlerigg*'s Laſt Will and Teſtament now publiſhed to the World.

Ibid.

Treatiſes of Mr. Joſeph Bentham.

The Reverend Mr. *Joſeph Bentham* in his Diſſuaſive from Error, *London* 1669. writes thus, *P.* 26. In the Year of our Lord 1661. I printed a little Book containing three ſhort Treatiſes; One, Of the Rights of Kings according to the Scripture: Another, A Defence of Pſalm-ſinging: And the Third, An Eſſay for orderly Hearing; to ſhew firſt that they who go elſewhere ordinarily to hear the Word, having it preached in their own Church, are guilty of Sin upon Sin.

James Howell's Diſcourſes of the late popular Inſurrections in *Great-Britain* and *Ireland*. Collected and publiſhed by *R. Royſton*.

London, 1661, 8vo.

Dr. Heylyn's *Stumbling-block of Diſobedience.*

The Stumbling-Block of Diſobedience and Rebellion, commonly laid by *Calvin* in the Subject's Way, diſcovered, cenſured, and removed by *Peter Heylyn*, D. D. and now Chaplain in Ordinary to his Majeſty.

London, *ſold by* Anne Seile, 1661.

The Queſtion upon Biſhops.

An Anſwer to this Quodlibetical Queſtion, Whether the Biſhops make a Fundamental and Eſſential Part of the *Engliſh* Parliament? Humbly preſented to the Houſe of Commons.

Ibid.

Proclamation for Ireland.

His Majeſty's Proclamation dated *July* 12, 1661. for the entring and putting in of Claims in *Ireland*, purſuant to his Majeſty's gracious Declaration of the 30th of *November*, 1660. and the Inſtructions for the Execution thereof.

Publick Intelligence, 4to. No. 28.

Report for diſcharging the Navy.

A Report made by the Commiſſioners for Diſcharging the Navy, the 20th of *July*, 1661.

Ibid.

Life of Dr. Henry Hammond.

The Life of the moſt learned, reverend, and pious Dr. *Henry Hammond*. By *John Fell*, D. D. Dean of *Chriſt-Church* in *Oxford*.

London, *ſold by* J. Martin, 1661. 8vo.

Hiſtory of manual Arts.

Human Induſtry: Or a Hiſtory of moſt Manual Arts, deducing the Original, Progreſs, and Improvement of them. Furniſhed with Variety of Inſtances and Examples, ſhewing forth the Excellency of human Wit.

London, *for* Henry Herringman, 8vo. 1661.

Dr. Langbain's *Review of the Covenant.*

A Review of the Covenant: Wherein the Original, Grounds, Means, Matter and End are examined: And out of the Principles of the Remonſtrances, Declarations, Votes, Orders, and Ordinances of the prime Covenanters, or the firmer Grounds of *Scripture*, *Law*, and *Reaſon* diſproved. By *Gerard Langbaine*, D. D. and late Provoſt of *Queen*'s College in *Oxford*.

Imprimatur, *G. Stradling*, *July* 15, 1661.

Advertiſement to the Reader. ——— Though we have ſeen the *Covenant* reduced to Aſhes, yet even thoſe Aſhes may be fruitful of Iſſue. The *Covenant* paſſes ſtill with ſome for a Martyr; in whoſe Eſteem, neither the Infamy of a publick *Burning* by the common Hangman's Hand can leſſen its Reputation; nor yet the publick *Cenſure* of an entire Parliament (whereas it was ſcarce half a one that gave it Life) diminiſh its Authority. Men that for ſeveral Years have been catechiſed by it in Rebellion, we find ſtill obſtinately wedded to their former dangerous Opinions, which doubtleſs (where they remain) will not be idle, but upon all Occaſions readily put forth themſelves into *Act*, to plunge us into our former Miſeries. Now to extirpate Rebellion Root and Branch, and to free us from the ſad Conſequences of thoſe pernicious Doctrines which the Covenant teaches; let this learned and judicious Refutation ſerve, which gives us its perfect Anatomy in all the Parts thereof, *&c.*

London, *for* H. Robinſon, 1661. 4to.

The Parliament in 1640. *by* Clem. Walker, *Eſq;*

Relations and Obſervations Hiſtorical and Political upon the Parliament, begun *Anno Dom.* 1640. Divided into two Books. 1. The Myſtery of the two Junto's, Preſbyterian and Independent. 2. The Hiſtory of Independency, *&c.* Together with an *Appendix* touching the Proceedings of the Independent Faction in *Scotland*. By *Clement Walker*, Eſq;

London, *for* R. Royſton, 1661. 4to.

His Hiſtory of Independency.

The Compleat Hiſtory of Independency upon the Parliament, begun 1640. By *Clem. Walker*, Eſq; continued to this preſent Year 1660. which fourth Part was never before publiſhed. By *T. M.*

Ibid.

The Morning Exerciſe at *Cripplegate*. Publiſhed by Dr. *Samuel Anneſley*, with a Sermon of his own beginning the Collection, on the Subjects of being univerſally and exactly conſcientious.

See Dr. Calamy's *Abridgment, Vol.* II. *p.* 48.

THURSDAY *Aug.* 1.
Letters Patent for a Corporation to propagate the Goſpel in New-England.

The King's Letters Patents to incorporate within this Kingdom of *England* a *Society* or *Company for Propagation of the Goſpel in* New-England, *and the Parts adjacent in* America, with Powers to employ the Goods, Chattels, Money and Stock of the ſaid Company, for promoting and propagating of the Goſpel of Chriſt unto and amongſt the Heathen Natives in and near *New-England*, and Parts adjacent in *America*; and alſo for nouriſhing, teaching, and inſtructing the ſaid Heathen Natives and their Children not only in the Principles and Knowledge of the true Religion, and in Morality, and the Knowledge of the *Engliſh* Tongue, and in other liberal Arts and Sciences, but for the educating and placing of them and their Children in ſome Trade, Myſtery, or lawful Calling, *&c.*

See Dr. Kennett's *Account of the Society for propagating the Goſpel*, 1706. 4to.

Mr. Baxter'*s Obſervation on it.*

Life of Mr. Rich. Baxter, *Lib.* I *Part.* II. *Mr.* Baxter'*s funeral Sermon on Mr.* Hen. Aſhurſt, 1681. *p.* 46.

Mr. *Baxter* rightly obſerved this to be a new Corporation erected by the King in the Room of an old one eſtabliſhed in *Cromwell*'s Time, and now diſſolved, and the Endowments of it decreed in Chancery to be transferred to this new Society eſtabliſhed for the ſame Uſes; of which *Robert Boyle*, Eſq; was Preſident, Mr. *Aſhurſt* Treaſurer, *&c.*

Robert Boyle, *Eſq; Preſident and Benefactor.*

MS. Copy of the Will.

Robert Boyle, Eſq; acknowledged this Honour done to him in his laſt Will and Teſtament, dated *July* 18, 1691. Whereas his late Majeſty King *Charles* II. by his ſpecial Grace and Favour without his own Seeking or Knowledge had been pleaſed to conſtitute him Governour of the Corporation for propagating the Goſpel amongſt the Heathen Nations of *New-England*, and other Parts of *America*; and had thereby given him Opportunity to diſcern that Work to be unqueſtionably pious and charitable, *&c.*

SATURDAY *Aug.* 3.
The King's Letters to the University of Cambridge, *at the Requeſt of* Magdalen, Emanuel, *and* Sydney *Colleges, to be admitted to equal Privileges in nominating Proctors, Taxers, and Scrutators.*

Reg. Cantabr.

The King's Order to the Univerſity of Cambridge.

CHARLES *R.*

Whereas the Maſters, Fellows, and Scholars of St. *Mary Magdalen* College, *Emanuel* College, and *Sidney Suſſex* College in our Univerſity of *Cambridge*, have made it their humble Suit to us, that of our Princely Grace and our Royal Authority their ſeveral Colleges might be admitted to have equal Privileges with the reſt of the Colleges in that our Univerſity, for the nominating and preſenting Proctors, Taxers, and Scrutators ſucceſſively, unto which at the making of the Statute of the nominating of the ſaid Officers they could not be admitted; two of the ſaid Colleges not being then founded, and the other at that Time in a very low Condition, from which it hath been ſince recovered. In Conſideration of which, and out of our Readineſs to contribute our Endeavours, as well for the Encouragement of Learning, as the greater Tranquillity of our ſaid Univerſity; we have thought fit to gratify this their Requeſt, and do therefore hereby ſignify our Royal Will and Pleaſure, that the ſaid three Colleges of *Mary Magdalen*, *Emanuel*, and *Sidney* have from henceforth equal Privileges with the reſt of the Colleges in that our Univerſity of nominating and preſenting Proctors, Taxers, and Scrutators ſucceſſively, according to ſuch Proportion and Order, as ſhall be judged by the Vice-Chancellour and major Part of the Heads of the Univerſity, who ſhall alſo apportion the Burthens and Duties which they with the reſt of the Colleges ſhall bear and perform. And that in the interim for the better preſerving the Peace of the Univerſity, the late Circle by which theſe three with the other Colleges have had their Courſes ſhall remain and be obſerved; any thing contained in the Statutes of our ſaid Univerſity to the contrary notwithſtanding. Whereof, *&c.* Given at our Court at *Whitehall* the third Day of *Auguſt* in the thirteenth Year of our Reign.

SUNDAY *Aug.* 4.
A loyal Formulary engaging Faith and Obedience to the King.

F. Walſh *Letter to the Catholick*, 8vo. 1674. *p.* 2.

Account of the Iriſh *Remonſtrance.*

The loyal *Formulary* of remonſtrating, promiſing, and proteſting indiſpenſable Faith and Obedience to our gracious King *Charles* II. in all civil and temporal Things whatſoever, according to the Laws of the Land, or of his Kingdoms reſpectively. Which *Formulary* was firſt conceived and agreed upon in the Reign of his Majeſty's Father of glorious Memory, about five and thirty Years ſince, by the *Roman Catholicks* of *England*, or at leaſt ſome leading Perſons of them; but more lately (*viz.* after his preſent Majeſty's happy Reſtauration) and more effectually too was eſpouſed by conſiderable Numbers of thoſe of *Ireland*, for many evident Reaſons. The chief Reaſon was, the rather by that Means to induce his Sacred Majeſty to command the Ceaſing of a rigorous Proſecution, which was then * actually on Foot in that Kingdom under the Triumvirate of Sir *Maurice Euſtace* Lord Chancellour, and the Earls of *Orrery* and *Montrath* againſt all *Roman Catholicks* univerſally, without Diſtinction or Exception of any.

* 1661.

Many Subſcriptions made to it.

After much both private and publick Debate about this *Formulary* in the Years 1661. and 1662. it not only was ſubſcribed at ſeveral Times and Places by the proper Hands of threeſcore and ten of their Clergy (whereof a Biſhop was one) and an hundred and ſixty four of their chiefeſt Lay Nobility, Gentry and Proprietors (whereof one and twenty were Peers, *viz.* ſeven Earls, nine Viſcounts, and five Barons) but (immediately after the firſt Subſcription at *London*, *Anno* 1661.) was ſolemnly preſented to, and graciouſly accepted by his Majeſty. And I ſuppoſe they that had any Diſlike of it in thoſe Days were well enough pleaſed with their Shares of the Succeſs; which was his Majeſty's effectual countermanding the Winds and Tempeſt of Perſecution throughout *Ireland*, and his gracious Smiling on the diſtreſſed *Catholicks*, both People and Clergy of that Iſland.

This publick Profeſſion of Loyalty was ſoon traduced and impugned by the Roman Eccleſiaſticks,

This honeſt *Formulary* (now commonly called the *Iriſh Remonſtrance*) ſo neceſſarily and piouſly eſpouſed thus by ſo many good Patriot Subſcribers, as a conſcientious, chriſtian, full, and ſatisfactory Profeſſion of the Duty which by all Laws, divine and human, they (as well as all other Subjects) owe his Majeſty againſt all Pretences of the Pope to the contrary, was even for that very Cauſe (*i. e.* for being ſo chriſtianly honeſt and ſincerely loyal) ſoon after traduced and impugned by ſundry Eccleſiaſticks of the *Roman* Communion, and chiefly by many of thoſe *Iriſh* who had received moſt Benefit by it.

Who got it to be condemned as unlawful, deteſtable, &c.

Theſe good Men were not content by their Reproaches and Calumnies to make it odious at home, but alſo dealt ſo by their diſloyal Acts and powerful

By Letters of Internuncio's and Cardinals.

Friends in other Countries, that they got it to be cenſured and condemned in formal Terms, as *unlawful, deteſtable, ſacrilegious*; yea, in Effect as *ſchiſmatical* and *heretical* by the publick Cenſures of the *Louvain Theological Faculty*, and publick Letters alſo both of the *Bruſsel* Internuncio's *De Vecchii*, and *Roſpiglioſi*, and of the *Roman* Cardinals *De propaganda Fide*, under the Preſidency of Cardinal *Francis Barbarin* himſelf, though amongſt other his many Titles at *Rome*, ſtyled *Protector of England*.

And did violently oppoſe it for twelve Years together:

With great Perſecution of the Adherers to it.

Having thus gotten the Face of Authority on their Side, they have not ceaſed ever ſince, for twelve Years to the preſent 1673. but eſpecially theſe five or ſix laſt Years, have in a moſt furious manner proceeded even with all the vileſt Arts of malicious Cabals, Conſpiracies, Plots, Libels, and an impoſter Commiſſary, and a forged Commiſſion, and all the moſt lying Slanders imaginable, to proſecute and defame the few remaining conſtant Eccleſiaſtical Subſcribers. They have kept them in continual Chace with all the greateſt, and all the moſt illegal, moſt uncanonical Extent of an abuſed Power, with Monitories, Citations, Depoſitions, Excommunications, Denunciations, and even publick Affiction of poſting of them.

Reading and Feaſting by Sir Heneage Finch.

Athen.Oxon. *Vol.*II.*col.*822.

Sir *Heneage Finch*, Bart. of *Raunſton* in *Buckinghamſhire*, Solicitor-General to his Majeſty, was now Autumn or Summer Reader of the *Inner Temple*, and choſe to read upon the Statute of 39. *Eliz.* concerning the Payment and Recovery of the Debts of the Crown; which Statute (tho' ever ſeaſonable and then moſt neceſſary) was never before read upon by any but himſelf. The Reading and Entertainment laſted from the fourth to the ſeventeenth of *Auguſt*. The former was with great Strength of Reaſon, Depth of Law, and admirable Senſe; and the other with as great Variety as could be imagined carried on. The *firſt* Day's Entertainment was of divers Peers of the Realm and Privy-Counſellors, with many others of his noble Friends. The *ſecond* of the Lord-Mayor, Aldermen, and chief Citizens of *London*. The *third* (which was two Days after the former) of the whole *College of Phyſicians*, who all came in their Caps and Gowns. The *fourth* was of another long Robe, for all the Judges and Advocates (Doctors of the Civil Law) and all the Society of *Doctors Commons*. The *fifth* was of the Archbiſhops, Biſhops, and the chief of the Clergy: And the *laſt*, which was on the fifteenth of *Auguſt*, was of the King, Duke of *York*, Lord Chancellour, moſt of the Peers and great Officers of Court, the Lords Commiſſioners of *Scotland* and *Ireland*, &c. In *April* this Year he was choſen Parliament Man for this Univerſity, but did us no good when we wanted his Aſſiſtance for the taking off the Tribute belonging to *Hearths*.

See Aug. 15. 1661.

MONDAY *Aug.* 5.

After the Savoy *Conference a Meeting of the Preſbyterian Brethren to draw up an Account, and a Petition to the King.*

Life of Mr. Baxter, *Fol. Lib.* I. *P.* II. *p.* 364.

When this Work [the *Savoy* Conference] was over, the reſt of our Brethren met again, and reſolved to draw up an *Account* of our Endeavours, and preſent it to his Majeſty, with our *Petition* for his promiſed Help yet for thoſe Alterations and Abatements which we could not procure of the Biſhops: And that firſt we ſhould acquaint the Lord Chancellour withal, and conſult with him about it; which we did, and as ſoon as we came to him, according to my Expectation, I found him moſt offended at me, and that I had taken off the Diſtaſte and Blame from all the reſt. At our firſt Entrance he merrily told us, that *if I were but as fat as Dr.* Manton *we ſhould all do well.* I told him, if his Lordſhip could teach me the Art of growing fat, he ſhould find me not unwilling to learn, by any good Means. He grew more ſerious, and ſaid, that *I was ſevere and ſtrict, like a melancholy Man, and made thoſe Things Sin which others did not.* And I perceived he had been poſſeſſed with Diſpleaſure towards me upon that Account, that I charged the Church and Liturgy with Sin, and had not ſuppoſed that the worſt was but *Inexpediency*. I told him, that I had ſpoken nothing but what I thought, and had given my Reaſons for. —— After other ſuch Diſcourſe, we craved his Favour to procure the King's *Declaration* yet to be paſſed into an *Act*, and his Advice what we had further to do. He conſented that we ſhould draw up an *Addreſs* to his Majeſty, rendering him an Account of all; but deſired that we would firſt ſhew it to him, which we promiſed.

They firſt wait on the Lord Chancellour,

Who being moſt offended with Mr. Baxter, *made a jeſt upon him,*

And then ſeriouſly reproved him for a melancholy and too ſcrupulous Man.

Mr. Baxter *defends himſelf.*

They begg'd the King's Declaration might be paſſed into a Law.

Referring to ſomething that paſſed between Biſhop Coſins *and me about my Leanneſs,* &c.

Account of the Savoy *Conference from another Writer.*

The Author of the Myſtery and Iniquity of Nonconformity, &c. 1664. writes thus of the *Savoy* Conference, *p.* 54.

C. But did not his Majeſty order a Conference between both Parties?

T. D. He did indeed between Dr. *Reynolds*, &c. but what was the Iſſue? the ſober Party came off, and would have acquieſced in his Majeſty's gracious *Conceſſions* upon thoſe Exceptions they made to the Liturgy and Ceremonies of the Church: But a more *fiery Party* (for all the Faction was then in Town) flew ſo high as to ſay, that *an indifferent Thing if commanded was no more indifferent but unlawful.*

C. But would they do nothing towards a Cloſure? ——

T. D. Yes! when the Conceſſions would not ſatisfy, they diſperſe a Thing called A *Petition for Peace* to incenſe the People, to which they annex an unauthorized *Form of Worſhip*, compoſed, printed, publiſhed, and diſperſed by private Perſons to affront publick Authority.

C. A *Petition for Peace* from them who fomented all our Wars, whoſe Diſcipline was ſettled with Conſpiracy and promoted by Rebellion. —— And they now muſter up all the old Objections againſt the Common Prayer, and add new ones: Particularly Mr. *Zachary Crofton* runs out into that Exceſs, that we find him in the *Tower* a Year together; and ſtill abroad upon Bail.

Death of Marmaduke *Lord* Langdale *an eminent Rom. Catholick Lord, Who had been made a Peer for his great Actions and Sufferings.*

Dugdale's *Bar. Tom.* II. p. 476.

ee Notes of he Editor of he English ife of Dr. Io. Barwick, p. 93.

Marmaduke Lord *Langdale* departed this Life in his Houſe at *Holme* in the Eaſt-Riding of *Yorkſhire*, *Auguſt* 5. 1661. and was buried at *Sancton* near adjacent; leaving *Marmaduke* his Son and Heir, who married *Elizabeth* the Daughter of *Thomas Savage* of *Beeſton in Com. Ceſtr.* Eſq;

In Conſideration of his great Actions and Sufferings for the Royal Cauſe, he was, by Letters Patents bearing Date at *Bruges* in 4. *Feb.* 16 *Car.* II. advanced to the Degree and Dignity of Baron of this Realm by the Title of Lord *Langdale* of *Holme* in *Spaldyngmoor*, to deſcend to his Heirs Male.

Proceedings in the Parliament of Ireland *relating to Church Affairs.*

Church Affairs in Ireland,

Directed by the Primate.

Life of Archbiſhop Bramhall.

During this Seſſion of the Parliament in *Ireland* ſeveral Advantages were obtained for the Church, in which his Grace [the Primate, Dr. *John Bramhall*] was very induſtrious. Several of the Biſhops muſt acknowledge their Augmentations to his Interceſſion, as likewiſe the inferiour Clergy the forfeited impropriate Tythes; and the whole Church all the advantageous Clauſes in the Acts of Settlement and Explanation, though of many of them ſhe reaps but ſmall Benefit, as of the *two* Acres out of the hundred for Glebes in the *firſt*, which were after reduced to *ten* in every Pariſh in the laſt Act, but out of this ſo pious Proviſion, not ſo much as one Acre was ſettled on any one Church. But this is owing to ſome Male-Adminiſtration, when the Piety of the King and the Bounty of the Parliament intended better Things.

Two Bills projected by him.

There were two Bills for the paſſing whereof his Grace took very great Pains, but was defeated in both. And ſome were of Opinion, that truly it was better for the Church that neither ſhould paſs, than that both ſhould.

1. *For a Tything Table of* Ulſter *to extend to the whole Kingdom.*

The firſt was for making the Tything Table of *Ulſter* the Rule for the whole Kingdom, there being the ſame Reaſon now for its being received in the other Provinces that was at firſt for its Admiſſion into that. The Lands of theſe Countries being formerly employed in Tillage are now ſo much converted to Paſturage as the eaſieſt and moſt profitable kind of Huſbandry, that whole Baronies are overſpread with Cattle, out of which very little Profit ariſes to the Miniſter, out of the greater ſort nothing, inſomuch as he who miniſters to the People *ſpiritual Things*, reaps ſo little of their *carnal*, that I know a Prebend in the Dioceſe of *Lymerick* (formerly of good Value) that has been ſet for ſome Years of late by this Means for four Pence a Year. Yet in this his Grace could find no Relief.

2. *To enable the Biſhops to make Leaſes for ſixty Years.*

Oppoſed by ſome of the Biſhops themſelves.

The other Bill was for enabling the Biſhops to make Leaſes for ſixty Years, in which he had no better Succeſs, for moſt of both Houſes that wiſhed well to the Church, and had ſuffer'd in her Cauſe, oppoſed it. Some of the Biſhops appearing openly againſt it, notwithſtanding the great Reſpect they had for his Grace's Judgment, as the then Lord Biſhop of *Cork*, now Lord Archbiſhop of *Dublin*, and others. This was indeed a great Trouble to his Grace, and made him ſay, Surely I have lived long enough: I begin to doubt I have loſt my Reaſon, for my Integrity I will never loſe, I that have ſuffer'd ſo much for the Patrimony of the Church formerly, cannot betray it in my old Age. And indeed the Conſideration of his Integrity and of his Wiſdom, together with the Experience he vouched of ſome good Effects of a like Statute formerly mentioned in Reſpect of ſome Northern Biſhopricks, prevailed ſo far, that nothing was wanting at laſt but the Royal Aſſent, but before that paſſed, an Errour was diſcovered in the Bill which was very fatal to it: For before it could return amended out of *England*, the Earl of *Orrery*, by the Duke of *Ormond*'s aſſuming, was at Liberty to ſpeak his Senſe in the Caſe. His Lordſhip had a great Regard for the Perſons of the preſent Biſhops, and for their Sufferings; but he had a greater for Succeſſion; in favour whereof, and for the Support of their Order, he conceived the Church was endowed, and not for the Sake of the Men of any one Age however meritorious. In ſhort, the Injuſtice of one Biſhop ſweeping away the half of the Eſtate of the Church for ſo long a Time as ſixty Years, leaving only the bare Statute Rent for his Succeſſors, the Opportunities of ſuch Leaſes would give the Tenants to alter and confound the Bounds of the Church Lands with ſuch of their own as are contiguous (of which there want not already ſome Precedents, and there will be more Inſtances of this kind for the want of Inquiſitions *poſt Mortem*) with many other not only Inconveniences, but Miſchiefs, which he preſaged to the Church, as the Conſequences of ſuch a Power, were ſo demonſtrated by that Force of Reaſon, of Wit, and Eloquence that always attends that noble Orator, that the Bill was thrown out of the Houſe of Lords, where it had received the firſt Encouragement, ſome of thoſe who were moſt concern'd for it, returning his Lordſhip Thanks for the Illumination he had given them in that Point.

Rejected upon the Arguments and Intereſt of the Earl of Orrery.

The Primate's View in the Bill was to encourage the Tenants to improve the Eſtates by the longer Term in them.

How the Primate came to be (as many of his own Order are adjudged) of the wrong Side of the Queſtion in this Matter I know not. But I know this, it was no Advantage he propoſed to himſelf that blinded his Eyes, remembring to have heard him ſay, that moſt of his Lands were ſet out by his Predeceſſor for a long Time yet unexpired, and that he would fill them up to ſixty Years, without requiring any Fine, that the Tenants might be encouraged to improve them.

TUESDAY *Aug.* 6.

His Majeſty's intended Progreſs to Worceſter *and the* Royal Oak.

Echard. *Ch.* 2. *p.* 64.

His Majeſty had once reſolv'd this Year upon a Summer Progreſs, and more eſpecially to *Worceſter*, and to the *Royal-Oak*, that he might the better manifeſt the Senſe of his Deliverance, and teſtify his Gratitude and Acknowledgments in thoſe Parts. In order to which, his Tent-Office was held at *Clerkenwell-Green*, to prepare all Things for his Equipage and Accommodation. But either Cares, Buſineſs or Pleaſures intervening, the Progreſs was deferr'd till another Summer, and not then made. However the principal Inſtruments of his wonderful Eſcape were not forgotten: The Parliament took Notice of ſome of them, and particularly allow'd a thouſand Pounds to Mrs. *Jane Lane*, and the *Penderels* thoſe faithful Brothers, waiting upon his Majeſty, were diſmiſs'd with a princely Reward.

Wednesday *Aug.* 7.
Letter to Mr. Baxter *from the Governor of* New-England.

A Letter to the reverend and much honoured Mr. *Richard Baxter*, one of his Majeſty's Chaplains in ordinary from *John Endecott*, Eſq; Governor of *New-England*, by Order of the general Court, expreſſing their Thanks for his furthering their Concernments in their late Applications to his Majeſty; and deſiring his Intereſt for their Liberty to ſerve God according to the Scriptures, a Liberty they had for many Years enjoy'd, —— proteſting againſt the Generation of the *Quakers*, our bitter and reſtleſs Enemies, complaining of Perſecution, but are themſelves moſt troubleſome and implacable Perſecutors of us, who deſire but to keep our own Vineyard in Peace, *&c.* dated *Boſton* in *New-England* this 7th of *Auguſt* 1661.

See Sept. 23. 1661.

The Quaker's Complaint of their Sufferings in New-England.

Journal of Geo. Fox, 8vo. *Part* I. *p.* 575.

We received Account from *New-England*, that the Government there had made a *Law to baniſh the Quakers out of their Colonies upon pain of Death in caſe they returned*; and that ſeveral of our Friends having been ſo baniſhed and returning, were thereupon taken and actually hanged; and that divers more were in Priſon, in danger of the like Sentence to be executed on them. When thoſe were put to Death, I was in Priſon at *Lancaſter*, and had a perfect Senſe of their Sufferings, as though it had been myſelf, and as though the Halter had been put about my own Neck, though we had not at that Time heard of it. But as ſoon as we heard of it, *Edward Burrough* went to the King, and told him, *there was a Vein of innocent Blood opened in his Dominions, which if it were not ſtopp'd would overrun all.* To which the King reply'd, *but I will ſtop that Vein. Edward Burrough* ſaid, *then do it ſpeedily, for we know not how many may be put to Death.* The King anſwered, *as ſpeedily as you will, call* (ſaid he to ſome preſent) *the Secretary, and I will do it preſently.* So the Secretary being called, a *Mandamus* was forthwith granted, *&c.*

Upon which they apply to the King to ſtop that Vein of Blood.

See Sept. 9. 1661.

Dr. Rich. Hyde *Sub-Dean of* Saliſbury.

Aug. 7. 1661. Dr. *Richard Hyde* was collated to the Dignity of Sub-Dean of *Saliſbury*, void by the Reſignation of Dr. *Alexander Hyde*, who had been collated thereunto *May* 19, 1637. and was made Biſhop of this See in 1665.

Account of him.

Faſti Oxon. *Vol.* II. *c.* 813.

This *Richard Hyde*, M. A. of St. *Edmund-Hall* in *Oxford*, was there created Doctor of Divinity *Aug.* 1, 1660. he was ſome Time a Chaplain in the King's Army, and now Prebendary of *Warmiſter* in the Church of *Saliſbury*, afterwards Sub-Dean, and at length Prebendary of *Wincheſter*, inſtall'd *Sept.* 6, 1662. in the third Stall, void by the Death of Dr. *Edward Stanley*; he died in 1666. and was ſucceeded in that Stall by Dr. *George Beaumont*, *Sept.* 29, 1666.

Le Neve's *Faſti, Addend. p.* 530.

Thursday *Aug.* 8.
The Dutch *Ambaſſadors deſire to return.*

Publick Intelligence, 4to. No. 34.

The *Holland* Ambaſſadors in *London* have requeſted the States-General, that if his Majeſty of *England* ſhould go his Progreſs into the Countrey, that they would be pleaſed to ſend two Men of War to tranſport them homeward.

Many of the Separatiſts had return'd to the Communion of the Church of England, *even before the Reſtoration.*

Notice taken, that ſome of the great Leaders in Separation and ſtrange Doctrines had made an early Return to the Faith and Communion of the Church of *England*, even before the Reſtoration of the King. So the Author of the *Freſh Suit againſt Independency*, p. 41.

Printed in 1677, 8vo.

Let it be conſidered that divers ſober Perſons in *England*, Scholars and others, who in their Youth were taken in the Snares of *Independency* and *Separation*, have been reduced by Study and Experience, ſome half-way, ſome quite back to the Communion of the Church of *England.* —— I will inſtance in ſome few.

Mr. John Ellis *of* Waddeſdon.

One Mr. *Ellis*, a learned Man and an able Preacher, happened at *Colcheſter* in the War Time to fall into the ſame Errors in Judgment and Practice; his Experience reduced him long before the King and Biſhops returned. He hath written his *Retractation*, and therein lamentably bewaileth his Sin and Misfortune, that ever he had to do in that Way.

Francis Rayworth *or* Raworth *Miniſter of* Shoreditch.

Mr. *Rayworth* a good Man, and a Man of good Learning and Parts, happened alſo, upon the unhinging of the Government, to fall into the Errors of Independency and Separation; proceeded ſo far as to gather a Church, and walk'd in that Way a while, in Time became ſenſible of the Evil of it, and the Miſchiefs it did to the Publick, and returned to the Communion of the Church of *England* again, and died Miniſter of *Shoreditch*.

Mr. Philip Nye.

Mr. *Nye* one of the Apologiſts, after all his ſtruggling for Independency, came ſo far back before his Death, that he writ a Manuſcript to prove the Lawfulneſs of Magiſtrates appointing Miniſters for the People, and the Lawfulneſs of hearing the Conformiſts Preachers in the Pariſh Churches; as Mr. *Baxter* telleth us, *&c.*

Mr. John Robinſon.

Thus alſo did Mr. *John Robinſon*, a Man of good Learning, ſharp Wit, and excellent Parts, who in his young Time became ſo unhappy as to improve Nonconformiſts Principles into actual Separation from the Church, and proved a bitter Adverſary. He cried out againſt National Churches, Biſhops, Miniſtry, Liturgy, and all Pariſh Church Worſhip as falſe and antichriſtian. And to make People loath to frequent the Pariſh Churches, he applieth *Epheſ.* ii. 12. to them as if they were no better than Churches of Pagans. But for all this, before his Death, though he did not publickly renounce his Errors; and come quite back to the Communion of the Church of *England*, as ſome others had done before him, and as ſome others did after him; it is evident he came back one half of the Way, printing in his latter Times againſt his former Books, *the Lawfulneſs of communicating with the Church of* England *in the Word and Prayer*; as Mr. *Bayley* taketh Notice.

Mr. William Allen *Citizen of* London.

Mr. *William Allen*, an eminent Citizen of *London*, of above forty Years ſtanding, a ſtudious Man all his Days, in his young Time happened to fall into the Errors of *Independency*, and after that to *Anabaptiſm*, proceeded ſo far as to write Books to plead their Cauſe; yet his after Studies and great Experience returned him again to the Communion of the Pariſh Churches. And in the Year 1659. he writ his Retractation of Separation, and divers other good Books ſince. And not only Mr. *Allen*, but divers others both Men and Women, that have been taken with the fair Pretences of Separation, have upon their Experience quitted thoſe Aſſemblies, and maintain full Church Communion with the Pariſh Churches.

The Author himſelf.

And for my own Part (ſaith the Author) I do confeſs that in my young Time, I was alſo overcome of the Arguments for *Independency* and *Anabaptiſm*, and for a conſiderable Time walked in thoſe Ways, but my Study and Experience together returned me in the Year 1658. to the Communion of the Pariſh Churches again.

FRIDAY *Aug.* 9.

Mr. Baxter's *Paper ſhewn to the Lord Chancellor, who was not pleaſed with it;*

Then to the Lord Chamberlain, who was for blotting out ſeveral Paſſages.

Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 365.

When we ſhew'd our Paper to the Lord Chancellour (which the Brethren had deſired me to draw up, and had conſented to without any Alteration) he was not pleaſed with ſome Paſſages in it, which he thought too pungent or preſſing, but would not bid us put them out. So we went with it to the Lord Chamberlain (who had heard from the Lord Chancellor about it) and I read it to him alſo, and he was earneſt with us to blot out ſome Paſſages, as too vehement, and ſuch as would not be well born. I was very loath to leave them out, but Sir *Gilbert Gerrard* (an ancient godly Man) being with him, and of the ſame Mind, I yielded (having no Remedy, and being unmeet to oppoſe their Wiſdoms any further) and ſo what we ſcored under, we left out, and preſented the reſt to his Majeſty afterwards. But when we came to preſent it, the Earl of *Mancheſter* ſecretly told the reſt, that if Dr. *Reynolds*, Dr. *Bates* and Dr. *Manton* would deliver it, it would be the more acceptable (intimating that I was grown unacceptable at Court) but they would not go without me, and he profeſs'd he deſir'd not my Excluſion: But when they told me of it, I took my Leave of him, and was going away: But he and they came after me to the Stairs, and importuned me to return, and I went with them to take my Farewel of this Service. But I reſolved that I would not be the Deliverer of any of our Papers (though I had got them tranſcribed and brought them thither) ſo we deſired Dr. *Manton* to deliver our Petition, and with it the fair Copies of all our Papers to the Biſhops (which was required of us) for the King. And when Biſhop *Reynolds* had ſpoken a few Words, Dr. *Manton* delivered them to the King, who received them and the *Petition*, but did not bid us read it at all. At laſt in his Speeches ſomething fell in, which Dr. *Manton* told him the *Petition* gave him a full Account of, if his Majeſty pleaſed to give him leave to read it: Whereupon he had leave to read it out, the Occaſion was a ſhort Speech which I made to inform his Majeſty, how far we were agreed with the Biſhops, and wherein the Difference did not lye, as in the Points of Loyalty, Obedience, Church-Order, *&c.* This Dr. *Manton* alſo ſpake, and the King put the Queſtion, *But who ſhall be judge?* And I anſwered him, that *Judgment* is either *publick* or *private*: *Private* Judgment called *Diſcretionis*, which is but the Uſe of my Reaſon to conduct my Actions, belongeth to every *private rational* Man: *Publick* Judgment is either *Eccleſiaſtical* or *Civil*, and belongeth accordingly to the *Eccleſiaſtical* Governors or Paſtors, and the *Civil*, and not to any private Man.

To which Mr. Baxter *with great Reluctance yielded.*

Unacceptable at Court.

Unwilling to go.

Importun'd to it.

The Papers introduc'd to the King by Biſhop Reynolds, *and delivered by Dr.* Manton.

Mr. Baxter *in diſpute with the King.*

The Queſtion of his Majeſty, Who ſhould be Judge?

Mr. Baxter's *Diſtinction upon Judgment.*

I will give you the Copy of the *Petition* juſt as I drew it up, becauſe 1. here you may ſee what thoſe Words were which could not be tolerated. 2. Becauſe it is but ſuppoſing the underſcored Lines to be blotted out, and you have it as it was preſented without any Alteration.

A Copy of the Petition to his Majeſty, as it was firſt drawn up by Mr. Baxter; *with the Lines that had been blotted out.*

To the King's moſt excellent Majeſty,
The due Account and humble Petition of us Miniſters of the Goſpel, lately commiſſioned for the Review and Alteration of the Liturgy.

Printed 1661. 4*to*. *p.* 6.

May it pleaſe your Majeſty,

See Mr. Collier's *Eccleſ. Hiſt. Vol.* II. *p.* 886.

When this diſtempered Nation, wearied with its own Contentions and Diviſions, did groan for Unity and Peace (the wonderful Providence of the moſt righteous God appearing for the Removal of Impediments) their Eyes were upon your Majeſty, as the Perſon born to be, under God, the Center of their Concord, and taught by Affliction to break the Bonds of the Afflicted, and by Experience of the ſad Effects of Mens Uncharitableneſs and Paſſions, to reſtrain all from Violence and Extremities, and keeping Moderation and Mediocrity, the Oyl of Charity and Peace, *&c.* [*Concluding.*] Finally (for your Majeſty under God is the Protection whereto your People fly, and as the ſame Neceſſity ſtill remains which drew forth your gracious Declaration) we moſt humbly and earneſtly beſeech your Majeſty, that the Benefit of the ſaid Declaration may be conti-

This humble Petition is not dated, nor atteſted, or ſubſcribed by any of the Petitioners, and was therefore taken as a private Draught by ſome particular Hand, without the full Conſent of all the Commiſſioners on that Side.

continued to your People, and in particular that none be puniſhed or troubled for not uſing the Common-Prayer, till it be effectually reformed, and the Addition made as there expreſs'd. We crave your Majeſty's Pardon for the Tediouſneſs of this Addreſs, and ſhall wait in hope, that ſo great a Calamity of your People, as would follow the Loſs of ſo many able faithful Miniſters as rigorous Impoſitions would caſt out, ſhall never be recorded in the Hiſtory of your Reign: But that theſe Impediments of Concord being forborn, your Kingdoms may flouriſh in Piety and Peace, and this may be the ſignal Honour of your Government, and your Joy in the Day of your Accounts. Which is the Prayer of

See Aug. 30.

Your Majeſty's faithful and obedient Subjects.

And in the Concluſion of this Buſineſs, ſeeing we could not prevail with theſe Prelates and prelatical Men (after ſo many Calamities by Diviſions, and when they pretended Deſires of Unity) to make no conſiderable Alterations at all; the Reaſon of it ſeeming unſearchable to ſome, was by others confidently conjectured to be theſe, *&c.*

SATURDAY *Auguſt* 10. *Account of Dr.* Thomas Turner *Dean of* Canterbury.

Dr. *Thomas Turner* took Poſſeſſion of the Deanery of *Canterbury.* He was Son of *Thomas Turner* of *Heckfield* in the County of *Southampton*, Alderman and Mayor of *Reading* in *Berkſhire*, born in the Pariſh of St. *Giles*'s in that Borough, about *An.* 1593. admitted Scholar of St. *John*'s College in *Oxford*, *June* 26, 1610. under the Tuition of Mr. *William Juxon*, afterwards Archbiſhop of *Canterbury.* Becoming a practical uſeful Preacher, much followed by all the Orthodox, he was made domeſtick Chaplain to Biſhop *Laud*, Chaplain in ordinary to King *Charles* the Firſt, Canon Reſidentiary of St. *Paul*'s *Octob.* 29, 1629. and Dean of *Rocheſter*, *Feb.* 26, 1641. Soon after he was ſequeſtred from his Church of St. *Olave* in *Southwark*, plundred, carried away Priſoner by a Party of Horſe, and forced to fly for his Life. In 1643. he was made Dean of *Canterbury*, but not reſtored to the Profits of it till *Aug.* 10, 1660. he died *Octob.* 8, 1672. in the eighty firſt Year of his Age, and was interr'd in that Cathedral.

See Notes of the Editor of the Engliſh Life of Dr. John Barwick, 8vo, *p.* 307.

Wood's *Faſti* Oxon. *Vol.* I *p.* 876.

Biſhop Sanderſon's *Defence of Archbiſhop* Uſher.

A Diſcourſe of *Robert* Lord Biſhop of *Lincoln*, in Defence of the late Lord Primate *Uſher* and his Writings: And particularly his Notion of the Sign of the Croſs in our Office of Baptiſm. Dated *London Auguſt* 10. 1661. Prefixed to a Collection of ſeveral learned Diſcourſes entituled,

Biſhop of Lincoln's *Pref. to* Clavi Trabales, 1661. 4to. London, *ſold by* R. Morrice, 1661, 4to.

Clavi Trabales: Or Nails faſtned by ſome great Maſters of Aſſemblies, confirming the King's Supremacy, the Subject's Duty, and Church Government by Biſhops. The Particulars whereof are,

I. Two Speeches of the late Lord Primate *Uſher*'s, the one of the King's Supremacy, the other of the Duty of Subjects to ſupply the King's Neceſſities.

II. His Judgment and Practice in point of Loyalty, Epiſcopacy, Liturgy, and Conſtitutions of the Church of *England.*

III. Mr. *Hooker*'s Judgment of the King's Power in Matters of Religion, Advancement of Biſhops, *&c.*

IV. Biſhop *Andrews* of Church Government, *&c.* both confirmed and enlarged by the ſaid Primate.

V. A Letter of Dr. *Hadrianus Saravia* of the like Subject.

Unto which is added, a Sermon of Regal Power, and the Novelty of the Doctrine of Reſiſtance. Alſo a Preface by the Right Reverend Father in God the Lord Biſhop of *Lincoln.* Publiſhed by *Nicholas Bernard*, Doctor of Divinity, and Rector of *Whitchurch* in *Shropſhire.*

Biſhop Sanderſon's *Diſcourſe of Epiſcopacy.*

Epiſcopacy (as eſtabliſhed by Law in *England*) not prejudicial to Regal Power: Written in the Time of the Long Parliament by the ſpecial Command of the late King. By the Right Reverend Father in God *Robert Sanderſon*, Lord Biſhop of *Lincoln.*

London, *for* Rob. Pawlett, 1673, 8vo.

To the moſt high and mighty King Charles II, *&c.*

Moſt gracious and dread Sovereign,

His Epiſt. Ded. to the King.

That I take the Boldneſs humbly to preſent this ſhort Diſcourſe to your Majeſty's ſacred Hand and piercing Eye; it is upon this one and only Account, that how mean ſoever the Performance be, the Undertaking was in Obedience to the Command of a moſt gracious Maſter, your Majeſty's Royal Father of bleſſed Memory. The Occaſion this: When the Army had gotten the King into their own *Cuſtody*, out of the Hands of thoſe that had long holden him in Durance at *Holdenby*; to put a *Blind* upon the World, they made a *Shew* of much Good towards him, which (as ſoon after appear'd) they never *meant* him. Amongſt other the *pompous Civilities* wherewith (the better to cloak their Hypocriſy) they entertain'd him, it was their Pleaſure to *vouchſafe* him the Attendance of ſome of his own *Chaplains:* Which though it could *merit* little (for ſuch a Kindneſs could not with Juſtice have been denied to a far *meaner* Perſon) was yet a *Boon* his former Goalers thought *too big* for him. In that Summer Progreſs (ſuch as it was) *four* of his own naming, with the *Clerk* of his Cloſet, were ſuffered to wait upon him, (which was in *Auguſt* 1647.) his Majeſty being then at *Hampton-Court*, one Day called me to him, and told me he had a *little Work* for me to do. Some about him, it ſeems, had been often diſcourſing with him about *Epiſcopacy*, as it was *claimed* and *exerciſed* by the *Biſhops* within this Realm, which (whether out of their *good Will* to him, or their *no good Will* to the Church, I am not able to ſay) they had endeavoured to repreſent unto him, as not a little derogatory to the *Regal Authority*, as well in the Point of *Supremacy* as of *Prerogative:* In the one by claiming the *Function* as of *divine Right*, in the other by *exerciſing the Juriſdiction* in their own Names. His Majeſty ſaid further, that he did not believe the Church Government by *Biſhops*, as it was by *Law* eſtabliſhed in this Realm, to be in either of the 'foreſaid Reſpects, or any other Way prejudicial to his Crown; and that he was in his own Judgment fully ſatisfied concerning the ſame; yet ſignified his Pleaſure withal, that for the Satisfaction of others, I ſhould take theſe two *Objections* into Conſideration, and give him an *Anſwer* thereunto in Writing. In Obedience to which his Majeſty's *Royal Pleaſure*, after my Return home, I forthwith (according to my bounden Duty) addreſſed myſelf to the *Work*, and was drawing up an *Anſwer* to both the *Objections*, as well as I was able, with a Purpoſe to preſent the ſame (as ſoon as it ſhould be finiſhed) to his Majeſty in Writing, upon the firſt offered Opportunity. But behold, before I could bring the Buſineſs *ad umbilicum*, and quite finiſh what was under my Hand, the Scene of Affairs was ſtrangely changed: The King trepann'd into the Iſle of *Wight*; the Maſk of *Hypocriſy* by long wearing, now grown ſo *thin* and uſeleſs, that it was fit for nothing but to be *thrown by*; no kind of *Impiety* and *Villany*, but durſt appear *barefaced*, and in the open Sun; high *Inſolencies* to the Contempt of *Authority* every where committed, *Majeſty* itſelf trampled upon by the *vileſt* of the People; and the Hearts of all loyal honeſt Men ſadly oppreſſed with *Griefs* and *Fears*. Yet had the Men who *ſteer'd* the *Publick* as they liſted (that they might give themſelves the more *Recreation*, amuſe the *World* anew, and grace the *black Tragedy* they were acting with more *Variety*) a Mind to play *one Game* more the next Year, *viz.* the *Treaty* at the 'foreſaid Iſle of *Wight*. Where as ſoon as I underſtood, that by his Majeſty's Nomination, I was to give my *Attendance*, I looked out the old Papers I had laid aſide a good while before, *made up* what was then left *unfiniſhed*, and took the Copy with me to the *Iſle*, thinking that when the *Treaty* ſhould be ended (for whilſt it laſted, his Majeſty was taken up with other *Thoughts* and *Debates* of higher Concern) I might poſſibly have the Opportunity to give his Majeſty an *Account* thereof. What became of that Treaty, and what after enſued, is ſo well known to the World, that there is no *need*, and withal ſo *ſad*, that it can be no *Pleaſure* to remember. But thenceforward were thoſe Papers *laid aſide* once again, and deſtined to perpetual *Silence*, had not a *Debate* lately ſtarted concerning one of the *principal Points* therein handled, occaſioned ſome Perſons of eminent Place and Eſteem in the Church (and one of them *conſcious* to the aforeſaid Command laid upon me by the late King) to deſire a Sight of thoſe Papers. Which being by their Encouragement now made publick (though having little other to commend them, either to the World but *Truth* and *Plainneſs*, or to your Majeſty, but that they had firſt Riſe from his *Command* whoſe Throne and Virtues you inherit) I humbly beſeech your Majeſty graciouſly to accept, together with the Prayers of

London, Auguſt 10,
1661.

Your Majeſty's moſt loyal Subject
and devoted Servant,
ROBERT LINCOLN.

TUESDAY *Aug.* 13.
Account of Dr. Humphrey Lloyd.

Humphrey Lloyd Fellow of *Oriel* College in *Oxon.* in 1631. and a great Tutor there for many Years; Chaplain to Archbiſhop *Williams* (who gave him the Prebend of *Ampleford* in the Church of *York*, which he kept to his Death) deprived of that and his Vicarage of *Ruabon* by the Uſurpers, and reſtored to them on the King's Return, was made Canon of St. *Aſaph Auguſt* 13. 1661. and in the Month following was actually created Doctor of Divinity, afterwards Biſhop of *Bangor*.

Athen. Oxon. *Vol* II. *col.* 472. *Edit.* 1721.

See Dec. 14. 1663.

Popery and Atheiſm were growing in the late Times of Confuſion.

The Confuſions of the late Times had carried away many Separatiſts into Popery or into Atheiſm. As Mr. *Baxter* honeſtly confeſs'd in his Epiſtle Dedicatory *to the Saints everlaſting Reſt.* —— Do not your Hearts bleed to look upon the State of *England*, and to think how few Towns or Cities there be (where there is any forwardneſs in Religion) that are not cut into Shreds and crumbled as to Duſt by Separations and Diviſions? To think what a Wound we have hereby given to the very Chriſtian Name; how we have hardned the Ignorant, confirmed the Papiſts, and are ourſelves become the Scorn of our Enemies, and the Grief of our Friends; and how many of our deareſt beſt eſteemed Friends have fallen to notorious Pride or Impiety, yea ſome to be worſe than open Infidels. See that you remember them, *&c.*

The King had been oblig'd for Money to the Roman *Prieſts abroad, eſpecially to the Benedictines.*

As obſerved by the Lord Clarendon *to Mr.* Creſſy.

Lord Clarendon*'s Animadverſions on Mr.* Creſſy *againſt Dr.* Stillingfleet, 8vo. *p.* 43.

The King had received ſome Obligations of Money and other Preſents from the *Roman* Prieſts abroad, and eſpecially from the *Engliſh Benedictines*, to whom he now ſhew'd the better Countenance; and Lord Chancellor *Hyde* paid the greater Reſpect to them, as he tells Mr. *Creſſy* one of them.

For my own Part I have always had more Kindneſs and Eſteem for the Monks of that Order, I mean for thoſe of the *Engliſh Congregation*, and have had more Converſation with them than with any other Religious of our Nation. They are (very few excepted) all Gentlemen, and of very good Families (as Mr. *Creſſy* is) and of very civil and quiet Natures, not petulant and troubleſome to thoſe who do not think as they do. And they were very kind to all their baniſhed Country-men in *France* and *Flanders*, for I have not known them in any other Provinces in the Times of the late Perſecution. I have been aſſured, that they expreſſed more Affection and Duty to the King, and were more uſeful to him, even in aſſiſting him with Money in his greateſt Diſtreſſes, and performing all

For which Reaſon the King had been eſpecially kind to that Order.

other Offices for him, than all the other religious Communities put together. And they had the good Fortune to have Opportunity to be inſtrumental towards his Majeſty's *happy Deliverance* after the Battle at *Worceſter*: The Conſideration of all which hath prevailed with the King to give them *more* Countenance and Protection, than he hath done to any other Eccleſiaſtical Order; and which on their Part they have ſo well merited, that I have not heard of one *Benedictine Monk* (Mr. *Creſſy* only excepted) who hath imbarked himſelf in Controverſies in the preſent Conjuncture, to the diſquieting of himſelf and others, and in throwing Reproaches upon the Church of *England*.

A Convent of Benedictines at Somerſet-Houſe.

There was a Convent of Benedictine Monks in the *Savoy*, who often attended in the Chapel at *Somerſet-Houſe*, and officiated there at Maſs and in Confeſſions, of which Number was *James Corker* one of the Queen's Prieſts, till that Convent was ſuppreſſed about 1674. *Corker* was afterwards tried and convicted as a Prieſt in 1679. he had a Breve from *Rome* to be Biſhop of *London*, as depoſed by one who had ſeen it.

Dr. Richard Watſon's *Anſwer to* Elymas *the Sorcerer*, 1683.

Wednesday *Aug.* 14.

Death of Dr. Matthew Nicholas *Dean of St.* Paul's. Elizabeth *his Daughter was married to Sir* Tho. Mompeſſom *of* Sarum, *Knight, ſhe died* Dec. 29, 1709. *aged* 75.

The Death of an excellent Perſon Dr. *Matthew Nicholas*, Dean of St. *Paul's* Church, *London*, (younger Brother to Sir *Edward Nicholas* Secretary of State) bred in *New-College*, *Oxon.* made Dean of *Briſtol* in 1639. on the Death of Dr. *Chetwynd*, and Prebendary of *Weſtminſter* 1642. he enjoy'd his Dignity at St. *Paul's* but a little while, for he died the 14th or 15th of *Auguſt* 1661. and was buried at *Winterborne-Earles* in *Wiltſhire*.

Walker's *Sufferings of the Clergy*, P. II. p. 4.

Death of Eſme *D. of* Richmond.

Death of *Eſme Stuart*, Duke of *Richmond*, buried on the South-ſide of the Tomb of *Hen.* VII. in that Royal Chapel *Weſtminſter*, where his Monument is a Pyramid of black and white Marble, ſupporting a ſmall Urn, wherein his Heart was repoſited, and his Body under the Pyramid with this Inſcription:

Mr. Dart's *Hiſt. of* St. Peter's Weſtm. *Vol.* I. *p.* 161.

Dugd. *Bar. Tom.* II. *p.* 427.

S. M.
Hac in Urna includitur cor,
infra requieſcit Corpus illuſ-
triſſimi Ducis Eſme Stuart: Parentes
Qui quærit, ſciat illum a Patre Jacobo
primum Leviniæ, deinde Richmondiæ
& Leviniæ Duce, eundem honoris titulum
accepiſſe; a Matre vero Maria, Georgii
Ducis Buckinghamiæ filia unica, vitam
& ſpiritum hauſiſſe, quem poſtea Pariſiis
efflavit, ætatis ſuæ Anno 11. *Menſis Auguſti*
Die 14. *Anno ſalutis humanæ* 1661.

The King's Letter for Epiſcopacy in Scotland.

The King's Letter to the Council in Scotland, *for eſtabliſhing Church Government in that Kingdom.*

Printed 1661.

Charles *R.*

Right Truſty and Well-beloved Couſins and Counſellors, we greet you well. Whereas in the Month of *Auguſt* 1660. we did by our Letter to the Preſbytery of *Edinburgh* declare our Purpoſe to maintain the Government of the Church of *Scotland* ſettled by Law, and our Parliament having ſince that Time, not only reſcinded all the Acts ſince the Troubles began, referring to that Government, but alſo declared all thoſe pretended Parliaments null and void, and left to us the ſettling and ſecuring of Church Government: Therefore in Compliance with that *Act Reſciſſory*, according to our late Proclamation dated at *Whitehall* the 10th of *June*, and in Contemplation of the Inconveniences from the Church Government, as it hath been exerciſed theſe twenty three Years paſt, of the Unſuitableneſs thereof to our monarchical Eſtate, of the ſadly experienced Confuſions which have been cauſed during the late Troubles by the Violences done to our Royal Prerogative, and to the Government Civil and Eccleſiaſtical, ſettled by unqueſtionable Authority, we, from our Reſpect to the Glory of God, and the Good and Intereſt of the Proteſtant Religion, from our pious Care and princely Zeal for the Order, Unity, Peace, and Stability of that Church, and its better Harmony with the Government of the Churches of *England* and *Ireland*, have, after mature Deliberation, declared to thoſe of our Council here, our firm Reſolution to interpoſe our Royal Authority for reſtoring of that Church to its right Government by Biſhops, as it was by Law before the late Troubles, during the Reigns of our Royal Father and Grandfather of bleſſed Memory, and as it now ſtands ſettled by Law. Of this our Royal Pleaſure concerning Church Government you are to take Notice, and to make Intimation thereof in ſuch a Way and Manner as you ſhall judge moſt expedient and effectual.

Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *p.* 96.

The Parliament had releas'd the King from his Purpoſe and Promiſe, and had given him a full Power to ſettle the Church Government.

The Preſbyterian Government inconvenient and unſuitable to Monarchy.

And therefore in Uniformity to England *and* Ireland, *Government of the Church by Biſhops to be reſtored in* Scotland, *as it was before the late Troubles.*

And we require you and every one of you, and do expect, according to the Truſt and Confidence we have in your Affections and Duty to our Service, that you will be careful to uſe your beſt Endeavours for curing the Diſtempers contracted during thoſe late evil Times, for uniting our good Subjects among themſelves, and bringing them all to a chearful Acquieſcing and Obedience to our Sovereign Authority, which we will employ by the Help of God for the maintaining and defending the true Reformed Religion, Increaſe of Piety, and the Settlement and Security of that Church in her Rights and Liberties, according to ancient Law and Cuſtom. And in order thereunto our Will is, that you forthwith take ſuch Courſe with the Rents belonging to the ſeveral Biſhopricks and Deaneries, that they may be reſtored and made uſeful to the Church, and

No Synodical Meetings.

that according to Juſtice and the ſtanding Law. And moreover you are to inhibit the aſſembling of Miniſters in their ſeveral ſynodical Meetings through the Kingdom, until our further Pleaſure, and to keep a watchful Eye over all, who upon any Pretext whatſoever, ſhall, by Diſcourſing, Preaching, Reviling, or any irregular or unlawful Way, endeavour to alienate the Affections of our People, or diſpoſe them to an ill Opinion of us and our Government, to the Diſturbance of the Peace of the Kingdom. So expecting your chearful Obedience and a ſpeedy Account of your Proceedings herein, we bid you heartily farewell. Given at our Court at *Whitehall*, *Auguſt* 14, 1661. and of our Reign the thirteenth Year.

By his Majeſty's Command,

LAWDERDALE.

Upon the laſt of *Auguſt*, the Earls of *Glencairn* and *Rothes* with Mr. *Sharp* returned from Court, and the next Council Day *Sept.* 5. after the Earl of *Dumfries* and Sir *Robert Murray* had been admitted Counſellors, the Lord Chancellor preſented this Letter from his Majeſty, which was read, *&c.*

THURSDAY *Aug.* 15.
Death of Dr. Thomas Fuller *a noted Writer.*

An Elegy upon Dr. *Thomas Fuller*, that moſt incomparable Writer, who deceaſed the 15th Day of *Auguſt* 1661. By *James Heath.*

Single Sheet, printed at London, 1661.

His Son Mr. John Fuller.

The Hiſtory of the Worthies of *England*, endeavoured by *Thomas Fuller*, D. D. Dedicated to his ſacred Majeſty by the Author's Orphan *John Fuller.* With an Epiſtle to his ſacred Majeſty. [*Beginning.*] *Moſt dread Sovereign*, The Tender of theſe enſuing Collections is made with as much Fear and Reverence, as it was intended with Duty and Devotion by the Author whilſt living, *&c.* [*Concluding.*] May your Majeſty's Reign be happy and long, to ſee your Countrey's Commodities improved, and your Worthies multiplied. So prayeth your Majeſty's meaneſt Subject the Author's Orphan *John Fuller.*

London, *by* J. G. 1662. *Fol.*

In the Church of Cranfield *in* Middleſex.

Hic jacet *Thomas Fuller* e Collegio Sydneiano, in Academia Cantabr. SS. T. D. Hujus Eccleſiæ Rector. Ingenii acumine, Memoriæ felicitate, Morum probitate, omnigena Doctrina, Hiſtorica præſertim, uti varia ejus ſumma Æquanimitate compoſita teſtantur Monumenta, celeberrimus. Qui dum Viros Angliæ illuſtres opere poſthumo Mortalitati conſecrare meditatus eſt, ipſe Immortalitatem conſecutus eſt Aug. 15. 1661.

The Life of the reverend Divine and learned Hiſtorian Dr. *Thomas Fuller.* With his Effigies, and under it theſe Verſes:

London, *printed for* J. W. 1661. 12°.

Nature, t' expreſs the Symmetry of Parts,
Made this fair Bulk the Magazine of Arts:
Body and Mind do anſwer well his Name,
Fuller *comparative to's Bliſs and Fame.*

P. 63. He died on *Thurſday* Morning *Auguſt* 16. 1661. —— He was buried at the Deſire and at the Coſts of the Right Honourable his noble Patron the Lord *Berkley*, at his Pariſh of *Cranford* in *Middleſex*, in the Chancel of the ſaid Church, and attended thither by at leaſt two hundred of his Brethren of the Miniſtry, the reverend Dean of *Rocheſter* Dr. *Hardy* preach'd his Funeral Sermon, being a very elegant and extraordinary Deploration of ſo great a Loſs, which hath not yet (though it is hoped and much deſired may) paſſed the Preſs, *&c.*

The unhappy Condition of Sir William Le Neve.

Ath. Oxon. Vol. II. *col.* 707.

Sir *William Le Neve*, Knight, Clarenceaux King of Arms, who had cloſely adhered to his Majeſty's Cauſe, often in danger of his Life by ſummoning certain Garriſons to be delivered up to his Majeſty, and afterwards upon Denial, by proclaiming the Soldiers of thoſe Gariſons Traitors in his Coat of Arms and Trumpet ſounding, and had loſt his Eſtate during the Time of Uſurpation, became craz'd or diſtemper'd in his Brain, and was kept up cloſe in a Houſe of Lunaticks at *Hogſden alias Hoxton*, near *London*, incapable of being reſtored to his Place of *Clarenceaux*, which Office was conferr'd on Sir *Edward Byſhe.* He had been very knowing and well vers'd in Arms, Armory, and all Matters appertaining thereunto. Dying at *Hogſden*, his Body was convey'd to the Church of St. *Bennet* near *Paul's-Wharf* in *London* (in which Pariſh the College of Arms is ſituated) and therein buried *Aug.* 15. 1661. After his Death moſt of his Collections came into the Hands of Sir *Edward Walker*, ſome of which he gave to the ſaid College, and others he left to Sir *John Clopton*, who married the ſaid Sir *Edward*'s Daughter and Heir.

His Office conferr'd on Sir Edward Byſhe.

The Feaſt of Sir Heneage Finch *at the* Inner-Temple.

Dugdale's Orig. Juriſ. Fol. p. 157.

The Form and Manner in which Sir *Heneage Finch*, Knight and Baronet, Solicitor-General to the King, being Reader, kept his Feaſt in the great Hall of the *Inner-Temple* in *London*, on *Thurſday Auguſt* 15. 1661. 13 *Car.* II.

The King, Duke of York, *and chief Nobility of the three Kingdoms.*

To the Honour of whom, and of the whole Society, the King came in his Barge from *Whitehall*, accompanied by the Duke of *York*, and attended by the Lord Chancellor, Lord Treaſurer, Lord Privy-Seal, the Dukes of *Buckingham*, *Richmond*, and *Ormond*, Lord Chamberlain of his Houſhold, the Earls of *Oſſory*, *Briſtol*, *Berks*, *Portland*, *Strafford*, *Angleſey*, *Eſſex*, *Bath* and *Carliſle*; the Lords *Wentworth*, *Cornbury*, *De la Warre*, *Gerard* of *Brandon*, *Berkley* of *Stratton*, and *Cornwallis*; the Comptroller and Vice-Chamberlain of his Majeſty's Houſhold, Sir *William Morrice* one of the principal Secretaries of State, the Earl of *Middleton* Lord Commiſſioner of *Scotland*, the Earl of *Glencarne* Lord Chancellor of *Scotland*, the Earls of *Lauderdale* and *Newburgh*, and other the

Commiſſioners of that Kingdom, with the Earl of *Kildare*, and other Commiſſioners of *Ireland*.

At the Stairs where his Majeſty landed, ſtood to receive him the Reader, and the Lord Chief Juſtice of the Common Pleas, in his Scarlet Robe and Collar of SS. —— Dinner was brought up by fifty ſelect Gentlemen of the Society in their Gowns, who gave their Attendance all Dinner while, none other appearing in the Hall but themſelves; the King and the Duke of *York* ſitting under a Canopy of State at a Table ſet at the upper End of the Hall advanced three Steps above the reſt, the Lord Chancellor with the reſt of the Noblemen ſitting at a long Table on the right Side of the Hall, and the Reader with thoſe of the Society on the other Side.

SATURDAY *Aug.* 17.
Narrative by Andrew Paſchal.

Mr. *Andrew Paſchall*, once Fellow of *Queens-College* in *Cambridge*, his Narrative of three Nights Diſturbance of his Father's Houſe in *Soper-Lane*, *London*, in the Month of *Auguſt* 1661.

Sadduciſmus Triumphatus, 8vo. *Part* II. *Relat.* 24.

Dr. Barwick *to be removed from* Durham *to the Deanery of St.* Paul's.

On the Death of Dr. *Matthew Nicholas*, Dean of St. *Paul*'s Church in *London*, the Governors of the Church by his Majeſty's Command ſent for Dr. *Barwick* Dean of *Durham*, to take Poſſeſſion of this Deanery of St. *Paul*'s, as a Perſon not unfit to contribute ſomething to the Reparation of the immenſe Ruins of that Cathedral. It is well known to every one, that if Dr. *Barwick* had regarded his own private Intereſt and Advantage, he would not have accepted this new Deanery, where there was neither Houſe nor Furniture, but what was either hir'd or bought, in Exchange for that other where neither was wanting. And indeed in Anſwer to his Majeſty's Meſſage he wrote expreſsly, that he knew very well the Dignity whereto he was going to be promoted, was both of leſs Value than that he muſt relinquiſh, and of greater Care and Trouble; and that what he then enjoy'd was ſo agreeable to him, that if it were at his Option, he would not quit it for the greateſt Dignity in the Church, much leſs for that he was then commanded to accept; yet that he receiv'd his Majeſty's Commands with the utmoſt Veneration, and ſhould willingly comply with the Orders of his Superiors in the Church.

Engliſh Life of Dr. Barwick, 8vo.

Mr. Wrench *Prebendary of* Durham.

In the Number of his Brethren at *Durham* whom he left with great Reluctance, was Mr. *Richard Wrench*, formerly a great Honour and Ornament to St. *John's* College in *Cambridge*, &c. a Native of the City of *Cheſter*, choſen Fellow of the College *April* 5. 1636. at the ſame Time with his Friend Mr. *John Barwick* and Mr. *William Lacy*, ejected by the Earl of *Mancheſter April* 8, 1644. being then Batchelor of Divinity. At the Reſtoration finding a worthy Man in his Fellowſhip, he would not diſturb him, he was afterwards made Prebendary of *Durham*, and Rector of *Bolden* in that County. Mr. *Baker*, who remembers him, ſays he was an excellent good Man, an Encourager of Learning, would often come into their School at *Durham* and examine the Scholars, and always allotted one Day for their Entertainment, during his Month of Reſidence.

Liſe of Dr. Barwick *in Engliſh, and Note of the Editor.*

See Walker's *Sufferings of the Clergy, Part* II. *p.* 149.

SUNDAY *Aug.* 18.

In Jeſus *College Chapel* Cambridge.

✠. In Memoriam STEPHANI HALL, Theologiæ Baccalaurei Elienſis Eccleſiæ Canonici, et hujus Collegii Socii Aug. 18. A. D. MDCLXI. denati. Marmor hoc poni curavit JOHANNES PEARSON tunc Temporis hujus Collegii Magiſter. ✠

Le Neve Mon. Angl. from 50 *to* 79, 8vo. *p.* 83.

MONDAY *Aug.* 19.
The Synod of Aberdeen *depoſe the Nonconforming Preſbyters.*

Unqueſtionable Letters from *Scotland* aſſure us, that the Synod of *Aberdeen* have lately depoſed from the Miniſtry theſe ſeditious Preſbyters, *viz.* Mr. *Nathanael Martyn* Miniſter at *Peterhead*, Mr. *Robert Keith* Miniſter at *Old-Deere*, Mr. *Duncan Forbes* Miniſter at *Pitſlegae*, Mr. *Arthur Mitchell* Miniſter at *Torriff*, Mr. *Andrew Cant* elder Miniſter at *Aberdeen*, and *Alexander Cant* Miniſter at *Banchree*, for adhering to the Remonſtrance.

Publick Intelligence, 4to. No. 34.

Aug. 19. 1661. Gulielmus Gery, S. T. P. admiſſ. ad Rect. de Market-Boſworth, Com. Leiceſt. ad preſ. Domini Regis.

Decemb. 19. 1661. Gulielmus Gery, S. T. P. ad Preb. de Liddington in Eccl. Cath. Linc. ex Coll. Rob. Linc. Epiſcopi.

Reg. Sanderſon Linc.

TUESDAY *Aug.* 20.

Licentia ſive Facultas Gulielmi Cantuar. Archiepiſcopi conceſſa Johanni Nicholas literato ven. Viri Matthei Nicholas, LL. D. Eccl. Cath. S. Pauli Decani Filio, ut unico Die Feſto ſive Profeſto ad ſacros Diaconatus & Preſbyteratus Ordines a Reverendo in Chriſto Patre Humfrido Sarum Epiſcopo promoveri valeat, dat. 20. Aug. 1661. noſtræ Tranſlationis primo.

WEDNESDAY *Aug.* 21.
The Quaker's *Books at* Cheſter *committed to the Biſhop by Order of Council, and if found ſcandalous, to be publickly burnt.*

The King in Council. ——— Whereas Information hath been given to the Board from the Mayor of the City of *Cheſter*, of a Parcel of Books ſent from *London* to a Quaker, there ſeized by him, and remaining in his Cuſtody, which are apprehended to contain unſound and heretical Tenets, and Matters of dangerous Conſequence, the particular Numbers and Names whereof are recited in a Paper incloſed in a Letter ſent from the ſaid Mayor to Mr. Secretary *Nicholas* hereunto annexed: It is ordered by his Majeſty ſitting in Council, that the ſaid Letter and Catalogue of Books be ſent to the Right Reverend Father in God the Lord Biſhop of *Cheſter*, or his Ordinary, to be peruſed and examined, and if they be found ſcandalous or of dangerous Conſequence, then to cauſe them to be publickly burnt.

Extracts from the Council-Books.

Diſpute of the Validity of Quakers Marriages.

Geo. Fox's *Journal*, 4to. *Part* I. *p.* 587. *under the Year* 1661.

Among the Exerciſes and Troubles, that *Friends* had from without, one was concerning *Friends Marriages*, which ſometimes were called in Queſtion. And in this Year there happened to be a Cauſe tryed at the Aſſize at *Nottingham* concerning a *Friend's* Marriage. The Caſe was thus: Some Years before two *Friends* were joined together in Marriage amongſt Friends; and lived together as Man and Wife about two Years: Then the Man died, leaving his Wife with Child, and leaving an Eſtate in Lands of Copyhold. When the Woman was delivered the Jury preſented the Child Heir to its Father's Lands, and accordingly the Child was admitted: Afterwards another *Friend* married the Widow. And after that, a Man that was near of Kin to her former Huſband, brought his Action againſt the *Friend* that had laſt married her; endeavouring to diſpoſſeſs them, and deprive the Child of the Inheritance, and to poſſeſs himſelf thereof, as next Heir to the Woman's firſt Huſband. And to effect this he endeavoured to prove the Child *illegitimate*, alledging, *the Marriage was not according to Law.* In opening the Cauſe, the Plaintiff's Counſel did uſe unſeemly Words concerning *Friends*, ſaying, that *they went together like brute Beaſts*; with other ill Expreſſions. After the Counſels had on both Sides pleaded, the Judge (*viz.* Judge *Archer*) took the Matter in Hand, and opened it to them, telling them, that there was a Marriage in Paradiſe, when *Adam* took *Eve*, and *Eve* took *Adam*; and that it was the Conſent of the Parties that made a Marriage. And for the *Quakers*, he ſaid, *he did not know their Opinions*; *but he did not believe they went together as brute Beaſts, as had been ſaid of them, but as Chriſtians*; *and therefore he did believe the Marriage was lawful, and the Child lawful Heir.* And the better to ſatisfy the Jury, he brought them a Caſe to this Purpoſe: A Man that was weak of Body, and kept his Bed, had a Deſire in that Condition to marry; and did declare before Witneſſes, that he did take ſuch a Woman to be his Wife, and the Woman declared that ſhe took that Man to be her Huſband. This Marriage was afterwards called in Queſtion, and as the Judge ſaid, *all the Biſhops did at that Time directly conclude it to be a lawful Marriage.* Hereupon the Jury gave in their Verdict for the *Friend's* Child, and againſt the Man that would have deprived it of its Inheritance.

Raiſed among themſelves for proving a Friend's *Child to be illegitimate.*

Judge Archer *gave his Opinion, that the Marriage was lawful, and the Child a lawful Heir.*

The next Account of the Savoy Conference, which the Preſbyterian Commiſſioners publiſhed, or rather ſuffered to go abroad, was entitled, The Grand DEBATE between the moſt Reverend the Biſhops, and the Preſbyterian Divines appointed by his Sacred Majeſty as Commiſſioners for the Review and Alteration of the Book of Common-Prayer, &c. *Being an exact Account of their whole Proceedings. The moſt perfect Copy. Printed* 1661. 4to.

Beginning 1. *With a Copy of his Majeſty's Commiſſion.*

2. *Theſe Exceptions of the Preſbyterian Brethren.*

It was not publiſhed in the Name of the Preſbyterian Commiſſioners, nor ſaid to be allowed by them. But Mr. Henry Bagſhaw, *a forward Man not concern'd in the Commiſſion, is ſaid to have obtained a Copy from one of the Scribes, and ſo to have thraſt out a clandeſtine Edition.*

Life of Mr. Baxter, *Fol.*

The Exceptions of the Preſbyterian Brethren againſt ſome Paſſages in the preſent Liturgy: Acknowledging with all Humility and Thankfulneſs his Majeſty's moſt princely Condeſcenſion and Indulgence to very many of his loyal Subjects, as well in his Majeſty's moſt gracious Declaration, as particularly in this preſent Commiſſion, iſſued forth in Purſuance thereof. We doubt not but the Right Reverend Biſhops, and all the reſt of his Majeſty's Commiſſioners entruſted in this Work, will, in Imitation of his Majeſty's moſt prudent and chriſtian Moderation and Clemency, judge it their Duty (which we find to be the Apoſtles own Practice) in a ſpecial Manner to be tender of the Churches Peace, to bear with the Infirmities of the Weak, and not to pleaſe themſelves, nor to meaſure the Conſciences of other Men by the Light and Latitude of their own, but ſeriouſly and readily to conſider and adviſe of ſuch Expedients, as may moſt conduce to the healing of our Breaches, and uniting thoſe that differ.

And albeit we have an high and honourable Eſteem of thoſe godly and learned Biſhops and others who were the firſt Compilers of the *publick Liturgy*, and do look upon it as an excellent and worthy Work, for that Time, when the Church of *England* made her firſt Step out of ſuch a Miſt of popiſh Ignorance and Superſtition, wherein it formerly was involved; yet conſidering that all human Works do gradually arrive at their Maturity and Perfection, and this in particular being a Work of that Nature, hath already admitted ſeveral Emendations ſince the firſt compiling thereof, it cannot be thought any Diſparagement or Derogation either to the Work itſelf, or to the Compilers of it, or to thoſe who have hitherto uſed it, if after more than one hundred Years ſince its firſt Compoſure, ſuch further Emendations be now made therein, as may be judged neceſſary for ſatisfying the Scruples of a Multitude of ſober Perſons, who cannot at all (or very hardly) comply with the Uſe of it, as now it is, &c.

Concluding.] Thus have we in all humble Purſuance of his Majeſty's moſt gracious Endeavours for the publick Weal of his Church, drawn up our Thoughts and Deſires in this weighty Affair, which we moſt humbly offer to his Majeſty's Commiſſioners for their ſerious and grave Conſideration: Wherein we have not the leaſt Thoughts of depraving or reproaching the Book of Common-Prayer; but a ſincere Deſire to contribute our Endeavours towards healing the Diſtempers, and (as far as may be) reconciling the Minds of Brethren. And in as much as his Majeſty hath in his gracious Declaration and Commiſſion mentioned new Forms to be made and ſuited to the ſeveral Parts of Worſhip, we have made a conſiderable Progreſs therein, and ſhall, by God's Aſſiſtance, offer them to the Reverend Commiſſioners with all convenient Speed: And if the Lord ſhall graciouſly pleaſe to give his Bleſſing to theſe our Endeavours, we doubt not but that the *Peace* of this *Church* will be ſhortly ſettled, the Hearts of Miniſters and People comforted and compoſed, and the great Mercy of Unity and Stability (to the immortal Honour of our moſt dear Sovereign) beſtowed upon us and our Poſterity after us.

Auguſt 30, 1661.

Biſhop Sanderſon *cautions his Clergy about reading of that Book.*

Conform. Plea for the Non-conf. 4to. 1682. *p.* 34.

After the Papers publiſhed on that Side, the Biſhop of *Lincoln* in his Viſitation at *Stony-Stratford* in *Bucks*, did teach his Clergy againſt reading that Book, [*i. e.*

Which has been miſrepreſented.

[*i. e.* I ſuppoſe did inform them that ſeveral Things upon his own Knowledge were miſrepreſented in it; and therefore they ſhould be cautious in reading of it.] Upon which the Author of the Preface to the *Hiſtory of Non-Conformity*, or Collection of Papers that paſſed in the *Savoy* Conference, is pleaſed to miſrepreſent the Matter thus: "The Account of the Debate and Papers that paſſed "betwixt the Commiſſioners at the *Savoy* was ſo unacceptable to thoſe of the "*High Church*, that it ſeems ſeveral Biſhops of that Stamp did forbid the Reading of it by their Clergy. This alone is enough to ſhew on which Side thoſe "Biſhops thought the beſt of the Argument lay."

Printed 1704. 8vo.

MONDAY *Aug.* 26.
The King's Writ of Summons to Parliament, directed to the Archbiſhop of Canterbury.

Breve Regis direct. Domino Gulielmo Cantuar. Archiepiſcopo de Summonitione ad comparend. in Parliamento apud Weſtmon. Die 20. Novemb. prox. ſequent. Teſt. apud Weſtmon. 26. Die Auguſti, Anno Regni noſtri tertio decimo.

Office of the Clerk of the Crown.

As to all the other Biſhops.

The Act of Aboliſhing Biſhops, *&c.* being repealed, and they being reſtored to their Eſtates, Dignities, and Places, Writs of Summons were iſſued *Aug.* 29. *Reg.* 13. 1661. to the two Archbiſhops and twenty three Biſhops.

Sir John Pettus *of Parliaments*, 8vo. 1680.

After the Parliament had been adjourned from the thirtieth Day of *July* to the twentieth Day of *November*, 1661. Writs of Summons to Parliament were ordered to paſs under the Great Seal for the Archbiſhops to come and appear in Parliament. Given *Aug.* 29. *Reg.* 13. *A. D.* 1661.

Ibid.

Entred in the Crown-Office.

Rex Reverendiſſimo in Chriſto Patri prædilecto & fideli Conſiliario noſtro Gulielmo eadem Gratia Archiepiſcopo Cantuarienſi, &c.

WEDNESDAY *Aug.* 28.
Order for a Brief to collect Monies for the diſtreſſed Proteſtant Churches in Lithuania.

Whitehall. Order of his Majeſty in Council for Letters Patents to be granted for a general Collection for the Relief of the diſtreſſed Proteſtant Churches in the great Dukedom of *Lithuania*, now in a moſt lamentable and ſad Condition, groaning under a heavy Perſecution.

The Return of Dr. *Iſaac Baſire* into *England* being in the Year 1661. honourably engaged (and that ſtill with Royal Leave) in the Service of that valiant *Achilles* of *Chiſtendom*, *George Ragotzi* the ſecond Prince of *Tranſylvania*, my late gracious Maſter, who for the Space of ſeven Years had honoured me with the Divinity Chair in his Univerſity of *Alba Julia*, the Metropolis of that noble Countrey; and endowed me (a mere Stranger to him) with a very ample *Honorary*; 'till in that Year that Prince dying of his Wounds received in his laſt memorable Battle with the *Turks* at *Gyala*, the Care of his ſolemn Obſequies was committed to my Charge by his Relict, Princeſs *Sophia*; whereby I was kept a Year longer out of *England*, my moſt deſired *Haven*, the other being but my *Bay pro Tempore*: That Function I did perform (at leaſt, in part) to diſcharge my Duty of Gratitude towards the Dead, for the Benefits received from him when living; whoſe Memory ſhall ever live precious in my Breaſt. Being recalled thence by a gracious Letter I had from his Majeſty to that Prince then living, I did *Anno* 1661. in due Obedience return ſafe to *England*.

THURSDAY *Aug.* 29.
Mr. Edw. Benſon *Treaſurer of* Hereford.

Dr. John Dolben *Preb. of* Paul's.

Edward Benſon, A. M. was inſtalled in the Dignity of Treaſurer in the Church of *Hereford*, after the Death of *Francis Kerry*, S. T. B. On the ſame Day *Gilbert* Lord Biſhop of *London* collated Dr. *John Dolben* to the Prebend of *Cadington Major* in the Church of St. *Paul*'s, *London*, void by the Death of Dr. *Matthew Nicholas*.

Le Neve Faſti, *p.* 118.

Elizabeth *Daughter of Dr.* Matthew Nicholas *Dean of* Paul's, *was married to Sir* Thomas Mompeſſon *of* Sarum, *Knight. She died* Sept. 29. 1709. *aged* 75. *See her Epitaph in* Gale's *Antiq. of* Winchester, 8vo. *p.* 61.

Matthew Nicholas, LL. D. was *Anno* 1639. Dean of *Briſtol*, and had the Grant of the Deanery of *Paul*'s conferr'd upon him by King *Charles* I. in the rebellious Times, but he could not be duly elected and confirmed therein, by reaſon of the Rebellion, tho' he was often, during thoſe Times ſtyl'd Dean of St. *Paul*'s. At the Reſtauration of King *Charles* II. he had a new Grant to this Deanery, and *July* 10, 1660. was duly elected Dean, and inſtall'd on the ſame Day; and on *Auguſt* 17, following, he was collated to the Prebend of *Cadington Major* in that Church. He departed this Life *Aug.* 14. 1661. and was buried near his Father and Mother at *Winterborn Erles*, about three Miles diſtant from *Sarum* in *Wiltſhire*, at which Place was the Seat of his Family. At the Time of his Death he was likewiſe Prebendary of *Weſtminſter*, Canon Reſidentiary of *Sarum*, and Rector of *Weſt-Dean* in *Wiltſhire*: Brother to that worthy and loyal Perſon Sir *Edward Nicholas*, Secretary of State.

Newcourt Dioc. Vol. I. *p.* 52.

Matthias Nicholls, natus in Parochia S. Mildrodæ in le Poultrey, London, inter Socios Coll. Novi, Oxon. adſcriptus Anno 1608. Sodalitio valedixit Anno 1620. LL. & S. Th. Bacc.

Catolog. Sociorum, MS.

Some Eccleſiaſtical Preferments in the Month of Auguſt.

Aug. 14. 1661. Iſaac. Joyner, Clericus, A. M. admiſſ. ad Rect. de South Fambridge, Com. Eſſex. vac. per Mort. Roberti Tourney, ult. Incumb. ad preſ. Margaretæ Oſborne, Viduæ.

Newcourt Dioc. London. Vol. II. *p.* 254.

Georgius Wiltſhire, Clericus, A. M. admiſſ. 25. Aug. 1661. ad Rect. Eccleſiæ de Springfield Richards, Com. Eſſex. vac. per Mort. Roberti Tourney, ult. Incumb. ad preſ. Willielmi Wiſeman, Armig. —— He died before *Septemb.* 4. 1679. when he was ſucceeded in this Rectory by *Joh. Rotheram*, M. A.

Ibid. 539.

Aug. 27. 1661. Amor Oxeley, A. M. admiſſ. ad Eccleſiam S. Jacobi & S. Mariæ de Chigwell, Com. Eſſex. vac. per Mort. Roberti Fuller, ad preſ. Johannis Petre,

Ibid. 138.

Petre, Armig. —— Idem ad Rect. de Maſhbury Com. Eſſex. Apr. 22. 1668. ad praeſ. ejuſdem Johannis Petre.

Reg. London.

Aug. 31. 1661. Willielmus Clarke, S. T. P. admiſſ. ad Vic. de Stepney Com. Midd. vac. per Mort. Emanuelis Utye, ad praeſ. Alex. Fraſyer, Militis, pro hac vice. —— Johannes Wright, A. M. admiſſ. ad Vic. de Stepney, vac. per Mort. Willielmi Clarke, S. T. P. Octob. 4. 1679.

Books and Papers publiſhed in Auguſt 1661.

Proclamation of Gold.

By the King. A Proclamation declaring the Rates at which Gold ſhall be current in Payments, and to prohibit the Tranſportation of the ſame.

Publick Intelligence, 4to. No. 35.

This Author Vicar of St. Stephen's *near* Canterbury, *and Rector of* Norton *near* Sittingburn *in* Kent, *was buried in the Chancel of the Church of St.* Alphage *in* Canterbury, 26.Nov. 1661.

Eccleſiæ Anglicanæ ΘΡΗΝΩΔΊΑ in qua perturbatiſſimus Regni & Eccleſiæ Status ſub Anabaptiſtica Tyrannide lugetur. Autore Johanne Gough, S. T. P.

Lond. 1661. 8vo.

A Diſcourſe of Re-Ordination, in anſwer to Mr. John Humfrey, *who had been himſelf re-ordained, and defended the Right and Practice of it.*

Χειροθεσία τοῦ Πρεσβυτερίου: Or a Letter to a Friend tending to prove, 1. That valid Ordination ought not to be repeated. 2. That Ordination by Preſbyters is valid. With an *Appendix*, in which ſome brief Animadverſions are made upon a lately publiſhed Diſcourſe of Mr. *John Humfrey*, concerning *Re-Ordination.* By *R. A.* a Lover of Truth and Peace.

London, *Printed for* J. S. 4to.

The *Appendix* begins. While I was waiting for a fit Meſſenger to ſend you theſe Papers ſomething fell out, which is like to multiply your Trouble, *viz.* Mr. *Humfrey*'s Book of *Re-Ordination* came to my Hands, wherein he diſputes, *Whether a Miniſter ordained by the Preſbytery may take Ordination alſo by the Biſhop?* and determines the Queſtion *affirm.* I was the more deſirous to read over his Book, becauſe I find him in the very ſecond Page intimating, that *ſince he had ſuffered himſelf to be Re-ordained, it hath pleaſed God to exerciſe his Spirit with many Perplexities, and that he doth not ſee what End the Lord had with him in his Thoughts and Workings of that Nature, unleſs it be that thoſe Throws, as it were, of his, be for the Delivery of ſomething from one or other of his Brethrens Satisfaction, &c.*

Mr. Humfrey's *ſecond Defence of Re-Ordination. Seeming to recede from it as an Impoſition.*

A ſecond Diſcourſe about *Re-Ordination.* Being an Anſwer to two or three Books come out againſt this Subject, in behalf of the many concerned at this Seaſon, who for the Sake of their Miniſtry, and upon Neceſſity do yield to it; in Defence of their Submiſſion. By *John Humfrey*, Miniſter. Together with his Teſtimony, which from the good Hand of the Lord is laid upon himſelf to bear, in this Generation, againſt the Evil, and to prevent or repreſs (as much as by him may be poſſible) the Danger of the Impoſition. To which is prefix'd a large *Latin* Epiſtle.

London, *for* Tho. Williams, 1662. 4to.

Sir Robert Pointz *Vindication of Monarchy.*

A Vindication of *Monarchy* and the Government eſtabliſhed in the Church and Kingdom of *England*, againſt the pernicious Aſſertions and tumultuous Practices of the Innovators, during the laſt Parliament in the Reign of King *Charles* I. By *Robert Pointz*, Knight of the *Bath.*

London, 1661. 4to. *See* Nov. 10. 1665.

Mr. Evelyn's *Inſtructions for a Library.*

Inſtructions concerning the Erecting of a Library. Written by *Gabriel Naudens.* Publiſhed in *Engliſh* with ſome Improvement by *John Evelyn*, Eſq;

London, 1661, 8vo.

Bendlow's *Reports.*

Bendlow's Reports, containing the Judgments upon ſundry Caſes in the Times of King *Henry* VIII. King *Edward* VI. Queen *Mary* and Queen *Elizabeth.* Collected by *William Bendlow*, a learned Serjeant at the Law.

London, 1661. *Fol.*

The School-Boy's Directory.

Libellus Orthographicus: Or the diligent School-Boy's Directory; very uſeful for Grammar Scholars, Apprentices, &c. or any that deſire to be exactly perfect (eſpecially) in the *Engliſh* Orthography. By *Thomas Hunt*, M. A. Maſter of the Free-School of St. *Saviour*'s in *Southwark*, where he did much good among the Youth, by his admirable Way in teaching, accompanied with much Induſtry. He died *January* 23. 1682. and was buried in the Church of St. *Saviour* in *Southwark.*

London, 1661. 4to.

Athen. Oxon. *Vol.* II. *col.* 547.

A Treatiſe againſt the Principles of Calvin.

The Reſult of falſe Principles, and Miſchiefs of *Calviniſm*, by the Author of the Examination of *Tilenus.* With Dr. *Goad*'s Diſpute of the Neceſſity and Contingency of Events.

London, *for* W. Leake, 1661. 4to.

Dr. Walt. Charlton.

Gualteri Charletoni, M. D. Exercitationes Pathologicæ, quibus Morborum pene omnium Natura, Generatio, & Cauſæ inquiruntur.

Londini, 1661. 4to.

The Wars of Great-Britain, &c.

The Wars of *Great Britain* and *Ireland* in the Reign of King *Charles* I. By *J. D.*

London, *for* P. Chetwind, 1661. *Fol.*

Noy's *Compleat Lawyer.*

The Compleat Lawyer: Or a Treatiſe concerning Tenures and Eſtates in Lands of Inheritance for Life, and other Hereditaments and Chattels Real and Perſonal: And how any of them may be convey'd in a legal Form, by Fine, Recovery, Deed, or Word, as the Caſe ſhall require. By *William Noy*, late Attorney-General to his Sacred Majeſty King *Charles* I.

London, *for* John Benſon, 1661. 12o.

Of Origen *and his Opinions.*

A Letter of Reſolution concerning *Origen*, and the chief of his Opinions: Written to the Learned and moſt Ingenious *C. L.* Eſq; and by him publiſhed, with a Preface ſubſcribed *C. L.* Concluding, — Which I here offer to thy candid Acceptance, being confident thou wilt not be offended at any thing in it, if thou beeſt of my Humour to think no Opinion formidable, which does Honour to God, renders him moſt amiable to Men, and a ſure Object of our Faith and Hope; which juſtifies the Ways of his Providence, and reconciles them with his moſt precious Attributes, Equity and Benignity. Farewell.

London, *Printed in the Year*, 1661. 4to.

The Reformation of the Church to be carried to a further Degree of Perfection.

Plus Ultra: Or *England*'s Reformation needing to be reformed. Being an Examination of Dr. *Heylyn*'s Hiſtory of the Reformation of the Church of *England*, wherein by laying together all that is there ſaid by the Doctor about the Reformation of the Church, and by many Teſtimonies of Reverend *Jewell*, Bi-

Printed at London, 1661. 4to.

ſhop of *Sarisbury*, and by ſeveral Obſervations made upon the whole, it doth evidently appear, that the preſent State of the Church of *England* is no way to be reſted in, but ought to proceed to a further Degree of Perfection. Written by way of Letter to Dr. *Heylyn*, by *H. N. O. J. of Oxon.*

Mr. Gurnall's *Compleat Armour.*

Ded. to the Lady Mary Vere.

Lond. 1661. 4to.

The Chriſtian in compleat Armour: Or a Treatiſe of the Saints War againſt the Devil, wherein a Diſcovery is made of that grand Enemy of God and his People, in his Policies, Powers, Seat of his Empire, Wickedneſs, and chief Deſign he hath againſt his Saints. By *William Gurnall*, M. A. of *Emanuel* College, now Paſtor of the Church of Chriſt at *Lavenham* in *Suffolk*. —— With an Epiſt. Ded. to the Right Honourable and truly Religious the Lady *Mary Vere* Baroneſs of *Tilbury*. —— You have not in this ſcandalizing Age laid a Stone of Offence before others, but admirably vindicated the Honour of Religion (which others have proſtituted) by the amiable Uniformity of your Piety, Beneficence, Charity, Humility, yea, all thoſe Graces, which have the greateſt Advantage to bring Religion again into Credit among us. —— Your munificent Nobleneſs has been ſuch that I cannot call too many Witneſſes to the Acknowledgments of my Obligations. —— Dated *Auguſt* 28. 1661.

Mr. L'Eſtrange*'s Caveat to the Cavaliers, againſt* James Howell *his Cordial for the Cavaliers.*

London, *for* H. Broome, 1661. 8vo. *Written by* Jam. Howell, *Eſq;*

A Caveat to the Cavaliers. *Sic vos non vobis.*

The Preface.] Some three Weeks ſince came forth a Paper, entitled, *A Cordial for the Cavaliers*, which I took upon Peruſal to be a well-meaning Miſtake; and printed ſuch an Anſwer to it, as I thought might clear the Intereſt in Queſtion: To which Anſwer were added ſome very innocent and neceſſary Cautions to the *Royal Party*. —— The City Church Meetings look but like *authorized Conventicles*, the Pulpits are profaned by unqualified and ſeditious Lecturers; and thoſe too out of the rankeſt of the old Separatiſts, both Presbyterian and Independent, the better to advance the common Work of ſtirring up the Rabble againſt his Sacred Majeſty, whom they do more than covertly aſperſe with *Rottenneſs of Heart*, preſſing the ſad *Calamities* of the Nation, and the imminent Danger of *Perſecution*, ſo cloſe and home to the People, as if the Knife were already at their Throats. Theſe Lectures are increaſed both in Number and Boldneſs, to a moſt ſcandalous and prodigious Degree, even ſince the late Receſs of the Parliament, not only to the Hazard of the publick Peace, but to the Infamy and Diſhonour of the *Engliſh* Church. ——

Aug. 13, 1661. ROGER L'ESTRANGE.

L'Eſtrange*'s Defence of his* Caveat *and of himſelf.*

London, *for* H. Broome, 8vo. Sept. 17.

A modeſt Plea both for the Caveat and the Author of it. With ſome Notes upon Mr. *James Howell* and his ſober Inſpections. By *Roger L'Eſtrange.*

P. 10. And who are theſe Goſpel Miniſters (as they ſtyle themſelves) but for the greater Part, ſuch as the Law has ejected, and the whole Kingdom ſpewed out from thoſe Livings, which by Violence and Treaſon they had raviſhed from honeſt Men? Theſe are the Men that cry, *The Goſpel's perſecuted, the Candleſtick's removed, &c.*

Nor is the *Preſs* leſs active, or leſs dangerous than the Pulpit; they have their private Inſtruments and Combinations to diſperſe their Libels; and I dare undertake there may be found among the confederate Stationers in this Town above a Million of ſeditious Pamphlets. 'Tis the beſt Trade they drive, their Gains are great, their Hazard little, beſide the Pleaſure of accompliſhing their Malice.

I was myſelf upon a Search for the *Phœnix* (a virulent Pamphlet) which with the Printer, Publiſher, and Stationer I diſcovered to Maſter Secretary, Sir *Edward Nicholas*, who with great Honour and Exactneſs ſifted the Matter, and proceeded in it. I found at the ſame Time the two firſt Sheets of *The Year of Prodigies*, an Impoſtor of a moſt damnable Deſign. This Book is lately perfected, ſought for, and many Copies taken. —— The Author of it ranſacks ſeveral Stories for *memorable Accidents and Prodigies*, and for Remarks of ſuch and ſuch Judgments that followed them. Theſe does he *match* with a moſt impudent Forgery of the like Wonders here, to ſtrike the People with a ſuperſtitious Expectation of the ſame Events.

Mr. Dalton*'s Countrey Juſtice.*

London, *for the Company of Stationers, Fol.* 1661.

The Countrey Juſtice. Containing the Practice of the Juſtices of the Peace out of their Seſſions. Gathered for the better Help of ſuch Juſtices of the Peace as have not been much converſant in the Study of the Laws of the Realm. Now again enlarged, with many Precedents and Reſolutions of the *Queries* contained in the former Impreſſions. By *Michael Dalton* of *Lincolns-Inn*, Eſq; and one of the Maſters of the Chancery.

Dr. John Sherman *in anſwer to the Papers of a Roman Catholick.*

London, *for* R. Skelton, 1661. 4to.

An Account of *Faith*, in anſwer to two Papers and two Treatiſes of a Roman Catholick, about the Grounds thereof. Endeavoured by *J. S.* D. D. [*i. e. John Sherman* of *Trinity* College, *Cambridge*, D. D.]

The Caſe in Fact.

He had ſubmitted his Papers to two Biſhops, Norwich *and* Exeter.

To the Reader. —— The Caſe is thus; A Paper was brought by a Roman Catholick to a Lady then in *Norwich* for an Anſwer: She ſent for me then there, wiſhed me to peruſe it and anſwer it: I ſhrunk my Shoulders, ſhe urged it, I took it or undertook it, returned ſoon a ſhort Anſwer: He *reply'd*, I *rejoyn'd*. He then ſent me a *Treatiſe*, I ſent an *Anſwer* to it: He ſent another *Treatiſe*, I began to *anſwer* to that, but before I had done, he had done in the Poets Phraſe ἔπραξε. —— If any demand why I ſhould publiſh the Papers, —— adviſed I was hereunto by two Biſhops of famous Memory, who ſaw Part of the Papers; one of them, the late Biſhop of *Norwich*, whoſe Life indeed was not ſo ſhort as his Style: But ſince his Style was indeed ſo ſmooth and ſweet, that he might be

Publiſhed to ſhew that the Church-men were for Loyalty and the Proteſtant Religion.

be ſaid to have written his own Life in it, what Uſe might he have been of now, if God had pleaſed? The other the late Biſhop of *Exeter*, who was ὁ Πανὺ, who wanted nothing to make us happy now but Life. —— And the former of theſe gave me his Letter for Encouragement, *April* 8. 1654. If another Queſtion, Why ſo long e'er they came out? They were, it ſeems, reſerved for better Times. *Sunt hæc Trajani Tempora*, in *Tacitus*'s Senſe. A Diſcourſe of *Faith* keeps now ſome Time with the *Defender* of the Faith. And very good Time it is for others who have been true to their King to ſhew, that they have not been falſe to Religion; and that they have not veered, as ſome have ſuſpected, towards the *Vatican*. —— Thy Servant in Chriſt our good Maſter.

[An elaborate and judicious Treatiſe.] SH.

Verſes of a vile Fellow.

London, 1661. 4^to^.

Athen. Oxon. *Vol.* II. *col.* 469.

A ſhort Hiſtory of the *Engliſh* Rebellion compleated, in Verſe. By *Marchemont Needham*. [It is a Collection of all ſuch Verſes which he before had printed before each of his *Mercurius Pragmaticus*, and was now by him publiſhed to curry Favour with the Royaliſts. He did prefix to it *The true Character of a Rigid Preſbyter*, and added the Coat of Arms of Sir *John Preſbyter*; but the ſaid Character was not of his Writing. It was printed again in 1680. 4^to^.

London, 1661. 8^vo^.

The Book of Rates: Or Subſidy granted to the King of Tonnage and Poundage, and other Rates, *&c.*

TUESDAY *Sept.* 3. *Compliments between Mr.* Baxter *and Mr.* Glanvill.

Wood's Ath. Oxon. *Vol.* II. *col.* 497.

Mr. *Joſeph Glanville*, now Rector of *Wimbiſh* in the County of *Eſſex*, wrote a large courting Letter to Mr. *Richard Baxter*, dated *Septemb.* 3. 1661. wherein it appears, that he admired his Preaching and Writings: For which Mr. *Baxter* did afterwards return the Compliments, that *Mr.* Glanvill *was a Man of more than ordinary Ingenuity*, —— that he *was one of themſelves here (though an Origeniſt) a moſt triumphant Conformiſt, and not the greateſt Contemner of Nonconformiſts*, —— *and famous for his great Wit*, *&c.*

THURSDAY *Sept.* 5. *Mr.* Herbert Thorndike *made Prebendary of* Weſtminſter.

Ath. Oxon. *Vol.* I. *col.* 391.

Walker's *Sufferings of the Clergy*, *Part* II. *p.* 160.

Mr. *Herbert Thorndike*, who had been ejected by the uſurped Powers from his Fellowſhip of *Trinity* College in *Cambridge*, and admitted to the Rectory of *Barley* in *Hertfordſhire July* 2. 1642. Proctor of the Univerſity in 1638. and on the Death of Dr. *Ward*, elected Maſter of *Sidney* College, but kept out of it by the Oppreſſions of the Times, was for his Sufferings and Learning inſtalled Prebendary of *Weſtminſter Septemb.* 5, 1661. in the Year following he reſigned his Living of *Barley*, and died in 1672. He aſſiſted in the *Polyglot Bible*, *&c.*

Sir Tho. Fanſhaw *created Viſcount in* Ireland.

Chauncey *Antiq. of* Hertfordſh. *p.* 208.

Sir *Thomas Fanſhaw* inveſted Knight of the *Bath* on the Coronation of King *Charles* I. firm and loyal to the King had ſuffer'd many Hardſhips, and for his eminent Services was now advanced to the Dignity of a Baron, created by Patent dated *Septemb.* 5. 1661. 13 *Car.* II. Viſcount *Fanſhaw* of *Drommore* in *Ireland.*

Death of Mr. William Taylor, *an eminent Preſbyterian Miniſter.*

Athen. Oxon. *Vol.* II. *col.* 169.

See Dr. Calamy *Account*, *p.* 39. *Contin. p.* 58.

Death of Mr. *William Taylor*, born at *Kigbley* in *Yorkſhire Septemb.* 30, 1616. entred a Batchelor in *Magdalen* Hall, *Oxon.* 1631. took one Degree in Arts, was made School-maſter of *Keniton* or *Keynton* in *Herefordſhire*, proceeded in his Faculty, went to *Cirenceſter* in *Gloceſterſhire* about the latter End of 1639. became School-maſter there, in the Place of *Henry Toppe*, then ejected by the puritanical Townſmen. But that Town being taken by Storm by the Royal Party, *Febr.* 2, 1642. *Toppe* was reſtored. So that *Taylor* retiring to *London*, became Preacher at *Bowe* near that City, and afterward Miniſter of St. *Stephen*'s in *Colemanſtreet*, in the Place of *Joh. Goodwin* turned out by the Parliament. But meeting with Oppoſition there, he exerciſed his Function for ſome Time in a Church in *Woodſtreet*, and kept a Lecture at St. *Giles*'s near *Cripplegate* every *Sunday*, and another Lecture on a Week Day in St. *Peter*'s *Cornhill*. Afterwards being recalled by the *Rump* Parliament to St. *Stephen*'s, he kept it to his dying Day, *Septemb.* 5, 1661. Buried in the Chancel of the Church of St. *Stephen*, with a Funeral Sermon by Dr. *William Spurſtow* of *Hackney*, wherein he ſpoke many Things to his Honour. He was a laborious and learned Man in his Profeſſion. And though a zealous Preſbyterian, yet *he was a Lover of the King in all Revolutions*, as a Doctor of his Perſuaſion hath often told me.

Theoph. Alford, A. M. inſtitutus ad Vic. S. Stephani Colemanſtreet, Lond. vac. per deprivat. Johannis Goodwin. ad preſ. Epiſcopi Lond. per lapſum 29. *Maii*, 1661. *Newcourt.*

Sept. 12.

Act of Council in Scotland *for reſtoring Epiſcopal Government.*

Woodrow's *Hiſtory of the Church of* Scotland, *Vol.* I. *Append.* N^o^. 25.

Act of Council at Edinburgh *for declaring his Majeſty's Pleaſure for reſtoring the Church to its Government by Biſhops the ſixth Day of* September 1661.

The Lords of his Majeſty's Privy-Council having conſider'd his Majeſty's Letter of the Date at *Whitehall*, the fourteenth Day of *Auguſt* laſt bearing, that whereas his Majeſty by his Letter to the Preſbytery of *Edinburgh* in the Month of *Auguſt*, one thouſand ſix hundred and ſixty Years, declared his Royal Purpoſe to maintain the Government of the Church of *Scotland* ſettled by Law. And the Eſtates of Parliament of this Kingdom having ſince that Time not only reſcinded all the Acts ſince the Troubles began relating to that Government, but alſo declared all thoſe Parliaments null and void, leaving to his Majeſty the ſettling of Church Government: Therefore in Compliance with that Act Reſciſſory, and in Purſuance of his Majeſty's Proclamation of the tenth of *June* laſt, and in Contemplation of the Inconveniences that accompanied and iſſued from the Church Government, as it hath been exerciſed theſe twenty three Years paſt, and of the Unſuitableneſs thereof to his Majeſty's monarchical Eſtate, and of the ſadly experienced Confuſions, which during theſe late Troubles have been cauſed by the Violences done to his Majeſty's Royal Prerogative, and to the Government Civil and Eccleſiaſtical, eſtabliſhed by unqueſtionable Authority: His Majeſty having Reſpect to the Glory of God, and the Good and Intereſt of the Proteſtant Religion, and being zealous of the Order, Unity, Peace, and Stability of the Church within this Kingdom, and of its better Harmony with the Government of the Churches of *England* and *Ireland*, hath been pleaſed, after mature Deliberation, to declare unto his Council his firm Reſolution to interpoſe his Royal Authority, for reſtoring of this Church to its right Government by Biſhops, as it was by Law before the late Troubles, during the Reigns of his Majeſty's Royal Father and Grandfather of bleſſed Memory, and as it now ſtands ſettled by Law; and that the Rents belonging to the ſeveral Biſhopricks and Deaneries be reſtored and made uſeful to the Church according to Juſtice and the ſtanding Law, have therefore in Obedience of and conform to his Majeſty's Royal Pleaſure aforeſaid, ordained, and by theſe Preſents ordain the *Lyon* King at Arms and his Brethren, Heralds, Perſuivants, and Meſſengers of Arms to paſs to the Market Croſs of *Edinburgh*, and other Royal Boroughs of the Kingdom, and there by open Proclamation to make Publication of this his Majeſty's Royal Pleaſure, for reſtoring the Church of this Kingdom to its right Government by Biſhops; and in his Majeſty's Name to require all his good Subjects to compoſe themſelves to a chearful Acquieſcence and Obedience to the ſame, and to his Majeſty's Sovereign Authority now exerciſed within this Kingdom. And that none of them preſume, upon any Pretence whatſoever by diſcourſing, preaching, reviling, or any irregular and unlawful Way, the endeavouring to alienate the Affections of his Majeſty's good Subjects, or diſpoſe them to an evil Opinion of his Majeſty or his Government, or to the Diſturbance of the Peace of the Kingdom, and to inhibit and diſcharge the Aſſembling of Miniſters in their ſeveral Synodical Meetings, until his Majeſty's further Pleaſure therein be known: Commanding hereby all Sheriffs, Bailiffs of Bailiaries, Stewards of Stewartries and their Deputies, all Juſtices of the Peace, and Magiſtrates, and Council of Boroughs, and all other publick Miniſters to be careful within their ſeveral Bounds and Juriſdictions, to ſee this Act punctually obeyed: And if they ſhall find any Perſon or Perſons, upon any Pretexts whatſoever, by diſcourſing, preaching, reviling, or otherwiſe as aforeſaid, failing in their due Obedience hereunto, or doing any thing in the contrary thereof, that they forthwith commit them to Priſon, 'till his Majeſty's Privy-Council after Information of the Offence, give further Order therein. And hereof the Sheriffs and others aforementioned are to have ſpecial Care, as they will anſwer upon their Duty and Allegiance to his Majeſty. And further, the Lords of his Majeſty's Privy-Council do hereby inhibit and diſcharge all Perſons liable in Payment of any of the Rents formerly belonging to the Biſhopricks and Deaneries from paying of the Rents of this preſent Year one thouſand ſix hundred and ſixty one Years, or in Time coming, or any Part thereof, to any Perſons whomſoever, until they receive new Order thereanent from his Majeſty or his Council. And ordain theſe Preſents to be printed and publiſhed as ſaid is, that none may pretend Ignorance of the ſame.

Extract. per me,

Pet. Wedderburne, *Cl. Sec. Concilii.*

God ſave the KING.

Letter from the Council Board to Lord Falconbridge *upon the dangerous Increaſe of* Quakers *in the North Riding of* Yorkſhire.

Extracts from the Council Books.

Whitehall, September 6. 1661.

In Council, a Letter to the Lord Viſcount *Fauconbridge*, Lord Lieutenant of the North Riding in *Yorkſhire*, giving him Thanks for his Care and Circumſpection in the Government of the County committed to him, as alſo for his Advice of the dangerous Increaſe of thoſe ſeduced Fanaticks the *Quakers*, directing his Lordſhip to prevent the Increaſe of them, and to uſe his Induſtry and Endeavours to prevent any Evil that may ariſe in thoſe Parts, either from them, or any other factious and ſeditious Perſons.

A Latin Epiſt. of A. Comenius *to King* Charles II.

MS. Penes J. Worthington *Cantabr. Coll. D. P. Socium, A. D. 1688.*

A. Comenii Bohemiæ Epiſcopi ad Car. II. Angl. Regem.

Sereniſſime Rex, Magnæ Britanniæ Monarcha, Fidei Defenſor,

Benefacere omnibus unius eſt Dei Conſervatoris omnium: Multis autem benefacere, eorum eſt quos Deus ſuo in Terris loco eſſe juſſit, ſublimique Throno locavit: At benefacere piis propter Deum miſeris maxime illuſtre Beneficentiæ genus eſt, illuſtri Præconio celebrandum in ultima Mundi Panegyri, Matth. xxv. 34.

Magne Rex, ecce in tua Manu eſt demereri Deum & Homines, deque Benedictione illa quæ beatam inchoabit Æternitatem participare: Beneficentiæ Partem in eos, qui alibi pro Fide Chriſti afflicti ad te quoque Fidei Defenſorem confugiunt, extendendo. Quorum Pars nos è Bohemia, Moravia, Poloniaque pro Fide extorres, extraordinaria nuper paſſi Commiſerationem in Eccleſiis etiam veſtris repereramus; ut Beneficentiæ in Confratres noſtros Pedemontanos Partem in nos derivari permitteretur: Sed cujus partis pars in manibus adhuc eorum, quibus Res commiſſa fuit remanet, nec injuſſu tuo, quem Deus Regno & Eccleſiæ Caput reſtituit diſpenſari poteſt. Jube igitur uncte Dei (verbo tantum Regio hic Opus) ut deſtinatum ſemel uſibus piis Opus ad Finem veniat! Augeſcentibus denuo per Bellum in Hungaria Turcſcum, & (alibi) Calamitatibus noſtris. Eſtote Miſerecordes, ſicut Pater veſter in Cœlis Miſericors eſt, inquit Salvator.

Eſtoteque Imitatores Dei, quem Donorum ſuorum pœnitere non ſolet, Rom. xi. 29.

Non ignara Mali miſeris ſuccurrere diſco, dixit ad Patria profugum Æneam Regina Dido: Exemplo iis, qui miſerias paſſi miſeris ſuccurrere didiciſſe debent. Sed majus eſt quod Apoſtolus de Communi omnium miſeratore Chriſto, miſerias perpeſſo dicit: Non habere nos Pontificem, qui non poſſit affici Senſu Infirmitatum noſtrarum, ſed tentatum ſimiliter, Heb. iv. 15.

Jeſu Chriſte Miſericors Pontifex da Carolo Britanniæ Monarchæ Servo tuo, Cor tuo ſimile, Miſericors, ad ſuccurrendum miſeris! Et repende ILLI Miſericordiam Miſericordia! Effundens ſuper Coronam ejus omnem Benedictionem promiſſam Davidi, aliiſque ſanctis Regibus, Pſalmo xxi. Amen!

Ita Corde toto ſuo, & Fratrum ſuorum Nomine vovet optat, orat, ſuſpirat Dei & Majeſtatis veſtræ.

Amſterdami Sept. $\frac{6}{16}$ Anno 1661.
Ad ſereniſſimam Regiam Majeſtatem Britannniæ ſupplex Vox. Aſflictorum pro Chriſto e Boh. Mor, Polonia, & Hungaria.

Humillimus Servus,
JOH. A. COMENIUS,
Diſperſæ Fraternitatis Bohemiæ Epiſcopus indignus ſuo & Fratrum Nomine.

SUNDAY *Sept.* 8.
Death of Edward Vaux *Lord* Harroden.

Le Neve *Mon. Angl. from* 50 *to* 79. 8vo. *p.* 85.

In Darking *Church in* Surrey.

Jacet hoc ſub Marmore Nobiliſſimum Par Conjugum pariter & Amantiſſimum, Edwardus Vaux, Bar. de Harroden, & Elizabetha quæ ex illuſtri Suffolcienſi proſapia oriunda vidua fuerat relicta Gulielmi Knoles, Comitis de Banbury: Diem obiit illa ſuum decima quinta Calend. Aprilis, Anno Salutis Mundi milleſimo ſexcentiſſimo quinquageſimo octavo, & Ætatis ſuæ ſeptuageſimo quinto: Ille vero ſuum clauſit ſexto Idus Septembris Anno ab Incarnat. milleſimo ſexcenteſimo ſexageſimo primo, & Ætatis ſuæ ſeptuageſimo quarto, pie obierunt Mundo vivantque in æternum Deo.

MONDAY *Sept.* 9.
His Majeſty's Letters to the Governour and Colonies of New England,

Journal of George Fox, 8vo. *Vol.* I. *p.* 577.

The King's Letters directed to our truſty and well-beloved John Endicot, *Eſq;* and *to all and every other the Governour or Governours of our Plantations of* New-England, *and of all the Colonies thereunto belonging, that now are, or hereafter ſhall be, and to all and every the Miniſters and Officers of our Plantations and Colonies whatſoever, within the Continent of* New-England.

CHARLES *R.*

In Behalf of the ſuffering Quakers.

If any of them are condemned to Death or other corporal Puniſhment, or impriſoned; they are to be ſent over to England.

Truſty and well-beloved, we greet you well. Having been informed that ſeveral of our Subjects amongſt you, called *Quakers*, have been and are impriſoned by you, whereof ſome have been executed, and others (as hath been repreſented unto us) are in Danger to undergo the like; we have thought fit to ſignify our Pleaſure in that Behalf for the Future, that if there be any of thoſe People called *Quakers* amongſt you, now already condemned to ſuffer Death, or other corporal Puniſhment; or that are impriſoned, and obnoxious to the like Condemnation, you are to forbear to proceed any further therein; but that you forthwith ſend the ſaid Perſons (whether condemned or impriſoned) over into this our Kingdom of *England*, together with the reſpective Crimes or Offences laid to their Charge; to the End ſuch Courſe may be taken with them here, as ſhall be agreeable to our Laws, and their Demerits. And for ſo doing, theſe our Letters ſhall be your ſufficient Warrant and Diſcharge. Given at our Court at *Whitehall* the ninth Day of *September*, 1661. in the thirteenth Year of our Reign.

By his Majeſty's Command,

WILLIAM MORRIS.

This Mandamus *obtained by* Edward Burrough,

Who took Care of conveying it to New England *by* Samuel Shattock,

Who had been baniſhed from New England, *and was to be hanged upon his Return.*

Many Friends *or* Quakers *with him.*

George Fox, *Ibid.*

When a *Mandamus* was thus granted, a Day or two after *Edw. Burrough* going again to the King, to deſire the Matter might be expedited, the King ſaid, he had no Occaſion at preſent to ſend a Ship thither; but if we would ſend one, we might do it, as ſoon as we would. *Edward Burrough* then aſked the King, if it would pleaſe him to grant his Deputation to one called a *Quaker*, to carry the *Mandamus* to *New-England*. He ſaid, *Yes, to whom you will.* Whereupon *E. B.* named *Samuel Shattock*, (as I remember) who being an Inhabitant of *New-England*, was baniſhed by their Law, to be hanged, if he came again, and to him the Deputation was granted. Then we ſent for one *Ralph Goldſmith*, an honeſt *Friend*, who was Maſter of a good Ship; and with him we agreed for three hundred Pounds (Goods or no Goods) to ſail in ten Days. He forthwith prepared to ſet Sail, and with a proſperous Gale, in about ſix Weeks Time arrived before the Town of *Boſton* in *New-England* upon a firſt Day Morning, called *Sunday*. With him went many Paſſengers, both of *New* and *Old England* that were *Friends*, whom the Lord did move to go to bear their Teſtimony againſt thoſe bloody Perſecutors, who had exceeded all the World in that Age, in their bloody Perſecutions. The Townſmen at *Boſton* ſeeing a Ship come into the Bay with *Engliſh* Colours, ſoon came on Board, and aſked for the Captain; *Ralph Goldſmith* told them, he was the Commander. They aſked him, if he had any Letters? He ſaid, *Yes.* They aſked, if he would deliver them? He ſaid, *No, not to Day.* So they went aſhore and reported, There was a Ship full of *Quakers*,

kers, and that *Samuel Shattock* was amongſt them, who they knew was by their Law to be put to Death, for coming again after Baniſhment: But they knew not his Errand, nor his Authority. So all being kept cloſe that Day, and none of the Ship's Company ſuffer'd to go on Shore, next Morning *Samuel Shattock* the King's Deputy, and *Ralph Goldſmith* the Commander of the Veſſel, went on Shore, and ſending back to the Ship the Men that landed them, they two went through the Town to the Governour *John Endicot*'s Door, and knock'd; he ſent out a Man to know their Buſineſs: They ſent him Word, their Buſineſs was from the King of *England*, and they would deliver their Meſſage to none but the Governour himſelf. Thereupon they were admitted to go in, and the Governour came to them, and having received the Deputation and the *Mandamus*, he laid off his Hat, and look'd upon them; then going out, he bid the *Friends* follow him. So he went to the Deputy Governour, and after a ſhort Conſultation, came out to the *Friends*, and ſaid, *We ſhall obey his Majeſty's Commands.* After this the Maſter gave Liberty to the Paſſengers to come on Shore, and preſently the Noiſe of the Buſineſs flew about the Town; and the *Friends* of the Town and the Paſſengers of the Ship met together, to offer up their Praiſes and Thankſgivings to God, who had ſo wonderfully delivered them from the Teeth of the Devourer. While they were thus met, in came a poor *Friend*, who being ſentenced by their bloody Law to dye, had lain ſome Time in Irons, expecting Execution. This added to their Joy, and cauſed them to lift up their Hearts in high Praiſes to God, who is worthy for ever to have the Praiſe, the Glory, and the Honour, for he only is able to deliver, and to ſave, and to ſupport all that ſincerely put their Truſt in him.

He is called the King's Deputy.

He and the Maſter of the Veſſel go to the Governour's Houſe, and deliver their Meſſage to him,

Who promiſed to obey his Majeſty's Commands;

Which occaſioned Joy and Thankſgiving for the great Deliverance.

Some Time after this, ſeveral of *New England*'s Magiſtrates came over hither, and one of their Prieſts; and we had ſeveral Diſcourſes with them, at ſeveral Times, concerning their *Murdering our Friends*, the Servants of the Lord; but they were aſhamed to ſtand to their bloody Actions. At one of thoſe Meetings, I aſked *Simon Broadſtreet* (who was one of the *New England* Magiſtrates) whether he had not an Hand in putting to Death thoſe four Servants of God, whom they hanged for being *Quakers* only, as they had nick-named them. And he confeſſed, *he had.* I then aſked him, and the reſt of his Aſſociates that were preſent, whether they would acknowledge themſelves to be Subjects to the Laws of *England?* And if they did, by what Law they had put our *Friends* to Death? They ſaid, they were Subjects to the Laws of *England*, and *they had put our* Friends *to Death by the ſame Law, as the Jeſuits were put to Death here in* England. I aſked them then, whether they did believe, that thoſe *Friends* of ours, whom they had put to Death, were *Jeſuits* or *Jeſuitically* affected? And they ſaid, *Nay.* Then ſaid I, ye have murdered them, if ye have put them to Death by the Law that Jeſuits are put to Death here in *England*, and yet confeſs they were no Jeſuits. By this it plainly appears, ye have put them to Death in your own Wills, without any Law. Then *Simon Broadſtreet* finding himſelf and his Company enſnared by their own Words, ſaid, *Did we come to catch them?* I told them, they had catched themſelves, and *they might be juſtly queſtioned for their Lives:* And if the Father of *William Robinſon* (who was one of them that was put to Death) were in Town, it was probable he would queſtion them, and bring their Lives into Jeopardy. Hereupon they began to excuſe themſelves, ſaying, *There was now no Perſecution amongſt them.* But next Morning we had Letters from *New England*, giving us Account, that *our Friends were perſecuted there afreſh.* Thereupon we went to them again, and ſhewed them our Letters, which put them both to Silence and to Shame; and in great Fear they ſeemed to be, leſt ſome ſhould call them to Account, and proſecute them for their Lives, eſpecially *Simon Broadſtreet*, for he had at firſt before ſo many Witneſſes confeſſed, he had a Hand in putting our *Friends* to Death, that he could not get off from it, though he afterwards through Fear ſhuffled, and would have unſaid it again. I went alſo to Governour *Winthorp*, and diſcourſed with him about theſe Matters, but he aſſured me he *had no Hand in putting our* Friends *to Death, or in any Way of perſecuting of them; but was one of them that proteſted againſt it.* Now theſe ſtingy Perſecutors of *New England* were a People that fled out of *Old England* thither, from the Perſecution of the Biſhops here; but when they had got Power into their Hands, they ſo far exceeded the Biſhops in Severity and Cruelty, that whereas the Biſhops had made them pay *Twelve-pence a Sunday* (ſo called) for not coming to their Worſhip here, they impoſed a Fine of *five Shilling* a Day upon ſuch as ſhould not conform to their Will Worſhip there, and ſpoiled the Goods of *Friends* that could not pay it. Beſides many they impriſoned, divers they whipp'd, and that moſt cruelly, of ſome they cut off Ears, and ſome they hanged: As the Books of *Friends* Sufferings in *New England* largely ſhow, particularly a Book written by *George Biſhop* of *Briſtol*, entitled, *New England Judged.* In two Parts.

When the Magiſtrates of New England *came to* London, *the* Quakers *charged them with* Murdering *their* Friends.

And George Fox *proved it to have been againſt Law.*

They excuſed themſelves that there was no Perſecution there.

Yet the next Letters brought Advice, that Friends *were perſecuted there afreſh.*

Upon which the Friends *again expoſtulate the Matter,*

And charge them that flying themſelves from Perſecution, they were become much greater Perſecutors.

And impoſed far greater Penalties on others than ever the Biſhops had impoſed on them.

Council Board, Whitehall September 9. 1661.

Upon the humble Petition of the Company of Pariſh Clerks within the City of *London*, and Bills of Mortality, this Day read at the Board, ſetting forth, that notwithſtanding their great Care and Diligence uſed, that they might be enabled to preſent to publick View and Satisfaction the Weekly Bills of Mortality more perfect, with the Number of Perſons dying, and the Nature of the Diſeaſes; as alſo to give a better Account of Infants baptized (the Diſproportion

Petition of the Pariſh Clerks in and about London *to the Council, with Propoſals to be better enabled to make the Weekly Bills of Mortality more perfect.*

cion between them and the Dead appearing ſo great) yet through the Diſtempers of the late Times, and Irregularity crept in thereby, they are not in any orderly Frame to attain thereunto: And therefore humbly preſented ſome Propoſals for the better Effecting thereof. This Board thought fit, and it was accordingly ordered, that Mr. Solicitor General take the ſaid Petition and Propoſals into Conſideration, and report his Opinion what may be legally done therein.

The Lord Chancellour Clarendon *pays a Viſit to his Univerſity of* Oxford.

Publick Intelligence, 4to. No. 37.

An Account given from *Oxford*, that upon *Saturday* laſt, *September* 7. our moſt Honourable Chancellour *Edward* Earl of *Clarendon* Lord High Chancellour of *England* came to his and our Univerſity: His Lordſhip got hither betwixt ſix and ſeven a Clock, having come through in one Day (from *Worceſter* Houſe in the *Strand* to *Oxford)* accompanied with many Perſons of Honour, and Gentlemen who came voluntarily, beſides the Gentlemen of his Lordſhip's own Retinue. He was met on the Way by divers Perſons of Honour and Quality of this County, who came hither along with his Lordſhip. The Vice-Chancellour (the moſt worthy and reverend Dr. *Bayly*, Preſident of St. *John*'s College) with all other Governours of Colleges and Halls, Doctors, Proctors, and indeed the whole Univerſity, met his Lordſhip at *Magdalen* Bridge, where Mr. *South* (our Univerſity Orator) made a very elegant ſhort Speech in Name of the Univerſity, diſcreetly conſidering that his Lordſhip had come too many Miles in one Day to be held longer by an Oration. This ended, his Lordſhip left his Coach, and went into *Magdalen* College, where formerly he had his Univerſity Education under the learned Dr. *Oliver*, who was his Lordſhip's Tutour, and is now Preſident of that College. As his Lordſhip entred the College, another ſhort ingenious Speech was made by a Fellow of that College. Here his Lordſhip ſupp'd, and lodged as long as he ſtay'd with us.

Dr. Bayly *St.* John's *Vice-Chancellour, and other Heads meet his Lordſhip at* Magdalen *Bridge; and Mr.* South *makes an Oration*, &c.

The Copy of it lately printed.

Oratio habita ad D. D. Cancellarium in ipſo in Oxonium ingreſſu ad Collegium Magdalenenſe in quo diverſatus eſt, ſeptimo Die Septembris 1661. a Roberto South, A. M. Oratore Acad. publico. Veniſti tandem (illuſtriſſime Heros) veniſti ad nos expectati Regis utinam Præcurſor & Phoſphorus, niſi quod in hoc fateor diverſus, quod tu ita portendas Diem, ut etiam adferas; venturæ Majeſtatis non Nuncius ſolum, ſed etiam Primitiæ, &c.

Oratio habita in Domo Convocationis ad D. D. Cancellarium nono Die Septembris 1661.

Opera Poſthuma Roberti South, 1617. 8vo. p. 68, 69.

Quod coram tanto & Oratore & Viro, tantillus prodeat Orator, cujus eſt quod & tu miſerearis, & erubeſcat Academia, niſi quod ad te miſerit tyronem, non tam ut te ſalutet, quam ut de te diſcat; non ad oſtendendam ſed ad reportandam Eloquentiam, &c.

Sermon at St. Mary's *by Dr.* Will. Barker, *Prebendary of* Canterbury, *and Rector of* Hardwick Com. Bucks, *noted for his Orthodox Sermons, and for his frequent and innocent Conceits and Jeſts. A.* O. II. 822.

Degrees conferr'd in Convocation.

Next Morning he came to St. *Mary*'s Church, and heard that learned Dr. *William Barker* preach, who (though his Library was burned) gave his Lordſhip an excellent Sermon. And by Nine a Clock this Morning *(Sept. 9.)* after his Lordſhip had enquired and ſettled many Things in the Univerſity, he came to the Convocation-Houſe, where the whole Univerſity were ready met, and there as ſoon as the reverend and prudent Vice-Chancellor had declared the Reaſon of that Convocation, and the Univerſity Orator made a full and accurate Oration to his Lordſhip, Degrees in Divinity, Law, Phyſick, and the Arts, were conferred upon divers Members of this Univerſity, beſides thoſe Lords, Knights, and Gentlemen, who came along with his Lordſhip, and in Memory and Honour of this Day, were preſented Graduates of the Univerſity of *Oxford*. The Convocation being ended, his Lordſhip went and was entertained by the Vice-Chancellor (in Name of the Univerſity) at St. *John*'s College, where a very ingenious Speech met him at the Gate made by Mr. *Levens*, a Fellow of that College. When his Lordſhip had dined, and given ſome further Orders concerning the Univerſity, he took Coach, and went with his Counteſs and whole Retinue to his own Houſe at *Cornbury*.

Entertainment of the Chancellour at St. John's.

The Perſons of Quality created Maſters of Arts.

Wood's Faſti Oxon. *ſub anno.*

The Creation of Maſters made in a Convocation held in the Morning of the 9th of *September*, at which Time *Edward* Earl of *Clarendon*, Lord Chancellor of *England*, and Chancellor of the Univerſity, was ſeated in the ſupreme Chair.

E. of Rocheſter.

John Wilmot Earl of *Rocheſter* of *Wadham* College.

E. of Newburgh.

James Levingſton Viſcount of *Kinardin* (as 'tis ſaid in the Regiſter) and Earl of *Newburgh* in *Scotland*, ſome Time of *Merton* College.

Son of Lord Montague *of* Boughton.

Edward Mountague, eldeſt Son of *Edward* Lord *Mountague* of *Boughton*.

Son of the Earl of Clarendon.

Edward Hyde of *Chriſt-Church*, third Son of *Edward* Earl of *Clarendon*.—— He died of the Small-Pox the 10th of *January*, *Anno* 1664. aged 19 Years or thereabouts, and was buried in the Abbey Church at *Weſtminſter*, leaving then this Character behind him, that *he was the moſt hopeful Youth, and the beſt natur'd Creature in the World.*

Son of the Lord Lovelace.

John Lovelace of *Wadham* College, eldeſt Son of *John* Lord *Lovelace*.

Sir Edward Sebright *and Sir* John Williams.

Edward Sebright, } of St. *John*'s College, Baronets.
John Williams, }

The former was of *Besford* in *Worceſterſhire*, the other of *Dorſetſhire*.

Sir Alan Broderick.

Sir *Alan Broderick*, Knt. his Majeſty's Surveyor General for the Kingdom of *Ireland*.—— This Perſon who was endow'd with a poetical Wit, and hath ſeveral Specimens extant. Died at *Wandſworth* in *Surrey November* 25, 1680. and was buried there *December* 3. following.

Mr. John Bulteel.

John Bulteel, Secretary to *Edward* Earl of *Clarendon*, who was Son of *John Bulteel* a Frenchman, ſome Time living at *Dover*, died at St. *Martin* in the Fields *Weſtminſter*, *Anno* 1669.

Mr. Matthew Wren.

Matthew Wren Secretary to the Earl of *Clarendon*, eldeſt Son of Dr. *Matthew Wren* Biſhop of *Ely*, originally a Student in *Cambridge*, and afterwards a Student for ſeveral Years (in the Time of Uſurpation) at *Oxford* in a private Houſe. After his Majeſty's Reſtoration, he was taken into the Service of the Earl of *Clarendon*, was elected a Burgeſs for St. *Michael* in *Cornwall* to ſerve in that Parliament that began at *Weſtminſter*, *May* 8, 1661. became a Member of the Royal Society, and of the Council thereof; and after the Fall of Lord *Clarendon*, he became Secretary to *James* Duke of *York*, and continued in his Service to the Time of his Death, *June* 14, 1672. buried in *Pembroke* Hall Chapel, in the ſame Vault where his Father was five Years before buried.

Mr. John Dugdale.

John Dugdale, chief Gentleman in the Chamber of the ſaid Lord Chancellor *Clarendon*, Son of Sir *William Dugdale*, afterwards *Windſor* Herald, and at length *Norry* King of Arms in the Beginning of *March* 1685. about which Time he received the Honour of Knighthood from his Majeſty.

Mr. Tho. Agar *and Mr.* Sam. Gabrie.

Thomas Agar and *Samuel Gabrie*: All which Perſons were created Maſters of Arts on the 9th of *September*, and on the 12th were created by Favour of the ſaid Chancellor:

Others created Maſters on Sept. 12.

Richard Newport of *Chriſt-Church*, eldeſt Son of *Francis* Lord *Newport* of *High Ercall.*

Seymour Shirley of *Chriſt-Church.*
Edward Stradling of *Jeſus* College.
James Ruſhout of *Chriſt-Church.*
Edward Stanley of *Braſen-Noſe* College.
} Baronets.

TUESDAY *Sept.* 10.

The Primate of Ireland *in his Metropolitan Viſitation.*

The Parliament of *Ireland* adjourn'd till the 10th of the next Month. Our moſt reverend and moſt learned Primate, the Lord Archbiſhop *Bramhall*, hath gone his triennial Viſitation, wherein he hath expreſs'd himſelf to be of ſo publick a Spirit carrying all Things with ſuch Wiſdom and Prudence, that this Church and Kingdom is moſt abundantly ſatisfied with him, and do evidently perceive the Benefit and Effects of a learned, experienc'd and faithful Prelate.

Publick Intelligence, 4to. No. 38.

The King's Warrant to the Dean and Chapter of Weſtminſter, *to take up the Bodies of late Perſons unworthily buried within the Abbey Church.*

His Majeſty's expreſs Command ſent to the Dean of *Weſtminſter*, to take up the Bodies of all ſuch Perſons which had been unwarrantably buried in the Chapel of *Henry* VII. and in other Chapels and Places within the Collegiate Church of St. *Peter* in *Weſtminſter* ſince the Year 1641. and to bury them in ſome Place in the Church-yard adjacent: Which Orders were executed the 12th and 14th following.

Athen. Oxon. *Vol.* I. *col.* 826.

WEDNESDAY *Sept.* 11.

Rejoicings at Liſbon *for the intended Marriage.*

Adviſed from *Liſbon*, that there had been for three whole Days a general Rejoicing for the great and happy Marriage intended to be between his moſt excellent Majeſty the King of *Great-Britain*, and the moſt illuſtrious Princeſs *Donna Catherina*. Since which ſeveral Addreſſes have been made to her, as to the Royal Conſort of King *Charles* the Second; the Queen Regent here having given her the upper hand.

Publick Intelligence, No. 38. 4to.

The Infanta is learning the Engliſh *Language*,

And is dreſſing after the Engliſh *Faſhion.*

She hath been very diligent for four Months in acquiring the *Engliſh* Language, wherein ſhe hath made a very great Progreſs, having arrived to a greater Degree in its Pronunciation than hath been known in any of the Natives of *Portugal*, after much longer Practice. She is habited altogether according to the *Engliſh* Faſhion, devoting herſelf wholly to the Good of the King and Kingdom of *England.*

THURSDAY *Sept.* 12.

Doctors of Phyſick created at Oxford.

John Metford of St. *Edmund* Hall, *William Bentley* of *Baliol* College, *Frederick Sagittary* of *Queens* College, *Robert Pierce* of *Lincoln* College, *Walter Pope* of *Baliol* College, *Thomas Bedingfield* of *Chriſt-Church*, were all created Doctors of Phyſick *Sept.* 12, 1661. while the Chancellor of the Univerſity was near *Oxford.*

Athen. Oxon. *Vol.* II. *col.* 821.

Biſhop Morley *before his Promotion had been Rector of* Hartfield *in* Suſſex, *and* Mildenhall Com. Wilts, *Canon and then Dean of* Chriſt-Church, Oxford. Willis's *See of* Worceſter, 651.

His Complaint of Mr. Baxter;

As very poſitive and much miſtaken in the Savoy *Conference.*

Dr. *George Morley*, Lord Biſhop of *Worceſter*, was inthronized in his Cathedral Church *Sept.* 12, 1661. and had ſoon occaſion to complain in theſe Words: Mr. *Baxter* hath lately printed a Book called *the Miſchiefs of Self-Ignorance and the Benefits of Self-Acquaintance*; in the Addreſs of which Book to his dearly beloved the Inhabitants of *Kidderminſter*, he hath this enſuing Paſſage relating to the Biſhop of *Worceſter*.

Preface to a Letter in Vindication, &c. 1662. 4to.

In a Diſputation by Writing, thoſe of the other Part formed an Argument, whoſe major Propoſition was to this Senſe (for I have no Copy) *Whatſoever Book enjoyneth nothing but what is of itſelf lawful, and by lawful Authority, enjoineth nothing that is ſinful:* We denied this Propoſition, and at laſt gave divers Reaſons of our Denial, amongſt which one was, *It may be unlawful by Accident:* You now know my Crime, it is my concurring with learned reverend Brethren, to give this Reaſon of our Denial of a Propoſition, yet they are not forbidden to preach for it (and I hope ſhall not be) but only I, you have publickly heard from a Mouth that ſhould ſpeak nothing but the Words of Charity, Truth and Soberneſs (eſpecially there) that *this was a deſperate Shift that Men at the laſt are forced to*, and inferring, that *then neither God nor Man can enjoin without Sin.* In City and Countrey this ſoundeth forth to my Reproach. —— Yet I muſt confeſs, I am ſtill guilty of ſo much Weakneſs as to be confident, *that ſome Things not evil of themſelves, may have Accidents ſo evil, as may make it a Sin to him that ſhall* *command them.* ——— Whether the Penalty of ejecting Miniſters that dare not put away all that do not kneel, and of caſting out all the People that ſcruple it, from the Church, be too great for ſuch a *Circumſtance*, (and ſo in the reſt) and whether this, with the lamentable Eſtate of many Congregations, and the Diviſions that will follow, being all foreſeen, do prove the Impoſitions unlawful which were then in Queſtion, is a Caſe that I had then a clearer Call to ſpeak to than I have now; only I may ſay, that *the ejecting of the Servants of Chriſt from the Communion of his Church, and of his faithful Miniſters from their ſacred Work, when too many Congregations have none but inſufficient or ſcandalous Teachers, or no preaching Miniſters at all, will appear a Matter of very great Moment in the Day of our Accounts, and ſuch as ſhould not be done upon any but a neceſſary Cauſe, where the Benefit is greater than this Hurt (and all the reſt) amounts to.*

Having given you (to whom I owe it) this Account of the Cauſe for which I am forbidden the Exerciſe of my Miniſtry in that Countrey, I now direct theſe Sermons to your Hands, that ſeeing I cannot teach you as I *would*, I may teach you as I *can*: And if I much longer enjoy ſuch Liberty as this, it will be much above my Expectation.

London, *for* Tim. Garthwait, 1662. 4^to.

This brought out the Biſhop of *Worceſter*'s Letter to a Friend, for Vindication of himſelf from Mr. *Baxter*'s Calumny.

FRIDAY *Sept.* 13.

Richard *Earl of* Carbury *Lord Preſident of* Wales.

Publick Intell. 4^to. N°. 37.

This Day the Right Honourable *Richard* Earl of *Carbery*, Lord Preſident of *Wales*, and Lord Lieutenant of North and South *Wales*, was ſworn of his Majeſty's moſt honourable Privy-Council.

Mr. Arthur Leonard *Rector of* Boughton Com. Northton.

Reg. Laney.

Die 13. Sept. 1661. Arthurus Leonard Clericus, A. M. admiſſ. ad Rect. de Boughton alias Bructon in Com. Northton. ad preſ. hon. viri Nicolai Domini Knowles Vicecom. Wallingford & Comitis Banbury, vac. per mort. Jacobi Langley ult. Incumb.

SATURDAY *Sept.* 14.

Publick Intelligence, N°. 37. 4^to.

A Letter dated Worceſter, Sept. 14, 1661. *giving a ſhort and true Account of the Reception and Inthronization of the Right Reverend Father in God* George *Lord Biſhop of* Worceſter.

Reception and Inthronization of Dr. George Morley *Biſhop of* Worceſter.

At Perſhore.

At Red-Hill.

March into the City.

On *Wedneſday* Night *Sept.* 11. his Lordſhip lay at *Bradway*, whither divers Perſons of Quality purpoſely came and did accompany him to *Worceſter*. Before he came to *Perſhore* his Train was much augmented, by the Acceſſion of many of the moſt eminent Clergy of thoſe Parts: As he paſſed ſeveral of the adjoining Pariſhes, they cauſed their Bells to be rung to teſtify their Joy; and the Poor (the Fame of his Charity having come ſooner than his Coach) came in great Numbers begging, he gave them his Bleſſing, and (what poſſibly ſome of them valued more) Money. At *Perſhore* the Poor were too many to receive Alms particularly, and ſo my Lord ſent 5 *l.* to the Churchwardens to be diſtributed amongſt them. When this was ſignified to the Poor, they return'd Thanks and Acclamations, one of them ſaying aloud, *that now he knew my Lord was no Presbyterian, becauſe he gave ſo liberally to the Poor.* Having paſs'd *Perſhore*, he was firſt met by Captain *Kite*'s Troop, who ſaluted his Lordſhip with a Volley of Shot. Nearer *Worceſter* the Archdeacon, all the Prebends of *Worceſter* (except Mr. *Reynolds*, Son to the Biſhop of *Norwich*) and a great Multitude of the Clergy met him, and attended him towards *Worceſter*. About two Miles from the City that noble and loyal Gentleman Sir *John Packington*, Baronet, with ſeveral other Gentlemen, and his gallant Troop of Voluntiers waited his Lordſhip's coming, and after Salutations and thoſe Expreſſions of Joy which abundantly teſtified his Welcome to *Worceſter*, they march on towards the City, and at *Red-Hill* (about a Mile from the City) the right Honourable and right Valiant Lord *Windſor* (Lord Lieutenant for his Majeſty of that County) expected the Lord Biſhop's coming, and with him thoſe worthy and loyal Gentlemen, Sir *John Winford* the high Sheriff, Sir *Henry Littleton*, Sir *John Talbot*, Sir *Rowland Berkley*, the reſt of the Deputy Lieutenants, with their Troops, and a numerous Company of Gentlemen. After mutual Salutations and ſome Vollies of Shot (the Trumpets ſounding) the Lord Lieutenant gave Command to march in this Order. Firſt the Clergy by two and two, next all the Prebends of *Worceſter*, after them the Chancellor and Archdeacon, next to whom the Trumpeters in rich Liveries ſounding; then my Lord *Windſor* and my Lord Biſhop on his right Hand (my Lord *Windſor* refuſing to march unleſs the Biſhop would be pleaſed to take that Hand) after them all the Troops and Gentlemen.

To the Biſhop's Palace.

In this order they advance to *Worceſter*, where the *Militia* of that loyal City were by their Commanders Captain *Streate*, Captain *Sheldon*, *&c.*) ranked in excellent Order on both Sides of the Street, from the Gate of the City to the Biſhop's Palace; whither when their Lordſhips and the Gentlemen were come and alighted, three Vollies of Shot ſaluted them, the Trumpets ſounding in the Intervals.

To the Cathedral.

After half an Hour's Stay, the Biſhop having put on his Rochet, his Lordſhip (my Lord *Windſor* all the Commanders and Gentlemen, with a very numerous Company of People attending) went to the Cathedral in this Order; all the Prebendaries of the Church in their Formalities advanced before the Biſhop to the Church Style, from whence to the Door of the Church, were placed all the Petty-Canons, Singing Men, Choriſters, and the whole Quire in their Surplices, who at my Lord Biſhop's Approach advanced orderly towards the

Church, singing *Te Deum* and such other Hymns as the Piety of our Forefathers thought congruous for such Solemnities. This done (that I may not trouble you with too many Particulars) and Prayers ended, my Lord Bishop gave the Benediction to the People (which I hear he is reſolved ever to do as long as he continues here) and then his Lordſhip was conducted back again to his Palace, where he had prepared a very noble Entertainment for all thoſe loyal and worthy Perſons, who had ſhewn their Love and Reſpect to the Church of *England* and his Lordſhip, in their chearful attending this Solemnity. An Entertainment worthy the Hoſpitality of a Biſhop, and the generous Mind of him that gave it.

Entertainment at the Palace.

With Plenty and Sobriety.

It was obſerved by many, and not a little wondred at, that in ſo great and promiſcuous a Multitude, entertained with ſo great Plenty and Affluence of all Sorts of Meats and Wines, not one Perſon was ſeen intemperate, or any Way to have exceeded the Bounds of Sobriety. In ſhort that loyal City and County ſeem to me, and are (I perfectly believe) highly well ſatisfied with the Perſon, Piety and Charity of their good Biſhop, which ſignally appeared in the honourable and hearty Reception they gave him; which was not like the Dulneſs of theſe divided Times, but ſuch as in the primitive and purer Times (many Ages e're Preſbytery was hatch'd) *Alexandria* and *Conſtantinople* gave to the great *Athanaſius* and *Chryſoſtome* at their Return from Baniſhment. His Palace which by the Iniquity of the late Times (which pretended Reformation, but practiſed Ruin) was much defaced, my Lord hath well repaired with the Expence of about 1000*l.* *Non ſibi ſed ſucceſſoribus*, Poſterity will reap the Benefit of his Lordſhip's preſent Expence and Charity.

And great Joy of the City and County.

Repair of the Palace.

And Bounty to other pious and charitable Uſes.

One Action more I cannot omit; the laſt Leaſe which his Lordſhip renewed, having (in favour of the good Tenant) ſet a very moderate Fine (about 300*l.*) he received not one Penny of it, but appointed the Tenant to pay 100*l.* to St. *Paul*'s Church, 100*l.* more to *Chriſt-Church* in *Oxon.* and the reſt to *Worceſter*, towards the repairing the Ruins of thoſe Cathedrals. I know our Preſbyterian and Fanatick Purchaſers of Church Lands, have uſually defaced Churches, ſelling the Glaſs, Timber, Lead, *&c.* but that any or all of them have given ſo much (as at this Time the good Biſhop did) toward the Reparation of God's Houſe, I find not, and ſhall commend his Invention who can. My Lord (notwithſtanding his Wearineſs after ſo long a Journey) purpoſes to preach to Morrow.

Bodies taken up and remov'd from Weſtminſter-Abbey. *Of* Elizabeth Cromwell. Elizabeth Claypole. *Dr.* William Twiſſe. *Mr.* Stephen Marſhall. *Mr.* William Strong. Thomas May, *Eſq;*

Dart's Hiſt. of the Church of Weſtminſter, *Vol. II. p.* 144.

The Bodies of *Elizabeth Cromwell*, Mother of *Oliver*, Daughter of Sir *Richard Steward*, had died at *Whitehall Novemb.* 18, 1654. buried in *Hen.* VII's Chapel. 2. Of *Elizabeth Claypole*, Daughter of *Oliver*, who died *Auguſt* 7, 1658. buried in a Vault made purpoſely for her in *Hen.* VII's Chapel. 3. Of *William Twiſſe*, D. D. who ſided with the Rebels, and was Prolocutor of the Aſſembly of Divines, buried *July* 24, 1645. near Dr. *Outram*'s Tomb in the South-Croſs of the Abbey Church. 4. Of *Stephen Marſhall*, Preacher of Rebellion, buried in the South Iſle *Novemb.* 23, 1655. 5. Of *William Strong*, Preacher in the Abbey Church, and there buried *July* 4, 1654. with a Funeral Sermon by *Obadiah Sedgwick*. 6. Of *Thomas May*, who from a great Favourite of King *Charles* I. and his Queen, grew a Malecontent, and ſided with the Rebels, who made him their Hiſtorian; dying ſuddenly in 1650. was buried where Dr. *Triplet*'s Tomb is; with ſome other infamous Bodies, were taken up by Order, and caſt together into a Pit at the Back-Door of the Prebendary's Lodgings *Sept.* 12, 1661.

Admiral Blake.

On the ſame Day *Sept.* 12. the Body of *Robert Blake* the famous *Engliſh* Admiral, who after his victorious Fight at *Sancta Crux*, died of a Dropſy in *Plymouth* Sound, *Auguſt* 17, 1657. brought to the Abbey and buried in *Hen.* VII's Vault was taken up and buried in the Church-yard.

Dennis Bond, *Eſq;*

The Body of *Dennis Bond*, one of the Council of State and Attendant on *Cromwell*, dying *Aug.* 30, 1658. on that windy Day, the roughest known, at which Time *Cromwell* lying ill, the Report was of the Devil's coming in that Storm, and the Wags of the Time turn'd it into a Proverb, *that* Cromwell *not being prepared had given* Bond *for his future appearing*; was interr'd in the Abbey, and now dug up and buried in a Pit in St. *Margaret*'s Church-yard.

Mr. Pym.

Mr. *Pym* a *Corniſh* Gentleman, a buſy Member in the Long-Parliament, and had this Character from the Lord *Clarendon*, that *no Man had his Head or Hand deeper in the Miſeries of the Nation than he*, was buried here in *Dec.* 1643. under *Windſore*'s Stone on the South-ſide of the Sacriſty, was now likewiſe taken up and buried with the others before mentioned, by an Order from King *Charles* II. to the Dean, in a Pit in St. *Margaret*'s Church-yard, near the back Door of one of the Prebendaries on the 12th and 14th of *September* 1661. with ſeveral Women and Men of no Notice.

Dr. Iſaac Doriſlaus.

Athen. Oxon. *Vol.* II. *c.* 228.

About the ſame Time, the Body of Dr. *Iſaac Doriſlaus*, employ'd as an Aſſiſtant in drawing up and managing the Charge againſt King *Charles* I. being ſent by the Parliament Ambaſſador to the States of *Holland* in *May* 1649. and there kill'd by ſome of the deſperate Royaliſts, had his Body convey'd into *England*, and buried with Solemnity at the Abbey Church in *Weſtminſter* on the 14th of *June* following, where continuing till *September* 1661. was then taken up with the Bodies of other *Cromwellians*, and buried in a Hole in St. *Margaret*'s Church adjoining.

Colonel Humphrey Mackworth.

Athen. Oxon. *Vol.* II. *col.* 826.

The Body of Colonel *Humphrey Mackworth*, one of *Oliver*'s Council, who had been interr'd in *Hen.* VII's Chapel with great Solemnity, *Dec.* 26, 1654.

Sir William Constable.

Sir *William Constable* of *Flamborough* in *Yorkshire*, one of the Judges of King *Charles* I. some Time Governor of *Gloucester*, and Colonel of a Regiment of Foot, who dying *June* 15. was buried the 21st in King *Hen.* VII's Chapel, *Anno* 1655.

Colonel John Meldrom.

Colonel *John Meldrom* a *Scot*, who received his Death's Wound at *Ailresford* in *Hampshire*; and Colonel *Buscawen* a *Cornish* Man.

Colonel Edward Popham.

Colonel *Edward Popham*, one of the Admirals of the Fleet belonging to the Parliament, who dying of a Fever at *Dover Aug.* 19, 1651. was buried *Sept.* 24. following in St. *John Baptist*'s Chapel. His Body, after it was taken up, was not buried in the said Pit, but carried elsewhere by his Relations; and his Monument permitted to stand by the Interceſsion of his Lady's Friends, with the Stone wherein the Epitaph was insculp'd to be turn'd.

William Strode, *Esq;*

William Stroud or *Strode*, who had been a Parliament Man, and one of the five Members demanded by King *Charles* I.

MONDAY *Sept.* 16.

Reception of Bishop Walton *at* Chester.

Met at Litchfield.

Publick Intelligence, 4to. No. 38.

Advice from *Chester* of the noble Reception of our learned Biſhop, Dr. *Brian Walton*, into his Dioceſe. On *Tueſday* the third Inſtant his Lordſhip left *London*, and the *Saturday* following, *September* 7. when he came within ſix Miles of *Litchfield*, ſome Perſons of very good Worth met him, who came purpoſely from this City of *Cheſter*, (above 50 Miles from that Place) the next Day being *Sunday* he reſted at *Litchfield*, where his Lordſhip and all we that were with him went to the Chapter-Houſe, there to pay to God Almighty the Duty of the Day.

Ruins of the Cathedral.

Want of a Biſhop.

I need not tell you the Condition of that Cathedral by the Iniquity of the late Times, though the *Minſter* is not (all Things conſidered) ſo much wanted, as ſome reverend prudent Man, whoſe Experience in the Church may beſt take Care of thoſe two Counties of *Warwick* and *Stafford*, as a very conſiderable Part of the Church of *England*.

At Stone.

Next Morning, *Monday Sept.* 9. his Lordſhip went to *Stone*, but in the Midway 'twixt *Litchfield* and that Town, he was met by more Perſons of Quality, who alſo came from *Cheſter*: And next Day almoſt all the Gentry of the whole County, and the Militia both of the County and City went out to meet him.

At Nantwich.

Five Troops of Horſe met him at *Nantwich* upon *Tueſday* Night: The Day following the ſpiritual Militia (the true Sons of the Church of *England*) came to their reverend Dioceſan on the Road; the Militia of the City received him at the Confines of their Liberties with much Gladneſs, and with many of the Aldermen conducted him into the Town, which he no ſooner entred, but many thouſands of the People bleſſing God for ſo happy a Sight, made many and loud Acclamations.

At Cheſter.

To the Cathedral Church.

Having thus brought him to the Palace, they there ſaluted him in the Language of Soldiers with ſeveral Volleys of Shot. As ſoon as he had put on his Epiſcopal Robes, he haſted the Performance of his Devotions in the Quire. When he entred the Body of the Church, the Dean (Dr. *Henry Bridgman*, Brother to the Lord Chief Juſtice *Bridgman*) and all the Members of the Cathedral habited in their Albes, received a Bleſſing from his Lordſhip, ſung the *Te Deum*, and ſo compaſſing the Quire in the Manner of a Proceſſion, conveyed him to his Chair. After the Solemnity was ended, with his Lordſhip pronouncing a Benediction, they all waited on him back to his Palace, and committed him to his Reſt.

Entertainment by the Dean, Dr. Bridgman.

The next Day the generous Dean gave a noble Entertainment to his Lordſhip and his Family, and all the Officers and Gentry, where with much Chearfulneſs and great Reſolution, they profeſſed their Affection to the Maintenance of Epiſcopal Government.

TUESDAY *Sept.* 17.

Journal of the Earl of Sandwich.

Part of the Journal of Edward *Earl of* Sandwich, *returning from the* Mediterranean *to* Liſbon.

Arrives at Liſbon.

Friday Sept. 6. We came to an Anchor in the Bay of *Wyers*: This Night the Conde *de Ponte* came on board us.

Goes to Court.

Monday Sept. 9. I was admitted at Court to kiſs the Hands of the Queen of *England*, and the Queen Mother at the Palace in *Liſbon*. This Morning Captain *Diamond* with the *Martyn* Frigat ſet Sail for the *Streights* to look out Sir *John Lawſon*.

News from Algiers.

Tueſday Sept. 10. Came in a *French* Satter which had been but fifteen Days from *Algiers* brought Word, that Sir *John Lawſon* had taken the two Ships that were lading Wood at *Bogia*, and two other *Algiers* Men of War, and run another aſhore: And that when we ſhot againſt *Algiers*, we killed them many Men, and beat down many Houſes; and that they have made a great Heap of our Shot in the Palace-yard. This Day I kiſſed the Hands of the Queen of *England*, and King and Queen of *Portugal*.

Arrival of Sir Rich. Fanſhaw.

Friday Sept. 20. Came into *Liſbon* the Princeſs from *England* in fourteen Days with Sir *Richard Fanſhaw*, and another *Dutch* Man of War with the Conde *de Miranda*, *Portugal* Ambaſſador in *Holland*.

FRIDAY *Sept.* 20.

Petition of Francis Smith *in Priſon for printing* Mirabilis Annus.

Extracts from the Council-Books.

Whitehall, September 20.

In Council, upon reading the Petition of *Francis Smith* Stationer, now Priſoner in the Gate-Houſe, for having a Hand in compiling and printing a ſeditious Book, intituled *Mirabilis Annus*. Ordered, that it be referred to Mr. Secretary *Nicholas* to do therein as he ſhall find moſt proper for the Diſcovery of that ſeditious Book, and the Relief of the Petitioner if he find Cauſe.

Account of that Pamphlet.

A. Wood.

The said Pamphlet, intituled *Mirabilis Annus*, was a Libel on the Government relating several pretended Prodigies and Judgments on the Nation. This first Part was published in *August* 1661. another call'd *Mirabilis Annus secundus* in *August* 1662. and even a third in *December* the same Year; but whether any more followed I find not. They were published purposely to breed in the Vulgar an ill Opinion of the Change of Government and Religion after the King's Restoration.

Dr. Hodges *made Dean of* Hereford.

Thomas Hodges, S. T. P. Chaplain to the House of Peers was preferr'd to the Deanery of *Hereford*, void by the Promotion of Dr. *Herbert Croft* to that See, and was install'd therein *Sept.* 20, 1661. he died in 1672. and was buried in the Church of *Kensington* near *London*, to which Vicarage he had been instituted the eleventh of *June* 1641. by the Collation of the Bishop of *London*, and was succeeded therein by *William Wigan* Clerk. *Aug.* 31, 1672. the said *Thomas Hodges*, S. T. P. was admitted to the Rectory of St. *Peter Cornhill*, *Octob.* 23, 1662. which he also kept to the Time of his Death. —— A Preacher sometimes before the Long Parliament, one of the Assembly of Divines, and a Covenanter, a Publisher of several Sermons, *&c.*

Wood's *Fasti Oxon. Vol.* II. *col.* 714.

SUNDAY *Sept.* 22. *Bishop* Reynolds's *Ordination Sermon.*

Works of Bp. Reynolds, *Fol. p.* 1031.

The Preaching of *Christ*. Opened in a Sermon preached at St. *Peter*'s Church in the City of *Norwich*, at an Ordination. By *Edward* Lord Bishop of *Norwich*, *Sept.* 22, 1661. on 2 *Cor.* iv. 5.

Funeral Sermon for the Lady Bellasise; *by Dr.* Richard Hook.

London, *sold by* Tho. Ratcliffe, 1663. 8vo.

A Sermon at the Funeral Solemnity of the most illustrious and virtuous Lady *Rogersa Bellasise*, dear Wife to Sir *Henry Bellasise*, Son and Heir to the Lord *John Bellasise*, Baron of *Worlaby*. She died on the 22d of *September* 1661. *ætatis suæ vix* 18. By *Richard Hook*, Doctor in Divinity, and Chaplain Extraordinary to his Majesty.

Epist. Ded. *To the noble Knight my ever honoured Friend Sir* Henry Bellasise.

—— I return you Thanks for that clear Light which you pleas'd to lend us, into the Life of that most illustrious Lady of yours, and my noble Patroness which I have here annexed at the Closure of her Funeral Sermon.

MONDAY *Sept.* 23. *Order of Council in the Case of Mr.* Field *Rector of* Uffington *near* Stamford. *The Affidavits against him to be sent to the Bishop of* Lincoln.

Ordered by his Majesty in Council, that the Copies of Affidavits taken against *Henry Field* of *Uffington* in the County of *Lincoln*, Clerk, about his maliciously and publickly preaching and speaking against his Majesty's present Government, should be sent to the right reverend Father in God the Lord Bishop of *Lincoln*, with Direction that his Lordship should proceed against him, and suspend him from his Function. He being sent for by a Messenger to be committed Prisoner, and his Majesty's Attorney-General, having Order to indict and proceed against him according to Law. —— Brought up and committed to the Gatehouse, and a special Commission for indicting and arraigning him, *Oct.* 2, 1661.

TUESDAY *Sept.* 24. *Mr.* Wiltshire *Rector of* Peykirk *near* Peterborough.

Reg. Laney.

Laurentius Wiltshire Clericus, A. M. admiss. ad Rect. Eccl. de Peykirk in Com. Northton. vac. per mort. ult. Incumb. ad pref. ven. Virorum Edwardi Rainbow, S. T. P. Decani Eccl. Cath. Petrib. & Capituli ejusd.

The English *Papists free from Prosecution.*

The *English* Papists, tho' disappointed in their late Hopes of obtaining a Repeal of the Penal Laws against them, yet lived free from any Prosecutions, and by his Majesty's Favour enjoy'd great Liberty and Indulgence. Of which the Lord *Clarendon* gives the best and truest Reason.

Lord Clarendon *against* Cressy, 8vo, *p.* 86.

The King's Obligations and Favour to them.

The Nation then content with it.

Is there one *Roman* Catholick in *England* of the *Laity* or the *Clergy*, that hath suffered in the least Degree in his Person or his Estate, for being a *Roman* Catholick (whether many have not gotten by it, who would not have been considered under any other Title, many Men do doubt) since the Time of his Majesty's blessed Restauration. Did they ever enjoy the like Tranquillity for a quarter of that Time since the Reformation? The King looked upon many of them as Persons who had deserved well from his blessed Father and himself, which cannot be denied; and upon the rest as good Subjects; and upon all of them as Men who had suffered with him, if not for him, in the late barbarous Times of Usurpation. His Majesty graciously remembred the Humanity he had found in many *Catholick Countries*, and from some *Catholick Princes*, who always besought him not to be severe to his Catholick Subjects, when God should restore them to his Protection: And it was not agreeable to the Gentleness and Clemency of his Majesty's Nature, when he pardoned all the Breach and Contempt and Violation of the Laws, almost to the highest and foulest Transgressors, upon his Arrival to awaken those Laws for the Destruction of his poor *Catholick Subjects*, which upon the Matter had slept even in that *Season of Tyranny*, though a more arbitrary Power had been exercised for their Ruin, as well as for theirs, who had been most active and faithful to him. And the whole Nation was as well content with that his Majesty's Lenity, and did not think it reasonable that the general and universal Joy which filled the Hearts of all Men with the Blessing of the King's Return should be eclipsed or interrupted by the Tears and Sighs of their Roman Catholick Neighbours, and that they who had born their full Share in the late Persecution, should undergo new Vexations by the exacting those Penalties which they were liable to, by Laws which had been necessary to be provided against them in Times wherein there was more Cause to be jealous of them, than they hoped there was or would be hereafter. This cannot be denied to be the Case of the *Roman Catholicks* in *England* for many Years after the

Till the rude and boiſterous Behaviour of the Papiſts diſturb'd the Calm,

And compell'd the King to withdraw that Countenance from them.

the King's Return, until the rude and boiſterous Behaviour of ſome of them diſturbed the happy Calm they all enjoyed; and the Vanity and Folly of others made that ill uſe of the King's Bounty and Generoſity towards them, that they endeavoured to make it believed that it proceeded not from *Charity* and Compaſſion towards their *Perſons*, but from Affection to their *Religion*, and took upon them to reproach the Church of *England* and all who adhered to it, as if they had been in a Condition as well as a Diſpoſition to oppreſs it. —— This hath chang'd the Face of that Affair, and even compelled his Majeſty to withdraw that Countenance from them, that he was willing ſhould have been more propitious to them, if they had known how modeſtly and innocently to have been happy under the Shadow of it.

WEDNESDAY *Sept.* 25. *Account of a Miniſter of the Church turning Apoſtate to Popery.*

Tho. Gawen, *A. M. was inſtall'd Prebendary in the ſixth Stall of the Church of* Wincheſter, *void by the Death of* Tho. Buckner, *S. T. P.* June 17, 1645. *and* Will. Hawkins, *S. T. P. was inſtall'd in the ſaid Prebend, void by the Ceſſion of Mr.* Gawen, September 6, 1662.

Wood's Ath. Oxon. *Vol.* II. *col.* 572.

Thomas Gawen, Son of a Miniſter of the City of *Briſtol*, born at *Marſhfield* in *Glouceſterſhire*, educated in *Wincheſter* School, made perpetual Fellow of *New-College*, *Anno* 1632. aged 22, taking the Degrees of Arts and Holy Orders, travelled to *Rome*; and after his Return became Chaplain to Dr. *Curl* Biſhop of *Wincheſter*, who gave him a Prebend in that Church, and the Rectory (as I conceive) of *Exton* in *Hampſhire*. About the End of 1642. having the Year before left his Fellowſhip, he was appointed by the Biſhop to be Tutor to his Son at *Magdalen* College, where being eſteem'd a Perſon of admirable Breeding, his Company was much deſir'd and courted by Reaſon of his Travels and Diſcourſe, which ſavoured at that Time nothing of Popery, but rather an Averſion from it. Afterwards upon the Delivery up of his Charge, and a Foreſight of the Ruin of the Church of *England*, he travelled again to *Rome* with the Heir of the *Dorceſtrian Pierpoints*, ſpent ſome Time there and in other Parts of *Italy*, and returning thro' *France*, met with an intimate Friend of his (lately of *Magdalen* College) at *Paris*, with whom having ſeveral Conferences, that Perſon found his Diſcourſe changed, and ſome Tincture therein of the *Romiſh* dye: Whereupon he acquainting Dr. *Stephen Goffe* of the Perſon, he deſired his Company, but could not by any Means perſuade him to come within the Verge of the Court of the Queen-Mother of *England* then there, and the Reaſon of it was, as they conceived, becauſe he would keep his Opinion undiſcovered, to the End that he might afterwards gain ſome Profit from the Church of *England*. After his Majeſty's Return, he was reſtored to what he had loſt, became Rector of *Biſhops-Stoke* in *Hampſhire*, and of *Fawley*, but the laſt he never enjoy'd, becauſe not inducted thereunto. About that Time being diſcovered to be what he was, a Roman Catholick, he willingly left all he had, and to prevent Danger that might enſue from his clerical Brethren, he procured himſelf, by the Endeavours of Dr. *Goffe*, and Lord Abbot *Mountague*, to be ſworn a Servant to *Henrietta Maria* the Queen-Mother. Afterwards he went a third Time to *Rome*, married an *Italian* Woman well born, and had a Child by her, but becauſe he had nothing with her, left her and the Child, and returned to his native Countrey, his Wealth being kept for the Children of his Brother, who was then P. of the P. P. at *London*. About that Time he took up his Quarters in the City of *Weſtminſter*, lived a retired Life, a perpetual Student in religionary Controverſies, and wrote many Things. ——He died at his Houſe ſituate in the *Pall-Mall* on the 8th of *March* 1683. and was buried in the Church of St. *Martin* in the Fields, leaving then behind him the Character among Men, eſpecially thoſe of his own Perſuaſion, of a learned and religious Perſon.

There was publiſhed after his Death, A brief Explanation of the ſeveral Myſteries of the holy Maſs, and of the Actions of the Prieſt celebrating, very neceſſary for all Roman Catholicks for the better Underſtanding thereof: With certain Reflections upon the Apoſtles Creed touching the Sacrament. And divers Meditations and Prayers both before and after the Communion. *London*, 1686. 8vo.

Faſti Oxon. *Vol.* I. *col.* 836.

Elliot Farley of *Baliol* College, *Oxon.* a *Worceſterſhire* Man born, and bred under Mr. *Henry Bright* in the King's School at *Worceſter*, admitted Batchelor of Arts, *Feb.* 1, 1620. did leave *Baliol* College before he was Maſter of Arts, and croſſing the Seas became a Prieſt in the Church of *Rome*, and *at preſent* (1661,) *he is ſaid to be the chief Favourite of the Pope, and in likelihood to be the next Cardinal.*

A remarkable Story of the Papiſts being inſtrumental in procuring the Death of King Charles I.

Life of Mr. Baxter, *Fol. Lib.* I. *Part.* II. *p.* 373.

I ſhall inſert a Paſſage not contemptible concerning the Papiſts, becauſe I am fallen into the mention of them. In *Cromwell's* Days, when I was writing a Book againſt the Papiſts, and my *holy Commonwealth*, and was charging their Treaſons and Rebellions on the Army, one Mr. *James Stansfield*, a reverend Miniſter of *Glouceſterſhire* called on me, and told me a Story, which afterwards he ſent me under his Hand, and warranted me to publiſh it, which was this:

By Mr. Atkins.

One Mr. *Atkins* of *Glouceſterſhire*, Brother to Judge *Atkins*, being beyond Sea, with others that had ſerv'd the late King, fell into intimate Acquaintance with a Prieſt, that had been (or then was) Governour of one of their Colleges in *Flanders*; they agreed not to meddle with each other about Religion, and ſo continued their Friendſhip long. A little after the King was beheaded, Mr. *Atkins* met this Prieſt in *London*, and going into a Tavern with him, ſaid to him in his familiar Way, *What Buſineſs have you here? I warrant you come about ſome Roguery or other.* Whereupon the Prieſt told it him as a great Secret, that *there were thirty of them here in* London, *who by Inſtructions from Cardinal* Mazarine, *did take Care of ſuch Affairs*, and had ſate in Council and debated the Queſtion, *Whether the King ſhould be put to Death or not? And that it was carried in the Affirmative, and there were but two Voices for the Negative, which was his own and another's: And that for his Part, he could not concur with them as foreſeeing what Miſery this would bring upon his Countrey.* That Mr. *Atkins* ſtood to the Truth of this, but thought it a Violation of the Laws of Friendſhip to name the Man.

With further Confirmation of it.

I would not print it without fuller Atteſtation, leſt it ſhould be a Wrong to the Papiſts. But when the King was reſtored and ſettled in Peace, I told it occaſionally to a Privy Counſellor, who not adviſing me to meddle any further in it, becauſe the King knew enough of *Mazarine's* Deſigns already, I let it alone. But about this Time I met with Dr. *Thomas Goad*, and occaſionally mentioning ſuch a Thing, he told me, that he was familiarly acquainted with Mr. *Atkins*, and would know the Certainty of him whether it were true: And not long after meeting him again, he told me that he ſpoke with Mr. *Atkins*, and that he aſſured him it was true; but he was loath to meddle in the Publication of it. Nor did I think it Prudence myſelf to do it, as knowing the Malice and Power of the Papiſts.

Since this, Dr. *Peter Moulin* hath in his Anſwer to *Philanax Anglicus* declared, that he is ready to prove, when Authority will call him to it, that the King's Death and the Change of the Government, was firſt propoſed both to the Sorbonne, and to the Pope with his Conclave, and conſented to and concluded for by both.

Of the popiſh Practices in the late Times as then complain'd of to the Houſe of Peers.

By Dr. John Whincup.

Publiſhed by Order of the Houſe of Peers, 1645. 4to.

See *Iſrael's Tears for diſtreſſed* Zion: In a Sermon before the Right Honourable Houſe of Lords, aſſembled in Parliament at their ſolemn Faſt in the Abbey Church of *Weſtminſter*, *Sept.* 24, 1645. By *John Whincop*, D. D. and Paſtor of the Church of *Clothall* in *Hertfordſhire*.

Epiſt. Ded. *To the Houſe of Peers.*

—— You have had within theſe five Years ſad Experience, what little Difference common Calamity puts between High and Low, Noble and Beggars, Mean and Honourable. And how unlikely Things are to be better your Lordſhips may judge, when (if Fame belye them not) thoſe who were the firſt Complotters of our Miſeries, *Jeſuits* and their Adherents, hundreds of them walk up and down in other Shapes, not fomenting only, but acting likewiſe ſo many ſeveral *Sects* in the *Church* and blowing up the Coals of irreconcileable Diſſenſions in the State; and all to bury not your Honours alone, but Religion and the whole Church of God, and Kingdom too in its own Ruins. —— The unnatural *bloody War* now amongſt us is a Fruit of the former *Tree*, a Spawn of the old *Serpent*, a *War*, I am confident, begot in *Rome*, hatch'd in *Ireland*, and foſtered up in *England* and *Scotland* by the ſame Nurſes and Midwives, the *Jeſuits* and their Adherents, who were the firſt Plotters and Contrivers of it. *Right Honourable and Beloved*, durſt I be ſo bold, I could name you the *Man* yet living amongſt us, by whom it was confeſs'd, by one very near to the Conclave of *Rome*, almoſt four Years before any Thing appeared (*Anno* 1637.) what ſhould happen within few Years after the Time, the Year, the Place, where it ſhould begin, whither after it ſhould ſpread, with other remarkable Circumſtances, as he heard it himſelf plotted at *Rome* before, and has punctually fallen out both in *Ireland* and *England* ſince.

SATURDAY *Sept.* 28.

Mr. A. Cole *Rector of* Offord-Cluny. *Dr.* Robert Say *Rector of* Marſh-Gibbon.

Reg. Sanderſon MS.

Abrahamus Cole Cler. A. M. admiſſ. ad Rectoriam de Offord Cluny Com. Hunt. ad preſ. Gilberti London. Epiſcopi pleno jure, 28. Sept. 1661. Eod. die Robertus Say, S. T. P. ad Rect. de Marſh-Gibbon Com. Buck. ad preſ. D. Regis pleno jure.

Death of Thomas Chaloner *one of the Regicides.*

Athen. Oxon. *Vol.* II. *col.* 174.

Thomas Chaloner, a younger Son of Sir *Thomas Chaloner*, Knt. born at *Steeple-Claydon* near *Buckingham*: A Sojourner in *Exeter* College, *Oxon.* in the Beginning of 1611. aged 16. But before he took a Degree, he left the College and travell'd into *France*, *Italy* and *Germany*, and return'd a well-bred Gentleman. About that Time he ſettled at or near *Giſburgh* in *Yorkſhire*. —— Elected a Burgeſs to ſerve in the Long Parliament about 1643. a frequent Speaker, an Enemy to the King, his Family and Government; partly out of his natural Inclination, and partly out of Revenge for the Loſs which his Father endured for being deprived of the Propriety of the Allom Mines in *Yorkſhire*, which he had diſcovered about the latter End of Queen *Elizabeth*.

His Stations and Character.

He was one of the King's Judges in 1648. and ſoon after made a Member of the *Council of State*. In 1658. he was elected a Burgeſs for *Scarborough* in *Yorkſhire*, to ſerve in the Parliament call'd by *Richard*; but upon the turning out of the Rump, *Octob.* 13, 1659. he was committed to Priſon by General *Fleetwood*, where continuing till the 27th of *December* following he was releaſed to ſit again in the Rump, and on the 2d of *January* following he was appointed by the Houſe one of the Council of State. He was as far from a Puritan or Preſbyterian, as the Eaſt is from the Weſt, was of *Harry Marten*'s Gang, was of the natural Religion, and loved to enjoy the comfortable Importances of this Life, without any Regard of laying up for a wet Day, which at his laſt he wanted. He publiſhed ſeveral Things, *&c.* at length in the Beginning of 1660. upon a Foreſight that King *Charles* II. would be reſtored, he withdrew himſelf beyond the Seas, and ſettling in a fearful Condition at *Middleburgh* in *Zealand*, died and was buried there about 1661.

Some Eccleſiaſtical Preferments in September 1661.

Mr. Rich. Henchman *Vicar of* Chigwell.

Newcourt, *Vol.* I. *p.* 108.

Ricardus Henchman, A. M. admiſſ. ad Vic. de Chigwell Com. Eſſex. vac. per mort. Emanuelis Uty ult. Incumb. ad preſ. Pœnitentiariorum S. Pauli Rectorum ejuſd. Eccleſiæ die 17. Sept. 1661. —— Vicar of *Chriſt-Church*, *London*, *Oct.* 11. 1662. collated by his Uncle Dr. *Humphrey Henchman*, Biſhop of *London* to the Prebend of *Meaſden* in the Church of St. *Paul*, *Oct.* 13, 1663. to the Dignity ty of Treaſurer of St. *Paul's*, *June* 7. 1664. to the Prebend of St. *Pancras* (being then D. D.) *March* 14, 1666. He died at his Vicarage Houſe at *Chigwell* about the latter End of 1671, buried in the Chancel of that Pariſh Church.

Mr. William Joel *Vicar of* Sarrat.

Die Sept. 25, 1661. Willielmus Joel, A. M. admiſſ. ad Vic. de Sarret Com. Hertford, vac. per mort. ult. Vic. ad preſ. Roberti Gilbert Generoſi.

Ibid. p. 883.

Mr. Sam. Newſon, *Rector of* St. James Colcheſter.

Samuel Newſon, A. M. admiſſ. ad Rect. S. Jacobi in Villa de Colcheſter die 13. Sept. 1661. vac. per reſign. Thomæ Burton ult. Incumb. ad preſ. Henrici Audley Mil.

Newcourt *Vol.* II. *p.* 169.

Robertus Davy, A. M. ad Vic. de Geſtingthorp Com. Eſſex. die 11 Sept. 1661. ad preſ. Caroli II. Regis. —— Johannes Iſaac Cler. ad eand. Vicariam 15. Jan. 1662. vac. per Inconformitatem ult. Vicarii. —— This laſt Vicar is call'd Mr. *Davis* of *Geſtlingford* by Dr. *Calamy* in his Account *Vol.* II. *p.* 308. But in his Continuation, it is corrected from *Newcourt*, *Geſtingthorp*, Mr. *Robert Davy*.

Ibid. p. 281.

Books and Papers publiſh'd in or about September 1661.

I no whit at all doubt (ſaith Biſhop Ruſt) *but Mr.* Baxter *was the main Author of the* Petition for Peace, *and the* Reformation of the Liturgy, *ſaid to have been tendred about the ſame Time and publiſh'd* A. D. 1661. *the Style and Tenour of them beſpeaks ſo much to me. Now if out of theſe and his later Pieces, we view what he offers or propoſes towards Union, it will appear to be ſuch, as might tempt Men to think he treats like thoſe who never intend to come nearer to an Agreement*, &c. The Proteſtant Peace-Maker by *Edward* Lord Biſhop of *Cork*, 1682. 4to. p. 99.

A Petition for Peace with the Reformation of the Liturgy. As it was preſented to the Right Reverend Biſhops, by the Divines appointed by his Majeſty's Commiſſion to treat with them about the Alteration of it.

London, *printed* Anno Dom. 1661.

Moſt Reverend Fathers and Reverend Brethren,

The ſpecial Providence of God and his Majeſty's tender Regard of the Peace and Conſciences of their Subjects, and his Deſire of their Concord in the Things of God, hath put into our Hands this Opportunity of ſpeaking to you as humble Petitioners, as well as Commiſſioners, on the behalf of theſe yet troubled and unhealed Churches, and of many thouſand Souls that are dear to *Chriſt*, on whoſe Behalf we are preſſed in Spirit in the Senſe of our Duty moſt earneſtly to beſeech you, *&c.*

[*Concluding.*] We humbly beg your favourable Interpretation of our plain and earneſt Language, which the Urgency of the Cauſe commands, and your Conſent to theſe our neceſſary Requeſts; which if you grant us you will engage us to Thankfulneſs to God and you, and to employ our Faculties and Intereſts with Alacrity to aſſiſt you for the common Peace. But if you reject our Suit (which God forbid) we ſhall commit all to him that judgeth righteouſly, and wait in hope for the bleſſed Day of univerſal Judgment, when the Lord of Hoſts their ſtrong Redeemer ſhall throughly plead his Peoples Cauſe, and execute Judgment for them, and bring them forth into the Light, and they ſhall behold his Righteouſneſs. In the mean Time we will bear the Indignation of the Lord, becauſe we have ſinned againſt him. Come Lord *Jeſus*, come quickly! *Amen.*

Mr. Oxenbridge *of Watching.*

He is ſaid to have publiſh'd a Propoſition of propagating the Goſpel by Chriſtian Colonies in the Continent of Guiana, *being Gleanings of a larger Diſcourſe, the Manuſcript whereof is yet preſerv'd in* New-England.

A double Watch-Word: Or the Duty of Watching, and Watching to Duty: Both eccho'd from *Rev.* xvi. 5. and *Jer.* l. 4, 5. By *John Oxenbridge*, M. A. [Born in *Northamptonſhire*, and educated partly in *Oxon.* and partly in *Cambridge.* Upon his being ejected here, he retir'd to *Berwick* upon *Tweed*, where he held on his Miniſtry till he was ſilenc'd by the *Bartholomew* Act: After which he went to the *Weſt-Indies*, and ſettled firſt at *Surenham*, and afterwards in *New-England*, where he dyed at *Boſton* in 1674.

1661. 8vo.

Dr. Calamy's *Abridgment*, *Vol.* II. *p.* 110.

Experiments of Mercury.

Mercurial Experiments made at *Townley-Hall* in the Years 1660, and 1661, by the Advice and Aſſiſtance of that heroick and worthy Gentleman *Richard Townley*, Eſq; and thoſe ingenious Gentlemen Mr. *John* and Mr. *Charles Townley* and Mr. *George Kemp*.

Dr. Power's *Experiments*, 4to. 1661.

Mr. Jo. Stephens *of Procurations.*

An hiſtorical Diſcourſe, briefly ſetting forth the Nature of *Procurations:* And how they were anciently paid, with the Reaſon of their Payment; and ſomewhat alſo of Synodals and Pentecoſtals. With an Appendix in Anſwer to an Oppoſer. By *J. S.* [*John Stephens.*]

Printed for the Author, and ſold by J. Baker, 1661.

Epiſt. Ded. to the Archbiſhops and Biſhops.

Reverendiſſimo in Chriſto Patri, ac Domino D. Gulielmo, Providentia divina, Cantuarienſi Archiepiſcopo, &c. D. Accepto, eadem Providentia, Ebor. Archiepiſcopo. —— D. Gilberto Epiſcopo Londinenſi, & D. Briano Epiſcopo Winton. cæteriſque Reverendis Epiſcopis & Præſulibus utriuſque Provinciæ in Ecclesia Anglicana conſtitutis.

Annus præterit vigeſimus (Reverendiſſimi & Reverendi Patres) ex quo Tractatum hunc Hiſtoricum de Procurationibus, Synodalibus & Pentecoſtalibus in uſum Publicum compoſui, &c.

Mr. Swinnock's *Chriſtian Man's Calling.*

The Chriſtian Man's Calling: Or a Treatiſe of making Religion one's Buſineſs. By *George Swinnock*, M. A. Miniſter of *Great-Kymbels* in *Bucks*.

London, 1661. 4to.

Mr. Cranwell *againſt Epiſcopacy.*

The holding the Biſhop and Preſbyter equal, vindicated from Hereſy. By *Luke Cranwell.* [Said to be a learned conciſe Anſwer to a bluſtering Paper.]

1661. 4to. *Dr.* Calamy's *Contin. p.* 230.

Mr. Stevenſon *of the twelve Months.*

The twelve Months: Or a pleaſant and profitable Diſcourſe of every Action, whether of Labour or Recreation, proper to each particular Month, branched into Directions relating to Huſbandry, as Plowing, Sowing, Gardening, Planting, Plaſhing of Fences, Felling of Timber, Ordering of Cattle and Bees, and of Malt, *&c.* As alſo of Recreations, as Hunting, Hawking, Fiſhing, Fowling, Courſing, Cock-fighting: To which likewiſe is added a neceſſary Advice touching Phyſick, when it may, and may not be taken. Laſtly, every Month is ſhut up with an Epigram, with the Fairs of every Month. By *M. Stevenſon.*

London, *for* Tho. Jenner, 1661, 4to.

Bernard'*s Concordance.*

Theſaurus Biblicus. Being as well the marginal Readings, as Text of Holy Scripture expounded in their ſeveral Significations, with an Abſtract of the principal Matters of holy Scripture. By *Richard Bernard*, Rector of *Batcombe.* The ſecond Edition enlarged. By *William Retchford.*

London, 1661. *Fol.*

The

Translation of Hieron. Savanorala.

The Truth of the Chriſtian Faith. Tranſlated from the *Italian* of *Hieron. Savanarola.*

Mr. Davenport's *Saint's Anchor.*

The Saint's Anchor-Hold in all Storms and Tempeſts. By *John Davenport*, B. D. Paſtor in *New-England.*

London, *for* G. Hurlock, 1661. 12°.

Mr. Archer's *Comfort for Believers.*

Comfort for Believers about their Sin and Troubles, that they ſhould not be oppreſſed by any thing that befalls them in this Life. By *John Archer*, Preacher at *All-hallows Lombardſtreet.*

London, *for* L. Chapman, 1661. 12°.

Enthuſiaſtick Poem by Dr. Pordage.

The Explanation of an Hieroglyphical Figure; wherein are couched the Myſteries of the external, internal, and eternal Worlds: Shewing the true Progreſs of the Soul from the Court of *Babylon* to the City of *Jeruſalem.* In a Sacred Poem. By *Samuel Pordage.*

London, *for* L. Lloyd, 1661. 8vo.

Mr. Noah Bridges *of Arithmetick.*

Lux Mercatoria. Arithmetick Natural and Decimal, digeſted into a more eaſy and exact Method for Reſolving the moſt practical and uſeful Queſtions that hath been yet publiſhed. By *Noah Bridges* [of *Baliol* College, *Oxon.* Clerk of the Parliament that ſate at *Oxon.* 1643. and 1644. and was then actually created Batchelor of the Civil Law, being at that Time eſteemed a moſt faithful Subject to his Majeſty.]

Lond. 1661. 8vo.

Athen. Oxon. *Vol.* II. *col.* 736.

Keckermanni Syſtema Compendioſum totius Mathematicæ.

Oxon. 1661. 8vo.

Hiſtory of the Civil Wars.

An Hiſtory of the Civil Wars of *Great-Britain* and *Ireland.*

London, 1661. *Fol.*

Mr. Ryley's Placita Parliamentaria.

Placita Parliamentaria. Pleadings in Parliament, with the Judgments thereon, in the Reigns of *Edward* the Firſt, and *Edward* the Second Kings of *England.* Whereunto is an *Appendix* annexed, containing a Collection of ſome Copies of *Statutes, Ordinances, Proviſions, Inhibitions,* Forms of *Writs* on ſeveral Occaſions, *Prohibitions,* and *Proclamations*: With the Confirmation of *Magna Charta,* and *Charta de Foreſta.* Alſo of ſome other *Records,* which prove the *Homage* anciently due to the Kings of *England* from *Scotland*; and the Eſtabliſhment of *Ireland* under the Laws of *England*; extracted from the Rolls of the ſaid King *Edward* the Firſt, and *Edward* the Second's Times. Together with ſeveral Petitions in Parliament, and the Anſwers thereunto in ſundry Kings Reigns. By *William Ryley* of the *Inner-Temple,* Gent.

Approved by *Heneage Finch,* and dedicated to the Lord Chancellour *Clarendon.*

London, *for* H. Twyford, *and* Tho. Dring, 1661. *Fol.*

Grand Debate, as publiſhed by the Preſbyterian Divines.

The Grand Debate between the moſt Reverend the Biſhops and the Preſbyterian Divines appointed by his Sacred Majeſty as Commiſſioners for the Review and Alteration of the Book of Common-Prayer, *&c.* Being an exact Account of their whole Proceedings. The moſt perfect Copy.

Containing, 1. A Copy of his Majeſty's Commiſſion. 2. The Exceptions of the Preſbyterian Brethren againſt ſome Paſſages in the preſent Liturgy. 3. Anſwer of the Epiſcopal Commiſſioners. 4. Reply of the Brethren. 5. A Complaint directed to the moſt Reverend Archbiſhop and Biſhops, and the Reverend their Aſſiſtants commiſſioned by his Majeſty to treat about the Alteration of the Book of Common-Prayer, [*concluding*], We altogether deſpair of that happy Succeſs which thouſands hope and wait for from this his Majeſty's Commiſſion; unleſs that God ſhall incline your Hearts for the Peace and Union of the Nation to a more conſiderable and ſatisfactory Alteration of the Liturgy.

London, 1661. 4to.

An Account of all the Proceedings of the Commiſſioners of both Perſuaſions, appointed by his Sacred Majeſty, according to Letters Patents, for the Review of the Book of Common-Prayer.

London, *for* R. H. 1661. 4to.

Retractations by Mr. John Ellis *of* Waddeſdon.

Saint *Auſtin* Imitated: Or Retractations and Repentings in Reference unto the late Civil and Eccleſiaſtical Changes in this Nation: Wherein 1. The Grounds of Obedience to the Crown, and Adherence to the Church in Doctrine, Worſhip, and Government. 2. An Anſwer to that Tractate, entitled, Reaſons ſhewing the Neceſſity of Reformation. 3. The Non-Obligation of the Covenant are repreſented and demonſtrated in two Books. By *John Ellis.* With a Preface dated *Septemb.* 27, 1661.

London, *for* T. Garthwait, 1662. 4to.

Mr. Wood *obſerves that this Book which got him great Credit with his Dioceſan Biſhop* Coſin, *is commended by Dr.* Durell, &c.

Diſſertatio de Ceremoniis Eccleſiæ Anglicanæ, qua Uſus earum licitus oſtenditur, & a Superſtitionis & Idololatriæ crimine vindicatur. Autore Georgio Ritſchelio [Vicario in Eccleſia de Hexham in Com. Northumb.]

Iſaac Pennington *againſt the Quakers.*

Concerning Perſecution, which is the Afflicting or Puniſhing that which is Good under the Pretence of its being Evil. —— With Anſwers to the Objections againſt Liberty of Conſcience, —— and a brief Account of that ſuppoſed Stubbornneſs which is uſually objected againſt the People called *Quakers.* By *Iſaac Pennington,* the Younger.

London, 1661. 4to.

A Song.

Hickledy Pickledy. Or the *Yorkſhire* Curate's Complaint. To the Tune of *Alaſs poor Scholar, &c.* By *T. P.* concluding,

Had I been Preſbyter, perhaps,
I might have waſh'd my zealous Chaps
With Blood of Grape, and left the County
To taſte th' unconſtant City's Bounty:
And (as to Calamy, *it happens)*
Been ſtrange Decoy-Bird to dead Capons.
But tedious is the Curate's *Way,*
For he muſt faſt, as well as pray.
But if the Parliament will ſmother
One *Prieſt with Cures and ſtarve* another;

Large printed Sheet, 1661.

The ſuff'ring Clergy muſt ſubmit
To Presbyter or Jeſuit:
For Liturgy will loſe her Glory
'Twixt Maſs-Book and the Directory.

Dr. Wolley of Parents bleſſing their Children.

Eulogia. The Parents bleſſing their Children, and the Children begging on their Knees their Parents Bleſſings, are pious Actions warrantable by the Word of God, and practiſed by God's Saints and Servants. By *Edward Wolley*, D. D.

London, 1661. 8vo.

Defence of the Reaſonableneſs of Common-Prayer.

ΛΟΓΙΚΗ ΛΑΤΡΕΙΑ. The Reaſonableneſs of Divine Service: Or Non-Conformity to Common-Prayer, proved not conformable to common Reaſon; in Anſwer to the contrary Pretenſions of *H. D.* in a late Diſcourſe concerning the Intereſt of Words in Prayer and Liturgies. By *Irenæus Freeman*, M. A.

London, 1661. 4to.

Againſt the Prejudices of thoſe who forbear to uſe it.

Epiſtle to the Reader. —— In a general Combuſtion it is every one's Duty to bring what he can to throw upon the Flames. What the Church and Kingdom have ſuffered from the Principles I have ſet down againſt, is a Theme too ſad to be inſiſted on. It is Part of a Miſery to recount it. And what the ſame troubleſome and ſeditious *Dogmata* are ſtill a doing is of as eaſy as lamentable Obſervation. —— My Deſign is only to ſhew the Weakneſs of thoſe *Reaſons* which are pretended to juſtify thoſe *Miniſters who forbear to uſe the Common-Prayer*; not that I may render their Perſons more odious or obnoxious, but rather that I might perſuade them to walk in the Ways of Peace, &c.

Munſter Parallell'd in the late Maſſacres committed by the *Fifth Monarchiſts.*

London, by T. M. 1661. 4to.

Funeral Sermon for Mr. Taylor.

A Sermon preached at the Funeral of Mr. *William Taylor*, Miniſter of the Goſpel, on *Sept.* 12, 1661. By *William Spurſtowe*, D. D.

Printed, ſee Dr. Calamy *Contin. p.* 58.

Metrical Verſion of the Pſalms.

Samuelis Primitiæ. Or an Eſſay towards a Metrical Verſion of the whole Book of *Pſalms.* By *Sam. Leigh* of *Merton* College, *Oxon.*

This Book which hath the Author's Picture before it, was compoſed by him, when attended with the diſadvantageous Circumſtances of Youth and Sickneſs.

Athen. Oxon. *Vol.* I. *col* 947. *Edit.* 1721.

Ded. to Ch. Potts, *Eſq*;

It is dedicated to his Father in Law, *Charles Potts*, Eſq; Son to Sir *John Potts*, Knight and Baronet, who a little before had married his Mother *Anne Leigh.* Before this Tranſlation went to the Preſs, it was peruſed by one of the chief of the Presbyterian Party *Tho. Manton*, D. D. who gave his Mind of it thus, *I cannot but admire it, that a Gent. ſo young, &c.*

Morning Exerciſe.

Morning Exerciſe at *Cripplegate.* Or ſeveral Caſes of Conſcience practically reſolved by ſundry Miniſters, *Sept.* 1661. Price bound 7 *s.*

London, *ſold by* E. Brewſter 4to.

Tranſlation of Job, *by* Arthur Bret, *a great Pretender to Poetry.*

Patientia Victrix. Or the Book of *Job* in Lyrick Verſe. By *Arthur Bret*, Student of *Chriſt-Church*, *Oxon.* M. A. and one of the *Terræ Filii* in the Act celebrated in St. *Mary*'s Church 1661. (*Robert Field* of *Trinity* College being the other) at which Time he ſhewed himſelf ſufficiently ridiculous. He was a great Pretender to Poetry. Taking Holy Orders afterwards, he had ſome mean Employment beſtowed on him, but grew ſo poor, and ſomewhat crazed, that he deſired the Alms of Gentlemen, eſpecially of *Oxford* Scholars, whom he accidentally met with in *London*; where he died about 1677.

London, 1661. 8vo.

Ath. Oxon. *Vol.* II. *col.* 448.

TUESDAY *Octob.* 1.
Tryal of Mr. Andrew Parſons, *Preacher, for ſeditious Words.*

Mr. *Andrew Parſons* had been Miniſter of *Wem* in *Shropſhire* 'till 1660. at the latter End of which he was brought into Trouble, on the Account of ſeditious Words, which were ſworn againſt him, which were theſe, *That the Devil was like a King, that courted the Soul, and ſpoke fair 'till he was gotten into the Throne, and then play'd Pranks.* The Witneſs depoſed contrary to the Coherence of the Diſcourſe, that he ſaid *the King was like the Devil:* He was try'd at *Shrewſbury*, before my Lord *Newport.* Mr. Serjeant *Turner*, and others, *May* 28 and 29, 1661. It was alſo charged upon him, that he ſaid, *There was more Sin committed now in* England *in a Month, than was heretofore in ſeven Years: And that there had been more and better Preaching in* England *for twenty Years paſt, than was ever ſince the Apoſtles Days.* He had Council aſſign'd him, who pleaded that the Time limited by the Statute on which he was indicted, was expired. The Court yielded it was ſo, allowing twenty eight Days to a Month, but they would underſtand it of thirty Days in a Month. So he was found *Guilty*, and fin'd two hundred Pounds, and order'd to be impriſon'd 'till it ſhould be paid. He continued near three Months in Priſon, 'till the Lord *Newport* without his Knowledge procur'd the King's Pardon for his Fine. This Tryal made a great Noiſe.

Dr. *Calamy's Account, p.* 556. *Contin.* 722.

See the Account of Mr. Parſons *his Sufferings on this Occaſion in Conform. fourth Plea for the Noncon. p.* 32, &c.

WEDNESDAY *Oct.* 2.
Death of Dr. Barten Holyday.

The Death of an eminent and facetious Wit, a Poet and Preacher, Dr. *Barton Holiday*, Archdeacon of *Oxford*, who departed this Life in the Houſe belonging to that Archdeaconry in *Iffley* near *Oxford*, on the ſecond Day of *October*, 1661. and was three Days after buried at the Foot of Biſhop King's Monument under the South Wall of the Iſle joining to the South Side of the Choir of *Chriſt-Church* Cathedral.

Wood's Athen. Oxon. *Vol.* II. *col.* 170. *See* Echard *Hiſt. Ch.* II. *p.* 71.

This Tranſlator of *Perſius* and *Juvenal*, and Writer of a Comedy called, *The Marriage of Arts*, had within this Year publiſhed, 1. Four Sermons againſt Diſloyalty; preached in the Times of the late Troubles. The firſt of Obedience, on *Exod.* xx. 12. —— 2. Survey of the World in ten Books, a Poem. —— Which being publiſhed juſt before his Death, it was taken for a poſthumous Work, which had been by him compoſed in his younger Days.

Oxon. 1660. 8vo.

Ibid.

Sir

Death of Sir John Glanvill.

Sir John Glanvill, [illegible] which began [illegible] the King's Interest and Defence, [illegible] July 6. following, and [illegible] his [illegible] Whitehall, Aug. 1, [illegible] when the King was [illegible] Westminster, he [illegible] and was [illegible] the King's [illegible] and severe [illegible] for his [illegible] and when at Liberty [illegible] of other Sufferers. [illegible] the happy Change that followed in the [illegible] of Mr. Hale's Life, by referring [illegible] elder Brother the [illegible] his Father had [illegible] on him the younger Son. After the Return of King Charles II. he was made his Serjeant also, and undoubtedly he had risen much higher, had not Death prevented Octob. 2, 1661. at his Manor of Broad-Hinton in Wiltshire, in which Church he was buried, and had a Monument put over his Grave with a Latin Inscription by Winifred his Widow: *Memoriæ Sacrum Johannis Glanvill, Militis, Servientis ad Legem, &c.*

Prince Worthies of Devon, p. 339. Ath. Ox. Vol. II. p. 700.

Dr. Burnet's Life of Sir Mat. Hale, p. 13.

FRIDAY *Octob.* 4.
In the free Gift of the Clergy to the King, the Dean and Chapter of Peterborough *contribute* 200 l. *See an Act for a free and voluntary Present to his Majesty,* 13 Car. II. Cap. 4. *wherein is is declared, that no Commissions or Aids of this Nature can be issued out or levied but by that Authority of Parliament.*

An Act and Order of the Dean and Chapter of *Peterborough* for contributing a free Gift of two hundred Pounds to his Majesty; Inasmuch as the Lords Archbishops, and Lords Bishops, together with the Deans and Chapters, and dignified Clergy, have thought it meet and necessary to testify their Gratitude by a free and voluntary Present to the King's Majesty, for his pious Care in restoring and protecting of them in their several Orders, Dignities, and Rights, notwithstanding the many pressing Occasions and Wants of his Majesty: We the Dean and Chapter of *Peterborough*, though at present we find our selves much indebted, and that many of our Rents are yet detained from us by Purchasers and other Pretenders, and our Repairs and necessary Expences of the Church will require a large Proportion, do nevertheless freely set apart the Sum of two hundred Pounds, to be paid when the Right Reverend Father in God the Lord Bishop of *London*, or others appointed to receive the same shall require it. And that the first Sum that shall come into the Sub-Treasurer's Hands shall be laid apart by him, and kept until the full Sum of two hundred Pounds be raised, Dated *Octob.* 4, 1661.

Act-Book MS.

See Nov. 29. 1661.

A Bill of the several Sums received upon Account of the humble Present made to his Majesty by the Lords Archbishops, Bishops, Deans and Chapters of the Church of England.

	l.	s.	d.
From the Archbishop of *Canterbury*	3000	00	00
From the Church of *Canterbury*	2000	00	00
From the Archbishop of *York*	2000	00	00
From the Church of *York*	467	00	00
From the Bishop of *London*	1000	00	00
From the Church of St. *Paul's*	2000	00	00
From the Bishop of *Peterborough*,	400	00	00
&c. Total is	33743	00	00

Duke of Ormond *Lieutenant of* Ireland.

The Duke of *Ormond* was appointed by the King Lord Lieutenant of *Ireland*; and the Parliament of *Ireland* gave the Duke a Present of thirty thousand Pounds. But he was not sworn Lord Lieutenant 'till *July* 23, 1662.

Sir Ja. Ware Gesta Britannorum.

SATURDAY *Octob.* 5.
Mr. Dobson *Librarian at* Cambridge.

Mr. *Isaac Dobson* pronounced by *William Lynnel*, senior Proctor, to be lawfully chosen publick Library Keeper in the University of *Cambridge*, *October* 6, 1661.

SUNDAY *Octob.* 6.
Popery much countenanced at Court;
And yet the Jesuits had gained more Proselytes in the late Times of Confusion.

Popery was protected and favoured at Court by the special Interest of the Queen Mother, and yet the *Roman* Priests and Jesuits had gain'd more Proselytes in the late lamentable Confusions, than they now did in a peaceable Reign. As was well observed by Mr. *John Shaw*, Rector of *Whalton* in *Northumberland*, and Preacher at St. *John*'s in *Newcastle* upon *Tyne*; saith he, —— When it pleased God of his great Goodness and Mercy to this persecuted Church and harrassed Kingdom, by a miraculous Providence, to restore his Sacred Majesty to his just Rights, and the Church to her legal and primitive Settlement, I also who was before necessitated to seek Shelter elsewhere ('till the Tyranny was over-past) returned to my own native Countrey, where I found divers (whom I left professed Sons of our Church) turned Renegades, having forsaken their own Mother in the Day of Tryal, and betaken themselves to that flattering Step-Dame of *Rome*. This I reflected on with much Regret, and so much the more because I found that with this Defection from their Mother, they were also grown cool in their Affection to the common *Father* of their Countrey, our Sovereign Lord the *King*, as being sowred with republican or protectorial Leaven, insused into them by the so much admired *Thomas de Albiis*, amongst others. I observed further that the *Romanists* in these Parts grew every Day more insolently active to bring more Grist to their own Mill, and list more Men in the Pope's Service, not only by printed Books, but also by private Letters and Manuscripts; the first whereof came to my Hands was the short Letter subjoin'd to this Treatise, to which I have, upon my Friend's Request, framed an Answer, and here annexed

Preface to Origo Protestantium, 1677. 4^to.

Origo Proteſtantium: Or an Anſwer to a Popiſh Manuſcript of N. N. *that would fain make the Proteſtant Catholick Religion bear date at the very Time when the Roman Popiſh commenced in the World. Wherein Proteſtancy is demonſtrated to be elder than Popery. To which is added, A Jeſuit's Letter, with the Anſwer thereunto annexed. By* John Shaw, *Rector of* Walton *in* Northumberland, *and Preacher at* St. John's *in* Newcaſtle *upon* Tine, 1677. 4^to^.

nexed to the Letter. [The Jeſuits Letter deſiring to receive Solutions to two Queſtions; 1. To nominate the Profeſſors of the Proteſtant Faith ſucceſſively ſince the Apoſtles. 2. To evidence that the *Engliſh* Clergy hath a lawful Miſſion.] The next I met with was a Manuſcript (that would fain uſurp the Title of *Origo Proteſtantium*) ſent me by a Gentleman for my Opinion thereof, which after having peruſed and tranſcribed it, I returned to him again, and have here endeavoured to refute, and therein vindicate the *Engliſh* Reformation. —— Holding my ſelf obliged to ſend my poor Endeavours in ſcouring theſe *Northern Coaſts*, eſpecially of thoſe *Popiſh Pirates*, who count all fiſh that comes to the net, and will break all Laws to compaſs one unlawful Prize.

J. Shaw.

Account of Father Ruſſel, *Agent in* England *for the Match with* Portugal.

Ath. Oxon. *Vol.* II. *col.* 150.

Richard Ruſſel, a *Rutlandſhire* Man born, bred in the *Engliſh* College of Secular Prieſts at *Liſbon* in *Portugal*, was by the King of that Countrey deſigned to go into *England* as an Interpreter to *Don Franciſco de Mello*, Earl of *Ponte*, Embaſſador extraordinary from the ſaid King to King *Charles* II. to ſettle the Marriage between his Majeſty and *Donna Catherina* the Infanta of that Countrey. After *Ruſſel*'s Return into *Portugal*, he was rewarded for his Pains with the Biſhoprick of *Portalegre*, where he now lives (1690).

That Match promoted by the Queen Mother as an Agent for France.

Life of Lord Chancellour Clarendon, 8^vo^. *p.* 157.

It is very well known, that the Queen Mother was in *England*, when this Matter was firſt ſet on Foot, and thoſe who ſeemed to have the beſt Judgment and Inſight into the Intrigues of thoſe Times, looked upon her coming over into *England* at that Time, to be in the Nature of a private Agent from the *French* Court, to promote that Match, which muſt redound (as it did indeed) to their Advantage, by contributing to get the Crown of *Portugal* to be at laſt acknowledged independent of the Crown of *Spain*.

Monday *Octob.* 7.

The Quakers forward to go as Miſſionaries of the Spirit into Foreign Parts.

Journal of George Fox, *p.* I. 8^vo^. *p.* 585.

This Year ſeveral Friends were moved to go beyond the Seas, to publiſh Truth in Foreign Countries. *John Stubbs*, and *Henry Fell*, and *Richard Coſtrop* were moved to go towards *China* and *Preſtor John*'s Countrey, but no Maſters of Ships would carry them. With much ado they got a Warrant from the King, but the *Eaſt-India* Company found Ways to avoid it, and the Maſters of their Ships would not carry them. Then they went into *Holland*, hoping to have got Paſſage there, but no Paſſage could they get there neither. Then *John Stubbs* and *Henry Fell* took Shipping to go to *Alexandria* in *Egypt*, intending to go by the Caravans from thence. Mean while *Daniel Baker* being to go to *Smyrna*, he drew *Richard Coſtrop* contrary to his own Freedom, to go along with him. And in the Paſſage *Richard* falling ſick, *Daniel Baker* left him ſick in the Ship, where he died: But that hard-hearted Man afterwards loſt his own Condition.

The Maſters of Ships afraid to carry them.

Daniel Baker *and* Richard Coſtrop *embark for* Smyrna.

John Stubbs *and* Henry Fell *get to* Alexandria.

Baniſhed thence by the Engliſh *Conſul.*

When they had diſperſed many Books, and ſent one to the Pope.

John Stubbs and *Henry Fell* got to *Alexandria* in *Egypt*, but they had not been long there before the *Engliſh* Conſul baniſhed them from thence; yet before they came away, they diſperſed many Books and Papers there for the opening the Principles and Ways of Truth to the *Turks* and *Grecians*. They gave the Book called, *The Pope's Strength broken*, to an old Frier, for him to give or ſend to the Pope; which Book when the Frier had peruſed, he clapp'd his Hand to his Breaſt, and confeſſed, *what was written therein was Truth; but* (ſaid he) *if I ſhould confeſs it openly, they would burn me.* So *John Stubbs* and *Henry Fell* not being ſuffered to go farther, returned to *England*, and came to *London* again. And *John* had a Viſion, that the *Engliſh* and *Dutch*, who joined together not to carry them, *would fall out one with the other*, and ſo it came to paſs.

London, *for* R. Wilſon, 1661.

John Perrott's Viſitation of the Prince and City of *Venice*.

Tuesday *Octob.* 8.

Mr. Sam. Rutter *confirmed Biſhop of* Man.

ExCartis MSS. *Rev. Patris Thomæ Sodor Epiſc.*

Samuel Rutter, A. M. Archdeacon of the Iſle of *Man*, who upon the late Biſhop's Death (*Richard Par*, S. T. P. conſecrated *June* 10, 1635. died in 1643.) as chief Spiritual Magiſtrate had the Government of the Iſland, was nominated Biſhop of *Sodor* and *Man* by the Earl of *Derby*, and confirmed *October* 8, 1661. He was *Anno* 1660. by the Title of Biſhop of *Sodor*, collated to *Langden* Prebend in the Church of *Lichfield*, which was vacated by his Death, which happened *May* 30, 1662.

Mr. Sacheverel *in his Account of the Iſle of* Man *(p.* 118.) *tells us, Mr.* Rutter *was ſworn Biſhop* Anno 1661. *that he had been Archdeacon of* Man, *and governed the Church with great Prudence during the late Wars; that he was a Man of exemplary Goodneſs and Moderation, and ſate Biſhop to the Year* 1663. *and was then ſucceeded by Dr.* Iſaac Barrow; *and thereupon obſerves Mr.* Wood's *Miſtake, who* (Athen. Oxon. *Vol.* II. *p.* 658.) *makes that See to have lain void from the Death of Biſhop* Parr, *(which happened in the Time of Uſurpation) to the Year* 1662. *and Dr.* Barrow *to have been the firſt Biſhop there after the Reſtauration. Note of the Editor of the* Engliſh *Life of Dr.* John Barwick, 8^vo^. *p.* 300.

Engliſh Life of Dr. Barwick, 8^vo^. *Engl. p.* 300.

Dr. *John Barwick*, upon a Proſpect of the King's Return, had an Offer of the Biſhoprick of the Iſle of *Man*; but he proſecuted the Intereſt of others more than his own. For when the Right Honourable the Counteſs Dowager of *Derby* deſired him to give up the Right he had to the Biſhoprick of the Iſle of *Man*, ſince (as ſhe ſaid) he might hope for better Preferment from his Majeſty; and her Ladyſhip was very deſirous, if he would give Way, to prefer her Chaplain, Mr. *Samuel Rutter*, to that Dioceſe; Dr. *Barwick* readily comply'd with her Requeſt, much rejoyc'd that it was in his Power to oblige ſo great a Perſon. [To clear the Succeſſion of the Biſhops of the Iſle of *Man*.] *John Meyrick* or *Merrick*, A. M. Vicar of *Horn* Church in *Eſſex*, was conſecrated Biſhop of *Man April* 11, 1576. inſtall'd 1577. and died *Novemb.* 7, 1599. in *Yorkſhire*, where, I ſuppoſe, he was beneficed; and to him ſucceeded

ExCartis MSS. *Rev. Patris Tho. Sodor Epiſc.*

George Lloyd, S. T. P. *Anno* 1599. who was tranſlated to *Cheſter* in 1604.

John Philips, A. M. Rector of *Hawarden* in *Com. Flint*. Archdeacon of *Cleveland*, and Parſon of *Slingſby* and *Thorp*, upon *Lloyd*'s Tranſlation was nominated by the King to this See *Jan.* 29, 1604. and conſecrated *Febr.* 10, following. He got the Common-Prayer tranſlated into the Language of the Natives, (the Original

See B. Willis *Eſq; Survey of Cathedrals* 4^to^. *p.* 369.

ginal yet extant) and was, as *Sacheverel* ſays, famous for his Charity, Hoſpitality, *&c.* He died *Aug.* 7, 1633. and was ſucceeded by

William Forſter, S. T. P. Prebendary of *Cheſter*, who was conſecrated *March* 9, 1633. was buried *Febr.* 26, 1634. at *Barrow Com. Ceſtr.* where he was Rector, without any Memorial; upon whoſe Death

Richard Parr, S. T. P. Rector of *Eccleſton Com. Lanc.* was conſecrated *June* 10, 1635. He rebuilt the Chapel of *Ramſay* about 1636, was not deprived, but died in 1643. and was buried in the Cathedral of St. *Germain's*. After which there was a Vacancy of eighteen Years, 'till

Samuel Rutter, A. M. Archdeacon, confirmed Biſhop *October* 8, 1661. *&c.*

See May 30, 1662.

Thursday *Octob.* 10. *The Commencers in ſeveral Degrees at* Cambridge.

A Catalogue of ſuch as commenced in ſeveral Degrees at Cambridge *by Virtue of his Majeſty's Letters Mandatory from* October 10, 1660. *to* October 10, 1661.

Doctores in Theologia.

Dr. *Newcomen.*
Dr. *Allington.*
Dr. *Fullwood.*
Dr. *Penniman.*
Dr. *Bradſhaw.*
Dr. *Porter.*
Dr. *Baldero.*
Dr. *Herbert.*
Dr. *Teniſon.*
Dr. *Hopper.*
Dr. *Reveſby.*
Dr. *Wellfit.*
Dr. *Redman.*
Dr. *Wild.*
Dr. *Jacomb.*
Dr. *Bates.*
Dr. *Bainard.*
Dr. *Johnſon.*
Dr. *Bargrave.*
Dr. *Gery.*
Dr. *Hitch.*
Dr. *Gumbell.*
Dr. *Day.*
Dr. *Tudor.*
Dr. *Harecourt.*
Dr. *Franck.*
Dr. *Lucas.*
Dr. *Ludington.*
Dr. *Heavers.*
Dr. *Sheaf.*
Dr. *Gilpin.*
Dr. *Barker.*
Dr. *Harriſon.*
Dr. *Colebrand.*
Dr. *Neale.*
Dr. *Buttolph.*
Dr. *Ward.*
Dr. *Beriſford.*
Dr. *Chamberlayne.*
Dr. *Megges.*
Dr. *Stone.*
Dr. *Archer.*
Dr. *Hollhead*, Sen^r.
Dr. *Hollhead*, Jun^r.
Dr. *Carter.*
Dr. *Price.*
Dr. *Sherman.*

Baccal. in Theol.

Mr. *Stapleton.*
Mr. *Pank.*
Mr. *Appleby.*
Mr. *Laney.*
Mr. *Henſhaw.*
Mr. *Plume.*
Mr. *Croſſe.*
Mr. *Fiddis.*
Mr. *Bambrigge.*
Mr. *Alckhorn.*

Dr. in *Jure Civili*, Dr. *Hitch.*

Doctores in Medicina.

Dr. *Davenant.*
Dr. *Crabbe.*
Dr. *Nicholſon.*
Dr. *Troutbeck.*
Dr. *Barlow.*
Dr. *Fairclough.*
Dr. *Francklin.*
Dr. *Eales.*
Dr. *Harriſon.*

Magiſtri in Artibus.

Mr. *Martin.*
Mr. *Hilyard.*
Mr. *Walſall.*
Mr. *Banbrigge.*

Friday *Octob.* 11. *Letter from the Council to Lord* Falkland *on a Conventicle at* Banbury.

Extracts from the Council Books.

Whitehall. A Letter from the Lords of the Council to the Lord Viſcount *Falkland*, Lord Lieutenant of the County of *Oxford*, upon Information that every *Sunday* there is a numerous Conventicle of inſolent Fanaticks, who uſually aſſemble in the Town of *Banbury*, and refuſe to diſperſe themſelves; but obſtinately continue their Meetings: Praying his Lordſhip to be very ſerious and circumſpect in examining this Information, and to prevent and diſſipate all Conventions of Sectaries, or like dangerous Perſons within his Juriſdiction.

Monday *Octob.* 14. *A Royal Mandate for Degrees at* Cambridge.

Reg. Cantab.

The King's Letters Mandatory to the Univerſity of *Cambridge*, to admit *Robert Bretton* of *Chriſt's* College to be Maſter of Arts. Given *Octob.* 14, 1661. Another Mandate for *Edward Winne* to be Doctor in Divinity, *Edward Abney* late Fellow of *Chriſt's* College to be Doctor of Laws, and *William Sharpe* to be Batchelor of Divinity, *Octob.* 21, 1661.

Tuesday *Octob.* 15. Dr. Barwick *Dean of* Durham *made Dean of* Paul's.

Life of Dr. Barwick *Eng.* 8vo. 24.

After the Death of Dr. *Matthew Nicholas* Dean of St. *Paul's*, the Governours of the Church, by his Majeſty's Command, ſent for Dr. *John Barwick* Dean of *Durham* up to *London* to take Poſſeſſion of the Deanery of St. *Paul's*, as a Perſon not unfit to contribute ſomething to the Reparation of the immenſe Ruins of that Cathedral. It is well known to every one, that if Dr. *Barwick* had regarded his own private Intereſt and Advantage, he would not have accepted this new Deanery, where there was neither Houſe nor Furniture, but what was either hired or bought, in exchange for that other, where neither was wanting. And indeed in Anſwer to his Majeſty's Meſſage he wrote expreſly, that he knew very well, the Dignity whereto he was going to be promoted was both of leſs Value than that he muſt relinquiſh, and of greater Care and Trouble; and that what he then enjoy'd was ſo agreeable to him, that if it were at his Option, he would not quit it for the greateſt Dignity in the Church, much leſs for that he was then commanded to accept; yet that he received his Majeſty's Commands with the

Die 15. *Octob.* 1661. *Johannes Barwick, S. T. P. electus ad Decanatum Eccleſiæ S. Pauli, London.* —— *Die* 16. 1661. *Rev. Pater Dominus Gilbertus London. Epiſcopus prebendam de Oxgate in Eccl. Cath. S. Pauli Lond. ven. Viro Johanni Barwick, S. T. P. contulit intuitu charitatis;* & 19. *Die prox. ſequent.*

See a private Act of Parl. paſſed April. 11. 1670. 22. Car. II. *entitled*, An Act for the building of a Manſion-Houſe for the Dean of St. *Paul's* Church, *Lond.*

utmoſt

quent. idem Rev. Pater ad Decanatum Eccl. Cath. S. Pauli Lond. ven. Virum Johan. Barwick, S. T. P. inſtituit. Reg. Sheld. Lond. 1662. 11. Septemb. Johannes Barwick, S. T. P. Decanus S. Pauli Lond. admiſſus eſt ad Rect. de Therfield Com. Hertf. per Ceſſ. ult. Incumb. ad preſ. Dec. & Capit. S. Pauli Lond. Reg. Sanderſon Linc.

utmoſt Veneration, and ſhould willingly comply with the Orders of his Superiors in the Church.

About the Middle of *October* 1661. Dr. *Barwick* undertook this new and difficult Charge, with a Habit of Body broken by Care and Pains, but with a Mind ſufficiently raiſed. His firſt Care at *London* was, what it had been alſo at *Durham*, to reſtore the Celebration of Divine Service by the ſacred Muſick of a Choir, which had, for I know not what Reaſon, been hitherto omitted. Some ſay that the Dean, his Predeceſſor, had 'till then purpoſely abſtained from that Method of Celebration, in hopes by little and little thereby to abate the Envy of the Sectaries. But their Envy at that Time did not ſeem to be of ſuch Moment, if an Eſtimate thereof were made from the Force they were able to exert in the then late Elections of Parliament Men. Beſides that ſo good a Man, as we muſt think that Dean was, is reverenced even by ſuch as are bad. It ſeems more probable, that this and ſome other Things, which might have been for the Service of the Church, were omitted by that excellent Perſon, only becauſe of his ill Health: For he died within leſs than a Year after he took Poſſeſſion of the Deanery. It is certain Dr. *Barwick* was not much concern'd for the Envy of the Sectaries, if he lay under it. What affected him a great deal more was, that he found the College of *Minor Canons* to that Time, not only negligent of God's Worſhip, but fill'd with Men, for the greateſt Part, very unfit at leaſt to celebrate it in a Church, one of the moſt renowned in the whole Chriſtian World, &c.

WEDNESDAY *Oct.* 16.
Propoſals of Sir Edw. Lake *for Reforming* Cathedral *Service.*

Some Reformation of the Service in Cathedral Choirs, propoſed by Sir Edward Lake, *upon the reſtoring Cathedral Churches, and the ſolemn Offices in them.*

Notes touchin Alteration of Laws, by Sir E. L. 1662. 4to. *p.* 131.

—In Cathedral and Collegiate Churches uſually one of the Singing Men (if in Orders) gives the *Abſolution*, and the *Bleſſing* at the End of Service; which ſome wiſh might be done by the Biſhop, if preſent, or Dean, or ſome Dignitary, or more eminent Perſon, preſent. And that the Anthems and other Parts of the Service, which are performed *Singing*, or in a *Singing Tone*, may be made more intelligible to all Auditors.

THURSDAY *Octob.* 17.
Dr. John Pearſon *Preb. of* Ely.

John Pearſon, S. T. P. was inſtall'd in the firſt Prebend of *Ely*, obtaining a Change of the fifth; and in 1672. was made Biſhop of *Cheſter*. He was admitted Maſter of *Trinity* College in *Cambridge April* 14, 1662. in the Place of Dr. *Henry Ferne*, his Predeceſſor in the See of *Cheſter*.

1660. 17. *Aug. Joh. Pearſon, S. T. P. Coll. ad Rect. Eccl. S. Chriſtopheri juxta le Stocks, Lond vac. per Mort. Jacobi Cranford, S. T. P. Reg. Lond.* 1662. 27. *Aug. Tho. Hacket, S. T. P. Coll. ad Rect. S. Chriſtopheri juxta le Stocks, Lond. vac. per Reſign. Joh. Pearſon S. T. P. ibid.*

Dr. Pearſon *ſucceeded Dr.* Love *in the* Margaret *Profeſſorſhip of* Cambridge *toward the End of* 1660. *Son of* Robert Pearſon *Rector of* Creake *and* Snoring *in* Norfolk, *by* Elizabeth *Daughter of Biſhop* Vaughan.

Ath. Oxon. *Vol.* II. *col.* 675.
Newcourt Dioc. Lond. Fol. Vol. I. *p.* 325.
Walker's *ſufferings of the Clergy, P* II. *p.* 67.

Dr. *John Pearſon*, born at *Creake* in *Norfolk*, bred at *Eaton* School, admitted into *King's* College in *Cambridge Anno* 1631. commenced Maſter of Arts, became Chaplain to *George* Lord *Goring* at *Exeter*; Prebendary of *Sarum*, Preacher at St. *Clement's Eaſt-Cheap*, and afterwards at St. *Chriſtopher's* in *London*. In 1660. he was inſtalled Archdeacon of *Surrey*, after it had laid void about eleven Years; being then Doctor of Divinity, was afterwards Maſter of *Jeſus* College in *Cambridge*, Prebendary of *Ely*, Chaplain in ordinary to his Majeſty, and Maſter of *Trinity* College in the ſaid Univerſity: And ſucceeding Dr. *Wilkins* in *Cheſter*, was conſecrated to that See *Febr.* 9, 1672.

Le Neve Faſti, *p.* 293.

John Pearſon, S. T. P. was inſtalled Archdeacon of *Surrey Septemb.* 26, 1660. when made Biſhop of *Cheſter*, he is ſuppoſed to have held this in *Commendam* with it. For the next Succeſſor was *Richard Oliver*, S. T. B. inſtalled Archdeacon *July* 30, 1686. which agrees with the Time of Biſhop *Pearſon's* Death.

Reg Laney. See 13. Febr. 1662.

Richardus Hooke, Cler. A. M. ad Rect. Eccleſiæ de Creaton Magna in Com. Northampton. vac. per Mort. Franciſci Markham ult. Incumb. ad preſ. Jacobi Markham Gen. pleno jure.

Account given of Mr. Hook *Nonconformiſt.*

Contin. of Account, 8vo. *p.* 643.
See 13. Febr. 1662.

Dr. *Calamy*, among the Miniſters ſuffering by the *Bartholomew* Act. —— *Creighton* or *Creton* Mr. *Richard Hook*, he was preſented to this Living by Mr. *Markham*. He was not ſo well lik'd by the Inhabitants at his firſt coming as he was afterwards. When he was ejected, he for ſome Time preached in his own Houſe, and then went to *Northampton*, where he had ſome Eſtate, and there he taught School, and went to Church, but preached occaſionally.

Funeral Sermon for a loyal Citizen, Sir Abraham Raynardſon.

The wicked Man's ſad Diſappointment, and the righteous' Man's ſure Recompence. Being a Sermon preached *October* 17, 1661. at the ſolemn Funeral of the Right Worſhipful Sir *Abraham Raynardſon*, Knight, late Alderman of *London*. By *George Smallwood*, M. A. and Rector of St. *Margaret's New Fiſh-ſtreet*, *London*.

Epiſt. Ded. *To the Right Worſhipful and truly pious Lady the Lady* Raynardſon.

—He that in all publick Tranſactions expreſſed ſo much Piety and Obedience to God's Commands, ſo much Loyalty to his lawful Sovereign, ſo much religious Care to keep a ſpotleſs and undefiled Conſcience, ſo much tender Love and Reſpect to the Welfare of his Brethren and Fellow-Citizens, who was ſo zealous to preſerve the City from being ſtained with the indelible and everlaſting Infamy of Sacred Royal Blood, certainly he and his Actions deſerved a more eloquent Tongue and a more accurate Pen.

Dated *Nov.* 15, 1661.

Text, *Prov.* xi. 18. *The Wicked worketh a deceitful Work, but to him that ſoweth Righteouſneſs ſhall be a ſure Reward.*

P. 29. The greateſt and moſt eminent Tryal and Teſtimony of his Righteouſneſs and Integrity was in that fatal Year 1648. when the Blood of his Sacred

Majeſty was ſhed by cruel and wicked Hands, then it pleaſed God to call him to be Lord-Mayor of *London*, in which Office, coming to him in ſuch a ſtormy Time, he was ſtedfaſt and unmoveable from his Integrity, he ſhewed himſelf a good Chriſtian, a wiſe Magiſtrate, a loyal Subject, and a loving Citizen. —— in three very memorable Paſſages.

1. When a Treaty was concluded between his late Majeſty of Bleſſed Memory, and the Parliament then ſitting, and in Order thereunto an Engagement was ſubſcribed by moſt of the Common-Council and principal Members of the City, for the carrying on of that Treaty; afterwards the Treaty proving ineffectual, and the Parliament being diſſolv'd by the unjuſt Violence of the Army and their Abettors, a ſtrict Enquiry was made after the Names of thoſe that ſubſcribed the perſonal Treaty. But the Book wherein the Names of the Subſcribers on both Parts, for and againſt the Treaty were written, containing about two Reams of Paper, being privately brought to this worthy Knight, then Lord-Mayor; he tend'ring the Good and Welfare of all his Brethren and Fellow-Citizens, not knowing what might be the Conſequence of it, if ſuch a Record ſhould be found extant, took it and burnt it to Aſhes privately in his Chamber, that nothing might remain to the Prejudice of any. How many, perhaps, here preſent were deeply engaged to him for the Safety of their Eſtates, if not of their Lives, by this one Action.

2. When ſome tumultuous and buſy Commoners had contrived a traiterous and wicked Petition to bring his Sacred Majeſty and others to a Tryal, and were vehemently urgent to have it read and voted in the Common-Council, that ſo it might be preſented to the then new moulded Parliament, as the Deſire of the whole City; this heroick and noble Knight oppoſed the promoting thereof, and would not ſuffer it neither to be read nor voted, notwithſtanding the Rage and Violence of the adverſe Party, who told him, they would have it voted whether he would or no before their Riſing, and ſome of them ſtirred up a tumultuous Rabble againſt him without; notwithſtanding all this unworthy Dealing with him, he continued like an unmoveable Rock, perſiſting in his Reſolution, and endured thoſe Inſolencies from eight of the Clock in the Morning 'till eight at Night, accompanied only with two of his Brethren, and would not yield a Jot to their unreaſonable Deſires, notwithſtanding all their clamorous Importunities: And at laſt when no Reaſon would prevail with them, not able longer to endure their uncivil Behaviour towards him, and chiefly that he might to the utmoſt of his Power keep the City and Citizens from being ſtained with the Guilt of that Sacred Innocent Blood, he reſolutely took up the Sword and departed the Court to his great Hazard. All theſe Proceedings he cauſed to be regiſtred in the Book of Records belonging to the City for an evident Teſtimony to After-times of his own and the City's Integrity and Innocency as to that ungodly and execrable Fact of taking away the King's Life, which he heartily abhorred: For all which gallant and noble Reſolutions and Performances he had ſince publick Thanks given him by a Declaration from the City.

3. When the uſurping Parliament had made an Act to aboliſh the Kingly Office and Houſe of Lords, and ſent it to this worthy Perſon, then Lord-Mayor, to be proclaimed at the uſual Places of the City, he judging it altogether inconſiſtent with, nay, poſitively contrary to the ſeveral Oaths which he had taken, and conſidering of what dangerous Conſequence it might be to the City and Citizens, he delayed to do it for eight Days; and afterward being ſummoned to come in Perſon before the Parliament to give a Reaſon of his Refuſal, he appearing told them plainly, that his Conſcience being 'forecharged with divers Oaths would not permit him to do what they required, though he was before ſo great an Aſſembly, ſurrounded with his Enemies, and his Perſon, Eſtate, Liberty, and Life were all in their Power, and lay at their Mercy, which was no better than Cruelty; yet he did not ſhrink back for Fear, but gave them a flat Denial to their very Faces. Whereupon he was voted out of his Office, fined two thouſand Pounds, and committed Priſoner to the *Tower* of *London*, where he remained for a Time, and was afterward releaſed. But not paying his Fine, the Committee for advance of Monies ordered his Goods, houſhold Stuff, and wearing Apparel to be ſequeſtred and ſold by a Candle, which was done accordingly, and ſo his whole Fine was extorted from him in Money, Bonds, and Goods, by the Power of that Committee. —— His being Lord-Mayor that Year was prejudicious to his Eſtate at leaſt to the Value of twenty thouſand Pounds, beſide his Fine, as he hath affirmed under his own Hand, and I dare believe it, coming from the Mouth or Pen of a Perſon of ſuch Worth and Integrity as he was, and for all theſe Sufferings he hath had no Recompence upon Earth. —— God only is his exceeding great Reward, &c.

The Iriſh *Remonſtrance renewed, on Occaſion of the rigorous Proſecution of the Papiſts in* Ireland.

The *Iriſh* Remonſtrance or Formulary of profeſſing Loyalty to the King, firſt conceived and agreed upon in the Reign of King *Charles* I. about thirty five Years ſince by the Roman-Catholicks of *England*, or at leaſt ſome leading Perſons of them; but more lately and more effectually eſpouſed by conſiderable Numbers of thoſe of *Ireland*, chiefly to induce his Sacred Majeſty to command the ceaſing of a rigorous Proſecution which was now in 1661. ſet on foot in that Kingdom, under the Triumvirate of Sir *Maurice Euſtace*, Lord Chancellour, and the Earls of *Orrery* and *Montrath* againſt all Roman-Catholicks. —— Immediately after the firſt Subſcription at *London*, *Anno* 1661. it was ſolemnly preſented

Father Peter Walſh, *Letter to the Catholicks, dat.* Oct. 28, 1673. 8vo.

ſented to, and graciouſly accepted by his Majeſty. —— And the Succeſs was his Majeſty's effectual countermanding the Perſecution throughout *Ireland*, and ſmiling on the diſtreſſed Catholicks both People and Clergy of that Iſland.

The Death of *Charles* Earl of *Montrath*, late one of the Lords Juſtices in *Ireland*, who departed this Life *October* 18, 1661. ſworn *December* 31, 1660.

ir James Ware's Geſta Hibernorum, *Folio.*

SATURDAY *Oct.* 19.

Order againſt putting Saint Paul's *Church to any prophane Uſe.*

An Order of the Mayor and Court of Aldermen againſt any Part of St. *Paul*'s Church being made a Market-place, or being put to any other profane Uſes for the Time to come.

Continuat. of the Hiſt. of St. Paul's *Cathedral; Fol.* p. 148.

The late Condition of that Church very lamentable.

St. *Paul*'s Cathedral lay in a lamentable Condition for divers Years, being made a Horſe Quarter for Soldiers, during the whole Time of the late Uſurpation: The ſtately Portico with beautiful Corinthian Pillars, being converted to Shops for Seamſtreſſes, and other Trades, with Lofts and Stairs aſcending thereto; for the fitting whereof to that Purpoſe, thoſe ſtately Pillars were ſhamefully hewed and defaced for Support of the Timber Work; and the Statues of King *James* and King *Charles* the Martyr (erected on the Front thereof) deſpitefully thrown down and broke in Pieces.

The Reparations of it upon the King's coming in.

But ſhortly after the happy Reſtoration of King *Charles* II. that the Biſhop, with the Dean and Chapter, came to enjoy their rightful Poſſeſſions, Care was not only taken to prepare ſome Part of the Fabrick for the Service of God, according as it ſtood by Law eſtabliſhed, but to proceed in that great Work of its Repair, ſo carried on before thoſe woful Diſtractions, which were occaſioned by a predominant Party in that unhappy Parliament begun at *Weſtminſter* the 3^d^ of *November* 1640.

The Eaſt Part made fit for divine Service.

In order whereto, finding the Stalls in the Quire, with the Organ-Loft totally deſtroyed, it was concluded, that for preſent Uſe, the Eaſt Part of the Church above the old Quire, which ſince the demoliſhing of *Paul*'s Croſs had been converted to a preaching Place, whereunto the Lord-Mayor and Aldermen uſually reſorted, might be fitted for divine Service; the then Dean and Canons at their own Charge enlarging it the Length of one Arch into the old Quire, and by a new Wall ſevering it therefrom, cauſed Stalls to be placed therein, intending to make uſe of it accordingly, until the Repairs of the remaining Part of the old Fabrick ſhould be fully perfected.

The Care of the new Dean. Dr. Barwick *to obtain his Majeſty's Protection and Royal Grants in Favour of* St. Paul's.

Life of Dr. Jo. Barwick, 8vo. *p.* 317.

The Dean, Dr. *Barwick*, thought it proper humbly to implore his Majeſty's Protection on this Occaſion, and to obtain two Royal Grants under the Broad Seal, one for Repairing the decay'd Walls of the Cathedral, the other for taking Care of its Privileges and Immunities, extinguiſh'd in the late Rebellion, and not yet ſufficiently reſtor'd. Nor did he only uſe his utmoſt Endeavours to defend againſt her Enemies, the Church under the divine Providence committed to his Charge, but ſometimes alſo employ'd his Care, that ſhe ſhould not ſuffer by the Imprudence of her Friends; if peradventure they did any thing with no ill Deſign, which Poſterity might draw in to a Precedent to her hurt. Hence it was, that when the Lord-Mayor of *London* (while the Dean was in the Countrey taking the Air for his Health) had order'd himſelf a new Seat to be made in St. *Paul*'s Church at the Expence of the City; as ſoon as the Dean heard of it, he preſs'd that honourable Perſon, in more than one Letter to permit the Church, to whom the Care of thoſe Matters properly belong'd, to excuſe the City from that Expence; and took Care that Copies of the Letters which he wrote upon that Occaſion, were tranſcrib'd into the authentick Regiſters of the Church; leſt poſſibly the City let into a Miſtake by ſuch a Precedent, might afterwards claim ſome Right in a Church, which under God and the King is altogether free.

The Lord-Mayor not allow'd to erect a Seat at the Expence of the City, without Leave of the Dean.

SUNDAY *Oct.* 20.

Mr. Stone's *Sermon at* St. Paul's.

Of deceitful Principles.

London, *printed for* Hen. Brome, 1661. 4^to^.

Deceivers deceiv'd: Or the Miſtakes of Wickedneſs in ſundry erroneous and deceitful Principles, practiſed in our *late fatal Times*, and ſuſpected ſtill in the Reaſonings of unquiet Spirits. Delivered in a Sermon at St. *Paul*'s, *Oct.* 20, 1661. before the Right Honourable Sir *Richard Browne*, Knight and Baronet, Lord Mayor of the City of *London*, and the Aldermen his Brethren. Being the Initial alſo of the Reverend Dr. *John Barwick*, Dean of the ſaid Church, at the firſt Celebrity of divine Service with the Organ and Choriſters, which the Lord Mayor himſelf ſolemnized with his perſonal Preſence from the very Beginning.

Epiſt. Ded. To the Right Honourable Sir *Richard Brown*, Knight and Baronet, Lord Mayor. —— With the Right Worſhipful the Aldermen.

The Nature of your Order for the Publication in Print of this imperfect Piece following, puts your ſubſcribed in Mind, *&c.* SAM. STONE.

Text, *Prov.* xiv. 8. —— *But the Folly of Fools is Deceit.*

P. 11. A ſecond deceitful Principle is *following a godly Party*, whereof I take Occaſion to ſpeak from a Paſſage of mine own Experience; for being conſulted once in Point of Conſcience by a Perſon of conſiderable Quality, a little after the Beginning of the late Miſeries, whether he might lawfully and with a ſafe Conſcience take one of the rebellious Oaths or Proteſtations? And I having anſwered him in the Negative, that he might not do it with a ſafe Conſcience, he reply'd, that he would *hold with the godly and praying Party*, and ſo took it: And indeed this was the vulgar Error of *England* at that Time, to follow thoſe who had the moſt plauſible Shews of Godlineſs in outward Appearance above others. ——

P. 27. Inſtead of being led by the Spirit of God, doubtleſs ſome are led by the Spirit of the Devil; as I make no queſtion thoſe late wretched publick Murderers were (whom the Right Honourable the preſent Lord-Mayor had the Lot under God's Grace and Providence to ſuppreſs, to his monumental Honour, the Trophy whereof be his unto all Poſterity) I ſay they were not led by the Spirit of God, but by the Spirit of the Devil, as indeed ſome ſaid, *they fought like Devils, &c.*

MONDAY *Oct.* 21.
Order of Council for taking up William Coſins *Vicar of* Shenfield.

Whitehall, Council-Board. A Warrant to apprehend *William Coſins*, Vicar of *Shinfield* in the County of *Berks*, and —— *Stanley*, who hath lately officiated there, and to take them into Cuſtody, and bring them before this Board to anſwer to ſuch Matters as ſhall be objected againſt them. —— The ſaid *William Coſins* to remain in the Meſſengers Hands, till further Information come from the Right Reverend Father in God the Lord Biſhop of *Saliſbury* concerning him.

Extracts from Council Books.

Dr. *Calamy* in his firſt Edition of Suffering Nonconformiſts had put in Mr. *John Bateman* of *Shenfield* in *Berks*, but he waves him in his ſecond Account, as one who afterwards conform'd.

Account, 8vo. *p.* 103.

Mr. Charles Hool *Preb. of* Gretton.

Carolus Hoole Clericus, A. M. admiſſus ad Preb. de Gretton in Eccleſia Linc. die 21. *Octob.* 1661. ex collatione D. Epiſcopi, vac. per mort. Radulphi Hollingworth.

Reg. Sanderſon Linc. MS.

Mr. Jo. Ellis *Rector of the three Portions of* Waddeſdon Com. Buck.

Johannes Ellis Clericus, admiſſus ad primam portionem Rectoriæ de Waddeſdon in Com. Buck. 24. die Octob. 1661. & eodem die ad ſecundam portionem in eadem Eccleſia ad preſentationem D. Regis; & ad tertiam portionem ejuſdem Rectoriæ de Waddeſdon ad preſ. D. Regis die 8. Nov. 1661.

There being in this Pariſh of *Waddeſdon*, three diſtinct Rectories belonging to one Church, Mr. *Robert Bennet* had the Title to all of them: But one of them had been beſtow'd by the Patron, the Lord *Wharton* upon Mr. *John Ellis* (known in *Cambridge* by the Name of *Ellis* junior) who ſcrupled to take the Title upon him, and only preach'd every other Lord's-Day in his Turn. Mr. *Bennet* perform'd all the other Duties of Baptizing, Viſiting, *&c.* and yet freely let Mr. *Ellis* enjoy half the Profits. But after the King's Return Mr. *Ellis* conform'd, and got the King's Title to all the three Portions: Mr. *Bennet* not at all contending, as not being inclin'd to conform. After ſome Time Mr. *Bennet* remov'd to *Aileſbury*, thence to *Abingdon*, where he died *Apr.* 6. 1687.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 107.

Dr. William Parſons *Rector of* Lambourne.

1661. 21. Octob. Will. Parſons, LL. D. admiſſ. ad Rect. de Lambourne Com. Eſſex. ad preſ. Caroli Regis ad corroborand. titulum. —— pridem inſtitutus ad eand. Eccleſiam die 30. Aug. 1660. ad preſ. Petri Mews vac. per mort. ult. Incumb.

Newcourt's *Dioc.* Lond. *Vol.* II. *p.* 360.

Idem Will. Parſons, LL. B. admiſſ. ad Vic. de Birchanger Com. Eſſex die 30. Junii 1641. vac. per mort. Rich. Paine ad preſ. Cuſt. & Scholar. Coll. B. Mariæ Winton.

William Parſons of *New-College* created Doctor of Law, *Aug.* 7. 1660. he had been a great Sufferer by the Preſbyterians, and had been kept in Jayl in *Cambridge* nineteen Weeks for his Loyalty to King *Charles* the Firſt during the Rebellion. Afterwards retiring to his ſmall Living at *Birchanger*, did uſually read the Common-Prayer there in the Times of Uſurpation, and therefore beloved by the Gentry in thoſe Parts. After his Majeſty's Reſtauration, he became Prebendary of *Chicheſter*, Rector of *Lambourne*, and Vicar of *Great-Dunmow* in *Eſſex*; at the laſt of which Places he dying of an Apoplexy, was buried there on the 11th of *July* 1671. aged 72 Years.

Faſti Oxon. *Vol.*II.*col.*809.

Will. Parſons, LL. D. admiſſ. ad Vic. de Dunmow magna Com. Eſſex. 15. *Dec.* 1660. *vac. per reſign. Joſephi Crowther ult. Incumb. ad coll. Epiſcopi London.*
1671. 16. *Aug. Tho. Leader, S. T. P. admiſſ. ad Vic. de Dunmow magna vac. per mort. Will. Parſons.*

1671. 7. Aug. Nath. Lacy Clericus admiſſ. ad Rect. Eccl. de Lambourne, vac. per mort. Willielmi Parſons, LL. D. ad preſ. T. Alex Gen. pro hac vice.

Reg. London.

SATURDAY *Oct.* 26.
Hen. Pight *Preb. of* Haidor.

Henricus Pight a D. Rege Preſentatus ad Preb. de Haidor cum Walton in Eccleſias Linc. inſtallatus eſt loco Johannis Jones, A. M.

Reg. Sanderſon

Mr. Baxter's *Account of printing the Papers that paſſed at the late* Savoy *Conference.*

The publiſhing of them imputed to Mr. Baxter, *which he denied and charg'd on a needy Curate who took a Copy for him.*

While I was in *Shropſhire* and *Worceſterſhire* it fell out, that ſome one printed one of our Papers given in to the Biſhops: And though I was above one hundred Miles off, yet was it all imputed to me, and *Roger L'Eſtrange* put it in the News Book, that it was ſuppos'd to be my doing. Indeed when Dr. *Gunning* had aſked me, whether we would keep ours from the Preſs, if they would do the ſame by theirs, I would not promiſe him; but told him, though I ſuppoſed that none of us intended to be ſo preſumptuous as to publiſh them without Authority, yet I could promiſe nothing for all them that were abſent; nor could any one promiſe it, when ſo many Scriveners were intruſted to tranſcribe them, that the King and Biſhops might have Copies; and whether any of thoſe Scriveners might keep a Copy for themſelves I knew not. And after this moſt of the other Papers were printed, by I know not whom to this Day: But I conjectured that a poor Man that I paid for writing me a Copy (Dr. *Reynolds*'s Curate) was likelieſt to do it, to get ſomething to ſupply his very great Wants; but I am utterly uncertain. But I had Intelligence that the ſecond Papers were in the Preſs, and that Malice might impute it to me no more, I went to Secretary *Morrice*, and acquainted him with it, that he might ſend a Meſſenger to ſurprize them: But he told me, that if I could aſſure him that the Biſhops had not given Conſent, I ſhould have a Warrant to ſearch for them. I told him, I knew not what

He deſired Mr. Secretary Morrice *to ſeize the Papers in the Preſs.*

Life of Mr. Baxter, *Fol. Lib.*I. *Part.* II. *p.* 379.

what the Biſhops had done, but he might eaſily conjecture; nor would I ſearch for them, but having told him, left him to do what he thought meet.

He complains of the ſurreptitious and very faulty Impreſſion.

And confeſſes the laſt Paper was not printed without his Knowledge.

And here I muſt give Notice, that whereas there were then printed, 1. Our firſt Propoſals for Concord in Diſcipline. 2. Our Papers upon the Sight of the firſt Draught of the King's Declaration. 3. Our Petition and Reaſons to the Biſhops for Peace. 4. Our Reformed Liturgy. 5. Our Exceptions againſt the Faults of the Common-Prayer-Book. 6. Our Reply to the Biſhop's Anſwer to theſe Exceptions; with the Anſwer itſelf *verbatim* inſerted. 7. Our laſt Petition and Account to the King. 8. A Copy of all their Diſputation for the Liturgy with our Anſwers. All theſe being ſurreptitiouſly printed (ſave the firſt Piece) by ſome poor Men for Gain, without our Knowledge or Correction, are ſo falſly printed, that our Wrong by it is very great: Whole Lines are left out; the moſt ſignificant Words are perverted by Alterations, and this ſo frequently, that ſome Parts of the Papers (eſpecially our *large Reply*, and our *laſt Account to the King*, are made Nonſenſe and not intelligible. But the laſt Paper (Dr. *Pearſon* and Dr. *Gunning*'s Diſputation) I confeſs was not printed without my Knowledge: For Biſhop *Morley*'s Miſreports with ſo great Confidence uttered, had made it of ſome Neceſſity: But I added not one Syllable by way of Commentary, the Words themſelves being ſufficient for his Confutation.

The different Effect of publiſhing theſe Papers.

The coming forth of theſe Papers had various Effects; it increaſed the burning Indignation which before was kindled againſt me on one Side, and it ſomething mitigated the Cenſures that were taken up againſt me on the other Side, &c.

The four Claſſes of Reformers in the Reign of Queen Elizabeth, *could not agree upon reforming the Common-Prayer.*

View of the new Directory.

The Story is obſervable, which the learned and excellent Dr. *Hammond* relates of thoſe four Claſſes of Reformers in the Reign of Queen *Elizabeth*, who had ſet themſelves up in this Kingdom. Theſe had made Complaint to the Lord *Burghley* againſt our Liturgy, and entertained Hopes of obtaining his Favour in that Buſineſs about the Year 1585. He demanded of them whether they deſired the taking away of all *Liturgy?* They anſwered, *no.* He then required them to make a *better*, ſuch as they ſhould deſire to have ſettled inſtead of *this*. The *firſt* Claſſis did accordingly frame a new one (which I ſuppoſe was that *Book of Common Prayers* mentioned by Biſhop *Bancroft*, according to the *general Form*. But this the *ſecond* Claſſis diſliked, and alter'd in 600 Particulars. *That* again had the Fate of being quarrell'd by the *third* Claſſis; and what the *third* reſolved on by the *fourth*. And the *diſſenting* of thoſe Brethren, as the Diviſion of Tongues at *Babel*, was a fair Means to keep that *Tower* then from advancing any higher.

The Services of Biſhop Sanderſon *in the late Savoy Conference.*

Walton's Life of Biſhop Sanderſon, *Fol. p.* 37.

There was a chriſtian Care taken, that thoſe whoſe Conſciences were (as they ſaid) tender, and could not comply with the Service and Ceremonies of the Church, might have Satisfaction given by a friendly Debate betwixt a ſelect Number of them, and ſome like Number of thoſe that had been Sufferers for the *Church Service* and *Ceremonies*, and now reſtored to Liberty; of which laſt ſome were then preferr'd to Power and Dignity in the Church. And of theſe Biſhop *Sanderſon* was one, and then choſe to be a Moderator in that Debate, and he perform'd his Truſt with much Mildneſs, Patience and Reaſon; but all prov'd uneffectual: For there be ſome Prepoſſeſſions like Jealouſies, (which though cauſeleſs, yet) cannot be remov'd by Reaſons as apparent as Demonſtration can make any Truth. The Place appointed for this Debate was the *Savoy* in the *Strand*; and the Points debated were, I think, many; (and I think many of them needleſs) ſome affirmed to be Truth and Reaſon, ſome denied to be either; and theſe Debates being at firſt in Words, proved to be ſo looſe and perplex'd, as ſatisfied neither Party. For ſome Time that which had been affirmed was immediately forgot, or miſtaken, or denied, and ſo no Satisfaction given to either Party. And that the Debate might become more ſatisfactory and uſeful, it was therefore reſolved, that the Day following the Deſires and Reaſons of the *Non-conformiſts* ſhould be given in Writing, and they in Writing receive Anſwers from the conforming Party, and though I neither now can, nor need to mention all the Points debated, nor the Names of the diſſenting Brethren; yet I am ſure Mr. *Richard Baxter* was one, and I am ſure alſo one of the Points debated, was *concerning a Command of lawful Superiours, what was ſufficient towards its being a lawful Command*, &c. Atteſted by

PETER GUNNING.
JOHN PEARSON.

Moſt People underſtand this of Mr. Richard Baxter.

Theſe who were then two of the Diſputants, ſtill live, and will atteſt this; one being now Lord Biſhop of *Ely*, and the other of *Cheſter*. And the laſt of them told me very lately, that one of the Diſſenters (which I could, but forbear to name) appeared to Dr. *Sanderſon* to be ſo bold, ſo troubleſom, and ſo illogical in the Diſpute, as forced patient Dr. *Sanderſon* (who was then Biſhop of *Lincoln*, and a Moderator with other Biſhops) to ſay with an unuſual Earneſtneſs, *that he had never met with a Man of more pertinacious Confidence, and leſs Abilities in all his Converſation.*

SUNDAY *Oct.* 27.

The Caſe of Worthenbury *a Chapel of Eaſe to* Bangor, *now a Parochial Church.*

Dr. Calamy's *Account, p.* 702.

At the King's Return, *Worthenbury* in *Flintſhire* (which had in the Interim been ſeparated and fixed as a Pariſh by itſelf; as it hath ſince been to Perpetuity by an Act of Parliament in the 2d of *William* and *Mary*) return'd to its Dependance as a Chapelry upon *Bangor*, and Mr. *Fogg* being ejected thence, Dr. *Henry Bridgman* return'd to the ſequeſtred Rectory. —— Mr. *Puleſton* and Dr. *Bridgman* having had a Diſpute about the Tythe of *Worthenbury*, came to this Agreement (by the Mediation of Sir *Thomas Hanmer*) on *Sept.* 11, 1661. that Dr. *Bridg-*

Dr. *Bridgman* and his Succeſſors ſhould have all the Tythe Corn and Hay of *Worthenbury* (except the Tythe Hay of *Emeral* Demeſne) if before the firſt of *November* following he diſcharg'd Mr. *Philip Henry* from the Chapel of *Worthenbury* without ſuffering him to officiate there any more in any Time to come. Hereupon Dr. *Bridgman* diſcharg'd him by a Writing under his Hand, which was publiſh'd in the Church by one of Mr. *P*'s Servants on *October* the 27th.

MONDAY *Oct.* 28. *Dr.* Ralph Widdrington *expell'd from a Fellowſhip of* Chriſt's *College*, Cambridge, *ſued a Mandamus to be reſtored.*

Raymond's *Reports, Fol.* 1696, *p.* 21.

Term. Mich. 13 *Car.* II. Dr. *Ralph Widdrington* Fellow of *Chriſt*'s College in *Cambridge*, was ejected out of his Fellowſhip by the Maſter and Fellows, and he brings a Mandamus to be reſtored to it: And upon this Writ the Maſter and Fellows return (amongſt other Things) that if any Fellow be peccant, he ſhall be corrected by the Maſter and Dean; and if he find himſelf aggrieved with his Puniſhment it is lawful to appeal to the Chancellor of the Univerſity and two ſenior Doctors. And upon this Return, the Court reſolved, that Dr. *Widdrington* ſhall not have Remedy here, but he ought to reſort to the Viſitors mentioned in the Return, *&c.*

The Court ſend him back to the proper Viſitors of the College.

Term. Hill. 13, 14 *Car.* II. Dr. *Widdrington* being expell'd from his Fellowſhip in *Cambridge* ſued for a Mandamus to be reſtored to it. But it was reſolved, that tho' the Court had Juriſdiction in the Cauſe, yet the Foundation was Eleemoſynary on Condition they ſhould be ſubject to their Viſitors, and therefore the Court ſhould not intermeddle, till after an Appeal to the Viſitor, and not *per ſaltum*. So the Court could not reſtore him, but the ſaid Doctor was afterwards reſtored by the Lords of the Council.

Siderfin's *Reports. Fol. p.* 68.

Again *Term. Hill.* 14, 15 *Car.* 2. B. R. Doctor *Widdrington* having formerly brought his Mandamus to be reſtored to his Fellowſhip in *Chriſt*'s College *Cambridge*, and upon that the Maſter Dr. *Cudworth* and his Fellows made a Return, which ſeemed to the Court ſufficient, and thereupon he could not obtain a Writ of Reſtitution: But he finding that the Return was very falſe, brought his Action upon the Caſe, and thereupon a Reference was procured to certain Commiſſioners, *viz.* the Biſhop of *London*, the Lord Chamberlain, and ſome of the Judges, and upon hearing the whole Buſineſs, Dr. *Widdrington* was cleared and awarded to be reſtored. And now he moved by *Allen*, that in regard the Return was ſcandalous, and might hereafter tend to his Diſparagement, and ſince the other Side were willing that all Things before paſs'd might be buried in Oblivion, the ſaid Return might be taken off the File, which he ſaid might be ſince all Parties concerned were conſenting thereunto. But the Court did ſomewhat doubt of that, they not knowing any Precedent for the withdrawing any Record of the Court. But they made a Rule, that the Record ſhould be daſhed through in the Nature of a Cancellation, and with that *Allen* was content.

He brings his Action upon the Caſe.

Referred to Commiſſioners who award him to be reſtored.

WEDNESDAY *Oct.* 30. *Mr.* John Sherman *Fellow of* Jeſus *College*, Cambridge, *preſented to the Rectory of* Wilmeſloe *in* Cheſhire.

Cum Magiſter Johannes Sherman Socius Collegii Jeſu modo ſuffragiis veſtris electus ſit ad Rectoriam de Wilmeſloe in Dioc. Ceſtrenſi; Placet vobis ut ſuper hac electione veſtra Præſentationem habeat ad dictam Rectoriam de Wilmeſloe Sigillo veſtro communi ſigillatam. Conceſſ. 30. Octob. 1661.

Dr. Oliver *died* Octob. 27. 1661. *buried* Octob. 30.

Publick Intelligence, 4to. No. 45.

Advice from *Oxford*, that on *Wedneſday Octob.* 30. that moſt learned and reverend Dr. *John Oliver*, Dean of *Worceſter*, and Preſident of *Magdalen* College in *Oxford*, was buried in that College Chapel with great Solemnity, the whole Univerſity attending his Corps, with large Expreſſions of univerſal Sorrow for ſo unvaluable a Loſs; whoſe Memory is precious to all that knew him, either in his academical Exerciſes and Offices, or when domeſtick Chaplain to that renowned Martyr *William* Lord Archbiſhop of *Canterbury*, or ſince all along theſe laſt worſt Times. He was ſtrangely deſirous to leave this World, though few alive had ſuch Temptations to ſtay in it; for he lived to ſee himſelf Head and Governour of the College he was bred in, and his own Scholar Lord High Chancellor of *England*, as well as of the Univerſity, *Edward* Earl of *Clarendon*, to whom he gave a Legacy, as a grateful Memorial, ſeal'd up in a Paper. Beſides which and two or three Legacies to his Nephews, Niece, and Servants; all that God had ſent him ſince his Majeſty's Reſtauration (for till then he was ſtripp'd of all) he gave wholly to pious Uſes, either to the *Poor*, or Reparation of *Churches*, *viz.* of St. *Paul*'s, *Wincheſter*, *Worceſter*, and to the College.

See Walker's *Sufferings of the Clergy, Part* II. *p.* 122.

This moſt learned, meek, and pious Perſon was a *Kentiſh* Man born, and originally of *Merton* College, was afterward ſucceſſively Demy and Fellow of that of *Magdalene*, where his Eminence in Learning and orthodox Principles in Religion being conſpicuous, he was taken into the Service of Dr. *Laud*, Archbiſhop of *Canterbury*, and by him made his Domeſtick Chaplain, and promoted in the Church; but loſing all in the Time of the Rebellion, he was elected Preſident of his College in *April* 1644. upon the Advancement of Dr. *Frewen* to the See of *Litchfield*. In the latter End of 1647. he was turn'd out of his Preſidentſhip by the Committee of Lords and Commons for the Reformation of the Univerſity of *Oxon.* and in the Beginning of the next Year, by the Viſitors themſelves in their own proper Perſons. So that afterwards living obſcurely, and in great Hardſhip, he wanted the Charities which he before beſtowed on the Poor and the Publick, being in a Manner the Object of Charity himſelf. On the 18th of *May* 1660. he was by Authority of Parliament reſtored to his Preſidentſhip, and on the 22d of the ſaid Month he took Poſſeſſion thereof, being the firſt of all loyal Heads that was reſtored to what they had loſt in this Univerſity. Soon after he was by his Majeſty's Favour (upon the Motion of the Earl of *Clarendon*

Johannes Oliver, S.T.P. inſtallatus in decimo Stallo Prebendar. Winton. loco Thoma Goad defuncti die 21. *Sept.* 1638. *Reg. Winton.*

formerly his Pupil) nominated Dean of *Worceſter* in the Place of Dr. *Richard Holdſworth*, who died 1649. in which Dignity he was inſtalled *September* 12, 1660. and kept it to the Time of his Death, which happening *Octob.* 27, 1661. was buried in *Magdalen* College Chapel. —— A good Benefactor to his College, to which his two immediate Predeceſſors *Wilkinſon* and *Goodwin*, who were thruſt in by the Parliament and *Oliver* for their *Saintſhip* and Zeal to the *bleſſed Cauſe*, gave not a Farthing, but rak'd and ſcrap'd up all that they could get thence, as the reſt of the Saints then did in the Univerſity.

THURSDAY *Oct.* 31.
Mr. Calamy's *Funeral Sermon for Lady* Anne Waller. *Dedicated to Sir* William Waller *her late Huſband.*

The Happineſs of thoſe who ſleep in Jeſus. Or the Benefit that comes to the dead Bodies of the Saints, even while they are in the Grave ſleeping in *Jeſus*. Delivered in a Sermon preached at the Funeral of that pious and religious Lady, the Lady *Anne Waller* at the new Church in *Weſtminſter*, *Octob.* 31, 1661. Together with the Teſtimony then given unto her. By *Edmund Calamy*, B. D. and Paſtor of *Aldermanbury*.

Priſoners ſent from the Tower of London *to remote Priſons.*

Several Priſoners in the Tower, Regicides and others, by reaſon of the Practice of their Parties, were now in *October* ſent away from the Tower to ſeveral remote Places, Caſtles and Iſlands, for ſecuring the Peace. And ſeveral ſuſpected Perſons of the Fanatick Party were now ſeized and committed to ſeveral Priſons. The Market of Herbs, which uſually ſtood before in *Cheapſide*, and by *Titchbourn* in his Mayoralty (becauſe it cumbred up the Ways) was placed in St. *Paul*'s Church-yard, and a Croſs built there, was by Proclamation, to avoid the Scandal of buying and ſelling upon that Ground, removed into *Alderſgate-Street* and *Aldermanbury*.

Heath's *Chron. p.* 502.

Market of Herbs removed from S. Paul's *Church yard.*

Some Eccleſiaſtical Preferments in October 1661.

R. Cooke *Rector of* Little Braxted.

Ricardus Cooke, A. B. Clericus admiſſ. ad Rect. Eccleſiæ de Braxſted parva Com. Eſſex. 4. Octob. 1661. vac. per ceſſionem Willielmi Hanſon ult. Incumb. ad pref. Thomæ Roberts, Armig.

Newcourt, *Vol.* II. *p.* 93.

John Peachie, *Rector of* Little Canfield.

Johannes Peachie, A. M. admiſſ. ad Rect, de Canfield parva Com. Eſſex. die 11. Octob. 1661. vac. per mort. Johannis Glaſcock ult. Incumb. ad pref. Margaretæ Glaſcock viduæ. —— He reſigned before the 6th of *July* 1665. ſucceeded by *Thomas Marriot*, A. M.

Ibid. 124.

Thomas Owen *Vicar of* Sandridge.

Thomas Owen, A. M. admiſſ. ad Vic. de Sandridge Com. Hertford. 31. Oct. 1661. vac. per ceſſ. Joſ. Draper ad pref. Ricardi Jennings Armig. —— Obiit Anno 1680.

Ibid. 882.

Richard Kerby *Vicar of* Pelham Sarners.

Ricardus Kerby, LL. B. admiſſ. ad Vic. de Pelham Sarners Com. Hertf. die 31. Octob. 1661. ad pref. Theſaurarii Eccl. S. Pauli Lond.

Ibid. 854.

Books and Papers publiſh'd in or about October 1661.

J. Ludolfi Lexicon Æthiop.

Jobi Ludolfi J. C. & Ducis Saxoniæ Conſiliarii Lexicon Æthiopico-Latinum ex omnibus Libris impreſſis nonnulliſque MSS. collectum & cum docto quodam Æthiope relectum. Cum Indice Latino, Appendice & Syllabo vocum Harmonicarum, quæ in Lingua Æthiopica cum aliis conveniunt. 2. Grammatica Æthiopica omnium quæ hactenus extant, maxime completa. 3. Confeſſio Fidei Claudii Regis Æthiopiæ, Regio cuidam Præfecto Portugallenſi miſſa, Latine verſa, & Notis aucta. 4. Liturgia S. Dioſcori Patriarchæ Alexandrini Latine & Æthiopice a J. M. Wanſlebio addita.

Advertiſed as a Work very uſeful both to the late Polyglot Bibles and the great Lexicon now in hand. Printed by Tho. Roycroft, London, 1661.

Thomas Brooks.

Precious Remedies againſt Satan's Devices. By *Thomas Brooks*, Preacher at *Fiſhſtreet-Hill*.

Nat. Holmes.

Exercitations on the Chiliaſme, burning of the World, of *Gog* and *Magog*, the two Witneſſes, and Character of Antichriſt. By Dr. *Nathaniel Holmes*.

London, *for the Author*, 1661. *Fol.*

Paracelſus.

Paracelſus his Archidoxies, diſcloſing the Way of making Quinteſſences, Arcanums, Magiſteries, Elixirs, *&c.* of Renovation, Philoſophical Tincture, and Stone, *&c.* Compoſitions of Receipts, *&c.* Engliſhed by *J. H. Oxon.*

London, *for* W. S. 1661. 8vo.

Sleidan.

John Sleidan of the four Monarchies. Tranſlated from the *Latin* into *Engliſh*. The fourth Edition.

London, *for* Will. Sheares, 1661. 12o.

Robert Lovel.

The Hiſtory of Animals and Minerals; with the Anatomy of Man. By *Robert Lovell*.

Oxford, *by* H. Hall, 1661. 8vo.

Fr. Linus.

Franciſci Lini Tractatus de Corporum Inſeparabilitate: In quo Experimenta de Vacuo, tam Torricelliana, quam Magdeburgica & Boyliana examinantur: Et vacuum naturaliter dari non poſſe oſtenditur. Item de Rarefactione, de duabus Rotis, &c.

Londini, Typis R. Roycroft, 1661, 8vo.

John Davis *of the Sibyls.*

A Treatiſe of the Sibyls, their Names, Number, Verſes, Errors crept thence into Chriſtianity, particularly of the State of the Dead. Engliſhed from the Latin of *David Blondel*. By *John Davies*.

London, *by* T. R. 1661, *Fol.*

O. Feltham.

Reſolves divine, moral, political. By *Owen Feltham*. The eighth Edition.

London, *for* T. Dring, 1661, *Fol.*

S. Dioſcorus.

Liturgia S. Dioſcori. Edita a J. M. Wanſlebio.

Thomas Street.

Aſtronomia Carolina. By *Thomas Street*.

Lond. 1661. 4to.

Wing's Examination of *Aſtronomia Carolina*, examined by *Thomas Street*, 1667, 4to.

Robert Boyle.

Seraphick Love: Or Incentives to the Love of God. By the honourable *Robert Boyle*, Eſq; The ſecond Edition.

London, *for* H. Herringman, 1661. 4to.

Jeremy Burroughs.

A Treatiſe of holy Courage in evil Times, from *Heb.* xi. 27. By *Jeremy Burroughs*.

Thomas Brooks.

Holineſs the only Way to Happineſs. In a Diſcourſe on the Neceſſity, Excellency, and Beauty of Holineſs, from *Heb.* xii. 14. By *Thomas Brooks* Paſtor in *London*.

London, *for* H. Crips, 1661. 4to.

October 1661.

13 *Car.* II.

Sermons of Biſhop Brownrig. *Publiſhed by Biſhop* Gauden.

Forty Sermons preached by the Right Reverend Father in God *Ralph Brownrigg*, late Lord Biſhop of *Exeter*. Publiſhed by *William Martyn*, M. A. Preacher at the Rolls: Being ſuch Sermons as have been peruſed and approved of by the Right Reverend Father in God *John Gauden*, now Lord Biſhop of *Exeter*, his reverend and worthy Succeſſor.

London, *ſold by* John Martyn, *Fol.* 1662.

Tracts of Biſhop Andrews, Uſher, *Mr.* Hooker. *Publiſh'd by Biſhop* Sanderſon.

Some ſmall Tracts of Biſhop *Andrews*, Biſhop *Uſher*, Mr. *Hooker*, concerning the King's Supremacy, Subjects Duty, Church Government by Biſhops, with a Preface to them by the Lord Biſhop of *Lincoln*.

London, *ſold by* R. Marriot, 1662.

Funeral Sermon for Lady Anderſon.

No Home but Heaven. A Sermon preached at the Funerals of the right worſhipful the Lady *Sybilla Anderſon* in the Church of *Broughton* in the County of *Lincoln*, *October* 30, 1661. By *Edward Boteler* ſome Time Fellow of St. *Mary Magdalene* College in *Cambridge*, and now Rector of *Wintringham* in the County of *Lincoln*.

London, *for* G. Bedell, 1662, 4to.

Epiſt. Ded. to Sir Philip Egerton.

Epiſt. Ded. *To the right worſhipful Sir* Philip Egerton *of* Oulton *in the County of* Cheſter, *Knight*.

—— Accept this Account of your Siſter's Funeral. —— It is the Glory of theſe Papers, they may entitle themſelves to a Patron, who had the Courage to undertake the Patronage of his Countrey, his Orphan Countrey, and that in the moſt deſperate Days of thriving Rebellion. They have forgot themſelves who remember not with Paſſion that loyal Attempt of yours, with that excellent Perſon the now Lord *de la Mere*, for our Redemption and Diſenſlavement. —— I may ſay, that as St. *Auguſtine* ſeem'd to be born an Antidote for his poyſonous Contemporary *Pelagius*, ſo were you to your peſtilent Countryman *(Bradſhaw)* whom no Pen can write without blotting, no Tongue mention without ſpitting, *&c.*

Dr. Par's *Sermon.*

Chriſt's gracious Intention to Sinners, *&c.* A Sermon preached on S. *Luke* xix. 41, 42. By *Richard Parr*, D. D. Vicar of *Camerwell* in *Surrey*.

London, 1661, 8vo.

Virtuoſi in France.

Some of the latter Volumes of the philoſophical Conferences of the Virtuoſi in *France*. Tranſlated by *John Davies* of *Kidwelly*.

Athen. Oxon. *Vol.* II. *col.* 880. *Edit.* 1721.

Precedents collected by Judge Jenkins.

Rerum Judicaturum Centuriæ. Collected by *David Jenkins* a learned Lawyer of *Gray's-Inn*.

Lond. 1661.

Mr. Mat. Mead *his almoſt Chriſtian.*

The almoſt Chriſtian diſcovered: Or the falſe Profeſſor tried and caſt. Being the Subſtance of ſeven Sermons firſt preached at *Sepulchres*, *London*, 1661. and at the Importunity of Friends made publick. By *Matthew Meade*. With an Epiſtle to the Congregation at *Sepulchres* that were the Auditors of theſe Sermons. And a Preface to the Reader, dated *London Oct.* 29. 1661.

Printed for Tho. Parkhurſt, 1661. *and in ſeveral other Editions.*

Mr. Wareham's *Funeral Sermon for Mrs.* Foot.

A Sermon preached at the Funeral of Mrs. *Hellen Foot*, Wife of *Samuel Foot* Eſquire, in *Aldermanbury* Church. By *Francis Warham*, M. A.

1661, 8vo.

Mr. Swafield's *Sermons.*

Some Sermons on the Body of Death: Or a Diſcourſe concerning the Saints Failings and Infirmities. By *Joſeph Swafield*, Miniſter of the Goſpel at *Odſtock Com. Wilts*, 1661, 12^{o}.

See Dr. Calamy's *Contin. p.* 613.

On occaſion of the Savoy *Conference, that at* Hampton Court *in* 1603, *was now reprinted.*

The Sum and Subſtance of the Conference which it pleaſed his moſt excellent Majeſty to have with the Lords Biſhops and others of his Clergy (at which moſt of the Lords of the Council were preſent) in his Majeſty's Privy-Chamber at *Hampton-Court*, *January* 14, 1603. Contracted by *William Barlow*, Doctor of Divinity and Dean of *Cheſter*. Whereunto are added ſome Copies (ſcattered abroad) unſavoury and untrue. With a Preface to the Reader.

Reprinted at London, *for* Joſhua Kirton, 1661.

Dr. Stuart's *golden Remains.*

Golden Remains of Doctor *Richard Stuart*: Or his three Sermons. The firſt on *Phil.* iv. 17. the ſecond on St. *Mark* vi. 20. and the third on *Heb.* x. 1, 2.

London, 1661, 12^{o}.

Tracts of Mr. Zach. Crofton.

Altar Worſhip. Or bowing to the Communion Table conſider'd, as to the Novelty, Vanity, *&c.* of it. By *Zachary Crofton*, Miniſter of St. *Botolph Aldgate*, *London*. —— His *Fraterna Correptio*: Or the Saint's Zeal againſt ſinful Altars. —— A ſerious View of Preſbyters Re-ordination by Biſhops, in a Letter to a Miniſter in *Warwickſhire*.

London, 1661. 12^{o}.

Mr. Sam. Clark's *Duties of Miniſters and People.*

Miniſters Dues and Peoples Duty. Or a Bill of Accounts between Miniſters and People; ſhewing what People owe unto their Miniſters, which may alſo ſerve to mind Miniſters what they are to expect from their People. In a Sermon on 1 *Theſſ.* v. 22. By *Samuel Clarke*, M. A. ſome Time Fellow of *Pembroke-Hall* in *Cambridge*, and now Miniſter of *Grendon under Wood* in *Bucks*.

1661, 4to. *See Dr.* Calamy's *Contin. p.* 142.

Mr. G. Firmin *of Preſbyterial Ordination.*

Preſbyterial Ordination vindicated: In a brief Diſcourſe concerning Epiſcopacy, as claiming greater Power, and more eminent Offices by divine Right than Preſbytery. Together with a brief Diſcourſe concerning impoſed Forms of Prayer and Ceremonies. By *Giles Firmin*, Miniſter of the Goſpel at *Shalford* near *Braintree* in *Eſſex*.

1661, 4to. *See Dr.* Calamy's *Contin. of Account, p.* 458.

Mr. *John Petter* ejected or ſilenc'd at *Heaver* in *Kent*, wrote a Preface to a large Commentary on St. *Mark*, in two Volumes in Folio, written by his Brother Mr. *George Petter*, M. A. which he publiſhed in 1661. with ſome Account of the Author.

Ibid. p. 545.

FRIDAY *Nov.* 1.
Thomas White.

Thomas White Clericus, A. M. admiſſ. ad Rect. Eccl. Paroch. Sanctæ Mariæ ad Montem in Civitate London. vac. per mort. Samuelis Baker, S. T. P. ad preſ. Parochianorum, die 1. Nov. 1661.

Reg. Henchman London.

1682. 30. Nov. Tho. White, A. M. admiſſ. ad Rect. S. Mariæ ad Montem vac. per mort. Thomæ White ex preſ. Parochianorum dictæ Parochiæ.

Reg. Compton.

Quære of *Thomas White* Lecturer at St. *Andrew*'s *Holborn*, who publiſh'd an Epiſtle to the Reader before *A true Relation of the Converſion and Baptiſm of* Iſuf *the* Turkiſh *Chaous, named* Richard Chriſtophilus, *in the Preſence of a full Congregation*, January 30, 1658. *in* Covent-Garden, *where Mr.* Manton *is Miniſter.*

Eod. die 1. Nov. Johannes Whiſton inſtallatus eſt in Preb. de Kyldeſby in Eccleſia Linc. ad preſ. D. Regis. Anno autem ſequenti Johannes Featley, S. T. P. Præcentor Linc. eandem recuperavit ut Dignitati ſuæ annexam & unitam.

SATURDAY *Nov.* 2.

Mr. Rich. Cumberland *afterward Lord Biſhop of* Peterborough.

I have ſeen a Certificate that Rich. Cumberland, *Clerk, Rector of* Brampton *did read the* XXXIX. *Articles in his ſaid Church*, Novemb. 24, 1661.

Reg. Laney, Petriburg.

Ricardus Cumberland Clericus, A. M. ad Rectoriam de Brampton juxta Dingley in Com. Northampton, vac. per mort. Johannis Ward ult. Incumb. ad preſ. Johannis Norwich, Militis & Baronetti inſtitutus eſt. —— He had been before in Poſſeſſion of this Benefice, and took now a legal Inſtitution to it. He was born in *London* on *Swithin*'s Day, *July* 15. 1631. bred in *Paul*'s School under Mr. *Langley*, admitted into *Magdalen* College, *Cambridge*, B. A. 1653. M. A. 1656. Fellow of that Houſe: Studied Phyſick ſome few Years; poſſeſs'd of the Church of *Brampton* in 1658. legally inſtituted 1661. named one of the Univerſity Preachers within this ſame Year) S. T. B. 1663. Chaplain to Lord Keeper *Bridgman* 1668. Rector of *All-Saints* in *Stanford*, S. T. P. 1680. conſecrated Biſhop of *Peterborough*, *July* 5, 1691. died at his Palace in *Peterborough* *Oct.* 9, 1719.

A Form of Admiſſion to the Church of Brampton, *by the Commiſſioners for Approbation of publick Preachers in* 1658.

MS.

In 1658. *December* 3. there was exhibited to the Commiſſioners for Approbation of publick Preachers, a Preſentation of *Richard Cumberland*, Clerk, to the Rectory of *Brampton* in the County of *Northampton*, made to him by Sir *John Norwich*, Knight and Baronet, the Patron thereof, together with a Teſtimony in the Behalf of the ſaid *Richard Cumberland*, of his holy and good Converſation. Upon Peruſal and Conſideration of the Premiſſes, and finding him to be a Perſon qualified as in and by the Ordinance for ſuch Approbation is required: We the Commiſſioners abovemention'd have adjudged and approved the ſaid *Richard Cumberland* to be a fit Perſon to preach the Goſpel, and have granted him Admiſſion, and do admit the ſaid *Richard Cumberland* to the Rectory of *Brampton* aforeſaid, to be full and perfect Poſſeſſor and Incumbent thereof. Attеſted by the Hand of the Regiſter by his Highneſs in that Behalf appointed. Dated at *Whitehall* the third Day of *December* one thouſand ſix hundred fifty and eight.

Jo. NYE, *Regiſt.*

Reg. Petriburg.

1691. 20. Jul. Samuel Blackwell Clericus, S. T. B. admiſſ. ad Rect. de Brampton juxta Dingley Com. Northton. vac. per promot. Ricardi Cumberland, S. T. P. ad Epiſcopatum Petriburg. ad preſ. Gul. & Mariæ R. R.

MONDAY *Nov.* 4.

Duke of Ormond *Lieutenant of* Ireland;

Publick Intelligence, 4to. No. 45.

Whitehall. This Day that moſt honourable and moſt loyal Perſon *James* Duke of *Ormond*, was made Lord Lieutenant of his Majeſty's Kingdom of *Ireland*, to the great Joy and Satisfaction as well of the *Engliſh* as the *Iriſh*.

Which created great Joy to the Parliament and People there.

Cox's *Hiſt. of* Ireland, *Part* II. *Letter. p.* 4. Novemb.

The Parliament of *Ireland* which had met *May* 8, 1661. as a Teſtimony of their Gratitude and Affection to the Duke of *Ormond*, did preſent his Grace with a Gift of 30,000 *l.* and when the Lords Juſtices and Council underſtood, that his Majeſty on the 4th of *Octob.* 1661. had appointed the Duke of *Ormond* to be Lord Lieutenant of *Ireland*, they ordered all publick Expreſſions of Joy to be made in *Dublin* upon that happy Occaſion.

Honour done to the Inner-Temple.

Dugdale's *Orig. Jurid. Fol. p.* 158.

To do honour to the Society of the *Inner-Temple* his Royal Highneſs the Duke of *York*, the Duke of *Buckingham*, the Earl of *Dorſet*, and Sir *William Morrice*, Knight, one of his Majeſty's principal Secretaries of State, were admitted of this Houſe, the Duke of *York* being then called to the Bar and Bench.

Printed 4to.

And on the 4th of *November* 14 *Car.* II. his Highneſs *Rupert* Prince Palatine, *Thomas* Earl of *Cleveland*, *Jocelyn* Lord *Percy*, *John* Lord *Berkley* of *Stratton*, with *Henry* and *Bernard Howard* of *Norfolk*, were admitted of the ſame Society.

TUESDAY *Nov.* 5.

Mr. Ward's *Sermon againſt Reſiſtance.*

London, 1662, 4to.

A Sermon againſt Reſiſtance of lawful Powers preached the fifth Day of *November* 1661. on *Rom.* xii. 2. By *Seth Ward*, D. D. [afterward Biſhop of *Exeter* and *Sarum*.]

Walterus Dayrell, S. T. P. inſtallatus eſt in decimo Stallo Prebendariorum Eccl. de Winton. vac. per mort. Johannis Oliver, S. T. P. die 5. Nov. 1661. Rector Eccl. de Crawley & Archidiaconus Winton.

Mr. Pet. Sterry's *Sermon on the* 5th *of* Nov. 1651: *wherein he makes the Deliverance from the* Scots *Preſbytery equal to that of the Deliverance from* Roman *Papacy.*

See a Sermon preached at *Whitehall*, *Novemb.* 5, 1651. intituled, England's *Deliverance from the Northern Preſbytery*, compared with its Deliverance from the *Roman* Papacy, upon *Jer.* xvi. 14, 15. It ſhall no more be ſaid, the Lord liveth that brought up the Children of *Iſrael* out of the Land of *Egypt*, but the Lord liveth that brought up the Children of *Iſrael* out of the Land of the North. Ordered to be printed. By *Peter Sterry*.

In his Epiſtle to the Parliament. —— *Right Honourable*, I have deſired in my Preaching, in my Prayers, to work with God, even for the opening of the Eyes of Men, to ſee that the ſame Spirit which lay in the polluted Bed of *Papacy*, may meet them in the perfumed Bed of *Preſbytery*. —— To which Purpoſe I have in my Sermon repreſented the ſame *Spirit* which dwells in the *Papacy*, when it enters into the *purer Form* of *Preſbytery*, is fuller of *Deſpite* and *Danger*. Many Daughters have done virtuouſly, but thou *excelleſt them all*; ſo may *England* now ſay unto the Lord, in many Mercies, as eſpecially in that of ſaving us from this bloody Deſign of the *Ægyptian* Papacy, thou haſt done graciouſly and wonderfully; but this laſt Mercy by which thou ſaveſt us from the black Plots and bloody Powers of the *Northern Preſbytery*, hath exceeded them all. [And in this Sermon, he doth all along arraign the Presbyterians as worſe and more wicked than the Papiſts.]

THURSDAY *Nov.* 7.
Dr. South*'s Speech in the Convocation Houſe at* Oxford, *to the Members of the Houſe of Commons ſent to thank them for their Loyalty.*

Opera Poſthuma Roberti South, 8vo. *p.* 74.

Oratio habita a Roberto South, S. T. P. publico Academiæ Oxon. Oratore in Domo Convocationis, ſeptimo die Novembris 1661. pro excipiendis honoratiſſimis viris Domino Laurentio Hyde, Domino Heneagio Finch, Domino Johanne Birkenhead, Domino Egidio Strangways e Domo Communium miſſis, ut ipſorum nomine gratias agerent Academicis, ob eximiam fidelitatem, durante nupera Rebellione, Regi præſtitam, ac ſpeciatim ob invictas illas Rationes, quibus Scoticanum Fœdus jugularunt, cauſamque Regiam armorum præſidio tunc deſtitutam, publice aſſeruerunt.

Quando non aliis tantum Academiis, ſed & ſemetipſâ hoc tempore grandior Oxonia & hac veſtrâ præſentiâ (viri uſquequaque Spectatiſſimi) facile agnoſcere poſſum, non ita facile exprimere: Non Academiæ ſed Gentis Oratorem eſſe oportet, qui vos alloquitur; & ut vos totius Populi cœtum, ſic ille totius Populi repræſentare debet facundiam, &c.

Sir Charles Compton *and Mr. Serjeant* Rainsford *choſen Members of Parliament for* Northampton.

Publick Intelligence, N°. 46. 4to.

The County Town of *Northampton* being ſenſible of their former Miſcarriages in the Election of their Burgeſſes, did on *Monday* laſt *November* 4. make ample Satisfaction, by fairly chuſing the honourable Sir *Charles Compton* (Brother to the moſt loyal and valiant *James* Earl of *Northampton*) and the approved worthy Gentleman Serjeant *Rainsford*, to ſerve as Members in this preſent Parliament.

Sir Henry Wood *choſen Baron for* Hythe *in* Kent.

That ancient and faithful Servant of his Majeſty Sir *Henry Wood* is choſen Baron of the Port of *Hythe*, to ſerve as Member of Parliament, inſtead of Mr. *Phineas Andrews* lately deceaſed.

Mr. Andrew Newport *for County of* Montgomery.

That noble and loyal Gentleman Maſter *Andrew Newport* (Brother to the Right Honourable *Francis* Lord *Newport* of *High Archell*) is choſen Knight for the County of *Montgomery*, to ſerve as a Member of this Parliament.

Tho. White, *Roman Prieſt, againſt the Infallibility.*

For which Hereſy the Inquiſition proceeded againſt him.

And condemn'd his Doctrine as falſe, ſeditious and ſcandalous.

Mr. Stillingfleet*'s Append. to Mr.* Tillotſon*'s Rule of Faith,* 8vo. 1666. *p.* 52.

Mr. *White* and his Party in the Church of *Rome* not only diſown the common Doctrine of the *Infallibility* of *Popes* and *Councils*, but diſpute againſt it as pernicious and deſtructive to Chriſtian Faith. —— Doth he think we never heard of Mr. *White*'s *Sonus Buccinæ*, nor of that Chapter in it, where he ſaith, *that the Doctrine of Pope and Councils Infallibility tends to overthrow the Certainty of Chriſtian Faith; and that the propagating ſuch a Doctrine is a greater Crime than burning Temples, raviſhing the ſacred Virgins on the Altars, trampling on the Body of* Chriſt, *or the ſending the* Turk *or Antichriſt into Chriſtian Countries.* Doth he think we can believe that the *Pope* and *Cardinals*, the *Jeſuits* and all the *Papiſts* agree with Mr. *White* in this? It ſeems not ſo by the Proceedings in the Court of *Rome* againſt him, in which as appears by the Cenſure of the *Inquiſition* againſt him, dated *Nov.* 17, 1661. his Doctrine is condemned not only as *falſe*, *ſeditious*, and *ſcandalous*, but as *heretical* and *erroneous* in *Faith*. And if it were not for this very Doctrine he was there cenſured, why doth Mr. *White* ſet himſelf purpoſely to defend it in his *Tabulæ Suffragiales?*

FRIDAY *Nov.* 8.
Mr. Robert Hutton *Vicar of* Naſeby Com. Northampton.

Succeeded by Mr. Richard Adrian.

Reg. Laney.

Nov. 8. 1661. Robertus Hutton Clericus A. B. ad Vic. in Eccleſia de Naveſby alias Naſeby vac. per reſign. Johannis Stoneham, ad preſ. Georg. Aſhby Armig. pleno jure.

Reg. Henſhaw.

1661. 6. Jul. Richardus Adryan Clericus admiſſ. ad Vic. de Natheſby alias Naſeby per ceſſ. ult. Incumb. ad preſ. Georgii Aſhby, gen.

Will. Merick, *LL. D. Judge of the Prerogative Court knighted.*

Faſti Oxon. *Vol.* I. *col.* 855.

Dr. *William Merick* of *New-College*, *Oxon.* Judge of the Prerogative Court of *Canterbury*, eminent for his great Learning and Abilities, as alſo for his Loyalty and Affection to his Majeſty King *Charles* II. and his glorious Father, both at home and beyond the Seas, was on that Account ſent for to the Court *Novemb.* 8, 1661. and had the Honour of Knighthood conferr'd upon him in his Majeſty's Bed-Chamber. He died in the Winter Time *Anno* 1668. ſucceeded by Dr. *Leoline Jenkyns.*

The King's Letters to the Univerſity of Cambridge, *for* Sam. Drake *and* John Lake *to be admitted Doctors, and* John Milner *and* Robert Haſilwood *Batchelors in Divinity.*

Extracts from the Archives at Cambridge

The King's Letter directed to our Truſty and Well-beloved the Vice-chancellour, &c.
of our Univerſity of Cambridge.

CHARLES *R.*

Truſty and Well-beloved we greet you well. Whereas *Samuel Drake*, *John Lake*, and *John Milner* heretofore Members of that our Univerſity come recommended to us by divers Teſtimonials, as of their Piety and Learning, ſo of their conſtant Loyalty to our Royal Father of glorious Memory and ourſelf, and this approved both by active Service in the late Wars, and by ſad Sufferings ever ſince: And having received a good Character of the Piety and Orthodox Learning of *Robert Haſilwood*, Clerk: We graciouſly conſidering the Iniquity of the late ſad Times, whereby the ſaid Perſons were debarred from taking their ſeveral reſpective Degrees in that our Univerſity in due Time, have been moved out of our Princely Senſe of their Loyal Affections to us and the Church, and for their juſt Encouragements in their future Services to both, to recommend them unto you for their ſeveral Degrees, willing you upon Receipt thereof to grant unto the ſaid *Samuel Drake* and *John Lake* the Degree of Doctors of Divinity, and unto *John Milner* and *Robert Haſilwood* that of Batchelors in the ſame Faculty: Any Statute, Cuſtom, or Conſtitution in that our Univerſity to the contrary notwithſtanding. —— Given at our Court at *Whitehall* the eighth of *November* 1661. in the thirteenth Year of our Reign.

His

The Biſhop of Elphin's *Speech to his Majeſty, in the Name of the Peers of* Ireland.

His Majeſty having graciouſly declared his Pleaſure (for the Good of his Subjects of *Ireland*) that he had made *James* Duke of *Ormond* Lord Lieutenant General of that Kingdom, the Lord Biſhop of *Elphin* addreſſed himſelf to his Majeſty in this following Speech in the Name of all the Peers of *Ireland*.

On Occaſion of the Duke of Ormond *being made Lord Lieutenant.*

S I R,

We come before your Majeſty this Day like thoſe Women in their haſty Retreat from the holy Sepulchre, labouring under the Strivings of their twin Paſſions of Fear and Joy; *Fear* leſt this our latter Addreſs might be deemed a Neglect; or that we might not ſeem to have a ſufficient Value for your Majeſty's late Favour unto *Ireland*, when we have not more early acknowledged it: And yet we come with *Joy* too, Joy that your Majeſty hath placed ſo noble, ſo loyal, ſo juſt, and ſo deſired a Perſon over us. One, whom your Enemies cannot reaſonably diſapprove of, and whom your Friends I am ſure always paſſionately pray'd for, *&c.*

Sir Audley Mervin's *Speech on the ſame Occaſion in the Name of the Commons of* Ireland.

The Speech of Sir Audley Mervin, *Speaker of the Houſe of Commons in* Ireland, *to his Majeſty, in the Name of all the Commons of that Kingdom.*

Moſt Gracious Sovereign,

Spirits and Elixirs are preſerved in ſmall glaſs Vials. Our humble Addreſs is in Nature of an Elixir, and therefore muſt be given but in a few Grains. Sir, we have with great Devotion obſerved the Exerciſe of your Royal Wiſdom and Patience, in unravelling the complicated Intereſts of your Kingdom of *Ireland*, and winding them up in their diſtinct Bottoms. Some Princes would have followed *Alexander*'s Method, who cut the Gordian Knot, that either he could not or would not untie. But Sir, if your Subjects may take the Pleaſure and the Profit, you have been contented to take the Pains, *&c.*

Saturday *Nov.* 9.
Dr. Pierce *Preſident of* Magdalen *College*, Oxon.

Hiſt. & Antiq. Univ. Oxon.

Thomas Pierce, S. T. P. Rector of *Brington* in the County of *Northampton* was elected Preſident of *Magdalen* College in *Oxford*, in the Room of Dr. *John Oliver*, deceaſed *Nov.* 8, 1661. he reſign'd *March* 4, 1671. and died in 1691. Prebendary of *Canterbury*, Dean of *Sarum*, and Prebendary of *Langford Manerii* in the Church of *Lincoln*.

Sunday *Nov.* 10.
Mr. Baxter's *Sermons of Self-Ignorance and Self-Acquaintance.*

London, *for* T. Tyton, 1662. 12°.

The Miſchiefs of Self-Ignorance and Benefits of Self-Acquaintance; opened in divers Sermons at St. *Dunſtan*'s, Weſt: And publiſhed in Anſwer to the Accuſations of ſome, and the Deſires of others. By *Richard Baxter*.

Epiſtle to the Lady Balcarres, *whoſe Daughter had been ſtoln away by the Roman Prieſts.*

Epiſt. Ded. *To the Right Honourable* Anne *Counteſs of* Balcarres.

—— You may remember the Mercies of your younger Years, of your married State, and of your Widowhood; your Comforts in your truly noble Lord, though troubled and interrupted by his Death, yet increaſed by the Conſideration of his Felicity with Chriſt; your Comfort in your hopeful Iſſue, though abated with the Injury of *Roman* Theft, which ſtole one of the Roſes of your Garden, that they might boaſt of the Sweetneſs, when they called it their own. I may well ſay *ſtole it*, when all the Cheat was performed by unknown Perſons in the Dark, and no Importunity by you or me, could procure me one Diſpute or Conference in her hearing, with any of the Seducers. Dated *Auguſt* 25, 1661.

With a Poſtſcript to the ſaid Lady, dated *Nov.* 1, 1661.

Epiſtle to his People of Kiderminſter,

Epiſtle to my dearly beloved the Inhabitants of the Borough and Pariſh of Kiderminſter *in* Worceſterſhire.

Which gave great Offence to Dr Morley *Biſhop of* Worceſter.

As I never deſired any greater Preferment in this World than to have continued in the Work of my Miniſtry among you, ſo I once thought my Days would have been ended in that deſired Station: But we are unmeet to tell God how he ſhall diſpoſe of us; or to foreknow what Changes he intends to make, though you are low in the World, and have not the Riches which cauſe Mens Eſtimation with the moſt, I ſee no Probability that we ſhould have been ſeparated 'till Death, could I but have obtained Leave to preach for nothing.

But being forbidden to preach the Goſpel in that Dioceſe, I muſt thankfully take the Liberty which ſhall any where elſe be vouchſafed me. —— The great Crime which is openly charged on me, and for which I am thought unworthy to preach the Goſpel (even where there is no other to preach) is a Matter that you are unacquainted with, and therefore as you have heard me publickly accuſed of it, I am bound to render you ſuch an Account, as is neceſſary to your juſt Information and Satisfaction.

As giving a very partial Account of the late Savoy *Conference.*

It pleaſed the King's Majeſty (in the Proſecution of his moſt Chriſtian Reſolution of uniting his differing Subjects by the Way of mutual Approaches and Abatements) to grant a Commiſſion to twelve Biſhops and nine Aſſiſtants on the one Side, and to one Biſhop and eleven other Divines and nine Aſſiſtants on the other Side, to treat about ſuch Alterations of the Liturgy as are *neceſſary to the ſatisfying of tender Conſciences, and to the reſtoring of Unity and Peace.* My Experiences in a former Treaty (for Reconciliation in Matter of Diſcipline) made me entreat thoſe to whom the Nomination on the one Side was committed, to excuſe me from the Service which I knew would prove troubleſome to myſelf and ungrateful to others, but could not prevail. But the Work itſelf I very much approved, as to be done by fitter and more acceptable Perſons. Being commanded by the King's Commiſſion, I took it to be my Duty to be faithful, and to plead for ſuch Alterations as I knew were neceſſary to the aſſigned Ends; thinking it to be Treachery to his Majeſty who entruſted us, and to the Church and Cauſe for which we were entruſted, if under Pretence of making ſuch Alterations as were *neceſſary* to the two 'fore-mentioned Ends, I ſhould have ſilently yielded to have *No Alteration*, or *next to none.*

In the Concluſion (when the chief Work was done by Writing) a Committee of each Part was appointed to manage a Diſputation in Preſence (by Writing alſo) therein thoſe of the other Part formed an Argument, whoſe major Propoſition was to this Senſe (for I have no Copy): *Whatſoever Book enjoyneth nothing but what is of itſelf lawful, and by lawful Authority, enjoyneth nothing that is ſinful.* We denied this Propoſition, and at laſt gave divers Reaſons of our Denial, among which one was, that *It may be unlawful by Accident and therefore ſinful.* You know my Crime; it is my concurring with learned reverend Brethren to give this *Reaſon* of our Denial of a Propoſition; yet they are not forbidden to preach for it (and I hope ſhall not be) but only I, *&c.*

Concluding.] It is ſoon enough for you and me to be juſtified at the Bar of Chriſt (by himſelf that hath undertaken it) againſt all the Calumnies of malicious Men. —— Farewell my dear Brethren who are my Glory and Joy in the Preſence of our Lord Jeſus Chriſt at his Coming, 1 *Theſſ.* ii. 18, 19.

Nov. 11, 1661. *Your faithful though unworthy Paſtor,*

Rich. Baxter.

Monday *Nov.* 11. *Proclamation for keeping of* Lent.

By the King's Printers 1661.

By the King: A Proclamation for Reſtraint of killing, dreſſing, and eating of Fleſh in *Lent*, or on Fiſh Days appointed by the Law to be obſerved —— Taking Notice of the good Laws heretofore made for the Obſervation of *Lent* and other Faſting Days, as well for the ſparing of Fleſh Victuals, as for maintaining of the Navy and Shipping, by Encouragement of Fiſhermen; and that notwithſtanding ſuch good Proviſions made, all ſorts of People have for many Years paſt taken upon them a Liberty to kill and eat on prohibited Days; to prevent ſo great and growing an Enemy to the Plenty of his Kingdom, his Majeſty hath thus timely (to take away all the Pretences of Excuſe) expreſſed his Royal Commandment in this Behalf, whereof he will expect and doth require due Notice to be taken, and a ſtrict Conformity to be yielded thereunto. —— Given at our Court at *Whitehall* this eleventh Day of *November* 1661. in the thirteenth Year of our Reign.

Reg. Sheldon. London.

Jacobus Spering, Clericus, S. T. B. admiſſ. ad Rect. Eccleſiæ Paroch. Sancti Martini de Vintria, London. vac. per Ceſſ. ult. Incumb. ad pref. Georgii Winton. Epiſcopi. —— Obiit Anno 1671. —— Jacobus Spering, S. T. P. admiſſ. ad Rect. de Colne-Engain Com. Eſſex. vac. per Mort. Samuelis Symonds, —— cui ſucceſſit Tho. Perkins, Jan. 16, 1671.

Dr. Edw. Lake Memoranda *to the Parliament.*

Printed at London, *for* R. Royſton, 1662, 4to.

Memoranda touching the Oath *ex Officio*, pretended Self-Accuſation, and Canonical Purgation: With ſome Notes about the making *New*, and Alteration and Explanation of *Old* Laws. All moſt humbly ſubmitted to the Conſideration of this Parliament. By *Edw. Lake*, Philo-Monarch-Phil. With an Epiſt. Ded. to *William* Earl of *Strafford*, dated *Weſtminſter November* 11, 1661. —— My Lord, my full Scope in this Model is, to the beſt of my Judgment (which I always ſubmit to better) and of my Skill and Power to contribute ſomething tending to the further Happineſs and Continuance of *Truth* and *Peace*, with *Juſtice* and *Honour*, in this *Church* and *State*, now by God's Bleſſing (to whom be all Honour and Praiſe) *ex poſtliminio*, as it were, freed from Slavery and Tyrannical Oppreſſion, and reſtored to a Capacity of their priſtine Beauty and Splendour, by the moſt happy Reſtauration of our gracious Sovereign, whom God preſerve. —— I cannot but wiſh for the common Good, that your Lordſhip were put *in Statum merendi*, into the Sphere of your proper Activity, that the Publick might reap the Benefit thereof; and that your Talent might be no longer (as it was whilſt rebellious Uſurpation cauſed it) wrapp'd up in a Napkin, nor your Candle hid under a Buſhel. So wiſhes, ſo prays, *&c.*

In the Epiſtle to the Reader there is this Character given of this noble Lord: —— As to that moſt noble Perſon to whom this is inſcribed, tho' according to his Birth and Education, his Motion hath always been in an higher Orb and Contemplation of Affairs of greater Moment, more immediately enabling him to ſerve his King and Countrey: Yet even in the ſubject Matter of theſe Memoranda *he is not unverſed, if not more particularly, yet as comprehended in that Generality of Learning and Knowledge, whereto he hath from his younger Years been habituated, at the Feet of ſuch a Stateſman as was his moſt accompliſhed Father, and ſuch Inſtructors as he by his eſpecial and moſt diſcerning Choice appointed him; and all this perfected up by moſt advantageous Acquiſitions by Travel and Reſidence in foreign Parts,* &c.

P. 60. A Manuſcript treating of the Oath *ex Officio*, ſaid to be Dr. *Davenant*'s, late Lord Biſhop of *Sariſbury*.

P. 67. The Theological Determination of Dr. *Lancelot Andrews*, afterwards Lord Biſhop of *Wincheſter*, had in the publick Divinity Schools in *Cambridge*, in the Month of *July* 1591. upon this Queſtion following, Whether by God's Law it be lawful for the Magiſtrate to require an Oath of the Party (*i. e.* the Party Guilty or Defendant) and in what Caſe, and how far it is lawful?

Publick Intelligence, No. 48. 4to.

Advice given, that by Letters expreſs from *Tangier* of the ſixteenth of the laſt Month of *October*, we are aſcertained, that the Earl of *Sandwich* was then at *Tangier*, which Place is very ſtrong in Fortifications, hath many fair Gardens, and is ſo well ſituated, that no Ship can paſs in or out of the *Streights*, but ſuch Ships as ride there may ſee and ſpeak with them; and that the *Portugueze* were very civil to the *Engliſh*, and made great Expreſſions of their Welcome.

Mr. Roger L'Eſtrange *relapſed Apoſtate*;

London, *for* H. Brome, 1661. 8vo.

Novemb. 14, 1661. *The Relapſed Apoſtate:* Or Notes upon a Preſbyterian Pamphlet, entitled, *A Petition for Peace, &c.* wherein the *Faction* and *Deſign* are laid as open as Heart can wiſh. By *Roger L'Eſtrange.* The ſecond Impreſſion.

Againſt the Petition for Peace.

Epiſt. Ded. *To the Preſbyterian Divines, the Publiſhers and Abettors of a Pamphlet entitled,* A Petition for Peace, *&c.*

—— *Gentlemen,*

That you may not glory either in your *Cauſe* or *Fortune*, you are here condemn'd to ſuffer *publick Shame* by a weak Hand, yet ſo as not to make you proud of the *Conqueſt*, for ye *fight againſt yourſelves*, and *fall by your own Weapons.* This is the certain Fate of all your Strivings againſt *the Right of Biſhops.* The Liberties you challenge muſt be allowed again by you to the People, and where's your *Holy Diſcipline* then? Thus are ye *broken upon your own Wheel*, and yourſelves *caſt into the Pit ye digged for others.*

Advertiſement.

Advertiſement, dated *November* 14, 1661.

—— If my Intelligence deceive me not, this ſame ſchiſmatical Piece of *Holineſs* was delivered to the Preſs by Mr. *Baxter*, or his Order. The levelling *Ibbotſon*, I ſuppoſe, he that printed *the Adjutators Propoſals*, I mean, and the *Petition to the Army* againſt the Mayor and Aldermen in 1647. I am told too, that *R. W.* has a Finger in the Pye, *Britannicus* his old Friend. —— My Information tells me further, that the *Bauble* was barrell'd up for Fear of *Venting*, and ſo ſent ſeveral Ways, which being performed with much *Secrecy* and *Diſpatch*, does but beſpeak a general *Tumult*, and *prepoſſeſs* the Nation againſt better Reaſon. ——

Three Queſtions.

I conclude with three Queſtions:

Firſt, Without *Repentance* can there be any *Salvation*? Or without *Confeſſion* and *Reſtitution* any *Repentance*?

Secondly, Why will you not *ſwear* to *obey Biſhops* as well as you covenanted to *deſtroy* them? And why may not you as well be forced to take a *lawful Oath*, as you forc'd others to take an *unlawful one*?

Thirdly, Why is it not as lawful for Biſhops to *ſilence Preſbyterians*, as for *Preſbyterians* to *extirpate Biſhops*?

Journal of the Earl of Sandwich *in the* Streights, 1661. *MS.*

The Earl of Sandwich *at* Tangier.

October 10. *Thurſday* at Noon, I came to an Anchor in the Bay of *Tangier*, and put into *Tangier* the four *Portugal* Carvells and the *Deſembarcador.*

October 11. *Friday.* I ſent the *Colcheſter* to *Cales*, to bring me Intelligence, and the Catch *Waltham's* to *Malaga*, to enquire of Sir *John Lawſon.*

Joy for the Match with Portugal.

October 13. *Sunday.* This Night was the laſt of three Nights Rejoycing in *Tangier* for the Match with *Portugal.* The Town fired all their Guns every Night, and hung out abundance of Torches of Light. All our Ships in the Road fired alſo every Night, my own Ship fifteen Guns, and the reſt proportionable.

October 14. *Monday*, I ſent the *Forreſter* with a Pacquet from the Governour of *Tangier*, and Mr. *Myles* to the Governour of the *Algarves* at *Lagos*, and a Pacquet of my own to him, including Letters to the *Conde de Ponte*, Sir *R. Fanſhaw*, the *D.* of *Y.* Mr. *Coventry*, Lord Chancellour, *S. Pepp*, Lady *Sandwich.*

Sir John Lawſon *joins the Earl of* Sandwich.

October 15. *Tueſday*, about Noon Sir *John Lawſon* with the *Newcaſtle* and *Martyn* Frigates came into *Tangier* Bay to us: By whom I underſtood that the *Martyn* did not arrive at *Alicant* until *Wedneſday* the ſecond of *October*, and that he met with him at Sea in the Offin of *Alicant* the fifth of *October* ——

October 16. *Wedneſday*, Came in the *Fairfax*, with a Convoy of fourteen Sail of Merchant Men, bound for the *Channel* and for *London.* I ſent the *Newcaſtle* on their Convoy to ſee them twenty Leagues off the Cape St. *Vincent.* This Day alſo we had a Council of War, and reſolved how to diſpoſe the Fleet for the beſt Service.

Sir John Lawſon *ſails for the* Streights.

October 18. *Friday*, in the Morning early Sir *John Lawſon* with the *Swiftſure*, *Mary*, *Fairfax*, *Hampſhire*, and *Colcheſter* ſailed for the *Streights.*

October 21. *Monday*, I ſent the *Gift* away to *Malaga* to take the Merchants there ready under his Convoy, and ſee them as far as the Rock of *Liſbon*, and then himſelf to go into *Liſbon*, and take two Months Proviſions of the Conſul, and ſail for this Bay again.

October 24. *Thurſday* in the Morning by Break of Day we diſcovered a Fleet of Merchant Men *Dutch*, and four *Turky* Men of War edged off from them, and ſailing out of the *Streights* within a League of us, whereupon inſtantly we ſlipp'd our Cable, and ſtood after them, *viz.* the *James*, *Montague*, *Forreſter*, and *Martyn* —— but the *Turks* got out to Sea, and with Sailing and Rowing by four of the Clock in the Afternoon got out of our Sight, and ſo we gave over Chace, and ſtood into the Gutt for *Tangier* again.

October 25. *Friday* by ten a Clock in the Morning I came to an Anchor again in *Tangier* Road, having ſent the *Mary* and *Hampſhire* to cruize up the *Streights* within *Gibraltar*, keeping with me the *Montague*, *Forreſter*, and *Martyn.*

October 26. *Saturday* Morning by Seven of the Clock, the *Princeſs* came [illegible] from *Malaga*, and brought with her a ſmall *Engliſh* Merchant Man that he had reſcued from the *Turks*, rich laden from *Italy* with Silks, ſuppoſed ſhe may be worth 11000 *l.* She was but nine Hours in Poſſeſſion of the *Turks.* The *Princeſs* brought Word alſo of a *Turky* Man of War, one of the beſt Sailors of all *Algiers*, that was chac'd by him, and put on Shore near *Malaga* by Sir *John Lawſon* and the *Fairfax*, they have taken all the Men, 150.

Sir John Lawſon *joins the Earl of* Sandwich.

At four a Clock in the Evening came in to us Sir *John Lawſon* and the *Fairfax:* The Commanders came on board me, and in the Night they ſet ſail again up the Gutt. ——

Death of the Prince of Spain.

October 31. *Thurſday*. I ſtood in for *Tangier* Bay, and by the Way had a Letter from Mr. *Myles*, which ſignified the Prince of *Spain* to be dead, and at Night Mr. *Rolt* came to me from *Tariff* in the *Martyn*, and preſently went off again for *Gibraltar*.

November 1. *Friday*. Mr. *Myles* with the Colonel of the Horſe in *Tangier* and his Son, and the Judge of the Town, and two other Cavaliers came and dined with me on Board. In *Tangier* Bay now riding with me the Ships *James*, *Mountague*, *Newcaſtle*, *Waltham*'s and *Blake*'s Ketches.

November 5. *Tueſday*. The *Martyn* with Captain *Rolt* came in to us from *Gibraltar*.

November 6. *Wedneſday*. The *Princeſs* came in from *Pharo*, brought the Report of the King of *Portugal*'s being to be married to a Daughter of the old Prince of *Orange*, and that the Embaſſadour was gone away from *Liſbon* to *Holland* about it.

November 7. *Thurſday*. Came along a Fleet of twenty eight Sail of *Engliſh* Merchant Men from *Alicant* and *Malaga*, the *Greyhound* and *Gift* were with them in Convoy. I ſent the *Gift* on to convoy them off the Rock, and ſo to go to *Liſbon* to victual. ——

November 8. *Friday*, at twelve a Clock at Night the *Princeſs* ſet Sail for *Cadiz* with Mr. *Bennet*, Mr. *Mackworth*, and my Lieutenant: Sir *John* and the *Fairfax* to cruize. ——

The Moors *about* Tangier *viſit the* Engliſh.

November 13. *Wedneſday*. Some ſixteen or eighteen *Moors* (one of them being the Governour under *Gayland* of this Province) came to the old Watch Tower to the Eaſt of old *Tangier* and made a Fire and Sign to ſpeak with us. Whereupon two Boats were ſent mann'd with Muſqueteers, who had Conference with them and very civilly treated, the *Moors* expreſſing a *Deſire* to have Trade and Commerce with us, but could not do it without Leave firſt from *Gayland*, to whom they ſaid they would ſend for Licenſe.

About two of the Clock in the Afternoon came in the *Auguſtine* from *Liſbon* with Letters, and Mr. *Charles Herbert* from Sir *Rich. Fanſhaw*.

Tangier *to be render'd up to the* Engliſh.

November 15. *Friday*. Mr. *Mules* was with me from the Governour to conſult about preparing for the Rendition of *Tangier*, and I reſolved to ſend a Frigate for *Lagos* with Mr. *Rolt* and the Town Major for *Liſbon*; and wrote Letters to Sir *Rich. Fanſhaw* and the *Conde Ponte*, and the Governour of *Lagos*.

SUNDAY *Nov.* 17.
Dr. Elkanah Downs, *Rector of St.* Leonard Eaſtcheap.
Recalled thither from Chriſt-Church *in* London.
Account of Mr. Seth Wood *and Mr.* John Rowe, *late Preachers in* Weſtminſter-Abbey.

Newcourt Dioc. London. Vol. I. *p.* 392.
Dr. Calamy's *Account*, *p.* 39. *Contin. p.* 59.

Nov. 17, 1661. Elkanah Downes, S. T. P. admiſſ. ad Eccl. S. Leonardi Eaſtcheap, London. ad preſ. Decani & Capituli Eccleſiæ Chriſti Cantuar.

From St. *Leonard Eaſtcheap*, Mr. *Seth Wood*, who had before been caſt out of *Weſtminſter Abbey*, and had before been Miniſter of *Levington* or *Lenton* in *Lincolnſhire*, —— an eloquent Preacher.

There was printed a Sermon of his, entitled, *The Saint's Entrance into Peace and Reſt by Death*. A Sermon preached at the Funeral of Sir *William Armyne*, *May* 10, 1651.

Dr. Calamy's *Account*, *p.* 39. *Contin. p.* 59.

Mr. *John Rowe*, another of the Preachers at *Weſtminſter Abbey*, was removed thence at the firſt Reſtitution of the Quire; born in 1626. Son of Mr. *John Rowe* of *Crediton*, whoſe Life he publiſhed. Entred of *New-Inn* Hall, *Oxon.* went away to *Cambridge*, returned to *Oxford* to be made Fellow of *Corpus Chriſti*. Lecturer at *Witney* in *Oxfordſhire*, Preacher of a Funeral Sermon for Lord Preſident *Bradſhaw*. —— He died *October* 12, 1677. *ætat.* 52. as on his Tomb-Stone in *Bunhill* Fields.

And of Mr. Mat. Barker.

Dr. Calamy's *Account*, *p.* 45. *and Contin. p.* 63.

Dr. *Calamy* finds another Perſon ejected or ſilenced at the ſame Church of St. *Leonard Eaſtcheap*, Mr. *Matthew Barker*, A. M. who was not there at the *Bartholomew* Act, though he adds, that Mr. *Robrough* the Miniſter of St. *Leonard*'s *Eaſtcheap* dying, the Pariſh call'd him to be their Miniſter, and he continued ſo from 1650. to 1662. and then left them, becauſe he was not able to ſatisfy himſelf in ſome Things required of him about Conformity. He came to the Grave in a full Age, in his eightieth Year, *March* 25, 1698.

MONDAY *Nov.* 18.
Mr. Theoph. Hart, *Vicar of* Blaxley.

Reg. Laney.

Theophilus Hart, Cler. A. M. admiſſ. ad Vic. de Blaxley Dioc. Petriburg. Com. Northton. vac. per Ceſſionem Willielmi Letts, ult. Incumb. ad preſ. Will. Writts Armig. pleno jure.

TUESDAY *Nov.* 19.

Woodrow's *Hiſtory of the Church of* Scotland, *Fol. Vol.* I. *p.* 109.

A Proclamation by the Council in *Scotland* againſt *Papiſts*, *Jeſuits*, and trafficking *Prieſts*, dated *Nov.* 19, 1661.

The ſame Day a Letter from the King to the Council was read, requiring that in all the ſeveral Churches, immediately after their Prayer for the King, they pray for Queen *Catharine*, and for *Mary* Queen Mother, *James* Duke of *York*, and the reſt of the Royal Family.

Publick Intelligence by Authority, 4to. No. 48.

This Day *John James*, that notorious Inſtrument of Sedition and Rebellion, was brought from *Newgate* to the *King's-Bench* Bar in *Weſtminſter* Hall, where he was arraigned for Preaching maliciouſly and traiterouſly againſt the Life and Safety ty of our Sovereign Lord the King, and againſt the Peace and Government of this Realm; declaring at a Conventicle in *White-Chapel, Saturday October* 19, 1661. his Intention to deſtroy his Majeſty, and the Nobles of this Realm; juſtifying thoſe bloody Murtherers, who for their horrid Impieties were executed this laſt Year; as well as thoſe Firebrands in *Scotland*, who were brought to Juſtice in that Kingdom, bemoaning and bewailing the Miſcarriage of that monſtrous Plot of thoſe bloody Miſcreants, who were lately arraigned at the *Old Bailey*. All which and much more was fully prov'd by ſeveral Witneſſes before the Lord Chief Juſtice *Foſter*, and the reſt of the Juſtices of that Court. Whereupon the Jury brought him in Guilty of High Treaſon, for which he is to receive Judgment on *Friday* next.

Printed Tryal.

The Indictment ſet forth, that the ſaid *John James* — being aſſembled with other falſe Traytors in *Bulſtake-Alley* in the Pariſh of *White-Chapel* in the County of *Middleſex*, did ſpeak and publiſh theſe treaſonable Words following, *viz.* That *the King was a bloody Tyrant, and a blood-thirſty Man, and his Nobles the ſame: That the King and his Nobles had ſhed the Blood of the Saints at* Charing-croſs, *and the Blood of the Covenanters in* Scotland; *that the King was brought in to this End, to fill up the Meaſure of his Iniquities; and that the King's Cup of Iniquity had filled more within this laſt Year than in many Years before, and bewail'd that they had not improved their Opportunity when they had Power in their Hands; that it would not be long before they had Power again, and then they would improve it better, and he bemoaned the Apoſtaſy of the People of God, and ſaid, they had not fought the Lord's Battles throughly, but when the Lord ſhould give his Work into their Hands again, they would do it better; and that the Death and Deſtruction of the King grew very near.* All which is laid to be done againſt the King's Peace, his Crown, and Dignity. ——

WEDNESDAY *Nov.* 20. *Meeting of the Parliament.*

Extract from the Journal of the Lords.

This Day the Lords and Commons met again after near four Months Adjournment, the Lords Spiritual and Temporal being ſate in the Houſe of Peers, Sir *Edward Turner*, Speaker of the Houſe of Commons, with the Knights, Citizens, and Burgeſſes, came as heretofore in the Lords Houſe, where his moſt Sacred Majeſty, with his Imperial Crown on his Head, made a moſt gracious Speech.

My Lords and Gentlemen of the Houſe of Commons,

The long deſired Sight of Lords Spiritual and Temporal, and Commons in Parliament aſſembled.

The aſking for Money in a very ſoft Way;

Not for himſelf but for the Publick.

I know the Viſit I make you this Day is not neceſſary, is not of courſe; yet if there were no more in it, it would not be ſtrange that I come to ſee what you and I ſo long deſired to ſee, *the Lords Spiritual and Temporal and the Commons of* England *met together to conſult for the Peace and Safety of the Church and State*; by which Parliaments are reſtor'd to their primitive Luſtre and Integrity. I do heartily congratulate with you for *this Day*. But, *my Lords and Gentlemen*, as my coming hither at this Time is ſomewhat extraordinary, ſo the Truth is, the Occaſion of my coming is more extraordinary: It is to ſay ſomething to you on my own Behalf, to aſk ſomething of you for my ſelf; which is more than I have done of you, or of thoſe that met here before you, ſince my coming into *England*. I needed not have done it to them; and upon my Conſcience, I need not do it now. They did and you do upon all Occaſions, expreſs ſo great an Affection and Care of all that concerns me, that I may very well refer, both the Matter and Manner of your doing any thing for me, to your own Wiſdoms and Kindneſs: And indeed, if I did think that what I am to ſay to you now did alone, or did moſt concern myſelf; if the uneaſy Condition I am in, if the Streights and Neceſſities I am to ſtruggle with did not manifeſtly relate to the publick Peace and Safety, more than to my own particular, otherwiſe than I am concern'd in the Publick, I ſhould not give you this Trouble this Day. I can bear my Neceſſities, which merely relate to myſelf, with Patience enough.

Mr. Speaker, and you Gentlemen of the Houſe of Commons,

Great Occaſion to ſettle the conſtant Revenue of the Crown.

The crying Debts want neceſſary Proviſions.

The Revenue already anticipated.

The Neceſſities are real, not imaginary.

I do not now importune you to make more Haſte in the Settling the conſtant Revenue of the Crown, than is agreeable to the Method you propoſe to your ſelves: I deſire you ſeriouſly to conſider the inſupportable Weight that lies upon it, the Obligations it lyeth under to provide for the Intereſt, Honour, and Security of the Nation in another Proportion than in any former Times it hath been obliged to. I know very well, you have very affectionately and worthily taken all this into your Thoughts, and will proceed in it with as much Expedition, as I can reaſonably wiſh; but I come to put you in Mind of the crying Debts which do every Day call upon me for ſome neceſſary Proviſions, which are to be made without Delay, for the very Safety of the Kingdom; of the great Sums of Money that ſhould be ready to diſcharge the ſeveral Fleets when they come home, and for the neceſſary Preparations that are to be made for the ſetting out new Fleets to Sea againſt the *Spring*; that Revenue being already anticipated to as important Services, which ſhould be aſſign'd to thoſe Preparations. Theſe are the preſſing Occaſions which I am forced to recommend to you with all poſſible Earneſtneſs, and do conjure you to provide for, as ſpeedily as poſſible, in ſuch a Manner, as may give us Security at home, and ſome Reputation abroad. I make this Diſcourſe to you with ſome Confidence, becauſe I am very willing, and deſirous that you ſhould throughly examine whether theſe Neceſſities I mention be real or imaginary; or whether they be fallen upon us

To make Inſpection into the Revenue, and diſcover any ill Management of it.

Not to believe the looſe Diſcourſes of giving away Money in a profuſe Manner.

us by my Fault, my own Managery, or Exceſſes, and provide for them accordingly. I am very willing that you make a full Inſpection into my Revenue, as well the Diſburſements as Receipts; and if you find it hath been ill managed by any Corruption in the Officers I truſt, or by my own Unthriftineſs, I ſhall take the Information and Advice you ſhall give me very kindly: I ſay if you find it; for I would not have you believe any looſe Diſcourſes, how confidently ſoever urged, of giving away eighty thouſand Pounds in a Morning, and many other Extravagances of that kind. I have much more Reaſon to be ſorry that I have not to reward thoſe who have ever faithfully ſerved the King my Father and myſelf, than aſham'd of any Bounty I have exerciſed towards any Man.

My Lords and Gentlemen,

The Nation not ſo well compoſed.

Many wicked Inſtruments ſtill active.

New Diſeaſes require new Remedies.

The beſt Method a good Correſpondence between the King and Parliament,

To confirm our Happineſs at home, and create Eſteem abroad.

I am ſorry to find that the general Temper and Affections of the Nation are not ſo well compoſed, as I hoped they would have been, after ſuch ſignal Bleſſings from God Almighty upon us all, and after ſo great Indulgence and Condeſcenſions from me towards all Intereſts. There are many wicked Inſtruments ſtill as active as ever, who labour Night and Day to diſturb the publick Peace, and to make all People jealous of each other. It will be worthy of your Care and Vigilance to provide proper Remedies for the Diſeaſes of that kind; and if you find new Diſeaſes, you muſt ſtudy new Remedies. Let us not be diſcouraged, if we help one another, we ſhall, by God's Bleſſing, maſter all our Difficulties: Theſe which concern Matters of Religion, I confeſs to you are too hard for me; and therefore I do recommend them to your Care and Deliberation, which can beſt provide for them: I ſhall not need to recommend, or put you in Mind of the good Correſpondence that ought to be kept between you for the Good of yourſelves and me, and the whole Kingdom; and I may tell you it is very neceſſary for us all. You will find, whoſoever doth not believe me, doth not love you, and they who have no Reverence for you have little Kindneſs for me; therefore I pray let us adhere faſt to each other, and then we ſhall, with the Help of God, in a ſhort Time perſuade or oblige all Men to that Submiſſion and Obedience to the Law, as may conſtitute a full Meaſure of Happineſs to Prince and People, and perſuade our Neighbours to that Eſteem and Value they formerly had for us.

A Note upon one Paſſage in the King's Speech.

It was not a Preſbyterian *but a* Fanatical *Plot of all Sorts of diſcontented People, raiſed and encouraged by thoſe who had loſt Offices and Places, and purchaſed Crown and Biſhops Lands, and whoſe Heads were turn'd by enthuſiaſtick Notions.*

Abridgment of Mr. Baxter's *Life, p.* 178.

Note the *wicked Inſtruments in diſturbing publick Peace*, referred to the late Plot, then believed as ſufficiently proved. And yet late Writers on the Side of the Diſſenters have made it a ſham Plot (as almoſt all Plots have been called that have not been executed) and that chiefly on Authority of one of the Plotters themſelves, Captain *Yarrington*, who in 1681. did publiſh a full Diſcovery of the firſt Preſbyterian ſham Plot: In which Diſcovery he declares, he related nothing but what he could prove by Letters, and many living Witneſſes, and his Account (ſays Dr. *Calamy)* was never publickly contradicted.

Dr. Calamy's *Note, ib. p.* 181.

When the Houſe of Commons after this Speech came to their Debates, up ſtands Sir *J. P.* [Sir *John Packington*] one of the Knights for *Worceſterſhire*, and with open Mouth informs them of a dangerous Preſbyterian Plot on foot; and that many of the chief Conſpirators were now in Priſon in *Worceſterſhire*. The like Information was given by ſome Members who ſerved for *Oxfordſhire*, *Herefordſhire*, *Staffordſhire*, and other Places.

The Lords Spiritual took their Seats.

See Sir John Pettus *Conſtitution of Parliaments*, 8vo. 1680. *p.* 194.

The Lords Spiritual now return'd to their legal and accuſtom'd Seats in Parliament, and ſome of their Lordſhips were added to the Committees for Privileges, for Petitions, *&c.* And from this Time the junior Biſhop in the Houſe commonly read the Form of Prayers before their proceeding to any Buſineſs.

Biſhop Gauden's *Pillar of Gratitude.*

Printed 1661. *Fol.*

Upon the Proſpect of this Reſtauration of the Biſhops to their Seats in Parliament, there was publiſhed by Biſhop *Gauden* a decent Panegyrick upon the King and Parliament, entitled, *A Pillar of Gratitude*; inſcribed to the Right Honourable and moſt Noble Princes, Dukes, Marqueſſes, Earls, Viſcounts, and Lords, Barons and Peers of the Parliament of *England*: Together with the other Honourable Gentlemen, Knights and Burgeſſes of the Houſe of Commons.

In a verboſe Style.

Beginning.] There ſhall need no other Apology for the erecting and thus dedicating this *Pillar of Gratitude*, than that which all Juſtice and Ingenuity do make, for the *Archbiſhops* and *Biſhops*, with all the *orderly Clergy* of the Church of *England*; who muſt ceaſe to be Chriſtians and Men, religious and rational, juſt and ingenuous, if we ſhould not be highly ſenſible, how much we are commanded by all the Laws of Gratitude to God and Man, to expreſs in ſome publick and ſolemn Manner, the humble Senſe of our thankful Hearts, for that great *Mercy*, ſignal *Honour*, and eminent *Favour*, which the good Providence of God, by the Graciousneſs of the King's *Majeſty*, by the Nobleneſs of the Houſe of *Peers*, and by the Generoſity of the preſent Houſe of *Commons*, (yea, we hope, by the Deſire and Conſent of all wiſe, ſober, and juſt Men, in this Church and Kingdom) hath reſtored, as the other *dignified Clergy* to their reſpective *Dignities*, ſo us, the *Archbiſhops* and *Biſhops* not only to the Exerciſe of our *Eccleſiaſtical Juriſdiction*, but alſo to the ancient Honour of ſitting, conſulting, and voting in the Houſe of *Peers*. ——

Concluding, P. 62.] What now remains but the Author's particular *craving*, and your Lordſhips, with the other Gentlemen, *vouchſafing* Pardon for the great Preſumption of ſuch an *Orator?* who conſcious to his many Defects hath adventured by this grateful *Exceſs*, to put your Lordſhips and them upon the *Exerciſe* of your and their noble *Patience*, thereby to give the World a further great Experiment of that *Gentleneſs* and *Candour*, which adds Luſtre to all your other honourable and heroick Virtues; of which no Men are more *Witneſſes*, than the *Biſhops* and *Clergy* of the Church of *England*, not only as wond'ring *Spectators* but as thankful *Enjoyers*.

Die Jovis, 21. *Novemb.* 1661.

THURSDAY *Nov.* 21.

A Meſſage from the Commons of a Deſign againſt the Peace of the Kingdom.

Extracts from Journal of the Houſe of Lords.

A Meſſage was brought from the Houſe of Commons to the Lords, by Mr. Secretary *Morice* and others, to let their Lordſhips know, that divers Malecontents, Fanaticks, caſhiered and diſbanded Officers and Soldiers, and others, have ſome Deſign amongſt them, tending to the Breach of the Peace of this Kingdom. Therefore they deſire their Lordſhips would join with them to move his Majeſty, that he would be pleaſed to iſſue out a Proclamation, that all ſuſpicious and looſe Perſons may be ſent out of theſe Towns of *London* and *Weſtminſter*. Their Lordſhips concurred in this Meſſage.

A Vote of the Commons to ſupply the King with twelve hundred thouſand Pounds.

Journ. Com.

The Houſe of Commons reſolved upon the Queſtion, *Nemine Contradicente*, that the Sum of twelve hundred thouſand Pounds be ſpeedily raiſed for Supply of the King's Majeſty's preſent Occaſions; and that the Houſe do reſolve into a grand Committee to conſider of the Manner of Raiſing the ſaid Supply.

Opening of the Convocation.

Biſhop of London *Preſident in the Abſence of the Archbiſhop of* Canterbury.

The King's Letters read.

They treat upon reviſing the Book of Common-Prayer,

And appoint a Committee of Biſhops for that Purpoſe.

Die Jovis, 21. Nov. Literæ Domini noſtri Regis Domino Archiepiſcopo Cantuar. direct' & Manu ſua & Sigillo ſuo privat' communit' fuerunt introductæ, & de mandato dicti Reverendi Patris publice perlectæ per me Notarium publicum antedict' dictuſque Reverendus Pater Præſidens antedictus, & cæteri Epiſcopi ſecum aſſidentes cum omnimoda Reverentia, Subjectione, & Humilitate eaſdem gratanter acceptarunt & receperunt; & poſt intervallum Temporis dictus Reverendus Pater de & cum conſenſu Confratrum ſuorum ad ſe accerſiri juſſit Prolocutorem, Prælatos, & Clerum Domus inferioris: Quibus ſeſe preſentantibus, coram dicto Reverendo Præſidente cæteriſque Epiſcopis antedictis modo (ut præfertur) ſecum aſſident' & in præſentiis dicti Prolocutoris Prælat' & Cleri Domus inferioris predict' dictæ Literæ Regiæ de mandato dicti Præſidentis per me Notarium publicum antedictum fuerunt publice perlectæ. Et deinde dimiſſo Prolocutore cum cœtu Domus inferioris dictus Reverendus Pater, una cum dictis Reverendis Patribus Confratribus ſuis tractatum & colloquium habuit de Reviſione Libri Publicarum Precum, &c. juxta poteſtat' & libertat' per eaſdem Regias Literas eis conceſſ. Et ad eundem effectum dictus Reverendus Pater cum unanimi conſenſu Confratrum ſuorum elegit Reverendos in Chriſto Patres Johannem Dunelmen. Mattheum Elien. Robertum Oxon. Johannem Roffen. Humfridum Sarum, Georgium Wigorn. Robertum Lincoln. & Willielmum Glouceſtren. & commiſit Vices ſuas eiſdem aut eorum tribus ad minus ad procedend' in dicto Negotio; & ordinavit eos ad conveniendum apud Palatium Reverendi Patris Domini Epiſcopi Elien. hora quinta poſt Meridiem cujuſlibet diei (exceptis Diebus Dominicis) donec dictum negotium perficiatur, &c.

Whitehall, *November* 22, 1661.

FRIDAY *Nov.* 22.

The Duke of York *returns from ſurveying* Dunkirk, *and (as ſome ſaid) telling the King it was not worth keeping.*

Publick Intelligence, by Authority, 4to. No. 48.

This Day his Highneſs the Duke of *York* (a Prince ſufficiently known to the Chriſtian World for his Affection to Action and Magnanimity) returned to Court from *Dunkirk*, whither he went attended by the Lord *Charles Gerrard* of *Brandon*, Sir *William Compton*, Mr. *Legg* of his Majeſty's Bedchamber, and other noble Perſons, and there found the noble Governour the Lord *Rutherford*, carefully ſurveying 'twixt 900 and 1000 Men at work, to make that Garriſon as eminent for its Strength, as it is for its Uſe, where and all along the River of *Thames*, as well as in the *Downs*, his Highneſs gave Orders for divers Ships to be diſpatched to ſeveral Parts for his Majeſty's Service.

The ſame Day *John James* was brought to the *King's-Bench* Bar at *Weſtminſter*, where he received his Sentence to be drawn, hang'd, and quartered for High-Treaſon. A ſufficient Warning to all Diſperſers of Sedition, as well from Pulpit, as by unlicenſed Pamphlets.

A Bill for Executing the Perſons attainted of High-Treaſon.

Extracts from the Journal of Commons.

In the Houſe of Commons *Nov.* 22, 1661. A Bill for executing certain Perſons attainted for High-Treaſon being read the firſt Time; Reſolved, that the Bill be read again the ſecond Time on *Monday* Morning next at ten of the Clock when the Houſe is full, and that ſuch of the Perſons attainted, named in the Bill, as are now in the *Tower* do then appear, and have Liberty to offer what they can for themſelves: And Sir *John Robinſon* Lieutenant of the *Tower* is to give Notice hereof to the Perſons before mentioned, and to cauſe them to be brought on *Monday* at ten of the Clock to attend this Houſe.

Addreſs to the King for ſending other Criminals to the Tower, *in order to their Tryal.*

Ordered, that the King's Majeſty be deſired to ſend for *John Lambert* and Sir *Henry Vane* back again to the *Tower* of *London*, in order to their Tryal, and that his Majeſty be further deſir'd to ſend for Sir *Hardreſs Waller* and ſuch other Perſons attainted of High-Treaſon as were lately ſent away back again to the *Tower*.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 67.

Novemb. 22. 1661. Sam. Rogers coll. ad Preb. de Huſborn & Buſback in Eccl. Cath. Sarum, vac. per Mort. Jac. White ult. Prebendarii. —— Aug. 20. 1660. Jeremias Stephens ad Preb. de Ilfracombe in Eccl. Cath. Sarum vac. per Mort. Nicholai Andrews. —— Sept. 13. 1660. Willelmus Creed ad Preb. de Lyme & Halſtock in Eccl. Sarum vac. per Mort. Richardi Chandler.

The King's Letter to the Archbiſhop of York, *for the Biſhops and Clergy of his Province to review the Common-Prayer.*

Archbiſhop Wake's *State of the Church, Fol. Append.* 158.

The King's Letter to the moſt Reverend Father in God Acceptus *Archbiſhop of* York, *authorizing and requiring him and other the Biſhops and Clergy in the Convocation of his Province, to review or cauſe a Review to be had of the* Book of Common-Prayer, *&c.*

Charles, *R.*

Moſt Reverend Father in God we greet you well. Whereas by our Commiſſion under our Great Seal of *England*, bearing Date the tenth Day of *July* laſt, we did (amongſt other Things) give full, free, and lawful Liberty to you as Preſident of the Convocation, and to others the Biſhops and Clergy for our Province of *York*, to confer, debate, treat, conſider, conſult, and agree of and upon ſuch other Points, Matters, and Things as we from Time to Time ſhould deliver or cauſe to be delivered unto you in Writing, under our Sign Manual or Privy Signet, to be debated, conſidered, conſulted, and concluded upon, any Statutes, Act of Parliament, Proclamation, Proviſion, Reſtraint, Clauſe, Matter, or Thing to the contrary notwithſtanding: Our Pleaſure therefore is, and according to the Liberty and Power reſerv'd by our ſaid Commiſſion, we do hereby authorize and require, that you review or cauſe a Review, to be had and taken, both of the *Book of Common-Prayer*, and of the Book of the *Form and Manner of making and conſecrating Biſhops, Prieſts, and Deacons*; and after mature Conſideration, that you make ſuch Additions or Alterations in the ſaid Books reſpectively as to you ſhall ſeem meet and convenient: Which our Pleaſure is, that you exhibit and preſent unto us in Writing for our further Conſideration, Allowance, or Confirmation; and for ſo doing this ſhall be your Warrant. Given at our Court at *Whitehall* the 22d Day of *November* 1661.

By his Majeſty's Command,

To our Right, Truſty, and Well-beloved the moſt Reverend Father in God *Acceptus* Archbiſhop of *York*.

The Archbiſhop's and Biſhops Letter to the Convocation.

A Letter from the Archbiſhop and Biſhops of the Province of York *to the Lower Clergy.*

That they the Archbiſhop and Biſhops are ſitting in Conſultation with the Biſhops of the Province of Canterbury.

SIRS,

You ſee the Contents of his Majeſty's Letters for the Review of the *Book of Common-Prayer*, and Ordination of *Biſhops, Prieſts, &c.* for the Diſpatch whereof his Majeſty requires all poſſible Expedition. His Grace and ourſelves ſit in Conſultation with the Biſhops of the Province of *Canterbury*. And becauſe the Time allotted for the Diſpatch of theſe Things is ſo ſhort, and an Act of Parliament for Confirmation of them ready to paſs the ordinary Courſe of concluding them here firſt, then ſending of them down for your Concurrence, and returning them up again, is ſo dilatory, that it will not be conſiſtent with his Majeſty's Expectation, it is therefore our Deſires and Requeſt to you, that forthwith you would paſs a Vote for a Proxy in Behalf of your whole Houſe (wherein our Prolocutors are deſired to concur) to Dr. *Henry Fearne* Prolocutor, Dr. *John Earles* Dean of *Weſtminſter*, Dr. *John Barwick* Dean of *Paul's*, or to ſome other of the lower Houſe of Convocation there *Conjunctim* or *Diviſim*, to give your Conſents to ſuch Things as ſhall be concluded on here in relation to the Premiſſes. This Proxy under your Dean and Chapter and your Chancellour's Seal we earneſtly deſire may (if poſſible) be ſent up by the next Poſt after this comes to your Hands. This is all we have at preſent: We therefore commit you to the Protection of Almighty God, reſting

Your moſt Affectionate Friends,

Accept. Ebor.
Jo. Duresme.
Rich. Carliol.
Bri. Cestriens.

To the Right Worſhipful Dr. *John Neile*
Prolocutor, and the reſt of the Brethren of the Convocation aſſembled
for the Province of *York*.

The Archbiſhop's Letter to the Regiſter.

Incloſed in a Letter to the Regiſter at York,

Urging all poſſible Diſpatch.

SIR,

The encloſed to Dr. *Neile*, your Prolocutor, goes to him from all the Biſhops of the Province, having in it a true Copy of another from his Majeſty to my ſelf. Deliver it, I pray, unto him preſently (excuſing my not writing unto him at preſent in particular) and haſten their Diſpatch back according to the Directions therein with as much Speed as poſſibly you can; for 'tis of great and general Concernment. The Chancellour who hath been our Clerk herein will perhaps (if at Leiſure) ſay more! I adding only this here in the Caſe, that if we have not all from you by the End of next Week we are loſt. And in Caſe the Convocation ſit not, wiſh the Doctor preſently to open the Letter as if it had been ſent to himſelf only. Farewell.

Novemb. 23.

Yours

Accept. Ebor.

For Mr. *George Aiſlebie* at the Regiſter's
Office in the *Minſter-Yard, York.*

The Proceſs of the Convocation of York *in the Settlement of the Liturgy,* &c. Anno 1661.

Acts of the Convocation at York.

Ultimo Novembr' 1661. Venerabilibus Viris Richardo March, S. T. P. Decano Eccleſiæ Cathedralis & Metropoliticæ Ebor' Johanne Neile Sacræ Theolo-

giæ etiam Profeſſore, & Prolocutore hujus Convocationis, & Antonio Elcock, S. T. P. Reverendiſſimi in Chriſto Patris & Domini Domini Accepti Providentia Divina Ebor' Archiepiſcopi Angliæ Primatis & Metropolitani Commiſſionar' pro hac Convocatione ſive Synodo Provinciali Prælatorum & Cleri Civitatis, Diœceſ' & Provinciæ Ebor' legitime fulcit' in Præſentia mei Georgii Aiſlebie Notarii Publici Regiſtrarii.

Reading the King's Letters and the Archbiſhops;

And giving a Proxy to Dr. Barwick, Dr. Earles, Dr. Ferne, Dr. Bridgman, and others to act and conſent for the Body of the Clergy of the Province of York.

——— Et tunc præfatus venerabilis Vir Dominus Decanus antedictus de & cum Conſenſu & Aſſenſu expreſſis dictorum Collegarum ſuorum ſecum Aſſident' rite & legitime procedens omnes & ſingulas Perſonas in hujuſmodi Convocatione comparere debentes publice præconizatas, diutiuſque expectatas, & nullo modo comparentes, ut in Schedula prædicta notatur, pronunciavit Contumaces, & eorum quemlibet Contumacem, & in pœnam Contumaciarum ſuarum hujuſmodi decrevit ad ulteriora in hujuſmodi Convocatione ſive Synodo procedere ſecundum Naturam ejuſdem, eorum abſentiis ſive Contumaciis in aliquo non obſtant'. Tunc Publice perlectis Literis Regiis dicto Reverendiſſimo Patri Ebor' Archiepiſcopo directis, aliiſque Literis Prælatorum hujus Provinciæ Ebor' & una Litera ab Archiepiſcopo prædicto mihi direct' per venerabilem Virum Johannem Neile Synodi prædict' Prolocutorem habitoque tractatu ſolenni & diligenti de & ſuper eiſdem Literis, & Cauſis hujuſmodi Convocationis ponderatis atque etiam conſideratis: Iidem venerabiles Viri unanimibus Conſenſu & Aſſenſu ſuis cæteriſque Perſonis tunc intereſſent' Commiſſionem ſive Procuratorium ſpeciale fieri decreverunt & concedi venerabilibus Viris Johanni Barwick, S. T. P. Decano Eccleſiæ Cath' D. Pauli London: Johanni Earles, S. T. P. Eccleſiæ Collegiatæ S. Petri Weſtm' Decano: Henrico Ferne, S. T. P. Decano Eccleſiæ Cath' Elien': Henrico Bridgman, S. T. P. Decano Eccleſiæ Cath' Ceſtren': Roberto Hitch, S. T. P. Archidiacono Archidiaconatus Leiceſtr' & Præbendario Præbendæ de Holme Archiepiſcopi in Eccleſiæ Cath' Ebor': Mattheo Smallwood, S. T. P. Procurator' Cleri Archidiaconatus Ceſtr' & Richmond': Andreæ Sandiland Clerico, Rectori de Skerringham alias Scrayingham, & Procurator' Cleri Archidiaconatus de Eaſt-riding; & Humfrido Floyd Clerico Prebendario Præbendæ de Ampleford in dicta Eccleſia Ebor' conjunctim & diviſim ad comparend', & Vice, Loco ac Nomine eorum & omnium & ſingulorum Cler' hujus Synodi ſive Convocationis Ebor' intereſſend' in Synodo ſive Convocatione Cleri Provinciæ Cant' jam apud London tent' & celebrat' ex Conſilio & Deliberatione Communi in negotio Reviſionis Libri Publicarum Precum, nec non Formæ Conſecrandi & Ordinandi Epiſcopos, Preſbyteros, & Diaconos, Virtute Literarum ſeu Mandati Domini noſtri Regis in ea Parte direct' prout per eandem Commiſſionem ſive Procuratorium ſpeciale inferius deſcript' plenius liquet & apparet, &c.

Procuratorium diverſis Clericis ad Negotiand' in Synodo Provinciæ Cant' tent' apud London' 1661.

The Form of the Procuratorial Letters.

Pateat Univerſis per Præſentes, Quod nos Johannes Neile, S. T. P. Referendarius ſive Prolocutor Domus inferioris ſacræ Synodi ſive Convocationis infra Provinciam Ebor' tentæ & celebratæ, nec non cæteri Prælati & Clerici in eadem Congregati, unanimibus noſtris Aſſenſu pariter & Conſenſu venerabiles Viros Johannem Barwick, S. T. P. Decanum Eccleſiæ Cath' D. Pauli London. Johannem Earles, S. T. P. Eccleſiæ Collegiatæ S. Petri Weſtm' Decanum. Henricum Ferne, S. T. P. Decan' Eccl' Cath' Elien'. Henricum Bridgman Decanum Eccl' Cath' Ceſtren'. Robertum Hitch, S. T. P. Archidiaconum Leiceſtren'. Matthæum Smallwood, S. T. P. Procuratorem Cleri Archidiaconat' Ceſtr' & Richmond'. Andream Sandiland Clericum, Rectorem de Skerringham alias Scrayingham, & Procuratorem Cleri Archidiaconat' de Eaſt-riding Com' Ebor' & Humfridum Floyd Clericum, Procuratorem Capituli Eccl' Ebor' & Præbendar' Præbendæ de Ampleford in eadem Eccleſia fundat' Conjunctim, & eorum quemlibet Diviſim & in Solidum, ad Negotia infra ſcripta & ea concernentia omnibus & ſingulis melioribus Via, Modo & juris Forma, quibus de Jure melius aut efficacius poterimus, noſtros veros, certos, legitimos, & indubitatos Procuratores, Actores, Factores, Negotiorum noſtrorum Geſtores, & Nuntios ſpeciales, Nominamus, Ordinamus, Facimus, Conſtituimus, & Deputamus per Præſentes: Damuſque & Concedimus eiſdem Procuratoribus noſtris, & eorum cuilibet, Poteſtatem generalem, & Mandatum ſpeciale, pro nobis ac Vice, Loco, & Nomine noſtris. Omnibus & ſingulis quæ in ſacra Synodo ſive Convocatione Cleri Provinciæ Cant' jam apud Weſtm' tent' & celebrat' ex Conſilio & Deliberatione Communi in Negotio Reviſionis Libri Publicarum Precum, nec non Formæ Conſecrandi & Ordinandi Epiſcopos, Preſbyteros, & Diaconos Virtute Literarum ſeu Mandati ſereniſſimi Domini noſtri Regis in ea Parte directi, ad Dei Honorem, Eccleſiæ & Regni Utilitatem ſalubriter & concorditer ordinari, ſtatus, vel decerni contigerint, Conſentiendi, & Conſenſum & Aſſenſum reſpective ſuos dandi & præbendi, aliiſque ex adverſo (ſi & quatenus, videbitur expediens) diſſentiendi & contradicendi; & generaliter omnia & ſingula alia faciendi, exercendi, & expediendi quæ in præmiſſis aut circa ea, neceſſaria fuerint ſeu quomodolibet Opportuna, etiamſi Mandatum de ſe exigant magis ſpeciale quam præſentibus eſt expreſſum; & quæ noſmet ipſi facere poſſemus ſi præſentes perſonaliter intereſſemus (Juribus, Libertatibus, Præ-eminentiis & Conſuetudinibus Provinciæ, & Eccleſiæ Eboracenſis Dignitate, & Honore, in omnibus ſemper ſalvis & reſervatis:) Promittimuſque nos ratum, Gratum &

& Firmum perpetuo habituros totum & quicquid dicti Procuratores noſtri fecerint, ſeu eorum aliquis fecerit in præmiſſis, ſub Hypotheca & Obligatione omnium & ſingulorum bonorum noſtrorum & in ea Parte Cautionem exponimus per Præſentes. In cujus Rei Teſtimonium Sigillum capitulare Eccleſiæ Cath' & Metropoliticæ B. Petri Ebor' prædict' præſentibus apponi fecimus. Dat' in Domo Capitulari dictæ Eccleſiæ Ebor' ultimo Die Menſis Novembris Anno Regni ſereniſſimi Domini noſtri Caroli Secundi, &c. XIII°. Annoque Domini MDCLXI.

The Convocation at Weſtminſter *proceed in the Review of the* Common-Prayer.

Synodus Anglicana Append. p. 84.

Die Veneris 22. Nov. 1661. Reverendus Pater, &c. poſt ulteriorem progreſſum Reviſionis Libri Publicarum Precum Fact', &c. continuavit, &c.

Eodem Die inter Horas ſecundam & quartam poſt Meridiem, &c. poſt ulteriorem progreſſum Reviſionis Libri Publicarum Precum per eos fact' dictus Dominus Epiſcopus London, &c. continuavit, &c.

The King's gracious Meſſages to the Houſe of Commons,

Thanking them for their free Gift;

And directing a Proclamation that the Commonwealth Money ſhall paſs in Payment the 25th *of* March *next.*

Extracts from Journal of the Commons.

The King ſent a Meſſage to the Commons to expreſs his Thanks for the Supply they had voted to him, he was exceeding much beholden to the Houſe of Commons for their great Gift, and the Manner of it in giving ſo freely, &c. and ſoon after another Meſſage, that making the Good of his People the Subject of his Thoughts, and conſidering that the Calling in the Money called the *Commonwealth's Money* by the laſt of this Month might be prejudicial to his People, and hazard the Exportation of a great Part thereof, he was graciouſly pleaſed, by the Advice of his Privy-Council, to direct a Proclamation to be iſſued, ſignifying his Majeſty's Pleaſure to accept of the ſaid Money in any Payment to be made to him 'till the 25th Day of *March* next.

SATURDAY *Nov.* 23. *Some of* Cromwell's *Officers taken up, and all ordered to depart twenty Miles from* London.

Biſhop Parker's *Hiſt. Eng.* 8vo, *p.* 17.

On the 23d of *Novemb.* 1661. A Meeting of veteran Rebells was taken at London. Amongſt theſe the principal were the diſbanded Officers of the Army, *Pecker*, *Streater*, *Weilks*, *Gladman*, *Heins*, *Litcott*, *Kenrick*, and *Read*, famous Names among the *Cromwellians*, who being ſeaſonably confin'd, the Conſpiracy died in the very Birth. —— But when they would not be at reſt, tho' many were daily put in Priſon, the Officers that had been in *Cromwell*'s Army were commanded to remove to twenty Miles Diſtance from *London*, and not appear with Arms; which unleſs they did, they were to be puniſhed with Impriſonment, which was alſo ordered at the ſame Time by the Privy-Council of *Ireland*, being urged by the ſame Reaſons.

The like Order at Dublin.

In Convocation the Preſident Lord Biſhop of London *delivers one Part of the Book of* Common-Prayer *reviſed by the Biſhops to the lower Houſe for their Review.*

Append. ad Synod. Angl. 8vo. *p.* 85.

Reverendus Pater, &c. poſt paululum tractatum de & cum conſenſu Confratrum ſuorum ad eum accerſiri juſſit Prolocutorem ſolum, quo adveniente, dictus Reverendus Pater tradidit ei partem Libri Publicarum Precum per hujuſmodi Domum examinat' & reviſ' & in mandatis dedit, ut dictus Prolocutor una cum Clero dictæ Domus inferioris dictam partem cum omni celeritate, qua potuit, revideat & emendet, ſi ſit neceſſarium: Dictoque Prolocutore dimiſſo, & ulteriori in Reviſione reſidui Libri Publicarum Precum progreſſu habit' & fact' dictus Reverendus Pater continuavit, &c.

Eodem die inter horas ſecundam & quartam poſt meridiem, &c. Reverendus Pater, &c. ulteriorem progreſſum in Reviſione Libri Publicarum Precum fecit, &c.

Several Books and Papers ſuppoſed to be laid before the Convocation while they were on this Work of Reviewing the Common-Prayer.

See Dr. Nichol's *Comment on the Common-Prayer, Fol.* 1710. *And Additional Notes at the End.*

Notes on the Common-Prayer ſuppoſed to be made uſe of by the Biſhops and Clergy in their Reviſal and Amendments of the Liturgy.

The Collections of Biſhop Overall.

I. MSS. Notes written in an interleaved Common-Prayer-Book in the Biſhop of *Durham*'s Library, printed in the Year 1619. ſuppoſed to be made from the Collections of Biſhop *Overall* by a Friend or Chaplain of his; a Copy of which MSS. was in the Hands of the reverend Dr. *Hickes*, ſome Part thereof being printed by him in his Preface to his *Chriſtian Prieſthood*.

The Notes of Biſhop Coſins,

II. MSS. Notes in another Common-Prayer-Book, in the Biſhop of *Durham*'s Library, collected by Biſhop *Coſins*, and written in an interleaved Common-Prayer-Book printed 1636. both which were communicated to Dr. *William Nichols* by the reverend Dr. *Theophilus Pickering* Prebendary of *Durham*, with the Leave of the right Honourable and right Reverend *Nathanael* Lord *Crew*, Biſhop of *Durham*.

And his additional Notes in Latin.

III. Biſhop *Coſins* his additional Notes in a MS. Octavo, containing about three hundred Pages, written in Biſhop *Coſins* his own Hand, and being in the Poſſeſſion of the Reverend Mr. *C. Neile*, Vicar of *North-Allerton* in *Yorkſhire*, were communicated by him to Dr. *Nichols* at the Inſtance of Dr. *Pickering*, the Title of which additional Notes is, *Liturgica ſive Annotata ad Divina Officia, præſertim ea quæ publica authoritate celebrantur in Eccleſia Anglicana, ſparſim hic & ſine ordine collecta, ſed deinceps locis quibuſque ſuis inſerenda, & ad Marginem Libri Precum reliquorumque Divinorum collocanda.*

Notes of Biſhop Andrews.

In the Collection of Papers left to the Library at Lambeth *by Archbiſhop* Teniſon, *Fol. Vol.* I. *there is an Original entitled by a later Hand*, Some few Notes found in a Common-Prayer Book which Biſhop *Andrews* uſed, written with his own Hand.

IV. MSS. Notes of Biſhop *Andrews*, partly taken out of the Library of my Lord Biſhop of *Durham*, and partly out of a MS. communicated by the Reverend Mr. *C. Neil* Vicar of *North-Allerton* in *Yorkſhire*.

All which were publiſhed by Dr. *William Nichols* as an Appendix to his Comment on the Book of Common-Prayer, *Folio* MDCCX. under the Title of

Additional Notes on the Common-Prayer; many of which are ſuppoſed to have been collected by the right reverend Dr. John Overall, *formerly Lord Biſhop of* Norwich; *others of which were written by Dr.* Lancelot Andrews, *formerly Lord Biſhop of* Wincheſter; *others by Dr.* J. Coſins, *formerly Lord Biſhop of* Durham; *and ſome by Dr.* J. Mills *late Prebendary of* Canterbury. *All of them now inſerted in their proper*

per Order. *To which is prefix'd,* Biſhop Coſins *his Preface to his Notes on the Common-Prayer: And there is annex'd, an Account of a Conference in* Paris *between* Cyril *Archbiſhop of* Trapezond, *and Dr.* John Coſins, *tranſcribed from a Paper found in Biſhop* Coſins *his Library in the Caſtle at* Durham, *written and ſigned by himſelf.*

Referend' ad Prof. de Ceremoniis. Ceremoniis definitio. 1. Decorum. 2. Diſciplina. 3. Significatio. Ad verba iſta, preſume to alter. *Non eſt innovatio dicenda, ſiquid in melius ſimpliciter ſeu alteratione ſeu adjectione fiat, S. Ambroſ. l. 2. de Officiis.*

Die Lunæ 25. Novemb. 1661.

Synod. Angl. Append. p. 86.

—— Ulteriori progreſſu in Reviſione Libri Publicarum Precum fact' Dominus Præſidens antedictus continuavit, &c.

Thoſe Regicides who had come in upon Proclamation, were this Day brought to the Bar of the Houſe of Lords, to anſwer what they could ſay for themſelves why Judgment ſhould not be executed againſt them; they ſeverally alledg'd, that upon his Majeſty's gracious Declaration from *Breda*, and the Votes of Parliament, and his Majeſty's Proclamation publiſh'd by the Advice of the Lords and Commons then aſſembled in Parliament, they did render themſelves, being adviſ'd that they ſhould thereby ſecure their Lives, and humbly crav'd the Benefit thereof, and the Mercy of the Houſes, and their Mediation to his Majeſty in their Behalfs. *Harry Marten* briſkly added, that *he had never obey'd any Proclamation before this, and hop'd that he ſhould not be hang'd for taking the King's Word now.* New Debates aroſe about them, and a Bill was brought in for their Execution, which was read twice, but afterwards dropt; and ſo they were all ſent to their ſeveral Priſons, and but little more heard of them.

Mr. Eachard *calls him Mr.* Tho. Firebrace, *but that is a Miſtake, it was Mr. (afterwards Sir)* Henry Firebrace, *a Gentleman of a very ancient Family of* Stoke-Golding *in* Leiceſterſhire; *upon the Reſtoration he was made Sir* Henry Firebrace, *and Clerk of the Kitchen to his Majeſty, which Poſt he enjoy'd all that and the next Reign, but not complying then with the Revolution, retired from the Court, and died about four Years after, leaving two Sons, the Rev. Dr.* Henry Firebrace, *ſome Time Fellow of* Trinity *College in* Cambridge, *and Sir* Baſil Firebrace, *Bart. Father of the Counteſs of* Denbigh, *and of* Charles Firebrace, *Eſq;* Notes of the Editor of the Engliſh Life of Dr. *John Barwick,* p. 88.

A Certificate given by William *Lord Archbiſhop of* Canterbury, *recommending Mr.* Henry Firebrace *to his Majeſty.*

Appendix to the Engliſh Life of Dr. John Barwick, 8vo, *p.* 396.

Theſe are to certify, that our late dread Sovereign of bleſſed Memory, upon the 29th Day of *January* 1648. being the Day immediately before that horrid and execrable Murder was committed upon the Perſon of his ſacred Majeſty, did give me in Charge to recommend to his Son, our gracious Sovereign that now is, Mr. *Henry Firebrace*, as having been a Perſon very faithful and ſerviceable to him in his greateſt Extremities, and moſt ſtrict Impriſonments, and therefore fit to be employed and intruſted by his Majeſty that now is. Given under my Hand this five and twentieth Day of *November* 1661.

W. CANT.

Note of the Editor, p. 88.

A Copy of this Certificate, and of ſome Letters that paſſed between King *Charles* I. and Mr. *Firebrace*, concerning his Majeſty's Eſcape from the Iſle of *Wight*, were communicated to me by *Charles Firebrace* of *Melford-Hall*, Eſq; the worthy Grandſon of Sir *Henry*, faithfully tranſcribed by the Reverend Mr. *John Jeffery* from the Originals in Mr. *Firebrace*'s Hands.

Die Martis 26. Novemb. 1661.

Extracts from Journal of the Houſe of Lords.

Reverendus Pater, &c. poſt ulteriorem progreſſum in Reviſione Libri Publicarum Precum habit' & fact' &c. continuavit, &c.

A Bill againſt Quakers, *&c.*

In the Houſe of Lords, *Hodie ſecunda vice lecta eſt Billa*, An Act for preventing the Miſchiefs and Dangers that may ariſe by certain Perſons called *Quakers*, and others refuſing to take the lawful Oaths.

Among the ſtanding Orders of the Houſe, the Biſhops had been called Lords of Parliament and not Peers. This complain'd of as derogatory to the Peerage of the Lords ſpiritual, and referr'd to a Committee.

Ordered by the Lords, that the Committee for Privileges do conſider of an Order in the ſtanding Orders of this Houſe, which mentions the Lords the Biſhops to be only *Lords of Parliament* and not *Peers*; whereas ſeveral Acts of Parliament mention them to be Peers; and the Committee is to make Report thereof to this Houſe, whether the ſaid Order may not be repealed. And all Records both in the Tower and elſewhere concerning this Buſineſs, are to be brought to the Committee to be peruſed, as their Lordſhips ſhall think fit, and to adjourn themſelves from Time to Time as they pleaſe.

Death of Dr. John Goffe, *Vicar of* St. Stephens Cant. *&c.*

Athen. Oxon. *Vol.* I. *col.* 171.

John Goughe or *Goffe*, D. D. Fellow of *Magdalen* College, *Oxon.* inducted into the Vicarage of *Hackington* alias *St. Stephen* near *Canterbury*, *Sept.* 26, 1642. in the Place of *James Hirſt*, deceaſed; ſoon after ejected and caſt into Priſon: But by the Intereſt of his Brother *William*, one of the Judges of King *Charles* the Firſt, he got the Rectory of *Norton* near *Sittingborne* in *Kent*, *March* 13, 1652. and was legally inducted into it *March* 13, 1660. and reſtored to his Vicarage of St. *Stephens*. He died at *Norton* and was buried in the Chancel of the Church of St. *Alphage* in *Canterbury*, *Nov.* 26, 1661.

Mr. Harrington, *Major* Wildman, *and* Praiſe-God Barebone, *committed to the Tower.*

Athen. Oxon. *Vol.* II. *col.* 439.

James Harrington, Eſq; Author of the *Oceana*, and Head of a Common-wealth Club, which laſted till about *Feb.* 21, 1659. upon the King's Reſtoration retir'd and liv'd in private; but being looked upon as a dangerous Perſon, he with Major *John Wildman*, and Praiſe-God *Barebone*, a notorious Schiſmatick, were committed Priſoners to the Tower of *London Nov.* 26, 1661. where continuing for ſome Time, *Harrington* was tranſmitted to *Portſey* Caſtle, and kept there for ſeveral Months. Afterwards being ſet at Liberty, he travelled into *Italy*, where talking of Models, Common-wealths and Government, he was reputed no better than a whimſical or crack-brain'd Perſon. His cloſe Reſtraint which did not agree with his high Spirit, and hot and rambling Head, was the protractick Cauſe of his Deliration or Madneſs; I do not mean Outragiouſneſs, for he would diſcourſe rationally enough, and be facetious in Company, but a deep Conceit and Fancy that his *Perſpiration* turned into *Flies* and ſometimes into *Bees.* Which Fancy poſſeſs'd him a whole Year before he died, his Memory and Diſcourſe being then taken away by a Diſeaſe, which ended his Life at *Weſtminſter*, *Sept.* 7, 1677.

Reve-

WEDNESDAY *Nov.* 27. *The Prolocutor brings back to the Preſident and Biſhops a Part of the Book of Common-Prayer, which had been reviſed by the Biſhops, and was now farther amended by the Clergy.*

Append. ad Synod. Angl. 8vo. *p.* 87.

Reverendus Pater, &c. poſt paululum tractatum de & cum conſenſu Confratrum ſuorum ad eum accerſiri juſſit Prolocutorem ſolum: Quo adveniente dictus Prolocutor retradidit partem Libri Publicarum Precum per Domum inferiorem examinat' & reviſ' una cum Notula ſive Schedula Emendationum ſive Alterationum, per eos fact' quam Notulam ſive Schedulam obtulit Domino Præſidenti pro ejus & Confratrum ſuorum conſideratione & conſultatione, &c. Deinde acceptata dicta Notula ſive Schedula per dictum Præſidentem, dictus Præſidens dedit in manibus dicti Prolocutoris reſiduam partem Libri Publicarum Precum, & requiſivit dictum Prolocutorem ut ille una cum Domo ſua eundem cum omni celeritate revideat & poſt Reviſionem ejuſdem dicto Præſidenti retradat. Eoque dimiſſo ac dicta Schedula in parte per dictum Præſidentem & Confratres ſuos ſecum aſſident' lecta & examinata dictus Reverendus Pater Præſidens antedict' &c. continuavit, &c. juxta Schedulam, &c.

Mr. Baxter *had ſo unhappily engag'd himſelf, that he could not come off with Honour.*

Which was the Caſe of many others.

Mr. *Richard Baxter* had been the more buſy in the late Conference, and the more active and partial in the repreſenting of it, becauſe he began to have little Hopes of Favour from the King and the Church; and becauſe he had tied himſelf down too faſt in his former Writings, to be at Liberty to obey and conform, as was indeed the unhappy Caſe of many others.

He had wrote againſt reſtoring Epiſcopacy and Liturgy,

And even againſt re-admitting the King.

Second Part of the Hiſtory of Separation, 8vo. *p.* 73, *&c.*

And of all Parliaments preferr'd that of Rich. Cromwell.

Mr. Baxter *writes in his own Life: I came to* London, April 13, 1660. *where I was no ſooner arrived, but I was accoſted by the Earl of* Lauderdale, *who having heard, that my Judgment was that our Obligations to* Richard Cromwell *were not diſſolved, nor could be till another Parliament, or a fuller Renunciation of the Government, took a great deal of Pains with me, to ſatisfy me in that Point,* p. 215.

In the Year 1658. he had printed his *five Diſputations of Church Government*; which were deſigned againſt reſtoring the extruded Epiſcopacy and Liturgy, and to juſtify the Preſbyterian Ordination, *&c.* In 1659. he ſet forth his *holy Commonwealth*, which was no other than a Plot to keep out the King, as the other was to keep out the Biſhops. And his Endeavour is to prove, that *the King being ſecluded, and his Subjects diſcharg'd of their Obedience, ought not to be re-admitted.* ——In the Preface, *that a Succeſſion of wiſe and godly Men, may be ſecured to the Nation in the higheſt Power, is that I have directed you the Way to in this Book.* Explaining himſelf, *that the King was not the higheſt Power in the Times of Diviſion.* ——*My Wiſh is* (ſaith he) *that our Parliament may be holy, and this aſcertained from Generation to Generation, by ſuch a neceſſary Regulation of Elections, that all thoſe who by Wickedneſs have forfeited their Liberties,* [*i. e.* the King and loyal Party] *may neither chuſe nor be choſen.* And *the reducing Elections to faithful, honeſt, upright Men; ſuch as* (he ſays) *were then in* Richard Cromwell's *Parliament, is the only, only, only Way to a certain and perpetual Peace and Happineſs.* He commended *Richard Cromwell* as *one that inherited his Father's Virtue,* one who *piouſly, prudently and faithfully, to his immortal Honour, exerciſed the Government*: Therefore he perſuaded *all Men to live in Obedience to him*; and ſtyled himſelf (in the Epiſtle to his *five Diſputations*) *a faithful Subject to your Highneſs as an Officer to the univerſal King.* R. B.

Confeſſion of Mr. Baxter, *that he was always againſt the Powers in Being.*

Ibid. p. 88.

Mr. *Baxter* confeſs'd that he had always been out of Humour with the prevailing Powers, ſays he, when the Preſbyterians ſeem'd uppermoſt, I was look'd on as a Diſſenter; when the Rump was uppermoſt, I was by their Order ſequeſtred; with the Army I was out much more; *Cromwell* was not for me, becauſe I was not for him.

8vo. 1682. *p.* 164.

Cenſur'd by ſome of his own Fraternity.

See the Collections made from Mr. *Baxter*'s Writings and Actions, by the Author of the *ſecond Part of the Hiſtory of Separation*; concluding, the Things related are moſtly Matters of Fact recorded by his own Hand:——And becauſe *by the Mouth of two or three Witneſſes every Thing is eſtabliſhed,* I ſhall conclude with the Teſtimony of two or three credible Perſons of his own Fraternity: The firſt is of Mr. *Herle*, a noted Preſbyterian, who, as Mr. *Bagſhaw* reports, ſaid of Mr. *B.* that *it had been happy for the Church of God if Mr.* B's *Friends had never ſent him to School.* The ſecond is Mr. *Cawdrey*, who was of the ſame Opinion: And he mentions a third Perſon, as knowing in the Myſtery of Godlineſs as either of them, who ſaid *that notwithſtanding the great Noiſe raiſed about Mr.* B. *he would end in Fleſh and Blood.*

Mr. Mould *Vicar of* Sturton. *The late Dr.* Only *Preb. of* Weſtm. *has nobly augmented this Vicarage by giving in the great Tythes, and the Advowſon to* Chriſt-Church, Oxon.

27. Nov. 1661. Tho. Mould Clericus, A. M. preſ. ad Vic. de Stareton alias Staverton in Com. Northton. vac. per mort. Georgii Adams Clerici ult. Incumb. ad preſ. Edwardi Onley, Armig. veri ejuſd. Patroni inſtitutus ad eand.

Account of Dr. Tho. Warmeſtry.

Athen. Oxon. *Vol.* II. *c.* 250.

Thomas Warmeſtry, D. D. was inſtalled Dean of *Worceſter Nov.* 27, 1661. in the Room of Dr. *John Oliver* lately deceaſed. He died *October* 30, 1665. and was buried in the Cathedral: He was born and educated in Grammar Learning in this City of *Worceſter*, Son of *William Warmeſtry* Regiſtrar of this Cathedral Church, became a Student of *Chriſt-Church* in 1624. or thereabouts, took the Degrees in Arts, that of Maſter being compleated in 1631. and had ſome ſpiritual Cure in his own Countrey conferr'd upon him ſoon after. In 1640. he was a Clerk for the Dioceſe of *Worceſter* in the two Convocations of the Clergy held that Year, and in 1642. he retired for Security ſake (the Nation being then in a Combuſtion) to the King at *Oxon.* where he was actually created D. D. the ſame Year, and afterwards loſt what he had before obtained in the Church, notwithſtanding he had always before been accounted a Puritan. After the King's Cauſe declined, he lived moſtly in *London*, was the Diſtributer of Money (obtained from generous Loyaliſts) to Sufferers for the Royal Intereſt, was chief Confeſſor to loyal Martyrs, a conſtant and indefatigable Viſiter and Comforter of ſick and diſtreſſed Cavaliers; very zealous alſo in converting Infidels, induſtrious in reclaiming the Looſe, and eſtabliſhing the Wavering, zealous and careful in preparing his Auditors for the Sacrament of the Lord's Supper, and for Death. After the King's Return he was reſtored to what he had loſt, was made Prebendary of *Glouceſter*, and in the Year following Dean of *Worceſter*.

John

November 1661.

13 *Car.* II.

Heath's *Account of the Execution of* John James, *a Fifth Monarchy Teacher, condemn'd for High Treaſon.*

Heath's *Chron. p.* 502.

John James a Fifth Monarchiſt, by Trade a Small-Coal Man in *London*, who had been engag'd in *Venner's* Rebellion, and eſcaped, kept on a like Meeting in *White-Chapel*, and there flew into ſeveral traiterous Speeches and Invectives againſt the King and Government, for which he was committed to *Newgate*, and within this *Michaelmas* Term convicted and condemned as a Traytor; on *November* 27. he was drawn on a Sledge to *Tyburn*, ſome of his Sect and Opinion throwing themſelves into the ſame Sledge and embracing him. At the Gallows he denied the Words charg'd upon him, avowed his Chilianiſm, and the perſonal Reign of Chriſt, and prayed not for the King or any in Authority. His Quarters were diſpoſed of by his Majeſty's Orders, and his Head ſet on a Pole in *White-Chapel* near his Meeting-Houſe.

See the printed Tryal.

The ſaid *John James*, Priſoner Convict, was brought again to the King's-Bench Bar, *Nov.* 22. and it being demanded what he had to ſay, why Judgment of Death ſhould not paſs upon him according to Law, he anſwered out of the Prophet *Jeremiah*, that *if they put him to Death, they ſhould ſurely bring innocent Blood upon themſelves and upon this City*; and added that *precious in the Sight of the Lord is the Death of his Saints.* After which Sentence was pronounc'd againſt him as a Traytor.

Between his Conviction and Condemnation his Wife delivered a Petition to the King, but obtain'd no other Anſwer, than that Mr. James *was a ſweet Gentleman.* And on Mrs. *James* preſſing the King further, he anſwer'd, *he is a Rogue and ſhall be hanged.*

Thursday *Nov.* 28. *Proceedings in Convocation.*

Append. ad Synod. Angl. 8vo. *p.* 86.

Die Jovis, 28. *Nov.* 1661.

Schedula ſive Alterat' alias per Prolocutorem nomine Domus inferioris introduct' revis' & examinat' & parte Pſalmorum Davidis perfect' & recitat' idem Reverendus Pater Dominus Præſidens, &c. continuavit, &c.

Members of the Reformed Churches beyond the Seas coming over hither, join with the Church of England.

M. John Durel *of the Government and Worſhip of the Reformed Churches,* 4to. 1662. *p.* 63.

Whenſoever any of the Members of the Reformed Churches come over from beyond the Seas to us, and that they are to live in ſuch Parts of this Kingdom or City, as that they cannot conveniently go to any of thoſe Stranger Churches, whether *French*, *Italian*, or *Dutch*, that are amongſt us; they tell them that they may, and that they ought to come to our *Churches*, to be preſent at our *Service*, to ſay *Amen* to our *Prayers*, to receive the *Holy Communion* with us, and after our Way; and to perform all Church Duties, according to our uſual Rites and Ceremonies by Law eſtabliſhed. Of this I could produce many hundred Witneſſes, but I will name only one, who is a Man beyond all Exception in this Matter; and that is Dr. *John Colladon*, one of the King's Phyſicians in Ordinary, born in the *Town* and bred up in the *Church of Geneva*, and known for a ſound *Proteſtant*, and who had the Honour to congratulate his Majeſty's moſt happy Reſtauration from the City and Church of *Geneva*, and from the Proteſtant Cantons of *Switzerland*. Enquire of him, and he will tell you, that when he came over into *England*, not knowing whether there would be a *French* Church in thoſe Parts of the Kingdom or City, where his Occaſions might oblige him to ſettle and abide; before he parted, not being fully informed what the Judgment of the Church of *Geneva* was about the Church of *England*, he put this *Quære* to the Rulers of his ſaid Church: Whether it was lawful for him to join with the Church of *England* in publick Worſhip; and receive the Holy Sacrament according to the uſual Rites thereof? It was anſwered, that he might, and that it was not to be queſtioned. And ſo he did, and ſo doth at this very Day, and ever did upon all Occaſions.

Dr. John Colladon *was a Conformiſt here, by the Advice of his own Church of* Geneva.

Friday *Nov.* 29. *Convocation.*

Append. ad Synod. Angl.

Die Veneris, 29. *Nov.* 1661.

—— Poſt reviſionem aliquam Libri de Conſecratione Diaconorum Preſbyterorum & Epiſcoporum, habit' & fact' dictus Reverendus Pater, &c. continuavit, &c.

Bill againſt the Quakers re-committed.

In the Houſe of Lords. The Duke of *Richmond* reported from the Committee the Bill concerning Quakers, wherein the Committee have thought fit to make ſome Alterations. —— The Bill was re-committed.

Death of Biſhop Walton.

1635. 15. Jan. Brian Walton, A. M. admiſſ. ad Rect. de Sandon Com. Eſſex. ad preſ. Caroli Regis.

Eodem die admiſſ. ad Rect. S. Egidii in Campis London, vac. per mort. Gilberti Dillingham.

See the Articles and Charge proved in Parliament againſt Dr. Walton, *Miniſter of St.* Martins Orgar *in* Canon-ſtreet. *Printed at* London 1641, 4to.

1660. 14. *Aug. Brian Walton, S. T. P. coll. ad preb. de Wenlockeſburn in Eccl. S. Pauli Lond.*

1660. 15. *Dec. Will. Wells, A. M. admiſſ. ad Eccl. de Sandon Com. Eſſex. vac. per promot. Briani Walton, S.T.P.* ad

Faſti Oxon. *Vol.*II.*col.*731.

In the beginning of the Rebellion he was aſſaulted, plunder'd and forc'd to fly. Newcourt, *Dioc. Lond. Fol. Vol.* I. *p.* 223.

The Death of a learned and excellent Prelate, Dr. *Brian Walton*, Lord Biſhop of *Cheſter*, born in *Cleveland* within the North-Riding of *Yorkſhire*, admitted in *Magdalen* College, *Cambridge*, thence remov'd to *Peter-Houſe*, M. A. 1623. Rector of St. *Martin's Orgar* in *London*, and of *Sandon* in *Eſſex*, Prebendary of St. *Paul's*, and Chaplain to King *Charles* I. Under Sequeſtration he laid the moſt noble Deſign of Learning and Religion, by undertaking and happily performing the vaſt Work of collecting and publiſhing the *Biblia Polyglotta*, printed at *London* in ſix Volumes Folio, *Anno* 1657. which Books he preſented to his Majeſty ſoon after his Reſtauration, who not only made him his Chaplain in Ordinary, but for his great Virtues, Learning, Loyalty, Sufferings, and indefatigable Induſtry for the publick Benefit of Learning, did advance him to the See of *Cheſter*, to which being conſecrated *Decemb.* 2, 1660. he viſited his Cathedral Church and City in *September* 1661. and had a very honourable Reception. Upon his Return to *London* he fell ſick, and died at his Houſe in *Alderſgate-ſtreet* on the 29th of *November* 1661. On the 5th of *December* following he was buried on the South-ſide of the Cathedral Church of St. *Paul.* Soon after was a noble Monument put over his Grave with a large Inſcription thereon.

ad Epiſcopat. Ceſtr. ad pref. Regis. Anno 1661. Rev. Pater Dominus Brianus Walton Epiſcopus Ceſtrienſis pro ſua in Academiam Oxon. humanitate dedit Bibliothecæ Bodleianæ Biblia Polyglotta ſex voluminibus, Textus omnes originales cum Verſionibus complectentia. Opus ingens induſtria magna ſuſceptum & abſolutum.

Manet heic noviſſimam reſuſcitantis Angeli tubam
Brianus Waltonus, *olim Ceſtrienſis Epiſcopus.*
Epitaphium aliud ne quæras, Viator, cui
Datum eſt vel ipſum nomen Epitaphium;
Quod ſi explicatius velis,
Famam conſule, non Tumulum,
Interim hic ille eſt, ſi neſcire fas eſt,
Doctor eximius, qui ſub nupera Tyrannide laboranti
Eccleſiæ ſuppetias cum primis tulit.
Clero a rebelli profanaque plebe conculcato
Improperium abſtulit.
Religioni apud nos Reformatæ ac Profeſſæ
Gloriam attulit.
Dum firme (fremente licet gehenna)
Biblia Polyglotta ſummo cum cæteris ſtudio excoluit
Et excudi procuravit.
Inde
Sibi utrumque Teſtamentum promeruit Monumentum,
Et maximis impenſis poſuit:
Quare
Longo titulorum ſyrmate ſuperbire non indiget
Qui nomen jam ſcriptum habet in Libro Vitæ.
Ætatis LXII.
Deceſſit Vigiliis Sancti Andreæ Conſecrat. 1mo.
Salutis MDCLXI.

Le Neve's *Mon. Angl. from* 50. *to* 75. 8vo. *p.* 86. Willis's *Survey of Cathedral,* 4to. *p.* 334.

A Form of Receipt given to the Dean and Chapter of Peterborough, *for their Gift of* 200 *l. to his Majeſty.*

Advance of Money to the King by the Dean and Chapter of Peterborough.

Received from the Reverend Dr. *Edward Rainbow*, Dean of *Peterborough*, for his Majeſty's Uſe, the Sum of two hundred Pounds, which is for ſo much ſubſcribed by the ſaid Dean and ſix Prebendaries of the Cathedral Church of *Peterborough*, viz. *Simon Gunton*, *William Towers*, *William Halle*, —— *Zouch*, *John Howorth* and *John Wildbore*. I ſay, received by me this 29th of *Nov.* 1661.

Stephen Fox.

Orig. Papers.

Death of Lady Savile.

The Lady *Savile*, that illuſtrious Example of Piety towards God, and Love to her Countrey about this Time reſigned her Breath, eaſily yielding to a Diſtemper contracted from her Wearineſs of an Age ſo wicked and ſo ungrateful to God, unſhaken as ſhe had ſtood againſt the ſecret Conſpiracies and open Force of the moſt inveterate Enemies of the Crown. When ſhe found her Diſeaſe increaſe upon her, leaving the Town ſhe went to her Houſe at *Wimple* in *Cambridgeſhire*, and ſent for Dr. *Barwick* to her from *London*, deſirous to make uſe of his pious Miniſtrations in her laſt Extremity, whoſe Conſtancy in both Fortunes ſhe had often experienced, as well as his Counſel in doubtful, and his Fidelity in difficult Affairs: And a Year and a half after the Reſtoration, ſhe gave up her great and innocent Soul to God. —— See her Benefaction to the Church of *Adwick*, among the Gifts and Charities in 1660.

Life of Dr. Barwick 8vo. *p.* 328.

See an Inſtance of her Charity and Courage in Dr. Walker's *Sufferings of the Clergy.*

Some Eccleſiaſtical Preferments in November 1661.

Dr. James Speering.

Jacobus Speering, S. T. B. admiſſ. ad Eccleſiam S. Martini in le Vintry Lond. die 11. Nov. 1661. vac. per ceſſ. ultimi Rectoris ad pref. Dom. Epiſcopi Wigorn. —— Idem Jacobus Spering, S. T. P. inſtitutus ad Rect. Eccl. de Colne Engaine Com. Eſſex. 29. Apr. 1661. —— Obiit anno 1672.

Newcourt, *Vol.* I. *p.* 424. *Ibid.* 188.

Mr. Mich. Selby.

Michael Selby Cler. admiſſ. ad Rect. Eccl. de Hayes cum Capella de Norwood Com. Midd. die 27. Nov. 1661. ad pref. Milonis Wolfe & Johannis Knight.

Ibid. 641.

Dr. Edward Clarke.

Edwardus Clarke, S. T. P. admiſſ. ad Eccl. de Buers Gifford Com. Eſſex. die Nov. 1, 1661. ad pref. Caroli II. Regis per lapſ. temp.

Newcourt, *Vol.* II. *p.* 102.

Mr. John Mayes.

Johannes Mayes, A. M. admiſſ. ad Eccleſiam de Aſhen Com. Eſſex. die 7. Nov. 1661. vac. per mort. ult. Incumb. ad pref. Caroli II. Regis pro hac vice.

Ibid. p. 19.

Dr. Thomas Tirwhit.

Thomas Tirwhit, S. T. P. admiſſ. ad Rect. de Thurrington in Com. Eſſex. 23. Nov. 1661. vac. per mort. ult. Rectoris ad pref. Magiſtri Sociorum & Scholarium Coll. S. Joh. Cantabr. —— Obiit anno 1666.

Ibid. p. 593.

Mr. William Alchorne.

Willielmus Alchorne, S. T. B. admiſſ. ad Vic. de Bromfield Com. Eſſex. 28. Nov. 1661. ex Coll. D. Epiſcopi Lond. — ceſſit ante 28. Jul. 1663.

Ibid. p. 96.

Books and Papers publiſh'd in November 1661.

Mr. Cawdrey *againſt bowing towards the Altar.*

Bowing towards the Altar upon religious Reaſons impleaded as groſsly Superſtitious. Being an Anſwer to Dr. *Dunton*'s Determination lately reprinted. By *D. Cawdrey*, Miniſter of the Word of God at *Billing-magna* in *Northamptonſhire*.

London, *for* J. Rothwell, 1661, 4to.

He was Rector of Great Billing *till depriv'd for Nonconformity.*

1625. 6. Decemb. Daniel Cawdrey Clericus, admiſſus eſt ad Rect. Eccl. de Billing-magna in Com. Northton. ad pref. Caroli Regis ratione minoris ætatis Chriſtopheri Hatton, Armig. Wardi ſui, vac. per mortem Juſtiniani Braſgirdle Clerici ult. Incumb.

Reg. Dove. Petriburg.

1662. 8. Decemb. Lively Moody Clericus, A. M. admiſſ. ad Rect. de Billing-magna, vac. per deprivationem Danielis Cawdrey ult. Incumb. ad pref. Johannis Bourne de Ufford gen. & Edmundi May de Kirby in Com. Northton. gen. pro hac

Reg. Laney, Petriburg.

hac vice ratione concessionis Advocat. conceſſ. per D. Chriſtopherum Hatton de Kirby in Com. Northton.

Mr. Willis*'s Art of Memory.*

The Art of Memory. Alſo a phyſical Treatiſe of cheriſhing natural Memory. By *John Willis*, B. D.

London, *for* Sowerſby, 1661, 8vo.

Mr. Allein *againſt* Re-Ordi*dination.*

A Letter to a Friend to prove, I. That valid Ordination ought not to be repeated. II. That Ordination by Preſbyters is valid. Dedicated to Mr. *John Humphrey*. By *Richard Allein* Miniſter of the Goſpel. [Who died a Nonconformiſt at *Froom Sellwood* in *Somerſetſhire*, *Decemb.* 22, 1681.]

1661. 4to. *Dr.* Calamy*'s Account*, *p.* 580. *Contin. p.*730.

Terms of Accommodation between the Epiſcopal and Preſbyterian Party.

Terms of Accommodation between thoſe of the Epiſcopal and their Brethren of the Preſbyterian Perſuaſion: Suppoſed to be conſiſtent with the declared Principles of the moſt moderate of both Parties; and humbly preſented to the Conſideration of his Majeſty and both Houſes of Parliament.

Lond. 1661. 4to.

Supplement to the relaps'd Apoſtate.

State Divinity: Or a Supplement to the relaps'd Apoſtate. Wherein is proſecuted the Diſcovery of the preſent Deſign againſt the King, the Parliament and publick Peace. In Notes upon ſome late Preſbyterian Pamphlets. By *Roger L'Eſtrange*.

Preface dated *Decemb.* 4, 1661.

London, *for* Hen. Brome, 1661, 8vo.

Mr. H. Whiſton *of the beſt kind of Nobility.*

A ſhort Treatiſe of the great Worth and beſt kind of Nobility: Wherein that of Nature is highly commended, that of Grace is juſtly preferred; the one from humane Experience, the other upon divine Evidence. By *Henry Whiſton* Rector of *Batcomb* in *Suſſex*.

London, *ſold by* William Palmer, 1662.

Howel*'s Inſtitution of general Hiſtory.*

An Inſtitution of general Hiſtory, being a compleat Body thereof, from the Beginning of the World to the Monarchy of *Conſtantine* the Great. Wherein are deſcribed the ſeveral Empires and the Contemporaries with them, diſtinctly by themſelves, yet linked together by Synchroniſms. As alſo the Forms and Models of Government, with the Power and Nature of their reſpective Magiſtrates, Cuſtoms, Laws and Antiquities. All in ſuch Order and Method as was never yet extant. By *William Howell* of *Magdalen* College in *Cambridge*.

London, *ſold by* Hen. Herringman, *Fol* 1662.

Life of Dr. Rob. Harris.

The Life and Death of that judicious Divine and accompliſh'd Preacher *Robert Harris*, D. D. late Preſident of *Trinity* College in *Oxon*. Collected by a joint Concurrence of ſome, who knew him well in his Strength, viſited him often in his Sickneſs, attended him at his Death, and ſtill honour his Memory. Publiſhed at the earneſt Requeſt of many, for the Satisfaction of ſome, for the ſilencing of others, and for the Imitation of all. By *W. D.* his dear Friend and Kinſman. The ſecond Edition.

London, *ſold by* J. Bartlet, 1661, 12°.

Mr. Nehemiah Beaton*'s Defence of himſelf and his Sermons.*

No Treaſon to ſay Kings are God's Subjects. Or the Supremacy of God opened, aſſerted, applyed. In ſome Sermons preached at *Lurgarſhall* in *Suſſex*. By *N. B.* then Rector there. Accuſed of Treaſon by *James Thompſon*, Vicar of *Shalford* in *Surrey*, and the Author ejected out of the ſaid Rectory for preaching them. With a Preface apologetical, vindicating the Author and Sermons from that falſe Accuſation, relating the Manner of his Ejection, and fully anſwering the Narrative of the ſaid Vicar, now alſo Parſon of *Lurgarſhall*. By *Nehemiah Beaton*, Miniſter of the Goſpel.

The Preface Apologetical is dated, *Little-Horſtead*, *Nov.* 4, 1661.

London, *for* S. Gellibrand, 1661, 4to.

Quakers Conference with the King.

The Quakers Anſwers in their Conference which they ſay they have had with the King. By *Chriſt. Wade*.

London, *for the Author*, 1661. 4to.

Kingdom of Portugal.

The Kingdom of *Portugal* deſcribed, with its Conqueſt by *Philip* II. of *Spain*, and its Reſtoration under King *John* the Fourth of *Portugal*.

Watſon*'s three Tracts of the* Scotch *Diſcipline.*

Three Treatiſes concerning the *Scotiſh* Diſcipline. I. A fair Warning to take heed of the ſame, by the Right Reverend Dr. *Bramhall*, late Biſhop of *Londonderry*, now Lord Primate of *Ireland*. II. A Review of Dr. *Bramhall*, late Biſhop of *Londonderry*, now Lord Primate, his fair Warning, *&c.* by *R. B.* III. A ſecond fair Warning in Vindication of the firſt, againſt the ſeditious Reviewer. By *Rich. Watſon*, Chaplain to the Right Honourable the Lord *Hopton*. To which is prefix'd, a Letter written by the Reverend Dean of St. *Burien*, Dr. *Creyghton*.

London, *ſold by* Samuel Brown, 1662.

Mr. Sam. Wotton*'s Defence of the Common-Prayer.*

A View of the Face unmaſked. Or an Anſwer to a ſcandalous Pamphlet, publiſhed by divers Miniſters, and entituled *the Common-Prayer Book unmaſked*: Wherein the Lawfulneſs of uſing that Book is maintained, by anſwering their *Five* (as they boaſt) unanſwerable Arguments brought againſt it. Whereunto are added alſo ſome Arguments for the retaining of that Book in our Church from the ſame Heads, whereby they plead againſt it. By *Sam. Wotton*, D. D. ſome Time Fellow of *King*'s College in *Cambridge*.

London, *printed by* Tho. Newcomb, 1662.

Elements of Euclid, &c.

Euclid's Elements. With a Treatiſe of regular Solids by *Campane* and *Fluſſa*. Likewiſe *Euclid*'s *Data*, with *Marinus*'s Preface. Alſo a Treatiſe of Diviſions of Superficies, publiſhed by *Commandine*, aſcribed to *Machomet Bagdedine*. Set forth by the Care and Induſtry of *John Leek* and *Geo. Serle*.

London, *by* Leyborn, 1661, *Fol.*

Of Inundations by Corſinus.

Corſinus of Inundations in *Bologna* and *Ferrara*. Engliſhed by *Thomas Saluſbury*, Eſquire.

Ibid.

Tho. Barlow*'s Prelections.*

Thomæ Barlovii, S. T. P. Prælectiones Theologicæ, cum Oratione inaugurali Anno 1660. quo munus Profeſſorium D. Margaretæ ſuſcepit.

Cod. MSS. Tho. Barlovii, Oxon.

Brief Chronicle by Mr. Heath.

A brief Chronicle of all the chief Actions ſo fatally falling out in theſe three Kingdoms, *viz. England*, *Scotland* and *Ireland*, from the Year 1640. to this preſent twentieth of *November* 1661. Containing the unhappy Breaches, ſad Diviſions, the great Battels fought, number of Men, with the eminent Perſons of Honour and Note ſlain, with ſeveral Debates and Treaties. Alſo the happy Eſcape, by a wonderful Deliverance of his Majeſty at *Worceſter*, more fully expreſſed

London, *for* Will. Lee, 1662. 8vo.

preſſed than hitherto: With his Majeſty's happy Return. Together with what Paſſages of Note happened to this preſent *November* 1661. The like exact Account hath not as yet been printed.

Life of Mrs. Suſanna Perwich.

The Virgin's Pattern. In the exemplary Life and lamented Death of Mrs. *Suſanna Perwich.* By *John Batchiler*, M. A. [of *Emanuel* College, *Cambridge*, and Vice-Provoſt of *Eaton* College.]

1661, 8vo. *Dr.* Calamy's *Contin. p.*147.

Dr. Charleton's *Character of King* Charles II.

A Character of his moſt ſacred Majeſty *Charles* the Second, King of *Great-Britain*, *France*, and *Ireland*, Defender of the Faith, *&c.* Written by Dr. *Charleton*, Phyſician in Ordinary to his Majeſty.

London, *ſold by* Henry Herringman, 1662.

Mr. R. Boyle's *Style of the Holy Scriptures.*

Some Conſiderations touching the *Style of the Holy Scriptures:* By the Honourable *Robert Boyle*, Eſquire.

Ibid.

Sir John Monſon's *Eſſay of Afflictions.*

An Eſſay of Afflictions, written by Sir *John Monſon*, Knight, in the Time of the late unhappy Wars, by Way of Advice to his only Son: To which is added, an Antidote againſt the Errors of Opinions of many in their Days, concerning ſome of the higheſt and chiefeſt Duties of Religion, *viz.* Adoration, Alms, Faſting and Prayer.

Ibid.

Anſwer to the Preſbyterian Papers on the Subject of free Prayers.

Pulpit Conceptions, popular Deceptions: Or the grand Debate reſumed in the Point of *Prayer.* Wherein it appears, that thoſe *free Prayers* ſo earneſtly contended for, have no Advantage above the *preſcribed Liturgy* in publick Adminiſtrations. Being an Anſwer to the Preſbyterian Papers preſented to the moſt Reverend the Lords Biſhops at the *Savoy* upon that Subject.

London, *Printed for* R. Royſton, 1662. 4to.

Imprimatur libellus hic cui titulus, &c. cum laude digniſſimi Authoris. Rob. Pory, S. T. P. &c.

Concluſion of the Preface, wiſhing for a preſcribed Form of Pulpit Prayer.

The *Preface* concluding. —— But till I find better Arguments than any they have yet produced, I ſee no Uſurpation nor Abſurdity, nor Inconvenience in it; if it be needful to have a more particular Addreſs in the Pulpit, for a ſpecial Bleſſing upon that *Diſpenſation*, that it be *preſcribed* to us by our Superiors. And to their Authority and Prudence I humbly ſubmit myſelf, with the whole Diſcourſe that followeth upon this Argument.

The Gift of Prayer ſo called, is a great Temptation and Snare.

P. 12. The plain Truth is, as the Matter is carried amongſt you, this *Gift of Prayer* (as you phraſe it) is made a Temptation and a Snare, an Inſtrument of much more Danger than Security to Mens Souls; for having firſt wrought this Conceit into the Minds of Men, that to be able to open his Boſom or rather his Mouth *freely* in *Confeſſion*, *Deprecation* and *Petition*, is a certain Sign of *Grace*; and perſuading them in the ſecond Place, that that Grace is *irreſiſtible* and *inamiſſible:* The Man that gets a Volubility of Tongue, a Readineſs of Expreſſion, with a competent Meaſure of Boldneſs and Haſtineſs to utter any Thing before the Lord, (we might inſtance in *Harriſon*, *Cook*, *Vane*, *Hugh Peters*, *&c.*) is induced preſently, or rather ſeduced, to flatter himſelf into an Opinion (whatever his own Practices and Courſe of Life be) that his State is very good and irreverſible.

The worſt of Men have the moſt abounded in extempore Prayer.

But to awaken Men out of this golden Dream, that they ſleep not the Sleep of Death, let us remember them of that which is recorded by *Abraham Scultetus*, of a notorious Arch-Heretick in *Germany*, whoſe Name was *Swenckfield*, he ſaith, he was wont *ardentes ad Deum preces creberrime fundere*, to pour forth frequently moſt ardent Prayers to Almighty God. And of blaſphemous *Hacket*, who was executed in the Days of Queen *Elizabeth*, it is obſerved by many, that he was ſo ardent in his Devotions, that he would raviſh all that heard him; and ſome were infected with the Venom of his Opinion, being drawn into that Contagion by no other Engine, but that very Charm of his ardent Praying. *Fertur hic Hacketus* (ſaith *Hadrianus Saravia* of him) *in concipiendis extempore precibus adeo excelluiſſe, ut Dei ſpiritu eum totum ardere, & ab eo ipſius regi linguam, iſti duo crederent, &c.* Add hereunto what is recorded of *John Baſilides*, Duke of *Moſcovia*, how he prayed, *&c.* yet the Man was an horrid Hell-hound, an incarnate Devil, *&c.* —— We have obſerved, that many of your *gifted Men* have been as much *immerſed* and drowned in *Luſt* and *Idleneſs*, in *Covetouſneſs* and *Ambition*, as any other; and if it would bring any Advantage to the Chriſtian Profeſſion, we could give you ſome *Centuries* of ſuch Perſons, but in Charity we ſhall ſpare you, *&c.*

Ric. Holdſworth Prælect. Theol.

Prælectiones Theologicæ, Habitæ in Collegio Greſhamenſi apud Londinenſes, a Richard Holdſworth, S. T. D. Decano Wigornienſi. Editæ cura & ſtudio Richardi Pearſon, S. T. D. Præmiſſa Authoris Vita.

Londini, *apud* Will. Wells, *&* Robert Scot, 1662.

Account of the Author.

Ricardus Holdſworth, S. T. P. inſtallatus in Archidiaconatu Hunt. vac. per mort. Audoeni Gwyn, S. T. P. die 12. *Jan.* 1633.

Rich. Holdſworth, *S. T. P. was Rector of St.* Peter le Poor *in* London, *when the general Return of the Church-Wardens was made in* 1636. *but in the Rebellion was for his Loyalty ſequeſtred, plundered and impriſoned, firſt in* Ely-Houſe *and then in the Tower.* Merc. Ruſt. *p.* 257.

Rich. Holdſworth, *S. T. P. Fellow of St.* John's *College, was*

Richard Holdſworth, M. A. of St. *John*'s College, *Cambridge*, was incorporated at *Oxford*, *July* 15, 1617. This moſt eminent and loyal Perſon was a Native of *Newcaſtle upon Tyne* in *Northumberland*, where for ſome Time he was educated in Grammaticals; afterwards being ſent to the ſaid College, he made wonderful Proficiency in Arts and Theology, became ſucceſſively Divinity Profeſſor of *Greſham* College, being about that Time Doctor of Divinity, Maſter of *Emanuel* College, ſeveral Times ViceChancellor of *Cambridge*, Archdeacon of *Huntingdon* in the Place of Dr. *Owen Gwyn*, Maſter of St. *John*'s College, deceaſed, *Anno* 1633. and at length upon the Grant of the Deanery of *Durham* to Dr. *Chriſtopher Potter* in the latter End of 1645. had the Grant of the Deanery of *Worceſter* made unto him, having in the beginning of the Grand Rebellion refuſed the Biſhoprick of *Briſtol.* But the Principles of this reverend Doctor being wholly orthodox, he ſuffered therefore very much during the miſerable Condition, which the Members of the Long Parliament had brought this Kingdom to; loſt moſt, if not all his Spiritualties, was ſeveral Times impriſoned; yet

Faſti Oxon. *Vol.* I. *col.* 828.

afterwards

was elected Maſter of Emanuel *College in* 1637. *ejected in or about* 1644. Le Neve Faſti. *p.* 438.
While Maſter of Emanuel *College he was Vicechancellor of* Cambridge, *in the moſt trying Years* 1640, 1641, *and* 1642. *Ibid. p.* 403.

Son of a Father of both his Names, Miniſter in Newcaſtle. —— *He was elected firſt Maſter of St.* John's *College, and quitting it was choſen Maſter of* Emanuel. *He had been ſome Time Chaplain to Sir* Henry Hobart, *Lord Chief Juſtice of the Common Pleas, and had a Living given him in the Weſt-Riding of* Yorkſhire, *which he exchanged for the Rectory of St.* Peter Poor, *where he became a moſt noted Preacher, and was much followed, more eſpecially by the Puritans. And indeed he ſeems to have been the moſt celebrated Preacher of his Time. Once as he was preaching at* Mercer's *Chapel, on the Acclamation made to* Herod, *the Auditory ſeveral Times* Hummed *him in ſuch a Manner, that he could not be* heard, *inſomuch that he was forced to call out to them more than once* I pray remember the Text. — *When choſen* Margaret *Profeſſor, there was an Order of the Houſe of Commons that he ſhould not be admitted, nor receive any of the Profits, until he had ſatisfied the Juſtice of the Parliament.* —— *He was again poſſeſs'd of his Living, at leaſt of his Pulpit of St.* Peter's Poor. *But ſoon after the Parliament had voted* no more Addreſſes *to his Majeſty, he was again ſeized for preaching a ſmart Sermon againſt that Reſolution of the Houſe, and by the Committee of Safety once more impriſoned: At which Time the Committee did him the great Honour to declare, that* if he was permitted to preach, he would undo all that they had done. — *He was an intimate Friend of Bp.* Brownrigg, *who drew up his Epitaph*, &c. Walker's *Sufferings of the Clergy, Fol. Part* II. *p.* 79.

afterwards being at Liberty he attended his Majeſty in his diſconſolate and afflicted Condition at *Hampton-Court* and in the Iſle of *Wight*. At length, after having ſeen him crown'd with Martyrdom, he ſurrendered up his pious Soul to him that gave it on the 22^d^ of *Auguſt* 1649. whereupon his Body was buried in the Church of St. *Peter le Poore* in *London*, of which Church he had been Miniſter, till the Violence of the Preſbyterians forced him thence, *Anno* 1642. After his Death were publiſhed ſome of his Works, *viz.* I. *Valley of Viſion* in twenty one Sermons, printed 1651, 4^to^. II. *Prælectiones Theologicæ, &c.* 1661. Folio, which laſt Book was publiſhed by Dr. *Pearſon* his Nephew, who hath ſet an Account of his Life before it.

Dr. *Holdſworth* was a Man of the ſtricteſt Virtue, and moſt unſullied Reputation, the moſt celebrated Preacher of his Time, being Miniſter of St. *Peter's Poor* in *Broadſtreet*, to which Living he was preferred in 1623, or 1624. He was a moſt faithful Paſtor of his Pariſh, and a moſt conſcientious Man, inſomuch that when the great Sickneſs happen'd in 1625. he refuſed to go into the Countrey, as moſt others did, but lived in his Pariſh, and conſtantly viſited the Sick, deſpiſing the Contagion, and preferring the Diſcharge of his Duty before the Safety of his Perſon. In the Year 1630. he was, without making any Intereſt, or uſing any Solicitation, (ſo great was his Reputation) choſen Divinity Profeſſor of *Greſham* College, of which he was a great Ornament nine or ten Years. He was a Perſon that ſo ſtrictly adhered to his Duty, and ſo fearful of acting in the leaſt againſt his Conſcience, that in the beginning of the Rebellion he was ſequeſtered, plundered and impriſoned four Years in the Tower, after which Time he was releaſed, being of an unblameable Carriage, and a moſt holy Converſation. In ſhort he was, as Biſhop *Brownrigg* aſſures us, a moſt excellent Preacher, a moſt faithful Interpreter of Scripture, a Contemner of Riches, a moſt charitable Man, of ſtrict Morals, and one of a moſt holy Life.

Mr. Strype's *Edition of* Stow's *Survey Fol. Vol.* II. *ſecond Append. p.* 24.

A Monument was erected for him on the South-Eaſt Wall of his Pariſh Church of St. *Peter's Poor*, with this Inſcription:

Ibid. Vol. I. *Book* 2. *p.* 80.

P. M. S.
RICHARDUS HOLDSWORTH *S. Theol.*
Doctor, verbi divini Præco omnium
Atteſtatione eximius. S. Scripturæ in Collegio
Greſhamienſi per multos annos Interpres
celeberrimus. Collegii Emanuelis in
Academia Cantabrigienſi Præfectus. Ejuſdem
Academiæ per tres annos continuos Pro-
Cancellarius exoptatiſſimus, ad Cathedram
Theologicam per Dom. Margaretam Richmondiæ
Comitiſſam inſtitutam, & per mortem ſummi
Theologi D. WARDI *nuper deſtitutam, unanimi*
Theologorum ſuffragio evocatus. Archidiaconus
Huntingdonienſis, & Eccleſiæ Wigornienſis
Decanus meritiſſimus. Sanctæ Doctrinæ in
Eccleſia Anglicana ſtabilitæ cordatus
Aſſertor, Divitiarum pius Contemptor,
Eleemoſynarum quotidianus Largitor: Toto
Vitæ Inſtituto ſanctus & ſeverus. Ex morbo
tandem, quem aſſiduis ſtudendi & concionandi
Laboribus contraxit, æger decubuit, & in
Hac Eccleſia quam per XXVII. *annos religio-*
ſiſſime adminiſtravit Mortalitatis Exuvias
in ſpe Beatæ Reſurrectionis pie depoſuit
Menſis ſextilis viceſimo ſecundo
Anno { *Domini* MDCXLIX.
{ *Ætatis ſuæ* LVIII.
Mementote Præpoſitorum veſtrorum, qui
vobis locuti ſunt verbum Dei, quorum
imitamini Fidem, contemplantes quis
fuerit exitus converſationis eorum.
Heb. XIII. 7.

Whilſt his Majeſty was at *Holdenby* Houſe, he requeſted that this excellent Doctor might be allowed to attend him, among the other Divines whom he then ſent for; but this was utterly denied. Yet he was afterwards permitted to wait on his Majeſty at *Hampton-Court*. —— After this the King again deſir'd that he might attend him at the Iſle of *Wight*, but it was not granted. Not long after came on the monſtrous and moſt damnable Murder of his ſacred Majeſty, which ſo deeply affected this moſt loyal and excellent Perſon, that he never enjoy'd himſelf or his Health after, but by continual Prayers, Faſtings, Tears and Grief, contracted a black Jaundice and other Diſorders, which ended not but with his Life in the *Auguſt* following that bloody *January, &c.*

Walker's *Sufferings of the Clergy*, P. II. *p.* 80.
Tho. Lloyd *and* Wood *affirm it.*

MONDAY *Dec.* 2.
This Preface, beginning It hath been the Wiſdom of the Church of *England*, *is ſaid to have been drawn up in excellent Words by Dr.* Rob. Sanderſon *Bp. of* Lincoln.

Die Lunæ 2. *Decemb.* 1661.

In ſuperiori Domo Convocat. Cant. Provinciæ. —— Præfatium ſive Exordium Libri Publicarum Precum fuit introduct' & publice perlect' & dictus Reverendus Pater Præſidens antedictus curam pro examinatione & conſideratione ejuſdem Reve-

See Dec. 13.

Reverendis Patribus Mattheo Elien. Roberto Oxon. Humphrido Sarum. & Georgio Aſaphen. reſpective Epiſcopis commiſit, &c.

The great Difficulties that lay upon the Biſhops and Clergy in reforming the Common-Prayer.

Dr. Nichols's *Comment on this Preface.*

It is inconceivable what Difficulties the Biſhops had at that Time to contend with about making the Alterations. They were not only to conquer their own former Reſentments, and the quick Remembrance of their Sufferings, together with the unreaſonable Demands of the *Preſbyterian* Party; but they had the *Court* to deal with likewiſe, who puſhed on to all Acts of Severity, but were willing to let the Odium thereof lye upon the Clergy. And by the Management of ſome great Perſons then in Power, the Minds of the Epiſcopal Clergy and zealous Conformiſts were ſo wrought up, upon the Talk of theſe Alterations, that the Biſhops, who were concern'd in them, found it a difficult Matter to manage the Temper of their own Friends. This was the Occaſion of the Biſhops declaring their Mind in their Anſwer to the Preſbyterians Exceptions, *Sect.* 6. *On the contrary we judge, that if the Liturgy ſhould be altered as is there required, not only a Multitude, but the generality of the ſobereſt and moſt loyal Children of the Church of* England *would be juſtly offended, ſince ſuch an Alteration would be a virtual Conceſſion, that this Liturgy were an intolerable Burden to tender Conſciences, a direct Cauſe of Schiſm, a ſuperſtitious Uſage (upon which Pretence it is here deſired to be altered) which would at once both juſtify all thoſe who have ſo obſtinately ſeparated from it, as the only pious tender conſcienc'd Men, and condemn all thoſe who have adhered to that in Conſcience of their Duty and Loyalty, with their Loſs or Hazard of Eſtates, Lives and Fortunes, as Men ſuperſtitious, ſchiſmatical, and void of Religion and Conſcience.*

Had the Biſhops complied with all the Alterations requir'd, it would juſtly offend the beſt Members of the Church.

And indeed this was the moſt plauſible Objection in the Convocation 1689. *when poſſibly the Liturgy altered would have given Occaſion for a new Separation, upon Grounds more popular than Non-juring or Lay-Deprivations.*

In the ſaid *Preface* are theſe Words: *Divers Pamphlets were publiſhed againſt the Book of Common-Prayer.* The Pamphlets here pointed at ſeem to be the *Exceptions againſt the Common-Prayer, Lond.* 1661. And the *Reply* to the Biſhops *Anſwer* to the *Exceptions.*

In fine, great Importunities were uſed to his ſacred Majeſty, that the ſaid Book might be reviſed, &c. What theſe were is to be ſeen in the two Papers of Propoſals concerning the Diſcipline and Ceremonies of the Church of *England*, humbly preſented to his Majeſty by the reverend Miniſters of the Preſbyterian Perſuaſion, *London*, printed in the Year 1661.

Nor can expect, that Men of factious, peeviſh and perverſe Spirits, ſhould be ſatisfied with any Thing that can be done in this kind by any other but themſelves. This Stricture ſeems to be level'd againſt the new Prayers drawn up by Mr. *Baxter*, by Appointment of the Preſbyterian Commiſſioners in the *Reformation of the Liturgy.* Publiſhed together with the *Petition for Peace, Lond.* 1661.

Tuesday *Dec.* 3.
His Majeſty's Letters Patents for Collections and Contributions towards repairing of St. Paul's *Church.*

Book of Entries in the Crown-Office, MS.
See Apr. 18. 1663.

Letters Patents granted by his Majeſty for the making of Collections, and receiving of charitable Contributions towards the neceſſary Reparation of the Cathedral Church of St. *Paul* in *London*, with all convenient Speed. Given at our Court at *Whitehall* the third Day of *December* in the thirteenth Year of our Reign.

Die Martis 3 Decemb. 1661.——Poſt paululum tractatum in ſuperiori Domo Convocationis, &c. Reverendus Pater continuavit.

Die Mercurii 4. Decemb.——Poſt tractatum aliquem in ſuperiori Domo Convocat. Reverendus Pater continuavit, &c.

To the Right Honourable Edward *Earl of* Clarendon, *Lord High Chancellor of* England,
The humble Apology of Roger L'Eſtrange.

Mr. L'Eſtrange's *Apology to the Lord Chancellor.*

London, *for* Hen. Brome, 1661. 8vo.

—— Be pleas'd to know my Lord, that upon *Friday* Morning laſt, in *Weſtminſter-Hall*, a Gentleman took me aſide, *L'Eſtrange* (ſays he) I am glad to meet you; for I am unquiet till I have told you ſomething which both in Honour and in Conſcience, I think myſelf oblig'd to acquaint you with. I am the Perſon that gave Intelligence to my Lord Chancellour, that you betray'd the King's Deſigns, but with ſuch Caution and Deliberation, as you yourſelf in my Place would have done no leſs. —— The Gentleman was further pleas'd to give me a View of your Lordſhip's Anſwer to him, which I confeſs was *charitable* conſidering the *Suggeſtion*, but as related to my *Innocence* was *ſharp* and *cruel.* —— The Ground of all is fix'd upon Mr. *James Whitlock*, a Captain of Horſe, and a Knight of *Cromwell*'s. He (as this Gentleman my Friend undertakes to prove) declar'd that *L'Eſtrange* was a Traytor, and to his Knowledge had received ſix hundred Pounds in Gold from *Cromwell.* —— I beg and offer that I may put my Life upon the Tryal, *&c.* —— I was adjudg'd to die by a Court-Martial, for endeavouring the Surprizal of *Lynne* by his late Majeſty's Commiſſion, as a Traytor, yet they themſelves confeſs'd that I never receiv'd any Truſt. Dr. *Mills* the now Chancellor of *Norwich*, was my Judge Advocate. —— Briefly I have ſpent twenty Years now in his Majeſty's Service according to my Duty; and after all I only beg not to be thought a *Villain.* My Lord,

I am your Lordſhip's
Dec. 3, 1661. *moſt obedient Servant,*
Roger L'Estrange.

Thursday *Dec.* 5.
The Reformation of the Calendar was the Work of Mr. Pell, *aſſiſted by Mr.* Sancroft, *afterwards Archbiſhop of* Canterbury.

Die Jovis 5. *Dec.* 1661.

In Superiori Domo Convocat. Magiſter Pell introduxit Calendarium Libro Publicarum Precum annectendum; & poſt Inſpectionem ejuſdem dictus Reverendus Pater Præſidens antedictus de & cum conſenſu Confratrum ſuorum retulit & commiſit Examinationem & Reviſionem ejuſdem Domino Epiſcopo Carleolen. Et deinde habito tractatu de Forma Precum concipienda ſuper alto Mari uſitanda & obſervanda, idem Rev. Pater continuavit, &c.

Account and Character of Mr. Pell.

Wood's Faſti Oxon. *Vol.* I. *col.* 871.

Mr. *Pell* who brought in the Calendar was that eminent Dr. *John Pell* Son of *John*, and he of another *John Pell*, deſcended from thoſe of his Name in *Lincolnſhire*, where they ſeem to be of ancient Extraction. Born at *Southwyk* in *Suſſex* (of which Place his Father was Miniſter) on St. *David*'s Day *Ann.* 1610. Bred in the Free-School then newly founded at *Stenning*, a Market Town in that County. At thirteen Years of Age he was ſent to *Trinity* College in *Cambridge*; but never Scholar or Fellow. About two Years after he had taken his Maſter's Degree, wherein he was incorporated at *Oxford* in 1631. he married, and underſtood then, beſides the three Tongues, *Latin*, *Greek*, and *Hebrew*, the *Arabick*, *Italian*, *French*, *Spaniſh*, *High* and *Low Dutch*. In *December* 1643. he took a Journey to *Amſterdam*, and was there made Profeſſor of the Mathematicks next after *Mart. Hortenſius*, where his learned Collegue *Ger. Jo. Voſſius* (as he teſtifies *De Scientiis Math. c.* 10.) heard him with Admiration, read his publick Lectures upon *Diophantus*, by whom likewiſe he is ſtyled, *a Perſon of various Erudition, and a moſt acute Mathematician.*

Much admired abroad.

In 1646. the Prince of *Orange* called him to be Publick Profeſſor of Philoſophy and Mathematicks in his *Schola Illuſtris* at *Breda*, founded that Year by his Highneſs. While he continued there, *William* Lord *Brereton* was ſent by his Grandfather *George* Earl of *Norwich* to be his Scholar, and became a good Proficient, eſpecially in *Algebra*, to which his Genius moſt inclin'd him, and carried it on to his dying Day, which was *March* 17, 1679.

Sent by Oliver *his Envoy to* Switzerland.

In 1652. *J. Pell* returned into *England*, and two Years after *Oliver* Lord Protector ſent him Envoy to the Proteſtant Cantons of *Switzerland*, where he chiefly reſided at *Zurich*. He was ſent with the Title of *Ablegatus*, but afterward he had Order to continue there under the Title of Reſident, 'till his Return into *England* a little before *Oliver*'s Death *Ann.* 1658. at which Time it was vulgarly known among the Royaliſts, that in the ſaid Employment he had acted nothing to the Injury of the Church of *England*.

Johannes Pell, A. M. admiſſ. ad Rect. de Fobbing Com. Eſſex. Die 19. *Junii* 1661. *vac. per Mort. Sampſonis Johnſon, S. T. P. ad preſ. Caroli II. Regis.*
Joh. Pell, A. M. admiſſ. ad Rect. de Laingdon cum Capella de Baſildon Com Eſſex. Die 23. *Jul.* 1663. *vac. per Mort. Willielmi Haywood, S. T. B. ad preſ. D. Epiſc. Lond. cui ſucceſſit Zacchæus Iſham, S. T. B.* 23. *Apr.* 1686. *per Mortem Pell.*
He publiſhed a little anonymous Exercitation concerning Eaſter, *probably drawn up upon his Amending the Calendar.*

After his Majeſty's Reſtauration, he took Holy Orders from Dr. *Sanderſon* Biſhop of *Lincoln*, who had procured for him by Dr. *Sheldon* Biſhop of *London* the Parſonage of *Fobbing* in *Eſſex Ann.* 1661. and two Years after the Parſonage of *Laindon* with the Chapel of *Baſildon* annexed in the ſame County. After the ſaid Biſhop was tranſlated to *Canterbury*, he became one of his Chaplains, being then Doctor of Divinity, and expected ſoon after to be made a Dean; but being not a Perſon of Activity, as others who mind not Learning are, could never riſe higher than a Rector. The Truth is, he was a ſhiftleſs Man as to worldly Affairs, and his Tenants and Relations dealt ſo unkindly by him, that they cozen'd him of the Profits of his Parſonage, and kept him ſo indigent, that he wanted Neceſſaries, even Paper and Ink to his dying Day.

At length after he had ſpent his laſt Days in great Obſcurity, and had been once or twice caſt into Priſon for Debt, (with Shame be it ſpoken to the great Virtuoſi of this Age) dyed in *Dyet-ſtreet* in the Pariſh of St. *Giles in the Fields* near *London*, in the Houſe of one Mr. *Cotborne* a Reader in the Church there, on *Saturday Decemb.* 12, 1685. and was buried by the Charity of Dr. *Rich. Buſby*, School-maſter of the College School at *Weſtminſter*, and Dr. *John Sharp* Miniſter of the ſaid Church of St. *Giles*, in the Vault under Part of the ſaid Church, commonly called *the Vicar's* or the *Rector's Vault*, *&c.*

FRIDAY *Dec.* 6.
Convocation.

Append. ad Synod. Angl.

In Superiori Domo Convocat. —— Præfatione ſive Exordio Libri Publicarum Precum per Epiſcopos ſeu eorum aliquos, quibus cura Examinationis ejuſdem fuit alias commiſſa, introducto, & in Parte publice perlecto, idem Reverendus Pater, &c. continuavit, &c.

See his Life, Writings, and Epitaph, in Anth. Wood's Ath. Ox. *Vol.* II. *col.* 377.

Le Neve Faſti, *p.* 133.

John Riland, M. A. was admitted Archdeacon of *Coventry* in the Room of Dr. *John Arnway Decemb.* 6, 1661. He died *March* 3, 1672. *ætat.* 53. and was buried at *Birmingham* in *Warwickſhire*. See his Epitaph in *Willis* Ch. of *Lichfield*, *p.* 416.

Cauſe of Mr. John Barker *before the Commiſſioners for Sale of Crown and Church Lands.*

MS. Copy in the Cuſtody of Dean and Chapter.

Inner Star-Chamber, Friday December 6, 1661.

By the Lords and other his Majeſty's Commiſſioners authorized for the Examination of the late pretended Sales of Crown and Church Lands.

The Cauſe upon the Petition of *John Barker* concerning his pretended Purchaſe of the Reverſions of the Manor of *Fiſkerton* and the Wood Grounds there, Part of the Poſſeſſions of the Dean and Chapter of *Peterborough*, came this Day to a Hearing. —— Foraſmuch as the Petitioner paid a conſiderable Sum of Money for the Purchaſe of the Reverſion aforeſaid, and hath reimburſed himſelf but in a ſmall Meaſure out of the Profits of the Premiſſes. It is ordered, that the Petitioner be and is hereby recommended to the Dean and Chapter of *Peterborough* aforeſaid, to be conſidered as to ſome moderate Satisfaction to be made him out of the Fines of the next Leaſes that the ſaid Dean and Chapter ſhall renew of the Lands aforeſaid.

Mr. Coldwell *Rector of one Mediety of* Woodford.

Reg. Laney.

Willielmus Coldwell, Clericus, A. M. admiſſ. Die 6. Decemb. 1661. ad unam medietatem Rectoriarum de Woodford in Com. Norton. vac. per Mort. Will. Beecher ult. Incumb. ad preſ. ven. Viri Oliveri St. John de Woodford, Baronetti, pleno jure Patroni.

Dr. John Boulſton *Prebendary of* Lichfield.

John Boulſton, D. D. was admitted to the Prebend of *Sandiacre* in the Church of *Lichfield*, void by the Death of *John Rowlandſon*, *Decemb.* 6, 1661. He died 1678. and was buried at *Market Boſworth Com. Leiceſter*, where he was Rector, without any Monument.

Willis's *Survey*, 4^to.

Mr. Fran. Coke *Prebendary of* Lichfield.

Francis Coke, A. M. was admitted to the Prebend of *Tachbrook* in the Church of *Lichfield Decemb.* 6, 1661. He was Precentor of *Hereford*, Archdeacon of *Stafford*; and dying *Ann.* 1682. was buried *May* 6. at *Yoxall Com. Staff.* where he was Rector.

Willis, *ibid.*

MONDAY *Dec.* 9.

Dr. Pory's *Complaint againſt Mr.* Hardy *for taking up the Body of Archbiſhop* Parker.

In the Houſe of Lords. Upon reading the Petition of Dr. *Pory*, complaining that *Matthew Hardy* being ſerved by the former Order of this Houſe for the taking up the Bones of Archbiſhop *Parker*, and putting them in the ſame Place, out of which he took them, and for the making up the Monument as it was, yet he neglects the doing of theſe Things. It is ordered, that this Buſineſs ſhall be taken into Conſideration to morrow Morning.

Extracts from Journ. Lords.

Proceedings in Convocation.

They intend one Form of Prayer before and after Sermon;
Which they afterwards dropped upon prudential Reaſons.

Die Lunæ 9. Dec. In Superiori Domo Convocat. Nonnullæ Emendationes concernentes Funera & Funeralia Perſonarum ſuper alto Mari decedentium & ſepult' & comminatione & . . . . Mulierum parturientium fuerunt introductæ & perlectæ in aliqua Parte. Et hiis peractis, dicti Reverendi Patres unanimi conſenſu & aſſenſu in votis dederunt pro unica Forma Precum tam ante quam poſt Sermonem ſive Orationem prædictam, uſitanda & obſervanda per Miniſtros intra Provinc. Cant. & habito alio tractatu inter eos dictus Dominus Præſidens, &c. continuavit, &c.

Abſtract of a Letter of Monſieur Fiſher, Chaplain *to the* Landgrave *of* Heſſe, *juſtifying the Uſe of Church Muſick.*

I received a Letter very lately (from Monſieur *Fiſher*, dated *Decemb.* 9, 1661.) of a Miniſter of *Caſſel*, who is Chaplain in ordinary to the Landgrave of *Heſſen*, and conſtant Preacher at his Highneſs's Court both in the *French* and *German* Languages; who writes to me, that at his Inſtallation, there was *raviſhing Muſick*; and ſuch (ſaith he) that *if ſome of our* Engliſh *had been preſent at it*, (for the Gentleman was in *England* not long ſince, and knoweth the Temper of ſome of the Nation) *they would have taken them all to be Papiſts*; though the World knows they are very ſound Proteſtants, and one of the moſt eminent of thoſe Reformed Churches of *Germany*, which are commonly called *Calviniſts*, to diſtinguiſh them from thoſe that go under the Name of *Lutherans*. At *Berne* they have *Cornets* and *Saquebuts*, which play in the Churches when they ſing the *Pſalms*. Upon Feſtival Days they have alſo *Trumpets* in *Hungaria* and *Tranſylvania*, which play at the Church Door. At *Caſſel* in *Heſſen* upon Feſtival Days they ſing the *Te Deum* in Conſort, as it is ſung in the Church of *England*, *&c.*

Mr. John Durel *in his Conformity of the Reformed Churches*, 4^to. 1662. *p.* 39.

Sermon of Mr. Robert South *Univerſity Orator.*

Falſe Foundations removed, and true ones laid for ſuch wiſe Builders as deſign to build for Eternity. In a Sermon preached at St. *Mary*'s, *Oxon.* before the Univerſity, on *Matth.* vii. 26, 27. *December* 10, 1661. By *Robert South*, M. A.

Serm. Vol. III. *p.* 133.

Dr. Jo. Wilkins *Rector of* Cranford.

Decemb. 10, 1661. Johannes Wilkins, S. T. P. admiſſus ad Eccl. de Cranford Com. Middl. vac. per Mort. Thomæ Fuller, S. T. P. ex Preſentatione Hon. Viri Georgii Baronis de Berkley.

Reg. London. vid. 1662. 4. Apr.

Dr. George Pariſh *Prebendary of* York, Southwell, *and* Rippon.

Decemb. 11, 1661. *George Pariſh*, D. D. collated to the Prebend of *Wiſtow* in the Church of *York*, void by the Death of *Tobias Swinden*. He was afterwards D. D. Prebendary of *Southwell*, and of *Rippon*; and dying *Ann.* 1689. was buried at *Wheldrake*, where he was Rector. He had been likewiſe on the ſame 10th of *December* 1661. collated to the Sub-Chantorſhip of *York*, and kept it 'till his Death, then ſucceeded by *Tho. Sandys*, A. M.

Brown Willis, *Eſq*;

Suppoſed to have been the ſame Perſon who had been ejected from a Fellowſhip of *Trinity* College, *Cambridge*. —— He gave fifty Pounds towards the Repairing of St. *Paul*'s Cathedral.

Walker's *Sufferings of the Clergy, Part* II. *p.*161.

TUESDAY *Dec.* 10.

Proclamation of a Plot in Ireland.

A Proclamation by the Lords Juſtices and Council in *Ireland* upon the Interception of a Letter from a popiſh Prieſt, importing a dangerous Plot, to the Diſturbance of the Peace of his Majeſty's Kingdoms, *&c.* Given at *Dublin Decemb.* 10, 1661.

Printed Sheet, 1661.

Proceedings in Convocation.

Die Martis 10. Decemb. In Superiori Domo Convocat. Nonnullis Emendationibus in Comminatione in Libro Publicarum Precum mentionat' citra Introductione earundem a Domo Inferiori introduct. per Epiſcopos fact' & poſt aliquot tractatus deſuper Reverendus Pater Elien' Epiſcopus de & cum Conſenſu Confratrum ſuorum hujuſmodi voluit ad ſe accerſiri Dominum Prolocutorem ad revidend' dictas Emendationes. Quo adveniente aſſociat' cum venerabilibus Viris Johanne Barwick Decano Eccleſiæ Cathedralis S. Pauli London. & . . . . . Brough Decano Glouc. dictus Locum tenens oſtendit dictas Emendationes per Domum Superiorem ut præfertur fact' & tunc & ibidem perlect' & ordinavit eum ad conſulend' Domum ſuam Inferiorem de & ſuper eiſdem.

WEDNESDAY *Dec.* 11.

The Commons complain to the King of an univerſal Conſpiracy againſt him.

On the eleventh Day of *December* 1661. the Houſe of Commons in *England* deputed ſome of their Members to wait on the King, with Complaints, that they had received Letters and Meſſages from almoſt every County, concerning a great, or rather an univerſal Conſpiracy againſt the Kingdom, and to beſeech him to defend the Peace of the Kingdom, as ſhould ſeem beſt to his Royal Wiſdom, againſt all the Attempts of the Rebels. And it pleaſed the King to return an Anſwer to his Parliament, in which he ſhew'd them whence it aroſe, how it was diſcover'd, and how it was form'd, *&c.* And the Parliament, when *Chriſtmaſs*

Biſhop Parker *Hiſt. Engl.* 8^vo. *p.* 18.

maſs was at Hand, when they always adjourn for the Holydays, being alarm'd at the Baſeneſs of the Conſpiracy, appointed a Committee of both Houſes, to lay open the whole Villany, by the moſt plain and undoubted Proofs.

A Letter from James *Duke of* York *to the Earl of* Peterborough.

Life of King James II. 8vo. *Supplement, p.* 3.

My Lord of Peterborough;

The Wind coming contrary, you will have prevented that Perplexity, which otherwiſe I judge you would have been in, by the Miſtake of Secretary *Maurice* his Letter: The King's Direction to him was, to ſend to you to ſail to *Tangier* when you had a thouſand Men, which he by Miſtake wrote *Liſbon*: The King hath ordered Secretary *Nicholas* to write to you, and to certify that Miſtake, to which I refer you. Order was given on *Saturday* laſt to quicken down the reſt of the Merchant Ships, which I ſuppoſe is done; if the Wind continue contrary, there will be an inevitable Neceſſity for you to ſend ſome of your Proviſions to victual them for their Return, which I deſire you to do, and oblige myſelf to take Care for the Reſtoring it to you again. I am

See Dec. 20.

Your Affectionate Friend,

Whitehall, Dec. 9, 1661.

JAMES.

THURSDAY *Dec.* 12.
The Lower Houſe of Convocation preſent their Papers of Amendments of the Liturgy.

Dominus Prolocutor cum Conſenſu, ut aſſerebatur, totius Domûs Inferioris ad Præſiden' & Domum Superiorem miſſus eſt ad petend' ſe cum tribus vel duobus aliis e Domo Inferiori admitti ad conferend' cum Dominis Epiſcopis in Domo ſua ſedentibus: Dictoque Prolocutore cum . . . . . Brough Decano Glouc. & duobus aliis Domûs inferioris, admiſſo & adveniente, dictus Prolocutor præſentavit Domino Præſidenti & tradidit in Manus ſuas nonnullas Papyri ſchedas Emendationes alicujus Partis Libri Publicarum Precum concernentes, quibus perlectis, & habita Conſideratione diligenti deſuper, & Approbatione earundem, dictoque Prolocutore dimiſſo, idem Præſidens antedictus, &c. continuavit, &c.

Courſe of Sermons and Preachers in the Cathedral Church of Bangor.

Willis's *Survey of* Bangor, 8vo. *p.* 290.

Catalogus Viceſque Concionatorum annuatim in Eccleſia Cathedrali *Bangor*, Die Jovis, duodecimo videlicet Die Menſis Decembris A. D. 1661. in Domo Capitulari Eccleſiæ Cathedralis Bangor.

With an Order of Dean and Chapter, that if the ſaid Biſhop, Dean, Archdeacon, or any of the reſt of the Prebends and Vicars *Choral* ſhall make Default to preach all their Turns, as aforeſaid, they every of them making Default, ſhall forfeit, *ipſo facto*, for every ſuch Default, the Sum of ſix Shillings and eight Pence, to be paid to ſuch a Perſon as ſhall ſupply the ſaid Turn.

Royal Commiſſion for conſecrating the Scots *Biſhops.*
Mr. Woodrow *affirms of this Commiſſion, that the two Archbiſhops in* England *declined to be put in, but in Truth one was unable, and the other was abſent.*

Book of Entries in the Crown-Office, MS.

By the King. A Commiſſion authorizing the Reverend Fathers in God *Gilbert* Lord Biſhop of *London*, and *George* Lord Biſhop of *Worceſter* to ordain and conſecrate according to the Rites, Ceremonies, and Form of the Church of *England*, Mr. *James Sharpe* Archbiſhop of St. *Andrews*, Mr. *Andrew Fairſull* Archbiſhop of *Glaſgow*, Mr. *Robert Leighton* Biſhop of *Dunblaine*, and Mr. *James Hamilton* Biſhop of *Galloway*. Given at *Weſtminſter* the twelfth Day of *December* in the thirteenth Year of our Reign.

Thoughts of Biſhop Burnet, *on the Reſtitution of Epiſcopacy in* Scotland.
The Earl of Middleton *for it.*

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 131.

The Point of the greateſt Importance then under Conſideration was, Whether Epiſcopacy ſhould be reſtored in *Scotland* or not? The Earl of *Middleton* aſſur'd the King, it was deſired by the greater and honeſter Part of the Nation. One Synod had as good as petitioned for it; and many others wiſhed for it. —— *Sharp* aſſured the King, that none but the *Proteſtors*, of whom he had a very bad Opinion, were againſt it, and that of the *Reſolutioners* there would not be one in twenty againſt it. —— The Earl of *Lauderdale* and all his Friends on the other hand aſſured the King, that the national Prejudice againſt it was ſtill very ſtrong, that thoſe who ſeemed zealous for it ran into it only as a Method to procure Favour, but that thoſe who were againſt it would be found ſtiff and eager in their Oppoſition to it, that by ſetting it up the King would loſe the Affections of the Nation, and that the ſupporting it would grow a heavy Load on his Government. —— The King went very coldly into the Deſign. He ſaid, he remembred well the Averſion that he himſelf had obſerved in that Nation to any thing that looked like Superiority in the Church. But to that the Earl of *Middleton* and *Sharp* anſwered, by aſſuring him that the Inſolences committed by the Preſbyterians while they governed, and the ten Years Uſurpation that had followed, had made ſuch a Change in Peoples Tempers, that they were much altered, ſince he had been among them. The King naturally hated Preſbytery; and having called a new Parliament in *England* that did with great Zeal eſpouſe the Intereſts of the Church of *England*, and were now beginning to complain of the evacuating the Garriſons held by the Army in that Kingdom, he gave Way, though with a viſible Reluctancy, to the Change of the Church Government in *Scotland*. —— The Earl of *Clarendon* ſet it on with great Zeal. And ſo did the Duke of *Ormond*, who ſaid it would be very hard to maintain the Government of the Church in *Ireland*, if Preſbytery continued in *Scotland*. —— Upon all this Diverſity of Opinion, the Thing was propoſed in a *Scotch* Council at *Whitehall*. The Earl of *Crawford* declared himſelf againſt it: But the Earl of *Lauderdale*, Duke *Hamilton*, and Sir *Robert Murray* were only for delaying the making any ſuch Change 'till the King ſhould be better ſatisfied concerning the Inclinations of the Nation. The Reſult of the Debate (all the reſt who were preſent being earneſt for the Change) was, that a Letter was writ to the Privy-Council of *Scotland*, intimating the King's Intentions for ſetting up Epiſcopacy, and demanding their Advice upon it. The Earl of *Glencairn* or-

The Earl of Lauderdale *againſt it.*

The King went coldly into it;

Tho' he naturally hated Preſbytery;

Yet had a viſible Reluctancy in the eſtabliſhing Epiſcopacy in Scotland.

The Earl of Clarendon *zealous in it: And the Duke of* Ormond *thought Epiſcopacy in* Ireland *would not continue without the like Government in* Scotland.

Earl of Crawford *againſt it.*
Others for delaying the Change.

A Letter to be written to the Privy-Council of Scotland.

The E. of Glencairn *for it. None oppoſ'd it but the Earl of* Kincairdin.

The Council of Scotland *return Anſwer for it.*

dered the Letter to be read, having taken Care that ſuch Perſons ſhould be preſent who he knew would ſpeak warmly for it, that ſo others who might intend to oppoſe it might be frightned from doing it: None ſpoke againſt it but the Earl of *Kincairdin.* He propoſed that ſome certain Methods might be taken, by which they might be well informed, and ſo be able to inform the King of the Temper of the Nation, before they offered an Advice, that might have ſuch Effects, as might very much perplex, if not diſorder, all their Affairs. Some ſmart Repartees paſſed between the Earl of *Glencairn* and him. This was all the Oppoſition that was made at that Board. So a Letter was written to the King, from thence, encouraging him to go on, and aſſuring him, that the Change he intended to make would give a general Satisfaction to the main Body of the Nation.

To conſider of fit Men to be made Biſhops;

Not the Covenanters, but the old Epiſcopal Clergy.

Upon that the Thing was reſolved on. It remained after this only to conſider the proper Methods of doing it, and the Men who ought to be employed in it. *Sheldon* and the *Engliſh* Biſhops had an Averſion to all that had been engaged in the Covenant: So they were for ſeeking out all the old Epiſcopal Clergy, who had been driven out of *Scotland* in the Beginning of the Troubles, and preferring them.

Mr. Woodrow *ſaith, Vol.* I. *p.* 101. *Mr.* Thomas Sideſerf *had been Biſhop of* Galloway, *and depoſed in the Year* 1638. *for the common Faults of the Prelates at that Time, and in particular for* erroneous Doctrine, *and now he is tranſlated to a better Benefice.*

Mr. Woodrow *writes thus bitterly of Abp.* Sharp, *p.*101. — *His Life until his arriving at the Top of his Ambition I have read, written by one of the after Sufferers, a worthy Gentleman, and ſhould I give an Abſtract of it, the Portrait would be very black and ſurpriſing. His Dream when at the Univerſity, his taking the Tender, his Propoſal to* O. Cromwell, *which made the Uſurper aſſert him very publickly to be an Atheiſt, his betraying Preſbyterian Miniſters when at Court, and afterwards purſuing them for his Charges, his Baſeneſs with* Iſabel Lindſay, *as ſhe declared in his Face openly enough, and ſhare in the Murder of the poor Infant, his Perjury in Mr.* James Mitchel's *Caſe, his cruel Life and ſtrange Death would make up a very black Hiſtory,* &c.

Mr. Andrew Fairfoul *got the Archbiſhoprick of* Glaſgow, *a Man of ſome Learning and neat Expreſſion, but never taken to be either ſerious or ſincere. He had been Miniſter firſt at* Leith, *and at this Time was at* Dunce, *and in that Countrey there was no ſmall talking of his Intrigues with a Lady who ſhall be nameleſs,* ibid.

Mr. James Hamilton, *Brother to the Lord* Belhaven, *Miniſter at* Cambuſnetham *is placed at* Galloway. *His Gifts were reckoned every Way ordinary, but he was remarkable for his cunning Time-ſerving Temper,* ibid.

Mr. Rob. Leightoun, *once Miniſter of* Newbottle, *and at this Time Principal of the College of* Edenburgh, *made choice of the ſmall Biſhoprick of* Dumblain, *to evidence his Abſtractedneſs from the World. His Character was by far the beſt of any of the Biſhops now ſet up; and to give him his due, he was a Man of very conſiderable Learning, an excellent Utterance, and of a grave and abſtracted Converſation. He was*

There was but one of the old Biſhops left alive, *Sydſerfe* who had been Biſhop of *Galloway.* He had come up to *London,* not doubting but that he ſhould be advanced to the Primacy of *Scotland.* —— But he had ſo diſguſted the *Engliſh* Biſhops —— that he was only removed to be Biſhop of *Orkney,* one of the beſt Revenues of any of the Biſhopricks in *Scotland:* But it had been almoſt at all Times a *Sine-Cure.* He lived little more than a Year after his Tranſlation. He had died in more Eſteem if he had died a Year before it.

Sharp declared for a Set of Men of moderate Principles. This prevailed with the Earl of *Clarendon,* who ſaw the King ſo remiſs in that Matter, that he reſolved to keep Things in as great Temper as was poſſible. And he not doubting but that *Sharp* would purſue that in which he ſeemed to be ſo zealous and hot, and carry Things with great Moderation, perſuaded the Biſhops of *England* to leave the Management of that Matter wholly to him. And *Sharp* being aſſured of that at which he had long aimed, laid aſide his Maſk, and owned that he was to be Archbiſhop of St. *Andrews.* He ſaid to ſome, from whom I had it, that when he ſaw that the King was reſolved on the Change, and that ſome hot Men were like to be advanced, whoſe Violence would ruin the Countrey, he had ſubmitted to that Poſt on Deſign to moderate Matters, and to cover ſome good Men from a Storm that might otherwiſe break upon them. So deeply did he ſtill diſſemble: For now he talked of nothing ſo much as of Love and Moderation. —— He was ordered to find out proper Men for the other Sees. That Care was left entirely to him. The Choice was generally very bad.

Bp. Burnet's *Hiſtory of his own Times, p.* 133.

Two Men were brought up to be conſecrated in *England, Fairfoul* deſigned for the See of *Glaſgow,* and *Hamilton* Brother to the Lord *Belhaven* for *Galloway.* The former of theſe was a pleaſant facetious Man, inſinuating and crafty; but he was a better Phyſician than a Divine. His Life was ſcarce free from Scandal; and he was eminent in nothing that belonged to his own Function. He had not only ſworn the Covenant, but had perſuaded others to do it. —— Soon after the Conſecration, his Parts ſunk ſo faſt, that in a few Months, he who had paſſed his whole Life long for one of the cunningeſt Men in *Scotland,* became almoſt a Changling; upon which it may be eaſily collected what Commentaries the Preſbyterians would make. *Sharp* lamented this to me, as one of their great Miſfortunes. He ſaid, it began to appear in leſs than a Month after he came to *London.*

Ibid. 134.

Hamilton was a good natur'd Man, but weak. He was always believed Epiſcopal, Yet he had ſo far complied in the Time of the Covenant, that he affected a peculiar Expreſſion of his counterfeit Zeal for their Cauſe, to ſecure himſelf from Suſpicion. When he gave the Sacrament, he excommunicated all that were not true to the *Covenant,* uſing a Form in the Old Teſtament of ſhaking out the Lap of his Gown, ſaying, So did he caſt out of the Church and Communion all that dealt falſely in the Covenant.

Ibid.

With theſe there was a fourth Man found out, who was then at *London* at his Return from the *Bath.* He was the Son of Dr. *Leightoun,* who had in Archbiſhop *Laud*'s Time writ *Zion's Plea againſt the Prelates,* for which he was condemned in the *Star-Chamber,* to have his Ears cut and his Noſe ſlit; a Man of a violent and ungoverned Heat. He ſent his eldeſt Son *Robert* to be bred in *Scotland,* who was accounted a Saint from his Youth up. He had great Quickneſs of Parts, a lively Apprehenſion, with a charming Vivacity of Thought and Expreſſion. He had the greateſt Command of the pureſt *Latin* that I ever knew in any Man. He was a Maſter both of *Greek* and *Hebrew,* and of the whole Compaſs of Theological Learning, chiefly in the Study of the Scriptures. —— He had been bred up with the greateſt Averſion imaginable to the whole Frame of the Church of *England.* From *Scotland* his Father ſent him to Travel. He ſpent ſome Years in *France,* and ſpoke that Language like one born there. He came afterwards and ſettled in *Scotland,* and had Preſbyterian Ordination. But he quickly broke through the Prejudices of his Education. —— He ſoon came to ſee into the Follies of the Preſbyterians, and to diſlike their *Covenant,* particularly the impoſing it, and their Fury againſt all who differed from them. He found they were not capable of large Thoughts, theirs were narrow, as their

Tempers

was reckoned devout, and an Enemy to Perſecution, and profeſſed a great deal of Meekneſs and Humility. By many he was judged void of any doctrinal Principle, and his cloſe Correſpondence with ſome of his Relations at Doway *in popiſh Orders, made him ſuſpected as very much indifferent as to all Profeſſions which bear the Name of Chriſtian. He was much taken with ſome of the popiſh myſtick Writers, and indeed a Latitudinarian, and of an over-extenſive Charity. His Writings publiſhed ſince the Revolution evidence his Abilities, and that he was very much ſuperior to his Fellows.*

This is the Set of Men pitched upon to lord *it over the Church of* Scotland. *They were, it muſt be own'd, very well choſen for their Work, and agreeable enough to the Deſign of ſetting them up, unleſs it was that the Primate turn'd too heavy for ſeveral of our Nobility, who would only have had a moderate Prelacy brought in: But when conſidered as to their perſonal Character, they made good the Countreyman's Remark, that the Biſhops of* England *were like the Kings of* Judah, *ſome good, ſome bad, but the Prelates in* Scotland *were like the Kings of* Iſrael, *not one of them good, but all of them Followers of* Jeroboam, *who made Iſrael to Sin.*

Proceedings in Convocation.

Tempers were ſoure: So he grew weary of mixing with them. He ſcarce ever went to their Meetings, and lived in great Retirement, minding only the Care of his own Pariſh at *Newbottle* near *Edingburgh.* ——

Commonly call'd Sir Ellis.

He had a Brother well known at Court, Sir *Eliſha*, who was very like him in Face and in the Vivacity of Parts, but the moſt unlike him in all other Things that can be imagined. For though he loved to talk of great Sublimities in Religion, yet he was a very immoral Man. He was a Papiſt of a Form of his own: But he had changed his Religion to raiſe himſelf at Court; for he was at this Time Secretary to the Duke of *York*, and was very intimate with my Lord *Aubigny*, a Brother of the Duke of *Richmond*'s, who had changed his Religion, and was a Prieſt, and had probably been a Cardinal if he had lived a little longer. —— His Brother, who thought of nothing but raiſing himſelf at Court, fanſied that his being made a Biſhop might render himſelf more conſiderable. So he poſſeſſed the Lord *Aubigny* with ſuch an Opinion of him, that he made the King apprehend, that a Man of his Piety and his Notions (and his not being married was not forgot) might contribute to carry on their Deſign. He fanſied ſuch a monaſtick Man, who had a great Stretch of Thought and ſo many other eminent Qualities, would be a Means at leaſt to prepare the Nation for Popery, if he did not directly come over to them; for his Brother did not ſtick to ſay, he was ſure that lay at Root with him. So the King named him of his own proper Motion, which gave all thoſe that began to ſuſpect the King himſelf great Jealouſies of him. *Leightoun* was averſe to this Promotion, as much as was poſſible. His Brother had a great Power over him, —— when he was prevailed on to accept a Biſhoprick, he choſe *Dunblane*, a ſmall Dioceſe as well as a little Revenue. But the Deanery of the Chapel Royal was annexed to that See. So he was willing to engage in that, that he might ſet up the Common-Prayer in the King's Chapel, for the Rebuilding of which Orders were given, *&c.*

Die Veneris 13. *Decemb.* 1661.

In Superiori Domo Convocat. Reverendus Pater una cum Confratribus, &c. tractatum habuerunt de eligendo Perſonas aptas & idoneas, tam ab hujuſmodi Domo quam a Domo Inferiori, pro Diligenti Examinatione & Reviſione Libri Publicarum Precum & Adminiſtrationis Sacramentorum, aliorumque Rituum Eccleſiæ Anglicanæ; debita forma ſcript' & exarat'. Et tandem idem Reverendus Pater de & cum Conſenſu Confratrum ſuorum nominavit & commiſit Curam pro Examinatione & Reviſione ejuſdem Reverendis Patribus Humfrido Sarum, Georgio Aſaphen. Richardo Carliolen. & Willielmo Glouc. reſpective Epiſcopis Nomine Domus Superioris: Necnon Prolocutor Domus Inferioris nominavit & commiſit Curam Roberto Pory & Johanni Pearſon, ... Sparrow S. Theol. reſpective Profeſſoribus, Nomine Domûs Inferioris. Et deinde nonnullis Emendationibus aliis in Præfatio dicti Libri Publicarum Precum, &c. fact' & introduct' necnon quibuſdam novis Collectis publice perlectis & reviſis, idem Reverendus Pater, &c. continuavit, &c.

MS. in Chapter-Houſe at Peterbor.

A ſecond Letter from his Majeſty to the Dean and Chapter of *Peterborough* again recommending Sir *Gilbert Gerard* to their Favour in granting him an effectual Leaſe of their Manor of *Fiſkerton* in the County of *Lincoln*, for his Conſtancy of Sufferings and his active Loyalty. Given at our Court at *Whitehall* the thirteenth of *December* 1661. in the thirteenth Year of our Reign.

Inner Star-Chamber Friday December 13, 1661.

By the Lords and other his Majeſty's Commiſſioners authorized for Examination of the late pretended Sales of Crown and Church Lands.

A Petition of Sir Thomas Allen, *againſt the Dean and Chapter of* Peterborough, *heard and diſmiſs'd.*

Ibid.

Upon hearing the Cauſe upon the Petition of Sir *Thomas Allen*, between him and the Dean and Chapter of *Peterborough*, concerning his pretended Purchaſe of the Manor of *Caſtor*, *Sutton*, and *Ayleſworth* in the County of *Northampton*, Parcel of the Poſſeſſions of the ſaid Dean and Chapter, —— It appears that the ſaid Dean and Chapter have ſealed a Leaſe to the Petitioner who hath alſo ſealed his Counterpart. But the Petitioner complains, that in the ſaid Leaſe they have raiſed their ſaid Rents from twenty Pounds *per Annum* to one hundred ſixty ſeven Pounds twelve Shillings, with other Reſervations, and received from him the Fine of three hundred Pounds. The Petitioner prays for a Mitigation in the Rent and Fine. —— The Commiſſioners think not fit to alter the Rents aforeſaid, raiſed upon ſo pious an Account, and there being no other Way to relieve the Petitioner, do order that the Petition of the ſaid Sir *Thomas Allen* be diſmiſſed, and the ſame is hereby accordingly diſmiſſed.

Signed in the Name and by the Order of the ſaid Commiſſioners,

ISA. TROUGHTON.
THO. MARSH.

SATURDAY *Dec.* 14.

Proceedings in the Convocation Houſe upon a general Form of Thankſgiving to be added to the Common-Prayer.

In Superiori Domo Convocat. Reverendus Pater Dominus Epiſcopus Norwicen. introduxit & in Manus Domini Præſidentis tradidit Formam cujuſdam Precis alius per eum Concept' Concernen' Deo Gratias pro generalibus Miſericordiis publice uſitand', qua Prece publice perlecta & poſt aliquot tractatus deſuper habit' & fact' idem Reverendus Pater Dominus Præſidens, &c. continuavit, &c. juxta Schedulam.

Dr. George Wake *made Vicar General to the Biſhop of* Peterborough.

Literæ Patentes Benjamini Epiſcopi Petriburg. conſtituentes Georgium Wake Legum Doctorem, Vicarium ſuum in Spiritualibus Generalem, Officialem Principalem & Commiſſarium, dat. 14. Decemb. 1661. Anno Conſecrationis noſtræ ſecundo.

January 10, 1661. *William Halls*, M. A. one of the Prebendaries of the Cathedral Church of *Peterborough*, granted a Proxy to *William Towers* and *Simon Gunton*, two other Prebendaries of the ſaid Church, for confirming the Patent granted by the Biſhop to *George Wake*, Doctor of Laws, for the Office of Vicar General, *&c.*

SUNDAY *Dec.* 15.
Mr. Woodrow *repreſents this Conſecration in a very odd Manner.* —— *In* December *theſe four with a great Parade at* Weſtminſter, *before a great Confluence of* Scots *and* Engliſh *Nobility, were dubbed firſt preaching Deacons, then Preſbyters, and then conſecrated Biſhops in one Day, by Dr.* Sheldon *and a few others. The Ceremony was performed in all the Modes of the* Engliſh *Church, with Veſtments and all their Cringes and Bows; at which 'tis ſaid ſome Indecencies fell out, and after they had received the Sacrament kneeling, in all Points they were ordained according to the Office and Form there. After the Conſecration the Biſhops and Peers were feaſted at* Weſtminſter, *and then went again to Church, and heard another Sermon.*

Bp. Burnet's *Hiſtory of his own Times, p.* 133.

When the Time fixed for the Conſecration of the Biſhops of *Scotland* came on, the *Engliſh* Biſhops finding that *Sharp* and *Leightoun* had not Epiſcopal Ordination as Prieſts and Deacons (the other two having been ordained by Biſhops before the Wars) they ſtood upon it, that they muſt be ordained, firſt Deacons, and then Prieſts. *Sharp* was very uneaſy at this, and remembred them of what had happened, when King *James* had ſet up Epiſcopacy. Biſhop *Andrews* moved at that Time the Ordaining them as was now propoſed: But that was overruled by King *James*, who thought it went too far towards the Unchurching of all thoſe who had no Biſhops among them. —— But the *Engliſh* Biſhops were poſitive in the Point, and would not diſpenſe with it. *Sharp* ſtuck more at it, than could have been expected from a Man that had ſwallowed down greater Matters: *Leightoun* did not ſtand much upon it. He did not think Orders given without Biſhops were null and void. He thought the Forms of Law were not ſettled by any ſuch poſitive Laws as were unalterable; but only by Apoſtolical Practices, which as he thought, authorized Epiſcopacy as the beſt Form; yet he did not think it neceſſary to the Being of a Church: But he thought that every Church might make ſuch Rules of Ordination as they pleaſed, and that they might re-ordain all that came to them from any other Church; and that the Reordaining a Prieſt ordained in another Church imported no more, but that they received him into Orders according to their Rules, and did not infer the annulling the Orders he had formerly received. Theſe two were privately upon this ordained Deacons and Prieſts. And then all the four were conſecrated publickly in the *Abbey* of *Weſtminſter*. *Leightoun* told me, he was much ſtruck with the Feaſting and Jollity of that Day; it had not ſuch an Appearance of Seriouſneſs or Piety as became the new modelling of a Church, *&c.*

Ibid. p. 142.

The Biſhops came down to *Scotland* ſoon after their Conſecration, all in one Coach. *Leightoun* told me, he believed they were weary of him, for he was weary of them: But he finding they intended to be received at *Edinburgh* with ſome Pomp, left them at *Morpeth*, and came to *Edinburgh* a few Days before them. He hated all the Appearances of Vanity. He would not have the Title of Lord given him by his Friends, and was not eaſy when others forced it on him. In this I always thought him too ſtiff; it provoked the other Biſhops, and looked like Singularity and Affectation, and furniſhed thoſe that were prejudiced againſt him with a ſpecious Appearance to repreſent him as a Man of odd Notions and Practices, *&c.*

MONDAY *Dec.* 16.
The Commons put the Lords in mind of four Bills ſent up to them.

Extract from the Journal of the Lords.

Die Lunæ 16. *Decemb.* 1661.

A Meſſage from the Commons to put their Lordſhips in Mind of four Bills formerly brought up and are now depending in this Houſe, *viz.* 1. The Bill concerning Corporations. 2. The Bill for Conformity. 3. The Bill concerning Quakers. And, 4. The Bill concerning Printing.

Mr. John Cook *made Preb. of* Ealdland.

Reg. Sheldon, Lond.

Reverendus Pater Gilbertus London Epiſcopus Præbendam de Ealdland in Eccl. Cath. S. Pauli London. per Mortem ultimi Præbendarii modo vacantem contulit Johanni Cooke, Clerico, A. M. Die 16. Dec. 1661.

TUESDAY *Dec.* 17.
Death of Dr. Nich. Monk, *Biſhop of* Hereford.
Nicholas Monk, *A. M. had been ſequeſtred from the Rectory of* Plymtree *in* Devon. *before he obtain'd the rich Living of* Kilkhampton. *See* Walker's *Sufferings of the Clergy, Part* II. *p.* 306.
The noble Earl of Clarendon *ſaith,* that thro' all the ill Times he carried himſelf with ſingular Integrity, and was in great Reputation with all thoſe who conſtantly adhered to the King. *Vol.* III. *p.* 383.
When created D. D. at Oxford, *his Majeſty in his Letters to the Univerſity gave this Character of him,* that he was well aſſured of his particular and eminent Sufferings and Service for himſelf and the Church during the late Diſtractions, *&c.*

Sandford's *Genealog. Hiſt. of the Kings of* England, *Fol. p.* 453.

Death of Dr. *Nicholas Monk*, third Son of Sir *Thomas Monk* of *Potheridge* by *Elizabeth* Daughter of Sir *George Smith* of *Madeworthy* in the County of *Devon*, Knight, conſecrated Biſhop of *Hereford January* 13, 1660. He was alſo Provoſt of *Eaton* College, and was a Perſon very inſtrumental to his Brother, the Duke of *Albemarle*, in the Reſtauration of King *Charles* II. He deceaſed at his Lodgings in the *Old Palace Yard* in *Weſtminſter* on *Tueſday* the 11th [it ſhould be 17th] 1661. and was convey'd thence to the *Jeruſalem Chamber* in the Dean of *Weſtminſter*'s Houſe, whence with funeral Solemnity he was carry'd to the *Abbey*, and interr'd in St. *Edmund*'s Chapel; the Duke of *Albemarle* his Brother being chief Mourner, and the Biſhop of *Glouceſter* preached his funeral Sermon *December* 20, 1661.

He married *Suſanna* Daughter of *Thomas Paine* of *Plimtree* in *Devonſhire*, by whom he left at the Time of his Deceaſe two Daughters: *Mary* the elder Daughter and Co-heir, was married to *Arthur Fairwell* of *Weſtminſter*, Eſq; (Son and Heir to *Arthur Fairwell* of *Barington* in the County of *Somerſet*, Eſq; who was Son and Heir to *Arthur Fairwell* of the ſame Place, younger Brother of Sir *George Fairwell* of *Hill. Biſhops* in the ſaid County, Knight,) by whom he had Iſſue *Arthur Fairwell* his eldeſt Son living *Anno* 1677. *Elizabeth Monk*, ſecond Daughter and Co-heir to *Nicholas* Biſhop of *Hereford*, became the Wife of *Curwen Rawlinſon* of *Carke-Hall* in *Cartmell* in *Lancaſhire*, Eſq; (who died in *Auguſt* 1689. being then Burgeſs for *Lancaſter* in the Convention Parliament, and was buried in the Chancel of the great Church of St. *Mary*'s at *Warwick*) by whom ſhe had Iſſue only two Sons, *viz. Monk Rawlinſon* eldeſt Son, who died at *Carke-Hall* aforeſaid unmarried in the Month of *October*, 1695. aged twenty one Years; and

Mr. Chriſtopher Rawlinſon *is ſaid to be a fine Judge, and generous Encourager of Learning, and obliging the World that Way, particularly by publiſhing* Boetius de Conſolatione *in* Saxon, *which he printed at his own Charge, while Gentleman Commoner of* Queen'*s Col*lege, Oxford. *Mr.* Dart'*s Hiſt. of St.* Peter'*s* Weſtminſter, *Vol.* I. *p.* 129.

and *Chriſtopher Rawlinſon* ſecond Son, now living, born at *New-Hall* in *Eſſex June* 11, 1677. *Chriſtopher* late Duke of *Albemarle* and his Dutcheſs being Godfather and Godmother. The 'foreſaid *Elizabeth* died at *Carke-Hall October* 23, 1692. and was buried in the Burial-Place of the *Rawlinſons*, in the Church of St. *Mary*'s at *Cartmell*, to whoſe pious Memory her Son *Chriſtopher* hath erected a noble Monument, whereon ſhe is deſcribed to be Daughter and Co-heir of the loyal Dr. *Nicholas Monk* Lord Biſhop of *Hereford*, a great Aſſiſtant in the Reſtauration to his Brother the moſt noble *George Monk* Duke of *Albemarle*. She was a moſt dutiful Daughter of the Church of *England*, as well as of a Prelate of it, being a ſublime Pattern of a holy Piety, a true Charity, a Chriſtian Humility, a faithful Friendſhip, a religious Care of her Children, and a divine Patience under the Torture of the Stone, and with which ſhe reſigned her heavenly Soul, *Sept.* 27, 1691. aged 43. leaving two Sons, *&c.*

Dart'*s Hiſt. of the Church of* Weſtminſter, *Vol.* II. *p.* 56.

A fine Monument was long after erected, being a Pyramid of the fineſt Marble, with this Inſcription in the Chapel of St. *Edmund* in the *Abbey* Church of *Weſtminſter*.

The Monument lately erected to the Memory of Bp. Monk.

IN HAC CAPELLA JACET
Corpus Reverendi admodum in Chriſto Patris
NICOLAI MONK *S. Th. Profeſſoris: Qui erat*
Collegii Etonenſis olim Præpoſitus: Epiſcopus
Poſtea Herefordenſis, ac nobiliſſimi Georgii
Monk Ducis Albemarliæ, Comitis de Torrington,
Et Baronis Monk de Potheridge in Com. Devoniæ
Frater amantiſſimus, Eiq;
In illo magno Reſtaurationis Caroli Secundi
Et Eccleſiæ Anglicanæ Opere Coadjutor fuit
Summus & Fœliciſſimus. Obiit 11. *Decembris*
1661. *Ætatis ſuæ heu nimis cito exeuntis Anno*
Quinquageſimo primo ineunte.
CHRISTOPHERUS RAWLINSON *de Carke in Com.*
Lancaſtriæ Armiger: Nepos ejus obſervantiſſimus Solus Sanguinis Superſtes atque Hæres
In perennem Avi ſui Digniſſimi Memoriam
Hoc Marmor pie poſuit 1723.

WEDNESDAY *Dec.* 18.

A Bill for granting and creating Tythes where none are payable.

In order to the Lord Scudamore'*s endowing of ſeveral Churches.*

The Benefit of augmenting the ſmaller Livings.

Die Mercurii 18. *Decemb.* 1661.

In the Houſe of Lords, *Hodie prima vice lecta eſt Billa, An Act for enabling Grants of Tythes and creating Tythes where none are payable in kind, to be made to the Parſons and Vicars of Churches within the Precincts whereof the Lands do lye.* —— *Hodie prima vice lecta eſt Billa, An Act for the Endowment of ſeveral Churches by the Lord Viſcount* Scudamore.

Printed 1661. *Fol. p.* 55.

The Neceſſity and Advantage of augmenting the ſmaller Livings was well ſet forth by Biſhop *Gauden* in his *Pillar of Gratitude*, lately publiſhed in *Folio* 1661. —— It is in the Behalf of many of our poor Brethren within the Dominions of *England* and *Wales*, that there may be ſome effectual Method uſed worthy of the Wiſdom, Piety, and Charity of his Majeſty and the two Houſes of Parliament to relieve the Meanneſs and Incompetency of their *ſcandalous Livings*, which makes many of them as more needing, ſo leſs capable of *Diſcipline*, Objects alſo of *vulgar Contempt*, depreſſing their Spirits, ſtarving their Studies, diſcouraging them in their Duties, betraying them to Sordidneſs of Living, expoſing them to many Temptations, and laſtly, ſubjecting them to all *popular Servilities, Complaicencies*, and *Dependancies*, which are the Neſts and Breaſts, the Seminaries and Nurſeries of all Faction.

There is no Way to redeem them, their Miniſtry, and this Reformed Church, from theſe *Burthens* and *Chains*, that enter into the very Souls of many, at firſt ingenious Scholars and hopeful Miniſters, but by making ſmall Livings ſomewhat competent. His Majeſty hath ſet a great Example in this kind, commanding Augmentations to be allow'd out of his *own* and the *Churches* Impropriations. But this Bounty cometh ſhort of at leaſt three thouſand Livings which ſtill remain in *England* and *Wales* as Flats or Shallows in the Sea, *&c.*

The Remedies commended.

It is a Work worthy of his Majeſty's Greatneſs and your Goodneſs to apply (in God's good Time) ſome meet Help to this crying Malady, which firſt began by the Pope's unhappy alienating of Tythes from Incumbents or Rectors; and annexing them as *Impropriations* to religious Houſes. The Remedies commended by wiſe Men are, *firſt*, by uniting ſome *ſmall Livings* that are near adjacent: *Secondly*, by aboliſhing ſome injurious *Cuſtoms*, where wonted and over-awed *Compoſitions* deprive the Incumbents of the true Value of what is their due. *Thirdly*, by laying ſome moderate *Tax* on Dwelling-Houſes in Market Towns, and likewiſe in ſome populous and trading Pariſhes, as 6 *d.* or 9 *d.* in the Pound, according to the juſt Value of their Rents, ſo as no Houſe ſhould be charged which is rented under forty Shillings a Year, nor any that pays Tythes for Lands in *Ferme*, or in the Owner's Hands.

Chiefly the raiſing a publick Fund for the Augmentation of poor Livings, which has been ſince happily effected with no Burden to the Subject.

Theſe Helps may relieve ſome, but becauſe the Malady reacheth far beyond theſe Proportions, nothing can be ſo effectual, as (when the Nation ſhall have Peace and Plenty) the raiſing of ſome *publick Stock* of *Money* in order to compleat this great and good Work, by a publick and parliamentary *Bounty*, or a national *Charity*: By which *Bank* or *Stock*, rightly managed and improved, a good Foundation may be laid for the buying in (not of all *Impropriations*, which is too great a Work to be compaſſed, but) ſuch a Portion of them, as may in moſt Places make the Living or Vicarage competent, that is 60*l.* or 80*l.* or 100*l. per Annum*, according as the Dearneſs or Cheapneſs of Places doth adviſe: Nor may it ſeem heavy to raiſe ſome *Tax* or *Pay* for *Chriſt's Soldiers*, (his Miniſters) when ſo many *Millions* have been ſpent upon other Soldiers.

If ſome ſuch eaſy *Tax* or *Subſidy*, as ſhall ſeem moſt proportionable in the Wiſdom of his Majeſty and the two Houſes of Parliament, were given to God and the Church for this excellent End, to be raiſed in four Years, and the Matter publickly recommended by King, Lords, and Commons, beſides the Profit of the publick *Contribution* or *Levy* (in which ourſelves as *Biſhops* would be exemplary according to our Abilities) if it were well *improved* and *imployed*, no doubt many *private Perſons* living and dying, would liberally give to ſo noble and pious a Work: Some Noblemen and Gentlemen would, after his Majeſty's Example, for ever endow *ſmall Livings* with ſome ſuch *Portion* out of their *Impropriations*; eſpecially if they could do it without Charge, by reaſon of the Statute of *Mortmaine*, which might, as to this Intent and Uſe, be for a Time repealed.

Recommended to the Piety and Wiſdom of the Parliament.

But your *Piety* and *Wiſdom* will beſt underſtand what Ways are moſt proper to attain ſo great and good *Ends*, as would follow this excellent Deſign of augmenting ſmall Livings, &c.

THURSDAY *Dec.* 19.

A Meſſage to the Lords from his Majeſty, that divers Perſons are endeavouring to raiſe new Troubles.

Die Jovis 19 *Decemb.* 1661.

The Lord Chancellor acquainted the Houſe, that he had a Meſſage to deliver to the Houſe, which was to let them know, that beſides the Apprehenſions and Fears that are generally abroad, his Majeſty hath received Letters from ſeveral Parts of the Kingdom, and alſo by intercepted Letters it does appear, that divers diſcontented Perſons are endeavouring to raiſe new Troubles to the Diſturbance of the Kingdom, as in many Particulars was inſtanc'd, which Matter being of ſo great Conſequence, his Majeſty's Deſire is, that the Houſe of Commons may be made acquainted with it, that ſo his Majeſty might receive the Advice and Counſel of both Houſes of Parliament what is fit to be done herein, and to think of ſome proper Remedy to ſecure the Peace of the Kingdom.

This declar'd by the Lord Chancellor, in a Conference of the two Houſes.

See Mr. Echard's Hiſt. Ch. II. *p.* 68.

In a Conference between both Houſes, the Lord Chancellor declar'd, that the ſame did concern Things of a high and dangerous Nature, and that there had been a real Deſign, which had been forming ever ſince *March* laſt, to diſturb the Union and Peace of this Kingdom: And ſo proceeded to name ſeveral of the Parties engag'd, with the Manner and Contrivance of their barbarous Deſigns, and the Progreſs they had from Time to Time made therein; and ſaid, that although their Deſigns were at preſent diſorder'd, as to the effecting of them in this Town, to which end they made a general Invitation of diſbanded Soldiers, and diſaffected Perſons to reſort hither about the 11th of this Month, yet they were ſtill practiſing to put the ſame in Execution in the Countrey: And that the Lords to provide a Remedy againſt theſe Evils, had appointed a Committee of twelve of their Houſe, and deſired that an anſwerable Number of the other Houſe be join'd with the Lords, who might during the Receſs examine the ſaid traiterous Deſigns, and find out ſuch Expedients, as they ſhould perceive neceſſary for the preventing and ſuppreſſing them, and ſecuring the Peace of the Kingdom.

A Committee of Lords and Commons to ſit on this Occaſion during the Receſs.

The many diſcontented Parties in the Kingdom.

Defence of the Zealanders Choice, 1673.

Next to the Miracle of the King's Reſtauration, his ſafe Enjoyment of the Crown ſeem'd to be no leſs a Miracle, when the People in their ſeveral Clans and Parties were ſo uneaſy and ſo eager for Change. I have had an Account (ſaith a good Author) having been a little curious in thoſe Enquiries, of one Million and a half of the King's Subjects, that by Intereſt and Inclination were carried counter to the Court, under theſe five Heads of Diſtinction: 1. The Purchaſers of Crown and Church Lands, that are now reſtored, and they outed. 2. The Soldiers and Seamen that had fought againſt him by Sea and Land. 3. Magiſtrates and Miniſters that were removed and turned out of their Places. 4. Common-wealth's Men that were Antimonarchical in their Judgments. 5. Fanaticks properly ſo called, as Anabaptiſts, Fifth-Monarchy Men, Quakers, &c. not to mention, that the Royaliſts and Church-men were divided in their Intereſts, Judgments, and Affections.

And the ſeveral Denominations of them.

Convocation agree upon a Form of Subſcription.

Eod. die Jovis 19. Decemb. In ſuperiori Domo Convocat' —— Habito tractatu inter eos de Forma Subſcriptionis Libro Publicarum Precum faciend' unanimi conſenſu & aſſenſu conceperunt deſuper & concordarunt.

FRIDAY *Dec.* 20.

The King in the Houſe of Peers.

Extracts from Journals of Parliament.

Die Veneris 20. *Decemb.* 1661.

The King came to the Houſe of Peers, and ſent for the Commons: The Speaker preſented to his Majeſty a Bill *for granting unto the King's Majeſty twelve hundred and ſixty thouſand Pounds, to be aſſeſſed and levied by an Aſſeſſment of ſeventy thouſand Pounds by the Month for eighteen Months*; and ſaid,

The Speaker's Speech to him.

Great Sir,

It is our preſent Comfort, and will be our future Glory, that God hath made us inſtrumental for the Repair of thoſe Breaches, which the worſt of Times had made upon the beſt of Governments. The late great Eclipſe in our Horizon occaſion'd by the Interpoſition of the Earth is now vaniſh'd; the Stars in our

Firmament are now full of Light. The Light of our Moon is become like the Light of our Sun; and the Light of our Sun is ſevenfold, *&c.*

The King's ſhort Speech thanking the Commons for their great Preſent.

At the paſſing of this Money Bill, the King in a ſhort Speech gave very hearty Thanks to the Houſe for their *great Preſent*, and declared, that he had received the Benefit of it before he had it; the Reputation thereof having given him Credit both at Home and Abroad: And that he was not more willing to give his Royal Aſſent to that Bill, than he ſhall be to paſs any Bills whatſoever, which that Houſe ſhould preſent to him for his Peoples Good.

Three other publick Bills.

The Corporation Act.

Cap. I. *An Act for the well governing and regulating of Corporations.*

Preamble.

For putting Corporations in the Hands of well-affected Perſons.

Whereas Queſtions are likely to ariſe concerning the Validity of Elections of Magiſtrates and other Officers and Members in Corporations, as well in reſpect of removing ſome, as placing others, during the late Troubles, contrary to their true Intent and Meaning of their Charters and Liberties. And to the End, that the Succeſſion in ſuch Corporations may be moſt probably perpetuated in the Hands of Perſons well affected to his Majeſty and the eſtabliſhed Government, it being too well known, that notwithſtanding all his Majeſty's Endeavours and unparallell'd Indulgence in pardoning all that is paſt, nevertheleſs many evil Spirits are ſtill working.

All bearing any Office to take the Oaths of Allegiance and Supremacy.

Wherefore for Prevention of the like Miſchief for the Time to come, and for Preſervation of the publick Peace both in Church and State; Be it enacted, *&c.* that all Mayors, Aldermen, Recorders, Bailiffs, Town-Clerks, Common-Council-Men, and other Perſons bearing any Office —— ſhall take the Oaths of Allegiance and Supremacy, and this Oath following:

And Oath of not taking Arms againſt the King.

I A. B. do declare and believe, that it is not lawful upon any Pretence whatſoever, to take Arms againſt the King; and that I do abhor that traiterous Poſition of taking Arms by his Authority againſt his Perſon, or againſt thoſe that are commiſſion'd by him: So help me God.

And ſubſcribing a Declaration againſt the ſolemn League and Covenant.

And alſo at the ſame Time ſhall publickly ſubſcribe before the ſaid Commiſſioners, or any three of them this following Declaration:

I A. B. do declare, that I hold there lies no Obligation upon me, or any other Perſon, from the Oath commonly called the ſolemn League and Covenant, *and that the ſame was in itſelf an unlawful Oath, and impoſed upon the Subjects of this Realm againſt the known Laws and Liberties of this Kingdom.*

Act againſt Vexations and Oppreſſions in Suits of Law.

Cap. II. *An Act for prevention of Vexations and Oppreſſions by Arreſts and Delays in Suits of Law.*

Which have been contrary to the ancient and fundamental Laws of this Kingdom.

Which ſuffer'd no Suit without expreſſing the true Cauſe of Action.

Whereas general Writs have been now iſſued without expreſſing any particular Cauſe.

And even ſham Actions brought in falſe Names.

To the vexing and undoing of many Perſons.

Whereas by the ancient and fundamental Laws of this Realm, in Caſe where any Perſon is ſued, impleaded, or arreſted, by any Writ, Bill or Proceſs iſſuing out of any of his Majeſty's Courts of Record at *Weſtminſter*, in any common Plea, at the Suit of any common Perſon, the true Cauſe of Action ought to be ſet forth and particularly expreſſed in ſuch Writ, Bill or Proceſs, whereby the Defendant may have certain Knowledge of the Cauſe of the Suit, and the Officer who ſhall execute ſuch Writ, Bill, or Proceſs, may know how to take Security for the Appearance of the Defendant to the ſame, and the Sureties for ſuch Appearance may rightly underſtand for what Cauſe they become engaged: And whereas there is a great Complaint of the People of this Realm, that for divers Years now laſt paſt, very many of his Majeſty's good Subjects have been arreſted upon general Writs of *Treſpaſs*, *Quare clauſum fregit*, *Bills of* Middleſex, *Latitats*, and other like Writs iſſued out of the Courts of *King's-Bench*, and *Common-Pleas*, not expreſſing any particular or certain Cauſe of Action, and thereupon kept Priſoners for a long Time for want of Bail, Bonds with Sureties for Appearances having been demanded in ſo great Sums, that few or none have dared to be Security for the Appearances of ſuch Perſons ſo arreſted and impriſoned, although in truth there hath been little or no Cauſe of Action: And oftentimes there are no ſuch Perſons who are named Plaintiffs, but thoſe Arreſts have been many Times procured by malicious Perſons, to vex and oppreſs the Defendants, or to force from them unreaſonable and unjuſt Compoſitions for obtaining their Liberty; and by ſuch evil Practices many Men have been and daily are undone, and deſtroyed in their Eſtates, without poſſibility of having Reparation; the Actors imployed in ſuch Practices having been for the moſt Part poor and lurking Perſons, and their Actings ſo ſecret, that it hath been found very difficult to make true Diſcoveries or Proof thereof.

Remedy and Prevention of theſe Evils.

For Remedy and Prevention of which ſo great growing Evils and Miſchief, and alſo for diſcouraging all frivolous and unjuſt Suits, and cauſeleſs Arreſts for the future: Be it Enacted, *&c.*

Act for the King's granting Leaſes in the Dutchy of Cornwall.

Cap. IV. *An Act to enable the King's Majeſty to make Leaſes, Grants, and Copies of Offices, Lands, Tenements, and Hereditaments, Parcel of his Highneſs's Dutchy of* Cornwall, *or annexed to the ſame, and for Confirmation of Leaſes and Grants already made.*

To encourage the Tenants in the Improvement of their Eſtates.

Whereas a great Part of the Lands, Part of and annexed to the Dutchy of *Cornwall*, have been held by ſundry Leaſes thereof made for Years, and for one two and three Lives, by means whereof the Tenants having fixed Eſtates, have been encouraged to improve and manure the ſame, and have improved the ſame, and therein laid out great Sums of Money in Building and otherwiſe, to the great Advantage of the Publick: And whereas for twenty Years and more now laſt paſt, no ſuch Leaſes have been legally made; ſo that it is probable moſt of the

Tenants Eſtates will be determined, or near Determination, e're there can be any Eſtates well and legally renewed, unleſs remedy thereof be provided; by means whereof Waſte, Spoil and Dilapidation are likely to happen, the Lands worn out and decayed, and great Diſturbance and Impoveriſhment to the Tenants. And whereas, on the like Conſideration, King *Charles* the Firſt was by ſpecial Law enabled to make ſuch Leaſes, be it enacted, *&c.*

Private Bills.

Among the Private Bills.

An Act for dividing Trinity *Church in* Kingſton upon Hull *from* Haſlee.

An Act to enable Algernon Peyton, *Doctor in Divinity, to make Sale of Part of his Lands for Payment of his Debts.*

Adjournment of the Houſes to the 7th of January *next.*

Adjourn'd to the 7th of *January* next.

Form of Approbation and Subſcription to the Book of Common-Prayer in Convocation.

Forma Approbationis & Subſcriptionis factæ in utraque Domo Convocationis Prælatorum & Cleri Provinciæ Cantuarienſis in Appendice Libri Communium Precum recogniti.

By the Biſhops in the upper Houſe.

Librum Precum Publicarum, Adminiſtrationis Sacramentorum, aliorumque Rituum Eccleſiæ Anglicanæ, una cum Forma & Modo ordinandi & conſecrandi Epiſcopos, Preſbyteros & Diaconos, juxta Literas Regiæ Majeſtatis nobis in hac parte directas reviſum, & quingentas quadraginta & quatuor paginas continentem, nos Gulielmus Providentia Divina Cantuarienſis Archiepiſcopus totius Angliæ Primas & Metropolitanus: Et nos Epiſcopi ejuſdem Provinciæ, & in ſacra Provinciali Synodo legitime congregati, unanimi aſſenſu & conſenſu in hanc formam redegimus, recepimus & approbavimus, eidemque ſubſcripſimus viceſimo die menſis Decembris Anno Domini milleſimo ſexcenteſimo ſexageſimo primo.

Gilb. London.
Gulielm. Bath. Well. per Proc. ſuum Rob. Oxon.
Mattheus Elyen.
Ro. Oxon.
Guil. Bangor.
Joh. Roffen.
Henr. Ciceſtr.
Humphredus Sarum.

Georgius Vigorn.
Georgius Aſaphen.
Guilielm. Meneven.
Ro. Lincoln.
B. Petriburg.
Hugo Landaven.
Johannes Exon.
Gilb. Briſtol.
Guil. Gloceſtren.
Edv. Norvic.

And the Clergy in the lower Houſe.

Nos etiam Univerſus Clerus inferioris Domus ejuſdem Provinciæ Synódice congregati dicto Libro Publicarum Precum, Sacramentorum & Rituum, una cum Forma & Modo ordinandi & conſecrandi Epiſcopos, Preſbyteros, & Diaconos unanimiter conſenſimus & ſubſcripſimus die & anno prædictis.

Henr. Fern, Decan. Elien. & Prolocutor.
Guil. Brough, Decan. Glouc.
Tho. Warmſtry, Decan. Wigorn.
Joh. Barwick, S. Paul. Lond. Decan.
Jo. Earles, Decan. Weſtmon.
Alex. Hyde, Decan. Winton.
Herbert Croft, Decan. Hereford.
Jo. Crofts, Decan. Norvic.
Mich. Honywood, Decan. Linc.
Edv. Rainbow, Dec. Petriburg.
Guil. Paul, Decan. Lichf.
Nat. Hardy, Dec. Roffen.
Seth Ward, Decan. Exon.
Griff. Oſſor. Dec. Bangor.
Joh. Fell, Dec. Æd. Chriſti, Oxon.
Guil. Thomas, Precent. Menev.
Geo. Hall, Archid. Cantuar.
Tho. Paſk, Archid. Lond. per Proc. ſuum Petrum Gunning.
Rob. Pory, Archid. Middleſex.
Joh. Hanſley, Archid. Colceſtr.
Marcus Frank, Archid. S. Albani.
Joh. Sudbury, Proc. Cap. Eccl. Weſtm.
Tho. Gorges, Archid. Winton.
Bernard Hale, Archid. Elyen.
Grindall Sheafe, Archid. Wellen.
Joh. Selleck, Archid. Bathon.
Joh. Pearſon, Archid. Surr.
Guil. Pierce, Archid. Taunton, per Proc. ſuum Ric. Buſby.
Guil. Creed, Archid. Wilts.
Joh. Ryves, Archid. Berks.
Tho. Lamplugh, Archid. Oxon.
Guil. Hodges, Archid. Wigorn.
Fran. Coke, Archid. Stafford.
Edvardus Young, Archid. Exon.

Raphael Throgmorton, Archid. Linc.
Joſeph Crowther, Proc. Cleri Wigorn.
Rad. Ironſide, Proc. Dioc. Briſtol.
Ed. Hitchman, Proc. Cleri Glouc.
Henr. Glembam, Dec. Briſtol. per Proc. ſuum Gualt. Jones.
Jaſper Mayne, Archid. Ciceſtr.
Geo. Benſon, Archid. Hereford.
Antonius Sparrow, Archid. Sudbur.
Rob. Hitch, Archid. Leiceſtr.
Gul. Jones, Archid. Carmarthen.
Edv. Vaughan, Archid. Cardigan. per Proc. ſuum Guil. Jones.
Guil. Gery, Archid. Norvic.
Guil. Fane, Proc. Dioc. B. Wellen.
Gualterus Foſter, Proc. Dioc. B. Well.
Petrus Mew, Archid. Hunt.
Nich. Preſton, Proc. Capit. Winton.
Joſephus Loveland, Proc. Capit. Norvic.
Henr. Sutton, Proc. Wigorn. Dioc.
Rich. Harwood, Proc. Dioc. Glouc.
Fran. Davis, Archid. Landaven.
Rob. Morgan, Archid. Merion.
Mich. Evans, Capit. Bangor. Proc.
Rad. Brideoak, Dioc. Oxon. Proc.
Joh. Priaulx, Proc. Capit. Sarum.
Guil. Moſtyn, Archid. Bangor.
Edv. Wynne, Dioc. Bang. Proc.
Herb. Thorndike, Proc. Cleri Dioc. Lond.
Joh. Dolben, Capit. Eccl. Chriſt. Oxon. Proc.
R. Buſby, Capit. Eccl. Well. Proc.
Edv. Cotton, Archid. Cornub. per Proc. ſuum Ric. Buſby.
Gul. Dowdſwell, Proc. Capit. Wigorn.
Joh. Pulleyn, Proc. Capit. Linc.
Ric. Ball, Proc. Capit. Elien.

Baſil. Beridge, Proc. Dioc. Linc.
Geor. Stradling, Proc. Dioc. Landav.
Humphr. Lloyd, Proc. Dioc. Aſaphen.
Tim. Halton, Capit. Menev. Proc.
Egidius Alleyn, Proc. Cleri Linc.
Guil. Foulkes, Capit. Aſaph. Proc.
Ric. Clayton, Dioc. Sarum. Proc.
Joſephus Goulſton, Dioc. Winton. Prot.
Guil. Rawley, Cleri Elien. Proc.
Tho. Good, Proc. Dioc. Heref.
Gualt. Jones, Proc. Capit. Ciceſtr.
Joh. Howorth, Proc. Capit. Petriburg.
Petrus Gunning, Proc. Dioc. Petrib.
Jacobus Fleetwood, Proc. Cap. Litchf.
Gualt. Blandford, Proc. Capit. Glouc.
Guil. Herbert, Proc. Cleri Suffolc.
Joſephus Maynard, Proc. Dioc. Exon.

By the Archbiſhop of York *and his Suffragans.*

Librum Precum Publicarum, Adminiſtrationis Sacramentorum, aliorumque Rituum Eccleſiæ Anglicanæ, una cum Forma & Modo ordinandi & conſecrandi Epiſcopos, Preſbyteros & Diaconos juxta Literas Regiæ Majeſtatis nobis in hac parte directas reviſum, & quingentas quadraginta & quatuor paginas continentem. Nos Acceptus, divina Providentia, Eboracen. Archiepiſcopus necnon ejuſd. Provinciæ Epiſcopi in ſacra Provinciali Synodo legitime congregati unanimi aſſenſu & conſenſu in hanc formam redegimus, recepimus & approbavimus, eidemque ſubſcripſimus viceſimo die Menſis Decembris Anno Dom. milleſimo ſexcenteſimo ſexageſimo primo.

Ac. Ebor.
Jo. Dunelm. *Rich. Carliol.*

And by the Proctors for the Clergy for the Province of York.

Nos etiam univerſus Clerus inferioris Domus ejuſdem Provinciæ Ebor. Synodice congregati per noſtros reſpective Procuratores ſufficienter & legitime conſtitut' & ſubſtitut' dicto Libro Publicarum Precum, Adminiſtrationis Sacramentorum & Rituum, una cum Forma & Modo ordinandi & conſecrandi Epiſcopos, Preſbyteros & Diaconos, unanimiter conſenſimus & ſubſcripſimus die & anno prædictis.

Henr. Fern. *Matth. Smallwood.*
Jo. Barwick. *Humphredus Lloyd.*
Rob. Hitch. *An. Sandeland.*

Alterations and Amendments made in the Book of Common-Prayer.

The Conceſſions and Alterations that were now made for reforming the Book of Common-Prayer.

No ſinging of Leſſons or Epiſtle and Goſpel.

I. There was a Rubrick, that *in ſuch Places where they do ſing, there ſhall the Leſſons be ſung in a plain Tune, and likewiſe the Epiſtle and Goſpel.* This the Preſbyterian Divines excepted againſt, and conceived that the diſtinct Reading of them with an audible Voice, would tend more to the Edification of the Church, that Rubrick was accordingly omitted.

Some old Collects were omitted, and new ones ſubſtituted.

II. The Preſbyterian Divines propos'd, that many of the Collects for ſeveral Sundays and Holidays might be alter'd, and ſeveral new Collects were ſubſtituted in room of the old.

Communicants not to ſignify their Names over Night, or in the Morning, but at leaſt ſome Time the Day before.

III. In the Order for the Adminiſtration of the Lord's Supper the Rubrick directed, that *ſo many as intend to be Partakers of the Holy Communion ſhall ſignify their Names to the Curate over Night, or elſe in the Morning before the beginning of Morning Prayer, or immediately after.* Exception was taken, "that the Time "here aſſigned for Notice to be given to the Miniſter was not ſufficient", and therefore it was changed into *at leaſt ſome Time the Day before.*

The Preface to the ten Commandments was reſtored.

IV. It was deſir'd by the Preſbyterian Divines, that the *Preface prefixed by God himſelf to the ten Commandments may be reſtored:* And thoſe Words were accordingly inſerted, *God ſpake theſe Words and ſaid, I am the Lord thy God.*

The Exhortations to the Holy Communion amended.

V. The Exhortations to the Holy Communion were excepted againſt and ſuitably amended.

The general Confeſſion in the Communion Office to be made by one of the Miniſters.

VI. The general Confeſſion before the Communion was introduc'd by a Rubrick, appointing it to be made in the Name of all thoſe that are minded to receive the Holy Communion, either by one of them, or elſe by one of the Miniſters, or by the *Prieſt himſelf.* The Preſbyterian Commiſſioners deſir'd *it may be made by the Miniſter only*; and it was ſo directed to be *made by one of the Miniſters.*

This Day *chang'd into* as at this Time.

VII. The proper Preface upon *Chriſtmas* Day had, *thine only Son to be born as this Day for us,* which upon Exception was alter'd *as at this Time for us.* So on *Whitſunday, this Day* was chang'd into *as at this Time.*

The Prieſt directed to break the Bread.

VIII. In the Prayer of Conſecration, they objected that the *Miniſter's breaking of the Bread is not ſo much as mentioned:* And therefore a Note directed the Prieſt *here to break the Bread.*

The Rubrick about kneeling at the Sacrament reſtored.

IX. They deſired that a Rubrick in the Common-Prayer-Book in 5 & 6 *Ed.* VI. for the vindicating of our Church in the Matter of kneeling at the Sacrament, without Adoration, *&c.* might be reſtored, and it was ſo.

No private Baptiſm, but by a lawful Miniſter.

X. They deſired that *Baptiſm may not be adminiſtred in a private Place at any Time, unleſs by a lawful Miniſter.* And accordingly in the *Miniſtration of private Baptiſm,* the Rubrick orders, that the People without great Cauſe and Neceſſity procure not their Children to be *baptized at home in their Houſes*; and then to be done *by the Miniſter of the Pariſh, or in his Abſence by any other lawful Miniſter.*

Anſwer to a Queſtion in the Catechiſm amended.

XI. A Queſtion in the Catechiſm runs thus: *Why then are Infants baptized, when by reaſon of their tender Age they cannot perform them?* The Anſwer was, *Yes: They do perform by their Sureties, who promiſe and vow them both in their Names.* Upon Objection made to this Anſwer it was thus amended, *Becauſe they promiſe them both by their Sureties; which promiſe when they come to Age themſelves are bound to perform.*

The laſt Rubrick before the Catechiſm was expunged.

XII. In the laſt Rubrick before the Catechiſm, they deſire that theſe Words may be expunged, *And that no Man ſhall think that any Detriment ſhall come to Children by deferring of their Confirmation*, &c. and they were accordingly expunged.

The Office of Confirmation to be perform'd by the Miniſters preſenting to the Biſhop.

XIII. They deſire that none may be confirmed, but according to his Majeſty's Declaration, *viz. That Confirmation be rightly and ſolemnly performed, by the Information and with the Conſent of the Miniſter of the Place.* Accordingly it was directed, that *the Curate of every Pariſh ſhall either bring or ſend in Writing, with his Hand ſubſcribed thereunto, the Names of all ſuch Perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed.*

The Rubrick after Confirmation amended.

XIV. They object to the laſt Rubrick after Confirmation, *none ſhall be admitted to the holy Communion until ſuch Time as he can ſay the Catechiſm and be confirmed*; as making Confirmation neceſſary to the Holy Communion. For which Reaſon it was thus ſoftned, *And there ſhall none be admitted to the Holy Communion, until ſuch Time as he be confirmed, or be ready and deſirous to be confirmed.*

In Matrimony till Death us depart, *amended* till Death us do part.

XV. In the Form of *Solemnization of Matrimony* they object againſt the Phraſe, *till Death us depart*, which with little Variation was made *till Death us do part.*

Two other Rubricks amended in the Office for Matrimony.

XVI. They objected againſt two other Rubricks after the *Form of Matrimony*, 1. Then ſhall begin the Communion, and after the Goſpel ſhall be ſaid a Sermon, *&c.* 2. *The new married Perſons the ſame Day of their Marriage muſt receive the holy Communion.* The firſt therefore was thus altered, *After which if there be no Sermon declaring the Duties of Man and Wife, the Miniſter ſhall read as followeth:* And inſtead of the ſecond Rubrick, it was only adviſed to be *convenient that the new-married Perſons ſhould receive the holy Communion at the Time of their Marriage, or at the firſt Opportunity after their Marriage.*

In the Viſitation of the Sick the Rubrick amended.

XVII. In the *Order for the Viſitation of the Sick*, they excepted to the *Rubrick before Abſolution: Here ſhall the ſick Perſon make a ſpecial Confeſſion*, &c. *after which Confeſſion the Prieſt ſhall abſolve him after this ſort:* And it was amended thus, *here ſhall the ſick Perſon be moved to make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matter. After which Confeſſion the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this Sort.*

Rubrick for Communion of the Sick.

XVIII. In the *Communion of the Sick* they propoſe, "That the Miniſter be "not enjoined to adminiſter the Sacrament to every ſick Perſon that ſhall deſire "it, but only as he ſhall judge expedient." And a Rubrick was prefixed to that Effect.

Amendments in the Order for Burial of the Dead.

XIX. In the *Order for the Burial of the Dead*, they objected to the Rubrick, *the Miniſter meeting the Corps at the Church Stile, ſhall ſay, or elſe the Miniſters and Clerks ſhall ſing*, &c. and deſire that Miniſters may be left to uſe their Diſcretion in theſe Circumſtances, *&c.* And Alteration was made, that the *Prieſt and Clerks meeting the Corps at the Entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, ſhall ſay or ſing.*—— They objected to the Prieſt's ſaying at the Grave, *we commit his Body to the Ground*—*in ſure and certain Hope of Reſurrection to eternal Life*; the Senſe of which was altered by ſaying, *certain Hope of the Reſurrection*, &c. and objecting to other Expreſſions of *God's taking to himſelf the Soul*——*we may reſt in him as our Hope is this our Brother doth, &c.* they put in a Rubrick, *here is to be noted, that the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent Hands upon themſelves.*

A Rubrick amended for the Churching of Women.

XX. In the *Churching of Women*, they object to the Rubrick, *the Women ſhall come into the Church, and there ſhall kneel down in ſome convenient Place, nigh unto the Place where the Table ſtandeth, and the Prieſt ſtanding by her*, &c. which kneeling *near the Table* (they ſay) is in many Churches inconvenient, and therefore they deſire that theſe Words may be left out, and that the Miniſter may perform that Service either in the Deſk or Pulpit. The new Rubrick therefore only directs, that *the Woman at the uſual Time after her Delivery ſhall come into the Church decently apparell'd, and there ſhall kneel down in ſome convenient Place, as hath been accuſtomed, or as the Ordinary ſhall direct.* And the 121st Pſalm before preſcrib'd being objected as ſeeming not ſo pertinent as ſome other, it was now adviſ'd that the Prieſt ſay the 116th or 127th Pſalm.

Many other Alterations and Corrections made in the Liturgy, ſufficient to have ſatisfied all reaſonable Men.

And beſides theſe and other Alterations and Amendments in the Liturgy, there were made many Corrections in the Calendar. No Apocryphal Leſſons to be read on the *Sundays*. The Epiſtles and Goſpels according to the new Tranſlation. With an Addition of Prayers and Thankſgivings upon ſeveral Occaſions. A new Office for the Miniſtration of Baptiſm to ſuch as are of riper Years; and Forms of Prayer to be uſed at Sea.

The Winter ſo mild, that among the Prodigies related in the *Annus Mirabilis ſecundus* 1662. 4to. this is one, an Inhabitant of *Kingſthorp* in *Northamptonſhire*, near the Town of *Northampton*, had growing upon an Apple-Tree in his Orchard in the Month of *December* 1661. divers young Apples. And that in this Town or not far from it in *December*, a Raven did hatch and bring forth a young one fledged and kept tame.

A Letter from the Duke of York *to the Earl of* Peterborough.

The Duke of York's *Inſtructions to the Earl of* Peterborough, *ſent to* Tangier.

Life of King James II. 8vo. *Supplement, p.* 4.

My Lord of Peterborough,

I have omitted to write to you all this while in Anſwer to ſeveral of your Letters, expecting ſtill the Diſpatch of this Bearer Major *Fines*, who hath ſtaid here ſoliciting ſome Concerns of his Regiment, which he hath now diſpatch'd. And as to what you deſire to know concerning ſuch Offices in the reſpective Regiments as ſhall become vacant, the King hath commanded me to tell you, that when that ſhall happen, you ſhall fill them up out of ſuch of the ſame Regiment, as by Right and Merit may be advanced; which I hope will be a great Encouragement to the whole Troops under your Command, when they ſee no fear of others to come over their Heads. And becauſe ſome of the Regiments are not compleat of Soldiers according to the Eſtabliſhment, the King would have you to keep all ſuch Monies of the vacant Places of the common Soldiers in your Hands, to be laid out in recruiting or other Uſes for every reſpective Regiment, and from Time to Time to give an Account of it here, that you may receive further Directions. This is all I have to ſay to you at preſent, but to wiſh you a good Voyage, and to aſſure you that you ſhall ever find me to be

Whitehall, Dec. 20. *Your very affectionate Friend,*
1661. JAMES.

SATURDAY *Dec.* 21.
Dr. Sudbury *made Dean of* Durham.

Willis's Survey of Cathedrals, 4to. *p.* 256.

John Sudbury, S. T. P. admitted to the Deanery of *Durham*, on the Removal of Dr. *John Barwick* to the Deanery of St. *Pauls*, *Dec.* 21, 1661. he was inſtalled *Feb.* 15. following, and died in 1684.

SUNDAY *Dec.* 22.
Dr. John Hacket *conſecrated Biſhop of* Coventry *and* Litchfield.

Reg. Juxon Cant. MS.

The Conſecration of Dr. *John Hacket*, Biſhop of *Coventry* and *Litchfield*, in the Chapel of the Archbiſhop's Palace at *Lambeth*; performed by *Gilbert* Lord Biſhop of *London*, aſſiſted by *Henry* Biſhop of *Chicheſter*, *Humphrey* Biſhop of *Sarum*, *William* Biſhop of *Gloceſter*, and *George* Biſhop of *Worceſter*; by Virtue of a Commiſſion from the Archbiſhop of *Canterbury*.

Life of Biſhop Hacket, *by* Dr. Plume, *Fol. p.* 30.

A full Account of the King's Nomination of Dr. *John Hacket* Rector of St. *Andrew*'s Church in *Holborn*, and of *Cheame* in *Surrey*, to the See of *Coventry* and *Litchfield* vacant by the Tranſlation of Dr. *Accepted Frewen* to the Metropolitan See of *York*; who received his Conſecration upon the ſame Day that he had three and forty Years before received his firſt Orders.

Death of Dr. Luſhington.

Athen. Oxon. *Vol.* II. *col.* 171.

The Death of *Thomas Luſhington*, D. D. a famous Scholar of his Time, born at *Sandwich* in *Kent*, matriculated in the Univerſity of *Oxford*, as a Member of *Broadgate-Hall* in *Lent* Term 1606-7. aged 17 Years. —— B. D. Chaplain to Dr. *Corbet*, Biſhop of *Oxon*. In *June* 1631. he became Prebendary of *Bedmiſtre ſecunda* in the Church of *Saliſbury*, Rector of *Burnham-Weſtgate* in *Norfolk*, and Chaplain to King *Charles* the Firſt. When the grand Rebellion broke out, he loſt his Spiritualties and liv'd obſcurely in ſeveral Places, publiſhing then divers Books to gain Money for his Maintenance. Upon the Return of King *Charles* II. he was reſtored to his Spiritualties, and had Offers made him of great Dignities in the Church; but being then aged and infirm he choſe rather to keep what he had with Quietneſs, than be a Dean with Riches. He was eſteemed a right reverend and learned Theologiſt, *&c.* Retiring in his laſt Days to ſome of his Relations living at *Sittingburn* near *Milton* in *Kent*, where he lived for ſome Time in great Retiredneſs, he ſurrendred up his Soul to Almighty God on the 22d of *December* 1661. aged 72 Years, and was buried in the South Chancel of the Church there, with a comely Monument, and another Inſcription on his Grave-Stone; running thus,

Hiſt & Antiq. Univ. Oxon. Lib. I. *p.* 335.

Hic jacet Thomas Luſhingtonus olim
Collegii Lincolnienſis & Pembrochiani apud
Oxonienſes Alumnus, S. T. D. Rector de Burnham-Weſtgate in agro Norfolcienſi, Canonicus Eccleſiæ Cathedralis de Sarum, & Regis
Caroli primi Capellanus.
Placide obdormivit in Domino
An. Dom. 1661. *ætatis ſuæ* 72.

Reg. Sanderſon Linc.

Faſti Oxon. *Vol.* II. *col.* 813.

1661. 22. Decemb. Raphael Throckmorton, S. T. P. collatus eſt ad Preb. decem librarum in Eccleſia Cath. Linc. —— He had been inſtalled Archdeacon of *Lincoln*, in the Place of *Morgan Wynne*, deceaſed, *Anno* 1645. created D. D. at *Oxford*, as Member of *Chriſt-Church*, *Aug.* 7, 1660. by virtue of the King's Letters which ſay, we are well aſſured of his particular and eminent Sufferings for us and the Church, *&c.* He died *Feb.* 2, 1666. and was buried in St. *Andrew*'s Church in *Holborn*.

Journal of the Earl of Sandwich *in the Streights.*

Extracts from the Journal of Edward *Earl of* Sandwich *in the Streights*, &c.

December 1. *Sunday.* In the Night the *Colcheſter* came in from *Malaga*, and brought Word of five Sail of *De Ruyter*'s Fleet being gone over for the *Barbary* Coaſt, and give out they are all bound for the Eaſtward. The Day before the *Greyhound* ſail'd for *Pharo*, to bring the Conſul Mr. *Brown*.

December 2. *Monday.* An *Engliſh* Merchant-Man came in eighteen Days from the Iſle of *Wight*, brought News that the Fleet was expecting to ſet Sail for *Tangier* ſpeedily: He brought me a Letter from Capt. *Allen* in the *Foreſight* at *Cales*, which gave me the like Notice. Alſo the *Martyn* came in with Mr. *Herbert*, *&c.* from *Gayland*, and brought one of his People to help us to Wood and Water.

December 4. *Wedneſday.* The *Conſtant Warwick* came to us, and brought me a Letter from his Royal Highneſs of the 9th of *November*, and one from Captain *Allen* in the Bay.

December 5. *Thurſday* in the Morning the *Anne* came into us, and brought a Packet from his Royal Highneſs, dated *October* 24, 1661.

December 7. *Saturday* in the Evening the *Colcheſter* ſailed for *Cales* with my Packet: Mr. *Herbert* bound for *Sevill*, and *Eſtwicke* the Merchant to be carried home by Capt. *Allen*.

December 8. *Sunday*. Sir *John Lawſon* and the *Anne* ſailed for the Bay of *Gibraltar*. In the Evening came the *Yarmouth* out of the *Streights* from Cruiſing, and brought News, that he ſaw the *Dutch* Fleet, fourteen Sail of Men of War on *Wedneſday* laſt off the Bay of *Targa*.

December 9. *Monday*. The *Portland* came in from *Tetuan* ſays, that this Morning, ſeven Leagues to the Eaſtward of *Gibraltar*, he ſaw Sir *John Lawſon* plying to Windward amongſt ſeveral of the *Dutch* Fleet; and that ſeven of their Men of War are come out of the *Streights* in his Sight, cloſe aboard the *Spaniſh* Coaſt, ſuppoſing they be gone to *Cales*.

December 10. *Tueſday* Morning. The *Princeſs* came in from convoying to the Northern Cape: The *Auguſtine* came in from convoying alſo three Days before. There are with me in the *Tangier* Bay, the *Royal James*, *Mary*, *Mountague*, *Portland*, *Princeſs*, *Yarmouth*, *Hampſhire*, *Auguſtine*. In *Gibraltar* Bay, the *Swiftſure*, *Fairfax*, *Ann*, *Conſtant Warwick*, and two Ketches. At *Cales* the *Colcheſter* and *Martyn*: At *Pharo* the *Greyhound*: At *Lagos* the *Newcaſtle*: At *Liſbon* the *Gift*: At *Leghorne* the *Aſſurance*: At *Zant* the *Crown* and the *Nonſuch*: Plying in the Mouth of the *Gut*, the *Aſſiſtance*.

In the Evening came aboard me *Gayland*'s Major-Domo, and another to ſpeak with me on his Part, and brought me ten Oxen and twenty Sheep for a Preſent, and thirty Oxen and fifty Sheep more for to ſell.

December 11. *Wedneſday*. The Major-Domo and the other went off to the Shoar, and many of our Boats to Wood and Water.

December 12. *Thurſday*. The Major-Domo went aſhoar again, to treat with the Governor of *Tangier* for their Captives, and came on board again at Night.

December 13. *Friday*. The Major-Domo went off on board to *Gayland*. In the Evening Sir *John Lawſon* came in from *Gibraltar*, with News of the Arrival of the Galleons at *Cales*.

December 14. *Saturday*. A Council of War was held for the Diſpoſition of the Fleet, and agreed a Squadron for the Eaſtward. About Noon Mr. *Rolt* and the *Portugueſes* came in the *Newcaſtle* from *Liſbon*, and brought Letters from Sir *Richard Fanſhaw* and the *Conde de Ponte*. I ſent this Afternoon aſhoar for Mr. *Mules*, but he excuſed himſelf upon a Diſtemper.

December 15. *Sunday*. This Morning Mr. *Mules* came on board me, and I acquainted him with all that Mr. *Rolt* had told me, and had Diſcourſe with him further.

December 16. *Monday*. The *Nightingale* came in to us in the Morning, with Letters from *England* and *Liſbon*, and the two Friends from *Liſbon* with Deal Boards and Balks. In the Night came in the *Martyn* with Letters from *Cales*. Mr. *Brown* the Conſul of *Algiers* came to me from *Liſbon* in the *Nightingale*.

December 17. *Tueſday*. Mr. *Mules* and the *Aidill* of *Tangier* came and dined on board with me.

Wedneſday 18. About Noon the *Portland*, *Nightingale* and *Greyhound* with Mr. *Browne*, bound for *Algiers*, and Directions alſo to Sir *John Lawſon* with that Squadron to go thither, ſailed for *Malaga*. A *Plymouth* Merchant ſailed in their Convoy for *Alicant*, who came from *Plymouth* about the 4th of *December*, and ſays, that the News they then had was, that the Fleet in the *Downs* would ſail with the Wind that he expected.

Thurſday 19. Early came a Veſſel from *Yarmouth* by the Back of the *Goodwin* in fourteen Days, ſays, the *Royal Charles* was then in the *Downs* and forty Sail of Ships more.

This Morning came in the *Yarmouth*, with Letters from Sir *John Lawſon*, and News, that *De Ruyter* with fifteen Sail of *Dutch* Men of War, are ſailed Eaſtward to *Mahon* to clean.

This Morning alſo came the *Norwich* from the *Downs* in fourteen Days, with Letters from Mr. *Coventry*, ſays, he met Sir *Richard Fanſhaw* in the *Gift* off the Northern Cape on *Saturday* laſt the 14th Inſtant.

Friday 20. About Noon the *Newcaſtle* ſailed to the Eaſtward, with ſeven or eight Merchant-men, whom he was to convoy to *Leghorn*, and then to repair to *Toulon* to clean and victual. The *Yarmouth* alſo went to haſte hither four or five Merchant-men that are in *Gibraltar* Bay, waiting Convoy for *England*.

Monday 23. The *Yarmouth* came in again with the Merchant-men that were in *Gibraltar* Bay; the *Martyn* ſent to *Cales*. This Day Sir *John Lawſon* ſailed from *Malaga* for *Algiers* with Mr. *Brown*.

Tueſday 24. The *Auguſtine* ſailed away Convoy to thoſe Merchants for *England*; and by him a Pacquet for *England* of *December* 20.

Saturday 28. The *Martyn* and *Nonſuch* Ketch came in from *Cales*, and brought me Letters. He brought News, that the *Foreſight* ſailed from *Cales* for *England* on *Monday* laſt; and that Mr. *Herbert* was arrived at St. *Mary Port*, with Major *Stevens* that was Priſoner at *Sevill*.

Sunday 29. The *Nonſuch* Ketch ſailed to *Cales* to bring away Mr. *Lever*; and the *Colcheſter* and the *Norwich* went to Cruiſe off Cape *Spratt*.

Monday 30. In the Afternoon the *Norwich* came in, having ſpoken with four rich *Genoa* Ships bound from *Cales* to *Malaga*, and ſo to *Genoa*.

Tueſday 31. The *Yarmouth* came in from *Gibraltar*, and we ſaw the *Auguſtine* and her Convoy ſail from *Gibraltar* through the *Gut* for *England*.

WEDNESDAY *Dec.* 25. Chriſtmas *Day had been turn'd into a Day of Faſting and Humiliation, with a Sermon by Mr.* Calamy.

Deploring the Superſtition and Prophaneneſs of the keeping Chriſtmas.

The Feaſt by Providence buried in a Faſt.

Printed 1644. 4to.

Good People with ſome Abhorrence call'd to Mind that the Obſervation of *Chriſtmas* Day had been charg'd with Superſtition and Prophaneneſs; and from a Day of Joy and Thankſgiving had been changed by the Long Parliament into a Day of Faſting and publick Humiliation in the Year 1644. when Mr. *Edward Calamy* preach'd before the Commons in this Language: This Day [*Dec.* 25.] is the Day which is commonly called the *Feaſt of Chriſt's Nativity* or *Chriſtmas* Day. A Day that hath been heretofore much abuſed to Superſtition and Prophaneneſs. It is not eaſy to reckon whether the Superſtition hath been greater, or the Prophaneneſs. I have known ſome that have preferred *Chriſtmas* Day before the *Lord's* Day; and have cried down the *Lord's* Day, and cried up *Chriſtmas* Day. I have known thoſe that would be ſure to receive the Sacrament upon *Chriſtmas* Day, though they did not receive it all the Year after. This and much more was the *Superſtition* of the Day, and the *Prophaneneſs* was as great. Old Father *Latimer* ſaid in one of his Sermons, that the Devil had more Service in the twelve *Chriſtmas* Holydays, (as they were called) than God had all the Year after. *Seneca* ſaith of his Time, *Olim December menſis erat, nunc annus eſt.* There are ſome, that though they did not play at Cards all the Year long, yet they muſt play at *Chriſtmas*, thereby, it ſeems, to keep in Memory the Birth of *Chriſt*. This and much more hath been the *Prophanation* of this Feaſt. And truly I think that the *Superſtition* and *Prophanation* of this Day is ſo rooted into it, as there is no Way to reform it, but by dealing with it as *Hezekiah* did with the *Brazen Serpent*. This Year God by a Providence hath buried this *Feaſt* in a *Faſt*; and I hope it will *never riſe again*. You have ſet out (*Right Honourable*) a ſtrict Order for the keeping of it: And you are here this Day to obſerve your own Order, and I hope you will do it ſtrictly. The Neceſſities of the Times are great. Never more need of Prayer and Faſting. The Lord give us Grace to be humbled in this Day of Humiliation for all our own and *England*'s Sins, and eſpecially for the old *Superſtition* and *Prophanation* of this Feaſt.

And yet a more moderate Preſbyterian preach'd up the Obſervation of Chriſtmas *Day in* 1656.

And yet a more temperate Preſbyterian, Mr. *John Howes*, Miniſter of God's Word at *Abington*, near the Town of *Northampton*, preaching a Lecture in that Town, *Decemb.* 25, 1656. had the Conſcience and Courage to recommend the ſolemn Obſervance of *Chriſtmas* Day, and to publiſh his Opinion of it.

P. 18. Oh let us not forget there was a Day of *Chriſt*'s Birth, without which we had better have never ſeen the Day! O let not us deſpiſe the Day of his Birth, without which we can never be Partakers of the new Birth!

With good Arguments in a pathetick Style.

Shall we keep an annual Day to the Honour of God for bodily Deliverances from Gunpowder Traytors, and *Spaniſh* Armado's, from Men who can only kill the Body? And will any judge it ſinful (I ſay ſinful) to keep an annual Day to the Honour of our Saviour for ſpiritual Deliverances from infernal Enemies, who would have ſwallow'd up Soul and Body? Might the *Jews* under the ſtrict Pædagogie of the Law keep an Anniverſary Feaſt called *Purim* (which was of *humane Inſtitution*) without any Reproof from God, or any of the Prophets, and that only for their temporal Preſervation from the Treachery of *Haman?* And will any Chriſtian think it ſinful, in Goſpel Times to keep an Anniverſary *Feſtival* for thoſe ſpiritual unutterable and unconceivable Mercies which we enjoy by the Birth of *Jeſus Chriſt*.

Beloved, if you dare put any Truſt in Eccleſiaſtical Annals, (and I know no probable Reaſon but we may truſt them, as well as the Civil Annals) then *Jeſus Chriſt* was born as upon this Day. If you value the Judgment of many eminent Saints, who lived in the primitive Times, and before *Popery* was hatch'd (*Ambroſe, Chryſoſtome, Auſtin, &c.*) and preached willingly at this Time, then *Jeſus Chriſt* was born as upon this Day. If you prize the Practice of thoſe godly and learned Martyrs in Queen *Mary*'s Days (ſuch were penitent *Cranmer*, learned *Ridley*, zealous *Latimer*, and many others) who ſhed their Blood in Deteſtation of popiſh Errors, and yet did conſtantly keep this Feſtival of the Birth of *Chriſt*; then *Jeſus Chriſt* was born as upon this Day. In a Word, if you ſet any Rate upon the Synod of *Dort* [1618.] who were never yet ſuſpected of Popery or Superſtition, and who did celebrate the Feſtival of *Chriſt*'s Nativity with great Solemnity, honouring it with Sermons and plentiful Relief to the Poor; then *Jeſus Chriſt* in their Opinion was born as upon this Day. However this is enough for my Purpoſe, that the Chriſtian World hath reputed the twenty fifth Day of *December* (and this is our twenty fifth according to the *Julian* Account) for the Day of *Chriſt*'s Birth; therefore, *&c.*

Mr. E. Fiſher's *Defence of Goſpel Feſtivals.*

For E. Blackmore, 1652. 4th *Edit.*

See a Chriſtian Caveat to the old and new Sabbatarians. Or a Vindication of our Goſpel Feſtivals. By *Edward Fiſher*, Eſq; wherein is held forth

I. That the Feaſt of *Chriſt*'s Nativity is grounded upon the Scriptures, was obſerved in the pure, ancient apoſtolick Times, and is approved by all reformed Churches.

II. That *Chriſt* was born on the 25th Day of *December*, and all Objections to the contrary refuted, *&c.*

To which is ſubjoined an Anſwer to ſixteen Queries touching the Riſe and Obſervation of *Chriſtmas*. Propounded by Mr. *Joſeph Hemming* of *Uttoxeter*.

THURSDAY *Dec.* 26.
Dr. Seth Ward *Dean of* Sarum.

The good Works of Dr. Ward *in his Deanery of* Exeter.

Reg. Gauden, Exon. MS. fol. 23.
Dr. Pope's *Life of Biſhop* Ward, 8vo. *p.* 52.

Seth Ward, S. T. P., was elected Dean of *Exeter* in the Room of Dr. *William Peterſon* deceaſed, confirmed *January* 13. following. Upon the late Promotion of Dr. *Reynolds* to the Biſhoprick of *Norwich*, the Church of St. *Laurence Jewry* in *London* became void, and it being in the King's Gift, was conferr'd upon Dr. *Seth Ward*, who kept it till he was nominated Biſhop of *Exeter* in *July* 1662. and upon his Reſignation procur'd it for Dr. *Wilkins*. Give me Leave (ſays Dr. *Pope)* to take a ſhort View of what Dr. *Ward* did, when he was Dean of *Exeter*. He firſt caſt out of the Temple the Buyers and Sellers, who had uſurp'd it, and therein kept diſtinct Shops to vend their Wares. At his Majeſty's Reſtoration, the Nonconformiſts there being buoy'd up by ſome powerful Friends —— took the Boldneſs to petition the King, that the Partition in the Cathedral might not be taken down, that they might enjoy *Altare contra Altare*: But to give them their due, they were ſo generous as to allow one half of the Church to the Uſe of the Epiſcopal Party, to whom all did of Right belong, that therein divine Service might be celebrated according to the *Act of Uniformity* of Worſhip, reſerving the other Part to their ſelves to meet and hold forth in. But their Deſign was prevented by the early Application of the Dean to the King and Council, from whom he procur'd an Order to reſtore the Church to its ancient Form and Shape, and remove the Innovations: He accordingly caus'd the Partition Wall to be pull'd down, and repair'd and beautified the Cathedral, the Expences whereof amounted to twenty five thouſand Pounds. He alſo bought a new Pair of Organs, eſteem'd the beſt in *England*, which coſt two thouſand Pounds. —— This out of the Church Revenues upon the renewing of Leaſes.

The deplorable Condition of St. Paul's *Cathedral.*

Life of Dr. John Barwick, *Engl.* 8vo.

The Dean and Chapter were very liberal in their Contributions this Way.

By an Order of Chapter for allotting Rents to that Uſe.

And giving 500l. *a Man out of his own Pocket.*

The Dean's Generoſity in abating a Fine in favour to a loyal Gentleman.

And letting to the Phyſicians their Place of Meeting without a Fine.

The Condition of St. *Paul*'s Church in *London* was ſo deplorable, as far exceeded the Abilities of the Chapter to repair, and requir'd the Aſſiſtance not only of all the Clergy, but of all Orders of Men, eſpecially when every good Man who had been promoted to any conſiderable Dignity in the Church had freely and liberally contributed both to the Payment of the publick Debts, and to the ranſoming of Chriſtian Captives abroad from the barbarous Tyranny of the Turks, and alſo to the Relief of the Poor of all ſorts at home, who were languiſhing up and down almoſt every where. However they that adminiſtred the Affairs of this Church look'd upon it as their Duty eſpecially, more than others, according to their ſeveral Abilities, and in Proportion to what every one had receiv'd from the Church Revenues, to ſet others an Example of Munificence. Theſe together with the Dean are four [Dr. *Jo. Barwick*, Dean, Dr. *Tho. Turner*, Dr. *Joh. Hacket*, and Dr. *Edw. Layfield*,] having each an equal Dividend with him of the common Income of the Church, they compaſſionating (as was but meet) the diſmal Eſtate of the Fabrick, did not only by an unanimous Order of Chapter appoint all the Rents of the Houſes lately built in St. *Paul*'s Church-yard both then due, and afterwards as they ſhould become due, to be ſet apart for the Repairs of it; but every one of them likewiſe out of his own Pocket gave five hundred Pounds for the ſame Uſe, when Dr. *Barwick* had been ſo little a while Dean of this Church, as beſides that Sum hardly to have receiv'd from its Revenue enough to defray his daily Expences. Little of what belong'd to the Dean in particular happen'd to be leas'd out in his Time, except one Houſe in the City, in letting which he made a conſiderable Abatement to his own Loſs, in favour of a certain Gentleman of *London*, of whom he had formerly receiv'd a hundred Pounds towards his Majeſty's Support in his Exile: For the good Dean was ſo affected with this Inſtance of Piety to his Prince in Diſtreſs, that when the Price agreed for this Houſe did not exceed three hundred Pounds, he yet willingly remitted a third Part thereof to a Perſon that had deſerv'd ſo well of the King and of the Church. —— And the Chapter acted ſo generouſly with the learned Society of *London* Phyſicians, that they let them that noble Houſe, where their College us'd to meet, without any Fine, when they might each to his own Share have made a hundred Pounds out of that Leaſe. They only deſir'd without any Stipulation, that when they ſhould ſee the Repairs of the Cathedral carrying on with any Diligence, they would not ſcruple every one to contribute ſomething to promote ſo charitable a Work; as they hoped many other worthy Perſons would readily do, though under no other Obligations to them, than for their Prayers daily offer'd up to God. For thus they who had the Care of this Church, thought it moſt proper to diſcharge that Truſt, ſo as not to render themſelves unworthy either of the Eccleſiaſtical Patrimony, or of the Royal Protection, or of every good Man's Approbation and Praiſe.

FRIDAY *Dec.* 27.
Dr. Herbert Croft *nominated Biſhop of* Hereford.

Athen. Oxon. *Vol.* II. *col.* 865. *Edit.* 1721. *See* Feb. 9. 1661.

Dr. *Herbert Croft*, Dean of *Hereford*, was nominated by his Majeſty to that Biſhoprick in the Place of Dr. *Nicholas Monk*, deceaſed. He was the third Son of Sir *Herbert Croft*, Knight, born at *Great Milton* near *Thame* in *Oxfordſhire*. ——

Death of Dr. William Peterſon *Dean of* Exeter.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 24.

Dr. *William Peterſon* had been inſtalled Prebendary of *Exeter Aug.* 16, 1619. then Maſter of Arts; and on the 2d of *June* 1621. (at that Time Batchelor of Divinity) was elected Canon Reſidentiary, and advanced to the Deanery of that Church on the Death of Dr. *Matthew Sutcliffe* in 1629. inſtalled *July* 18. When the Rebellion broke out, he taſted as deep of the bitter Cup, as moſt of the loyal Clergy then living; eſpecially at his Rectory of St. *Breock* in *Cornwall*; (of which Mr. *Walker* gives a particular Account.) He juſt lived to the Reſtauration, and died in 1661. At which Time he was ſucceeded in his Prebend by

Roger

Succeeded by Dr. Seth Ward.

Roger Aſhton, collated to it on the firſt of *March* that Year. On the 23d of *December* 1661. *George Cary* (who ſoon after by two ſudden Vacances ſucceeded in the Deanery alſo) was elected into his Canonry; but in his Deanery at that Time he had for his Succeſſor Dr. *Seth Ward*, who was elected to it the 26th of *December*, and confirmed *January* 13; and in the next Year was promoted to the Biſhoprick. He had been admitted to the Chantorſhip of this Church of *Exeter Septemb.* 15, 1660.

Dr. Edward Young, *Canon Reſidentiary of* Exeter.

See Aug. 21, 1662.

Edward Young, D. D. Archdeacon and Prebendary of *Exeter*, a worthy Perſon and intimate Friend of the late Biſhop *Brownrigg*, Rector of *Anſtie* in *Hertfordſhire*, was elected Canon Reſidentiary of this Church, on the Reſignation of Dr. *George Hall*, and was inſtalled to it *Decemb.* 22, 1660. elected Dean *Aug.* 21, 1662.

Dr. Rich. Mervyn, *Chancellor of the Church of* Exeter.

Walker's *Sufferings of the Clergy*, P. II. *p.* 29.
See Nov. 8, 1669.

Richard Mervyn, D. D. Prebendary of *Exeter* and Vicar of *Okehampton Com. Devon*, had been inſtalled Chancellour of the Church of *Exeter September* 1, 1660. and elected Canon the 15th of the ſame Month, in the Room of Dr. *Burnell*, deceaſed.

Letters of the Miniſters of the Reformed Churches in France *ſhewing their Reſpect and Affection to the Liturgy and Ceremonies of the Church of* England.

Durell's *Conformity of reformed Churches, Append.* 4to. 1662.

Extracts out of certain Letters written by the reverend, learned, and godly Miniſters of the *French* Reformed Churches of the Towns of *Paris*, *Rouen*, and *Caen* to Mr. *John Durell* for his Liturgy in *French*, and his Sermon at the *Savoy* in Aſſertion of it; of Monſieur *de l'Angle* the Father, dated *Rouen Decemb.* 5, 1661. of Monſieur *Bochart*, dated *Caen Decemb.* 1, 1661. of Monſieur *Gaches a Paris ce Decemb.* 8, 1661. of Meſſieurs *Daille* Father and Son, *&c.* Publiſhed to let the World know what is the Judgment of the Paſtors of the Reformed Churches beyond the Seas touching our Book of Common-Prayer, and the Rites and Ceremonies therein practiſed, tending wholly to the Vindication of the ſame.

Publiſhed by Monſieur Durell.

London, *for* R. Royſton, 1662, 4to.

The Preface of Monſieur *Durel* to his Sermon in Defence of the Church of *England*, to let the World know what is the Judgment of the Paſtors of the Reformed Churches beyond the Seas, touching our Book of Common-Prayer, and the Rites and Ceremonies therein preſcribed, it was thought fit to ſet here before this following Sermon (which tends wholly to the Vindication of the ſame) theſe Extracts out of certain Letters written by the reverend, learned, and godly Miniſters of the *French* Reformed Churches of the Towns of *Paris*, *Rouen*, and *Caen*, the three moſt conſiderable Congregations of the whole Kingdom, both for the Number and Quality of the Members of them. And the Reader is deſired to take Notice, that Monſieur *de l'Angle*, and Monſieur *Daille* were Moderators of the laſt General Aſſembly of the ſaid Reformed Churches of *France* held at *Loudun Anno* 1659.

Some Church Preferments in this Month.

Mr. Rog. Aſhton.

Reg. Sanderſon Linc.

Rogerus Aſhton Cler. A. M. admiſſ. ad Vic. de Wereſley Com. Hunt. die 11. Decemb. 1661. ad preſ. Magiſtri ſive Cuſtodis Coll. ſive Aulæ Pembroch. in Acad. Cantab.

Mr. Geo. Screven.

Georgius Screven Cler. ab Epiſcopo Linc. nominatus ad Vic. de Hemil. Hampſtead Com. Hertf. Dioc. Linc. 11. Dec. 1661.

Mr. Will. Gery.

Gulielmus Gery, S. T. P. coll. ad Preb. de Liddington in Eccl. Linc. 19. Dec. 1661.

Mr. Jo. Badcock.

Johannes Badcock, S. T. B. ad Vic. de Godmancheſter Com. Hunt. ad preſ. Decani & Capituli S. Petri Weſtmon. 21. Decemb. 1661.

Dr. Throckmorton.

Raphael Throckmorton, S. T. P. coll. ab Epiſcopo Linc. ad Preb. decem librarum in Eccl. Linc. 22. Dec. 1661.

Mr. George Giffard.

Newcourt, *Vol.* I. *p.* 334.

Georgius Gifford, Clericus, collatus eſt ab Archiepiſcopo Cantuar. ad Eccleſiam S. Dunſtani in Oriente London, Die 4. Decemb. 1661. —— Obiit Anno 1686.

Dr. James Buck.

Ibid. p. 367.

Jacobus Buck, S. T. B. collatus eſt per Dom. London, Epiſcopum ad Eccleſiam S. Jacobi Garlick Hyth London, Die 27. Dec. 1661. —— He was afterwards D. D. Maſter of the *Temple*.

Mr. John Maſterſon.

Vol. II. *p.* 310

Johannes Maſterſon, A. M. admiſſ. ad Rect. de Weſt-Hanningfield Com. Eſſex. vac. per Mort. ult. Rectoris Die 7. Dec. 1661. ad preſ. Willelmi Domini Petre.

Mr. John Warren.

Ibid. p. 134.

Johannes Warren, A. M. admiſſ. Die 11. Dec. 1661. ad Eccl. de Cheſterford. Parva Com. Eſſex. vac. per Reſign. Johannis Petchell ult. Incumb. ad preſ. Jacobi Comitis Suffolk. —— Obiit Anno 1677.

Dr. William Pindar.

Ibid. p. 538.

Willelmus Pindar, S. T. P. admiſſ. ad Rect. Eccleſiæ de Springfield Buſwell Com. Eſſex. vac. per Mort. Richardi Freeman ult. Incumb. Die 11. Dec. 1661. ex preſ. Johannis Tyrrell Armig.

Mr. Robert Smith.

Ibid. p. 201.

Robertus Smith, A. M. admiſſ. ad Vic. de Creakſea Com. Eſſex. 21. Dec. 1661. vac. per Mort. Richardi Lee ad preſ. Will. Bowyer Mil.

Books and Papers publiſhed in or about the Month of December 1661.

Right Rebel by Chriſt. Harvey.

The Right Rebel. A Treatiſe diſcovering the true Uſe of the Name by the Nature of Rebellion, applicable to all, both old and new Fanaticks. By *Chriſtopher Harvey*, Vicar of *Clifton* in *Warwickſhire*. —— With an Epiſt. Ded. to Sir *Geoffery Palmer* Attorney-General, whom he tells, that he had writ this Book, though he durſt not publiſh it, ſixteen Years before, *viz.* in 1645. and that he treats his Argument only as a Divine.

Sermons againſt Rebellion.

London, 1661. 12°.

Rebels try'd and caſt, in three Sermons, on *Rom.* xiii. 2. By *Joſeph Brookbank*.

Monar-

Maſter's Monarchia Britannica.

Oxonia, 1661, 4to. in 1681, 8vo. Athen. Oxon. *Vol.* II. *c.* 19.

Monarchia Britannica, ſub Auſpiciis Elizabethæ & Jacobi, in Oratione quam pro more habuit in Capella Coll. Novi 6. Cal. Apr. 1642. Tho. Maſterus, A. M. [Publiſhed by his Friend and Acquaintance *Joh. Lamphire*, Doctor of Phyſick, ſome Time Fellow of *New* College, afterwards *Cambden*'s Profeſſor of Hiſtory.]

Mr. John Ellis *on the Articles.*

Defenſio Fidei. Seu Reſponſio ſuccincta ad Argumenta quibus impugnari ſolet Confeſſio Anglicana. Una cum nova Articulorum Verſione, &c. Autore Johanne Elliſio.

Account of the Author.

Wood's Ath. Oxon. *Vol.* II. *col.* 248.

The Author was born at *Llanderkuin*, near to *Harlech* in *Merionethſhire*, entred a Student in *Hart* Hall, *Oxon. Ann.* 1617. A. M. 1625. three Years after elected Fellow of *Jeſus* College, being then in Holy Orders. In 1632. he was admitted to the Reading of the Sentences, and ſoon after going into *Scotland* was admitted Doctor of his Faculty in the Univerſity of St. *Andrew* on the laſt of *July* 1634. and in *October* following was incorporated in *Oxford*. Before that Time having taken to Wife *Rebecca* Daughter of *John Pettie* of *Stoke-Talmaſh* near to *Thame* in *Oxfordſhire*, Eſq; became Rector of *Whitfield* near that Place; which Benefice he keeping 'till about 1647. was made Rector of St. *Mary*'s Church in a Market Town called *Dolgelhy* or *Dolgethle* in his own Country, where he continued 'till the Time of his Death in 1665. and was buried in the Church-yard there; he had been ſiding with all Parties, and taking all Oaths.

Mr. Corbet's *Intereſt of* England.
Preface for Pacification.

London, *for* Geo. Thomaſon, 1661. *p.* 277.

The Intereſt of England *in the Matter of Religion.* With a *Preface*, recommending the Deſign of Pacification by reconciling the two Parties; and making a regular Conſociation of Epiſcopacy and Preſbytery; and exhorting all good Chriſtians in their ſeveral Places to promote the Peace of Chriſt's Kingdom and Family by all the Ways of equal and reaſonable Condeſcenſion and Forbearance.

Suppoſed to be meant of Dr. John Coſin *Biſhop of* Durham.

P. 175. I am informed by a Writer of our Eccleſiaſtical Hiſtory, who is of the Epiſcopal Perſuaſion, that an Epiſcopal Doctor of great Note, and now a Biſhop, did within theſe few Years uſe his utmoſt Endeavours to gain upon the *Sorboniſts* in *Paris*; and thereupon that he complied with them, as far as he could do in Chriſtian Prudence, and with a ſafe Conſcience. Now the *Sorboniſts* are the moſt moderate *Papiſts*, and the ſaid Doctor is known to be far enough from the leaſt Smatch of Puritaniſm. Yet not any Accommodation could be heard of between them, but rather the contrary even in the Point of the *Apocrypha*.

Account of the Author.

Athen. Oxon. *Vol.* II. *col* 504. *See Dr.* Calamy's *Account, &c.* 8vo. *p.* 333.

The Author was Son of *Roger Corbet* Shoemaker, born and educated in *Grammar* Learning within the City of *Glouceſter*, became a Batler of *Magdalen* Hall in *Oxford* about the Beginning of 1636. aged ſixteen Years, and in 1639. was admitted Batchelor of Arts: Afterwards he was made a Maſter of one of the Schools, and a Lecturer in that City; but when it was garriſon'd for the Parliament Uſe, he became Dinner Chaplain to Colonel *Edw. Maſſey* Governour thereof, preached ſeditiouſly, vilified the King and his Party in a baſe Manner, and would ſeveral Times ſay in common Diſcourſe, and in the Parliament ſometimes, that *nothing hath ſo much deceived the World as the Name of a King, which was the Ground of all Miſchief to the Church of Chriſt.* When the War was terminated he was called to be a Preacher at *Bridgwater* in *Somerſetſhire*, whence after ſome Time he went to the City of *Chicheſter*, where he was frequented by ſchiſmatical People. At length being called to a richer Cure, he went to *Bramſhot* in *Hampſhire*, —— where he continued 'till the Act of Uniformity caſt him out, *Ann.* 1662. and then he retired to *London* (as moſt Non-conformiſts did) where he lived privately, taking no Employment 'till his firſt Wife died, and then he lived in the Houſe with Sir *John Micklethwaite*, Preſident of the College of Phyſicians, about which Time he marry'd a Daughter of Dr. *W. Twyſs*, and then lived privately with Mr. *Rich. Baxter* at *Totteridge* in *Hertfordſhire*. At length the King's Licenſe or Toleration being publiſhed in the Middle of *March* 1671. he was invited by the Godly Party to *Chicheſter*, where he preached 'till a Month before his Death; at which Time removing to *London* to be cut of the Stone in the Bladder, he died as ſoon as he came to that City without effecting his Deſire, the 26th of *December* 1680. and was buried in the Church of St. *Andrew Holborn*.

The ſeveral Anſwers given to his Book.
By Rog. L'Eſtrange.

The ſaid Book entitled *The Intereſt of* England *in Matter of Religion*, was anſwered *firſt* by *Roger L'Eſtrange*, in his *Intereſt Miſtaken*: or, *The Holy Cheat, &c. London* 1661-2. 8vo. wherein it appears, that our Author *Corbet* juſtifies in his ſaid Book the Preſbyterian Cauſe of 1641. that he excludes the Royal Party that ſerv'd the late King from having any Hand in reſtoring of this; that he revives the pretended Miſdemeanors of the Biſhops as Occaſioners of the laſt War; that he maintains the Actings of the Preſbyterians according to the Covenant, that he makes the two Houſes participate of the Sovereignty, and denies the Lawfulneſs of the *Engliſh* Ceremonies. It was anſwer'd, *ſecondly*, by an Anonymous, in his Book entituled, *the Preſbyterians unmaſked, &c. Lond.* 1676. 8vo. which Book came out again in 1681. under the Title of *The Diſſenter Diſarm'd, &c.* ſuppoſed verily to be written by *Sam. Thomas* Chanter of *Chriſt-Church* in *Oxon.* whom Mr. *Baxter* ſtyles *a ſhameleſs Writer, who publiſhed a bloody Invective againſt Mr.* Corbet'*s pacificatory Book, called* The Intereſt of England, *as if it had been written to raiſe a War.*

By Anonymus *in* the Preſbyterians unmaſked.

See the Sermon at the Funeral of the Reverend Mr. *John Corbet* by *Richard Baxter, London* 1681. where it is ſaid, he was a Man ſo blameleſs in all his Converſation, that he never heard one Perſon accuſe or blame him, except for Nonconformity, —— and that he was of ſo great Moderation and Love of Peace, that he hated all that was againſt it, and would have done any thing for Concord in the Church, except ſinning againſt God, and hazarding Salvation.

As a Native and School-maſter at *Glouceſter*, he laboured to ſerve that City by his Writing,

I. An Hiſtorical Relation of the Military Government of *Glouceſter*, from the Beginning of the Civil War between King and Parliament, to the Removal of Colonel *Maſſie* from that Government to the Command of the weſtern Forces. *London* 1645. in 18. Sheets in 4to.

II. A Vindication of the Magiſtrates of the City of *Glouceſter* from the Calumnies of *Robert Bacon*, printed in his Relation of his Uſage there, which he entitles, *The Spirit of Prelacy yet working: Or Truth from under a Cloud. London* 1646. 4to.

Baker's Chronicle.

A Chronicle of the Kings of *England* from the Time of the *Romans* Government unto the Death of King *James.* Containing all Paſſages of State and Church, with all other Obſervations proper for a Chronicle. Faithfully collected out of Authors ancient and modern, and digeſted into a Method. By Sir *Richard Baker*, Knight. Whereunto is added, the Reign of King *Charles* I. and the firſt thirteen Years of his Sacred Majeſty King *Charles* II. that now reigneth. In which are many material Affairs of State never before publiſhed, and likewiſe the moſt remarkable Occurrences relating to his Majeſty's moſt happy and wonderful Reſtauration, by the prudent Conduct, under God, of *George* Duke of *Albemarle*, Captain-General of all his Majeſty's Armies; as they were extracted out of his Excellency's own Papers, and the Journals and Memorials of thoſe imploy'd in the moſt important and ſecret Tranſactions of that Time. [Ending at his Coronation *April* 23, 1661. ſaid to be drawn up by *Edward Philips*, Eſq; under the Direction of Sir *Thomas Clarges*.]

London, 1661. *Fol.* *The fifth Impreſſion was at* London, *for* George Sawbridge *and* Tho. Williams, 1670. *Fol.* 771.

See Athen. Oxon. *Vol.* II. *laſt Edit. col.* 1118.

Biſhop Hall's *Specialties in his own Life.*

Obſervations of ſome Specialties of divine Providence in the Life of *Joſeph Hall* Biſhop of *Norwich.* Written with his own Hand. Publiſhed and prefixed to the third Tome of his Works.

London, *ſold by* J. Williams 1662, *Fol.*

Life and Death of Mr. Tho. Cawton.

The Life and Death of that holy and reverend Man of God Mr. *Thomas Cawton*, ſome Time Miniſter of the Goſpel at St. *Bartholomew*'s behind the *Royal Exchange*, and lately Preacher to the *Engliſh* Congregation at *Rotterdam* in *Holland.* With ſeveral of his Speeches and Letters, while in Exile for his Loyalty to the King's moſt excellent Majeſty. To which is annexed a Sermon preached by him at *Mercers Chapel Febr.* 25, 1648. not long after the inhuman Beheading of the King; for which he was committed Priſoner to the *Gate-Houſe* in *Weſtminſter.*

London, *Printed for* Tho. Baſſet, 1662. 8vo.

Account in ſhort of him. Thom. Cawton, Cler. admiſſ. ad Rect. de Wivenhoe Com. Eſſex. vac. per Mort. Johannis Cornwall, 27. *Jun.* 1637.

This *Thomas Cawton*, ſen^{r}. ſome Time of *Queen*'s College in *Cambridge*, was a learned and religious Puritan, formerly Parſon of *Wivenhoe* near to *Colcheſter*, driven into Exile for preaching againſt the Murder of King *Charles* I. and for being in the ſame Plot with *Chriſtopher Love*, for the Raiſing of Monies to ſupply the Army of King *Charles* II. when he was about to come into *England* (from *Scotland*) to gain his Right.

Wood's Ath. Oxon. *Vol.* II. *col.* 432.

His Life, though it ſeems to be written by another Perſon, was drawn up by his Son *Tho. Cawton*, born at *Wivenhoe*, educated in *Hebrew*, *Syriack*, and *Arabick* Tongues at *Rotterdam* in *Holland*, under Mr. *Robert Sheringham*; then ſettled in the Univerſity of *Utrecht*; he came afterwards to *Merton* College, *Oxon.* admitted Batchelor of Arts in the Beginning of 1660. removing thence to *Weſtminſter* he lived a Non-conformiſt, and kept religious Meetings to his laſt, dying *April* 10, 1677.

Two Funeral Sermons for Mr. Cawton, *by Mr.* H. Hurſt *and Mr.* N. Vincent.

See the faithful and diligent Servant of the Lord bleſſed at the Coming of his Lord, *Luke* xii. 43. And *Iſrael*'s Lamentation at the Death of a Prophet, from 1 *Sam.* xxv. 1. Being two Sermons preached at the Funeral of Mr. *Thomas Cawton*, the one in the Morning, the other in the Afternoon. By *Henry Hurſt* and *Nathaniel Vincent* Miniſters of the Goſpel. Both made publick thro' the earneſt Deſire of the Hearers.

London, *for* T. Parkhurſt, &c. 1677. 4to.

Their Character of him.

Mr. *Vincent* ſays of him, *p.* 31. I begin with his Extraction. He was of a Stock eminent for Godlineſs in the greateſt Strictneſs and Power. And to be born of thoſe who are born of God, is more honourable and advantageous than to come of the Blood of Nobles. *If the Righteous Man be more excellent than his Neighbour*; how excellent was this Man's Parentage? His Father was a Prophet eminent for Holineſs and Learning; and his Grandfather was the famous Mr. *Rogers*, the Author of the *Seven Treatiſes, &c.* than whom it may be truly ſaid, *England* hardly ever brought forth a Man that walked more cloſely with God: Let the Papiſts be ſilent, and forbear reproaching Proteſtant Miniſters.

Some Books omitted under the former Year 1660.

Law of Charitable Uſes explained.

The Law of Charitable Uſes. Wherein the Statute of 43 *Eliz. Cap.* IV. is ſet forth and explained; with Directions how to ſue out and proſecute Commiſſions grounded upon that Statute. Alſo Preſidents, Inquiſitions, and Decrees, with divers Judgments and Reſolutions upon Exceptions and Appeals againſt Decrees, and other Proceedings upon the ſaid Statute. By *John Herne.*

London, *for* T. Twyford, 1660. 12°.

Mr. Ironſide (*After Biſhop*) *Sermon at the King's being proclaimed.*	A Sermon preached at *Dorcheſter* in the County of *Dorſet* at the Proclaiming of his Sacred Majeſty *Charles* II. *May* 15, 1660. By *Gilbert Ironſide*, Batchelor of Divinity, and Miniſter of *Stapleton* in the ſaid County.	London, *for* Rob. Clavel, 1660. 4^{to}.
	A View of the Admiral Juriſdiction, wherein the moſt material Points concerning that Juriſdiction are fairly and ſubmiſſively diſcuſſed, &c. With a Catalogue of ſuch that have been dignified with the Office of Lord High Admiral in this Kingdom, &c. By *John Godolphin*, LL. D. [All or moſt taken from Sir *Henry Spelman*'s *Gloſſary* in the Word *Admiralius*.]	London, 1661. 8^{vo}.
Mr. Anth. Walker*'s Sermon on the King's Reſtauration.*	*God ſave the King.* Or pious and loyal Joy the Subjects Duty for their Sovereign's Safety. Opened in a Sermon at *Aldermanbury* upon the thirtieth of *May*, being the Day after his Majeſty's moſt happy, joyful, and triumphant Entrance into *London*. By *Anthony Walker*, Miniſter of the Goſpel at *Fyfield* in *Eſſex*. Epiſt. Ded. To the Right Honourable *Charles* Earl of *Warwick* Baron of *Leez*. —— I had the Honour to be a Witneſs of your moſt ardent Longings to ſee theſe Productions of deep and aſtoniſhing Providence, &c.	London, *for* T. Parkhurſt, 1660. 4^{to}.
Mr. Will. Price*'s Sermon on the King's Return.*	*God's Working and* Britain*'s Wonder.* A Sermon congratulating the moſt happy Eſtabliſhment of his Sacred Majeſty *Charles* II. on his Throne. Preſented to the King's moſt Excellent Majeſty by a Perſon of Honour. By *Will. Price*, B. D. late Preacher of *Covent-Garden*, now to the Reformed *Engliſh* Church in *Amſterdam*.	London, *for* Peter Dring, 1660. 4^{to}.
Mr. Jo. Lloyd *on Epiſcopacy, Liturgies,* &c.	A Treatiſe of the Epiſcopacy, Liturgies, and Eccleſiaſtical Ceremonies of the Primitive Times. With their Changes in ſucceeding Ages. Gathered from the ancient Fathers. By *John Lloyd*, B. D.	London, *by* W. G. 1660. 4^{to}.
Mr. Thomas Hall *and Mr.* George Swinnock *on the eighty ſecond Pſalm.*	An Expoſition of the Eighty Second *Pſalm*: Wherein the Neceſſity, Dignity, Duty, and Mortality of Magiſtrates is ſet forth. By *Tho. Hall*, B. D. Together with a Sermon on the ſixth Verſe of the ſaid Eighty Second *Pſalm*. By *George Swinnock*, M. A.	Lond. 1660. 4^{to}.
E. Burroughs *a Quaker to the* London *Miniſters.*	A Return to the *London* Miniſters ſeaſonable Exhortations. By *E. B.* [*Edward Burroughs.*]	*Ibid.*
Anſwer to Tho. Smith.	*G. W.* Anſwer to *Thomas Smith*'s Gagg for the Quakers.	Lond. 1660.
Another Defence of the Quakers.	An Anſwer to the Objection againſt Quakers, that they condemn all but themſelves. With *Iſaac Pennington*'s Letter to King and Parliament.	Lond. 1660. 4^{to}.
The Quakers Reaſons for not joining in publick Worſhip.	Why Quakers refuſe to joyn in the Publick Worſhip. By *J. Naylor* and *R. Hubbertborn.*	Lond 1660.
W. Rameſay *of the Soul.*	Of the Soul and its Original. By *W. Rameſay.*	Lond. 1660. 8^{vo}.
Mr Jeanes *Divinity Scholaſt. and Pract.*	A Mixture of Scholaſtical Divinity with Practical. In ſeveral Tracts, untying ſome of the moſt difficult Knots in Divinity. By *Henry Jeanes*, Miniſter of God's Word. In two Volumes. The ſecond Edition.	Oxford, *by* H. Hall, 1660. 8^{vo}.
Walwyn *of Fundamental Principles.*	A View of Fundamental Principles. By *Robert Walwyn*, Miniſter of the Word.	London, Tho. Leach, 1660. 8^{vo}.
Mr. Bacon*'s Catechiſm and Sermon.*	A Catechiſm. With a Sermon on *Exod.* xxiii. 2. By *James Bacon*, Miniſter of *Burgate*.	
A pretended Proof of Purgatory.	A Remembrancer for the Living to pray for the Dead, proving *Purgatory*, and that Souls are deliverable from thence. By *J. M.* The ſecond Edition.	Paris, 1660. 12^{o}.
Hiſtory of the Engliſh *and* Scotch *Preſbytery.*	The Hiſtory of the *Engliſh* and *Scotch* Preſbytery, diſcovering their Deſigns for the Subverſion of the Government. The ſecond Edition.	London, *for* J. Lawſon, 1660. 8^{vo}.
Reply of Mr. Johnſon *to Mr.* Baxter.	*Novelty Repreſs'd:* Being *William Johnſon*'s Reply to *Richard Baxter*. Wherein the Œcumenical Power of the four firſt General Councils is vindicated, the Authority of Biſhops aſſerted, &c.	Paris, *for* E. C. 1661. 8^{vo}.
Againſt the popiſh Pretenſion of the Catholick Church.	Of the true Catholick, and Catholick Church, ſhewing the Vanity of Papiſts and Schiſmaticks, who confine the Catholick Church to their Sect.	London, *for* T. Underhill, 1660. 12^{o}.
Mr. Baxter*'s Catholick Unity.*	Catholick Unity. Or the only Way to bring us all to be of one Religion. By *Richard Baxter*.	*Ibid.*
Sermons of Mr. Tho. Stephens.	Three Sermons delivered on *Judges* xxi. 25. *Judges* iv. 23. *Numb.* xvii. 8. By *Thomas Stephens*, M. A.	London, *for* T. G. 1661. 8^{vo}.
Mr. Secker *of ſanctified Chriſtians.*	The ſingular Actions of ſanctified Chriſtians. By *William Secker*, Preacher of the Goſpel.	
Mr. Tho. Brooks *on the Aſſurance of Salvation.*	*Heaven on Earth.* Or a Diſcourſe touching a well-grounded Aſſurance of Mens everlaſting Happineſs: Diſcovering the Poſſibility, Cauſes, Springs, Degrees of ſuch Aſſurance. The third Edition. By *Thomas Brooks*, Preacher at *Fiſh-ſtreet Hill.* With his Sermon at the Funeral of Mrs. *Martha Randoll.*	London, *for* J. Hancock, 1660. 8^{vo}.
Mr Obadiah Sedgwick's *Way to Salvation.*	The humble Sinner reſolved what he ſhould do to be ſaved: Or Faith in the Lord Jeſus Chriſt the only Way of Salvation for ſenſible Sinners. By *Obadiah Sedgwick*, B. D.	London, *for* A. Byfield, 1660. 4^{to}.
Mr. Watſon'*s Chriſtian Charter.*	The Chriſtian's Charter, ſhewing the Privileges of a Believer. The Art of Divine Contentment. A Diſcourſe of Meditation, and on the Beatitudes; with other Tracts. By *Thomas Watſon*, Miniſter of *Stephen's Wallbrook.* The ſixth Edition.	London, *for* R. Smith, 1660. 4^{to}.
Mr. Henchman*'s Prayers and Tears.*	*Preces & Lachrymæ Arma Chriſtianorum.* With the Citizens Charter. By *Richard Henchman*, M. A.	London, *for the Author*, 1661. 12^{o}.
Biſhop Prideaux *of Praying by Common-Prayer.*	The Doctrine of Practical Praying: Directing to ſuch manifold Uſes of our Common-Prayer Book, as may ſatisfy upon all Occaſions, without looking after new Lights from extemporal Flaſhes. By *John Prideaux*, Biſhop of *Worceſter.*	London, *for* G. Sawbridge, 1660. 12^{o}.

Olbia

Mr. Sadler's Olbia, *or new Iſland.*

Olbia. The new Iſland lately diſcovered, with its Religion and Rites of Worſhip, Laws, Cuſtoms, and Government. By a Chriſtian Pilgrim, Mr. *Sadler* Town Clerk of *London*, Part I.

God's Judgments on Murderers and Traytors.

Shimei's Curſes lighting on himſelf. Or God's Judgments upon Murtherers and Traytors. By *R. H.* Eſq;

London, *for* H. Marſh, 1660, 8vo.

Dr. Gliſſon *on the Rickets.*

Tractatus de Rachitide, ſive Morbo Puerili Rickets dicto. Authore Franciſco Gliſſonio, M. D.

London, 1660, 12^{o}.

Dr. Highmore *on the hyſteric Paſſion,* &c.

Nathanielis Highmori, M. D. Exercitationes duæ de Paſſione Hyſterica, & de Affectione Hypochondriaca.

Oxon. Leon. Litchfield, 1660, 12^{o}.

Anatomy of Berengarius, *engliſhed by Mr.* Jackſon.

A brief and practical Anatomy of the Body of Man. Engliſhed from the *Latin* of *Jac. Berengarius* of *Carpus*, M. D. By *Henry Jackſon*, Chirurgeon.

London, *by* R. J. 1660. 12^{o}.

Hiſtory of the Engliſh *Jeſuits.*

Hiſtoria Provinciæ Anglicanæ Societatis Jeſu ab Anno 1580. ad Ann. 1635. Collectore Henrico Moro, S. J.

The ſage Senator, by J. G.

The ſage Senator delineated. With a Diſcourſe of Kingdoms and Republicks; of Kings and Princes; and of the new Models of modern Policy. By *J. G.* Gent.

London, *by* J. Cottrel, 1660, 8vo.

A Roſie Crucian Tract by Mr. Heydon.

The Roſie-Crucian infallible *Axiomata:* Or general Rules to know all Things paſt, preſent, and to come. By *John Heydon*, Gent.

London, 1660, 12^{o}.

Buſbequius's *Epiſtles.*

A. Giſlenii Buſbequii Epiſtolæ. Accedunt Burrhi Impetus Juveniles.

Oxonii, *Typis* W. Hall, 1660, 12^{o}.

Arnaldo *from the* Italian.

Arnaldo: Or the injured Lover. From the *Italian* of *Girolamo Bruſoni.* By *T. S.*

Mr. Cowley's *Ode on the King's Reſtauration.*

An Ode upon the Reſtauration of King *Charles* II. By *Abraham Cowley.*

London, *for* H. H. 1662. 4to.

Sir Rob. Stapleton's *Engliſh* Juvenal.

Juvenal's ſixteen Satyrs. With Cuts and their Explanations; and a large Comment on the Author. By Sir *Robert Stapylton.*

Secrets of Art and Nature.

The Secrets of Art and Nature: In Medicine and Natural Philoſophy. Compoſed by *John Weeker*, M. D. Enlarged by *R. Read*, M. D.

London, *for* T. Miller, 1660, *Fol.*

Mr. Howel's *Dictionary of modern Languages.*

An *Engliſh*, *French*, *Italian*, *Spaniſh* Dictionary. With Proverbs in all the Tongues. By *James Howell*, Eſquire.

London, *for* Thompſon, 1660, *Fol.*

Complaint againſt Mr. Tho. White.

Geometry's Complaint of Mr. *Tho. White*'s *Tutela Geometrica.*

A Manuſcript of Mr. Elias Aſhmole.

Remarkable Paſſages in the Year 1660, ſet down by Mr. *Elias Aſhmole.*

Cod. MS. Aſhmol. Oxon. 7443.

His Manuſcript Collection of Treaties, &c.

Copies of all the Declarations, Treaties, *&c.* between King *Edward* III. and the *French.* Tranſcrib'd by Mr. *Aſhmole*, from a fair MS. in Vellom belonging to Sir *John Maynard*, *Anno* 1660.

MSS. Aſhmol. Oxon. 7478.

Hortus Siccus, *by* Edw. Morgan.

Hortus Siccus, ſive Plantarum quarundam exſiccata ſpecimina, accurante Edwardo Morgan Hortulano Medico Weſtmonaſterienſi. Anno 1660.

Ibid. Aſhmole, 7528.

Patent to John Lilly *for* China *Varniſh.*

A Patent granted to *John Lilly* for the ſole Uſe of China, Varniſh or Lacquer Work upon Paper, Parchment, Vellom, Leather and Metals, for ten Years, *Anno* 1660.

Ibid. 8332.

Mr. Jo. Booker's *Ephemeris.*

Teleſcopium Uranicum: Or an Ephemeris of the Planets for the Year 1660. by *John Booker.*

MS. Aſhmole, Oxon. 6782.

His Phaſes of the Moon, and Attempt to prove the Earth a Planet.

Omnes Lunationes totius Anni 1660. *Auctore J. Booker.* With a Concluſion of the ſecond Book of a Diſcourſe concerning a new Planet, tending to prove that it is probable our Earth is one of the Planets.

Ib. Aſhmole, 6828.

Order in the Succeſſion of a new King.

Ordo novum Regem in Regno conſtituendi, &c. Tranſcribed (ſays Mr. *Aſhmole*) from an old Vellom MS. which the Duke of *York* delivered to Sir *Edward Walker*, *Anno* 1660.

Ibid. Aſhmole, MSS. 7243.

Of Royal Coronations.

An Account of the Coronation of our Kings. Tranſcribed by Mr. *Aſhmole* from a MS. in the King's private Cloſet, *Anno* 1660.

Ibid. 7354.

Of the Earl Marſhal.

A Treatiſe of the Earl Marſhal. Tranſcribed by Mr. *Aſhmole* out of a Manuſcript of Serjeant *Maynard.*

Ibid. 7355.

Hiſtory and Annals of Oxford *by Mr.* Ant. Wood.

The Hiſtory or Annals of the Univerſity of *Oxford*, from the Time of King *Alfred* till *A. D.* 1660. *Vol.* I. containing 1124 Pages. *Ant. Wood.*

The ſecond Volume of the Hiſtory and Antiquities of the ſaid Univerſity, giving an Account of the publick Buildings, Lectures, Colleges, *&c.* containing Pages 621. *Ant. Wood.*

In which two *Engliſh* Volumes are ſeveral Paſſages tending to the illuſtrating the Antiquities of this famous Univerſity, added ſince the printing of the *Latin* Book.

MSS. Oxon. A. Wood, *p.* 359.

Charter of the African *Company.*

The Charter of the *African* Company for *Guinea*, *Angola*, &c. granted 12 *Car.* II. *A. D.* 1660.

MS. in Bibl. D. Howard.

Several Tracts of Mr. John Horne *againſt the Quakers,* &c.

Mr. *John Horne* of *Trinity* College *Cambridge*, Preacher firſt at *Sutton St. James*'s in *Lincolnſhire*, and afterwards beneficed and ſettled at *All-hallows* Church in *Lynn-Regis*, ejected thence in 1662. publiſhed, I. A fuller Diſcovery of the Quakers, 1660, 4to. II. Quakers prov'd Deceivers, 4to. 1660. III. Truth's Triumph, 4to. 1660. IV. A Diſcourſe of the new Heavens and Earth: At the Funeral of *Mary* Wife of *Philip Neave* of *Rockland* in *Norfolk*, *June* 19, 1660. on 2 *Pet.* iii. 14, 15.

See Dr. Calamy's *Abridgment, Vol.* II. *p.* 485.

Mr. Shaw's *Receipt for the State Palſy.*

A Receipt for the State Palſy. Or a Direction for the Government of the Nation. In a Sermon on *Prov.* xxv. 5. By *Samuel Shaw* Rector of *Long-Whatton* in *Leiceſterſhire.*

Lond. 1660.

Mr. Bury's *Soul's Looking-Glaſs.*

The Soul's Looking-Glaſs: Or a ſpiritual Touchſtone. Whereby true Grace may be diſcover'd from counterfeit. By Mr. *Edward Bury* of *Great-Bolas* in *Shropſhire.*

Lond. 1660.

His ſhort Catechiſm.

A ſhort Catechiſm containing the fundamental Points of Religion. By the ſame Author.

Lond 1660.

Mr. Calvert*'s wiſe Merchant.*

The Wiſe Merchant: Or the *only Pearl of Price.* Two Sermons on *Matth.* xiii. 45, 46. Preach'd before the Company of Merchants in the City of *York.* By *Thomas Calvert*, M. A.

Mr. Crofton*'s Purſuit of Peace.*

The Purſuit of Peace. In a Sermon preached *March* 29, 1660. By *Zachary Crofton*, Miniſter of St. *Botolph Aldgate* in *London.*

Lond. 1660.

Mr. Wickins *on bowing at the Name of* Jeſus.

The Warrant for bowing at the Name of *Jeſus*, produced and examined. By *William Wickens*, Miniſter of the Goſpel. [Who alſo publiſh'd ſomewhat concerning the Dates of St. *Paul*'s Epiſtles in 4^{to}.]

London, 2^{d} *Edit.* 1660. 4^{to}.

Funeral Sermon for Mr. John Cope.

A Sermon preach'd at the Funeral of Mr. *John Cope*, *May* 11, 1660. on *Heb.* ix. 27. By *John Kitchin*, M. A.

Dr. Calamy*'s Contin. p.* 39.

Mr. John Durant*'s Sermons on the Woman of* Canaan.

The Woman of *Canaan.* The Sum of certain Sermons on *Matth.* xv. 22. By Mr. *John Durant.* Dedicated to the Magiſtrates, Miniſters, and Inhabitants of *Newcaſtle upon Tyne*, thanking them for their ſingular Reſpect to his dear Brother Mr. *William Durant*, who was carrying on the Work of the Goſpel among them in that Town.

1660. 8^{vo}. *Dr.* Calamy*'s Contin. p.* 535.

Iſaac Pennington *againſt the Court of* Boſton *putting the* Quakers *to Death.*

An Examination of the Grounds or Cauſes which are ſaid to induce the Court of *Boſton* in *New-England*, to make that Order or Law of Baniſhment upon Pain of Death againſt the *Quakers, &c.* By *Iſaac Pennington* the younger.

London, *for* L. Loyd, 1660.

Dr. Ferne*'s Compariſon of Epiſcopacy and Preſbytery.*

Epiſcopacy and Preſbytery conſidered, according to the ſeveral Reſpects which may commend a Church Government, and oblige good Chriſtians to it. By *H. Ferne*, D. D.

London, *for* R. Royſton, 1660. 4^{to}.

Cenſure of ſcandalous Miniſters.

Cenſura Cleri. Or a Tract againſt ſcandalous Miniſters not fit to be reſtored to the Church's Livings, in Point of Prudence, Piety, and Fame. [By *John Barnard*, Rector of *Waddington* near *Lincoln.* This was publiſhed in the latter End of 1659. or beginning of 1660. to prevent ſuch from being reſtored to their Livings that had been ejected by the godly Party. His Name is not ſet to this Pamphlet, and he did not care afterwards, when he ſaw how the Event proved, to be known that he was the Author.]

London, 1660, 4^{to}. Ath. Oxon. *Vol.* II. *col.* 555.

The Devil of Woodſtock.

There was likewiſe printed in 1649. *a Poem intituled, the* Woodſtock Scuffle: *Or moſt dreadful Apparitions that were lately ſeen in the Manor Houſe of* Woodſtock *near* Oxford.

The juſt Devil of Woodſtock: Or a true Narrative of the ſeveral Apparitions, the Frights and Puniſhments inflicted upon the Rumpiſh Commiſſioners ſent thither to ſurvey the Manors and Houſes belonging to his Majeſty. By *Thomas Widows*, Maſter of the Free-School at *Northleech* in *Glouceſterſhire.* It is a Diary which was exactly kept by the Author for his own Satisfaction, intending not to print it. But after his Death the Copy coming into the Hands of another Perſon, 'twas printed in *Decemb.* 1660. and had the Year 1649. put in the Bottom of the Title, as if it had been then printed. The Names of the Commiſſioners were *Cockaine*, *Hart*, *Unton*, *Crooke*, *Careleſs* and *Roe*, Captains, *Richard Croke* the Lawyer, afterwards Recorder of *Oxon.* and *Brown* the Surveyor. The Book is very impartially written, and therefore worth the reading by all, eſpecially the many Atheiſts of this Age. There was likewiſe *a ſhort Survey of* Woodſtock; taken from ancient Authors, and printed with the former. —— He was buried in the Church of *Northleech*, *June* 26, 1655.

1660, 4^{to}. Ath. Oxon. *Vol.* II. *c.* 119

The good Catholick.

The good Catholick no bad Subject, from a Catholick Gentleman to Mr. *Richard Baxter*; modeſtly accepting the Challenge by him made in his Sermon of Repentance, preached before the Houſe of Commons *April* 30, 1660.

Lond. 1660.

The Cry of Royal and innocent Blood.

The Royal and other innocent Blood crying aloud to Heaven for Vengeance, *&c.* By *George Starkey.*

Lond. 1660.

Letters to teſtify the King is a Proteſtant.

Certain Letters evidencing the King's Stedfaſtn[illegible] in the Proteſtant Religion, *&c.*

London, *for* Gab. Bedell, 1660. 4^{to}.

To the Reader. Such hath been the unwearied Malice of the Enemies of our Peace, that when by open Force they could no longer rationally hope to hinder a Settlement on the ſure Foundations of Righteouſneſs and Juſtice, they have made Lies their Refuge. —— Having driven him from the Places where the reformed Religion is profeſs'd, they have baſely ſlandred him of late, as if he had left the Profeſſion of that Faith of which he was born to be the Defender, *&c.*

Covenanters Plea.

The Covenanters Plea againſt Abſolvers.

London, 1661. 4^{to}.

Sparrow*'s Collection of Articles, Canons,* &c.

Account of Biſhop Sparrow, *as given by Mr.* Wood, *confuted from a Manuſcript of* Mr. Gear.

A Collection of Articles, Canons, Injunctions, *&c.* of the Church of *England*, made by *Anthony Sparrow.* [Republiſhed ſeveral Times. He had before publiſhed *A Rationale upon the Book of Common Prayer of the Church of* England, *London*, 1657. 12°. Mr. *Wood* makes him the Son of a wealthy Farmer named *Samuel Sparrow*, and born at *Depden* in *Suffolk*; took the Living of *Hankdon* in his own County, *&c.* [But I have ſeen ſome MS. Papers of Mr. *William Gear* intending an Hiſtory of the Biſhops of *Norwich*, wherein a different Account is given. *Antonius Sparrow filius Johannis Sparrow Generoſi, natus apud Wickham-Brook in Com. Suffolc. Anno* 1612. *ætat.* 13. *in Coll. Regin. Cantabr. admiſſus Eccleſiam de Hawkden aliquandiu tenuit.* —— Soon after the Reſtauration, he was recommended to the Maſterſhip of *Queen*'s College by the King: Yet great Oppoſition was made in behalf of Dr. *Patrick* by a Part of the College. The Cauſe was heard before the King and Council, and decided ſoon in *Sparrow*'s behalf. Soon after Biſhop *Wren* gave him a Prebend in *Ely*, when he leaſt thought of it. He married *Suſanna* Daughter of *Thomas Coul* of *Depden* in *Suffolk*, by whom he had ſix Daughters. He was Chaplain to the King in 1661, Vice-chancellor of *Cambridge* 1666. when he was removed from *Queen*'s College to the See of *Exeter*, the King gave him the Nomination of his Succeſſor.]

London, 1661, 4^{to}.

Hiſt. Epiſcoporum Norwic. per Will. Gear, MS.

Lady's Looking-Glaſs.

A Female Duel: Or the Lady's Looking-Glaſs. By *Thomas Toll.*

London, 1661, 8^{vo}.

Peacham's *compleat Gentleman.*

Henry Peacham's compleat Gentleman, *&c.* The third Impreſſion. [There is a Diſcourſe herein of the Family of the *Blounts*, which was drawn up by *Tho. Blount*, Eſq; and put into the Hands of the Publiſher of this third Impreſſion.] Ath. Oxon. *Vol.* II. *col.* 34.

Mr. Clem. Walker's *Hiſt. of Independency.*

The Hiſtory of Independency. With the Riſe, Growth, and Practices of that powerful and reſtleſs Faction: And the Myſtery of the two Junctoes, Preſbyterian and Independent. *Anarchia Anglicana:* Or the Hiſtory of Independency. The ſecond Part. The high Court of Juſtice, or *Cromwell*'s Slaughter-Houſe; being the third Part of the Hiſtory of Independency. By *Clement Walker*, Gent. To which is now added a fourth Part by *T. M.* London, 1661, 8vo.

Seven Treatiſes by Biſhop Williams.

Seven Treatiſes very neceſſary to be obſerved in theſe bad Days, to prevent the ſeven laſt Vials of God's Wrath, that the ſeven Angels are to pour down upon the Earth. With the Declaration of the juſt Judgment of God: 1. Upon our late King's Friends. 2. Upon the King's Enemies that rebell'd and warr'd againſt him. By *Griffith* Biſhop of *Oſſory.* London, 1661, *Fol.*

Dr. Rich. Coſins's Tabulæ Polit.

Tabulæ Politiæ Eccleſiæ Anglicanæ. Autore Ricardo Coſins Legum Doctore Anglo. *Hagæ Comitis*, 1661, *Fol.*

Robinſon's Hebrew *New Teſtament.*

Teſtamentum Novum Hebraice Editum. A Gulielmo Robinſono. Londini, 1661, 8vo.

Ramſey *of Man's Dignity*, &c.

Man's Dignity and Perfection vindicated. By *William Ramſey.*

The Death of ſome Perſons not before mentioned within the Year 1661.

Dr. Ralph Hollingworth.

Within this Year 1661. died *Ralph Hollingworth*, D. D. who had been ſequeſtred from a Prebend of *Lincoln* and the Rectory of *Fillingham* in *Lincolnſhire*; to which he had been lately reſtored. He left his Widow with ſeveral ſmall Children very poor and indigent, inſomuch that ſhe was forced to apply to the Corporation for Miniſters Widows, and beg their Charity, which ſhe accordingly received. Walker's *Sufferings of the Clergy, Part* II. *p.* 46.

Mr. Matthew Bennet.

Matthew Bennet, A. M. admitted to the Church of St. *Nicholas Acon* in *London*, *Feb.* 15, 1636. on the Preſentation of King *Charles* I. and ſome Time Rector of *Harlington Com. Middleſex*, a learned and genteel Man, and valued by Biſhop *Uſher*, died ſome Time before *July* 18, 1661. *Ibid. p.* 164.

Mr. John Watſon.

John Watſon, M. A. plundred in *Scotland*, coming to *London*, had a ſmall Vicarage in *Norfolk* given him by King *Charles* I. and after the Loſs of it, he got the Rectory of *Kirkby-Cane* in the ſame County, but was diſpoſſeſs'd by an Ordinance of thoſe Times, baniſhing all *Scots* which had fled to *England* to avoid the *Covenant.* —— He got himſelf re-poſſeſs'd of his Living, but by what means I cannot tell, ſome Time before the Reſtauration. After which he would have been preferr'd for his Sufferings, having received Promiſes of that kind from his Majeſty, had he not died ſoon after that Day, *viz.* in 1661. in the 48th Year of his Age. He was a Man of eminent Parts and Learning. *Ibid. p.* 401.

Dr. Nicholas Bernard.

Dr. *Nicholas Bernard*, who had been Chaplain to Archbiſhop *Uſher*, and by him made Dean of *Ardagh* in *Ireland.* In the Time of the Rebellion there, he ſuffer'd much; and having loſt all, he returned ſafe into *England* to attend on his Lord, became Rector of the rich Church of *Whitchurch* in *Shropſhire*, by the Gift of the Earl of *Bridgwater*, Chaplain to *Oliver* Lord Protector, one of his Almoners, and Preacher to the Society of *Grey*'s-*Inn.* After the King's Reſtoration, being poſſeſs'd with juſt Doubts concerning the Settlement of *Ireland*, he refuſed to return to that Countrey, to take Poſſeſſion of a Deanery, and perhaps of a Biſhoprick. Whereupon he continued at *Whitchurch*, and there died, and was buried in the Winter Time *Anno* 1661. leaving behind him a Son named *James.* Faſti Oxon. *Vol.* I. *col.* 863.

Mr. Stephen Hall.

Mr. *Stephen Hall*, Fellow of *Jeſus* College, *Cambridge*, the firſt Fellow that was ſequeſtred in that Univerſity, and ejected from his Prebend of the firſt Stall in the Church of *Ely*, from his Vicarage of *Fordham* in *Cambridgeſhire*, and the Lecture of St. *Paul*'s; impriſoned above three Years in the Compter in *Southwark*; reſtored in 1660. and the ſame Year was preſented to the Rectory of *Harleton* in *Cambridgeſhire*, which however he enjoy'd but a very little Time, dying within the following Year in the College, to the Library of which he left a ſmall Legacy, and lies buried in the Chapel there. *Dr.* Walker's *Sufferings of the Clergy, Part* II. *p.* 22.

Some Apoſtates to Popery.

Some Perſons who in the late Times had revolted to the Church of *Rome* returned to *England* in Hopes of Countenance and Protection.

Sir Edward Shirley.

I. *Edward Shirley*, a long Traveller and very ingenious Writer, he was knighted by King *Charles* II. *Jan.* 6, 1682. ſuffered ſeveral Indignities in the Time of the Popiſh Plot; and after the Abdication of King *James* ſuffered more on Account of his Religion. Ath. Oxon. *Vol.* II *col.* 704.

Dr. Thomas Read.

II. *Thomas Read* of *New-College*, *Oxon.* LL. D. a great Royaliſt, and by his Majeſty King *Charles* I. was nominated Principal of *Magdalen* Hall, upon the Flight of *Wilkinſon* to the Parliament. Afterwards he chang'd his Religion for that of *Rome*, lived beyond Sea, and wrote (as I have been told) certain Matters againſt Dr. *Edward Boughen*, *&c.* Faſti Oxon. *Vol.* I. *col.* 893

Mr. John Lakenby.

III. *John Lakenby*, Son of *Simon Lakenby* of *Shadford* in the County Palatine of *Durham*; firſt of *Magdalen* College, *Oxon.* then of *Edmund* Hall, where he lived a cloſe Student till the Gariſon of *Oxon.* was ſurrendred *An.* 1646. At which Time perceiving the *Engliſh* Church tottering he went beyond the Sea, chang'd his Religion, and was entred into the *Engliſh* College at *Doway.* After ſome Time ſpent there, he returned into *England*, *&c.* Faſti Oxon. *Vol.* II. *col.* 716.

IV. *John*

Mr. John Theyer.

IV. *John Theyer*, born of genteel Parents at *Cooper's-Hill* in the Pariſh of *Brockworth* near *Glouceſter*; entred of *Magdalen* College, *Oxon.* 1643. Author of *Aerio-Maſtix*, 1643. 4to. in the ſame Year created M. A. about which Time he was perſuaded to embrace the *Roman* Catholick Religion, by Father *Philips* a *Scot* Confeſſor to *Henrietta Maria*, the Queen Conſort, *&c.* he died *Aug.* 25, 1673, *&c.*

Ath. Oxon. *Vol.* II. *c.* 837.

Walter Mountague *Abbot in* France.

V. *Walter Mountague*, younger Son of *Edward Mountague* the firſt Earl of *Mancheſter*, born in the Pariſh of St. *Botolph* without *Alderſgate*, *London*, educated in *Sidney* College in *Cambridge*, afterwards travelled beyond the Sea, and returning with an unſettled Mind, did at length (after he had been ſent once or more into *France* about publick Concerns) give a Farewell to his own Countrey and Religion, wherein he had been born and baptized, and going beyond the Sea he ſettled himſelf in a Monaſtery for a Time, and wrote *a Letter in Juſtification of his Change*, which was afterwards anſwer'd by *Lucius* Lord *Falkland*. Being received into the Favour of the Queen Mother of *France*, ſhe made him Abbot of *Nantveil* of the Benedictine Order in the Dioceſe of *Metz*, and afterwards Abbot of *Pontois* in the Dioceſe of *Roan.* —— In his younger Years, before he left the Church of *England*, he wrote *the Shepherd's Paradiſe*, *London* 1629. 8vo. And after he had left it, *Miſcellanea Spiritualia: Or devout Eſſays*, in two Parts. —— This Abbot *Mountague* died after *Henrietta Maria*, the Queen Mother of *England*, who concluding her laſt Day on the laſt of *Auguſt* 1669. he ſoon after followed, as I have been informed by one of his domeſtick Servants; who told me further, that he was buried in the Chapel or Church belonging to the Hoſpital of Incurables at *Paris.*

Ibid.

Mr. Abraham Woodhead.

VI. *Abraham Woodhead*, deprived of his Fellowſhip of *Univerſity* College, *Oxon. An.* 1648. travelled and ſettled for a Time at *Rome.* In 1660. he was reſtored to his Fellowſhip by his Majeſty's Commiſſioners, and remained in his College for a Time, and warily concealing his Religion which he had chang'd at *Rome*, he got Leave of the Maſter and Society to be abſent, as intending again to travel with the Allowance of 20*l. per Ann.* Retiring to *London* he ſettled at *Hogſden* near the City, where he lived very obſcurely and retiredly, upon that Allowance the College made to him as a Traveller, all therein (except one) knowing not to the contrary, but that he was beyond the Seas. There, I ſay, being ſettled, he not only cauſed Youths to be trained up in the *Roman* Catholick Religion (of which certain Members of Parliament did openly make mention in the Houſe, after the Popiſh Plot was diſcovered) but alſo wrote and publiſhed divers Books in Vindication of the Church of *Rome*, and thereby gained the Character, by the Men of that Party, of the prime Champion of *England* to ſtand up for their Cauſe.

Athen.Oxon. *Vol.*II.*col.*455.

He died at Hogſden *in* 1678. *and was buried in St.* Pancras *Church-yard.*

Obadiah Walker.

VII. Mr. *Obad. Walker*, ejected from a Fellowſhip in *Univerſity* College *An.* 1643. travelled and ſpent a conſiderable Time at *Rome.* After his Majeſty's Reſtoration he was put again into his Fellowſhip, and travelled again with ſome young Gentlemen, and ſpent more Time at *Rome.* After his Return he was Maſter of his College, concealing his Change of Religion, yet giving ſo great Suſpicion of it, that in *October* 1671. on diſcovery of the Popiſh Plot, there was a Complaint made in the Parliament Houſe againſt him, for giving his aſſiſting Hand towards the training up of Youths at *Hogſden* near *London* in the *Roman* Catholick Principles, and that he had expreſſed himſelf very popiſhly affected in his *Notes* on the Life of King *Alfred*, *&c.*

Athen.Oxon. *Vol.* II. *ſecond Edit. col.* 932.

Timothy Nourſe.

VIII. Mr. *Tim. Nourſe* elected Fellow of Univerſity College, *Jan.* 19, 1658. and afterwards entred into Holy Orders, and became a noted Preacher. This Perſon, who was a Man of Parts, but conceited, changed his Religion for that of *Rome*, and therefore was deprived of his Fellowſhip in the beginning of *January* 1673. Afterwards ſettling in his Patrimony, he lived there a retired and ſtudious Life, ſuffered much upon the breaking out of the Popiſh Plot, *&c.*

Ibid. col. 339.

The Earl of Briſtol.

IX. *George* Lord *Digby* Earl of *Briſtol*, came back from his Travels a profeſs'd Papiſt, of whom Mr. *Edward Bagſhaw*, in the Dedication of his Diſcourſe againſt the Pope's Infallibility to his Lord and Patron the Earl of *Angleſey* in 1662. wrote thus: “ Many Writers of our own, as Monſ. *Daille*, *Chillingworth*, the “ Lord *Falkland*, the Lord *Digby* now Earl of *Briſtol*, *&c.* have already ſhew'd “ the Vanity and Uſeleſsneſs of the Popiſh Allegations; and becauſe it is poſſi- “ ble that the Example of the laſt honourable Perſon I named may be urged “ againſt me, becauſe his preſent Practice doth contradict his former Principles; “ I will only add this, that ſince his Book is not yet anſwered by himſelf, I hope “ he thinks it unanſwerable, and will not long continue in Communion with “ that Church, whoſe Foundations he hath ſo well overthrown.

Apr. 16, 1662.

The Earl of Briſtol *was a Man of Courage and Learning, bold Temper and a lively Wit, but of no Judgment nor Steadineſs.* —— *When he went beyond Sea he turn'd Papiſt; but it was after a Way of his own* —— *he was ſet at the Head of the popiſh Party. Bp.* Burnet's *Hiſt. p.* 100.

King and Duke.

X. A general Suſpicion of the *King* and *Duke.* The Author of the Myſtery of Iniquity working in the dividing of Proteſtants, *&c.* printed in the Year 1689, 4to. wrote thus: The King's Apoſtacy, I muſt take the Liberty to tell them, is not of ſo late a Date as the World is made commonly to believe: For tho' it was many Years concealed, and the contrary pretended and diſſembled, yet it is certain that he abjured the Proteſtant Religion, ſoon after the Exilement of the Royal Family, and was reconciled to the *Roman* Church at St. *Germains* in *France.*

Pag. 6.

Nor were ſeveral of the then ſuffering Biſhops and Clergy ignorant of this, tho' they had neither Integrity nor Courage to give the Nation and Church warning of it. And within theſe five Years there was in the Cuſtody of a very worthy and

King Charles II. *ſeemed to have no ſenſe of Religion. Both at Prayers and Sacrament, he as it were took Care to ſatisfy People, that he was in no ſort concerned in that about which he was employed.* —— *He diſguiſed his Popery to the laſt, but when he talk'd freely he could not help letting himſelf out againſt the Liberty that under the Reformation all Men took*

took of enquiring into Matters of Religion, &c. Biſhop Burnet, ib. *p.* 93.

Before King Charles *left* Paris *he changed his Religion, but by whoſe Perſuaſion is not yet known. Only Cardinal* de Retz *was in the Secret, and Lord* Aubigny *had a great Hand in it. It was kept a Secret. Chancellour* Hide *had ſome Suſpicion of it, but would never ſuffer himſelf to believe it quite.*

As for King James *it ſeems he was not reconciled at that Time. For he told me, that being in a Monaſtery in* Flanders, *a Nun deſired him to pray every Day, that if he was not in the right Way God would bring him into it. And he ſaid, the Impreſſion theſe Words made on him never left him 'till he changed, ib.* 74.

and honeſt Gentleman, a Letter written to the late Biſhop of *D.* by a Doctor of Divinity then attending the Royal Brothers, wherein the Apoſtacy of the then Duke of *York* to the See of *Rome* is particularly related; and an Account given how much the Ducheſs of *Tremouille* (without being herſelf ſuſpected) had heard the Queen Mother glorying of it, while the Ducheſs herſelf bewailed it as a Diſhonour to the Royal Family, and as that which might prove of pernicious Conſequence to the Proteſtant Intereſt. But tho' the old Queen privately rejoyced and triumphed in it, yet ſhe knew too well what Diſadvantage it might be both to her Son, and to the Papal Cauſe in *Great-Britain*, to have it at that Seaſon communicated and divulged. Thereupon it remained a Secret for many Years, and by Virtue of a Diſpenſation, he ſometimes joined in all Ordinances with thoſe of the Proteſtant Communion. But for all the Art, Hypocriſy, and Sacrilege, by which it was endeavoured to be concealed, it might have been eaſily diſcerned, as manifeſting itſelf in the whole Courſe of his Actions. And at laſt his own Zeal, the Importunity of the Prieſts, and the Cunning of the late King, prevailing over Reaſons of State, he withdrew from all Acts of Fellowſhip with the Church of *England*.

Suppoſed the Biſhop of Durham, *Dr.* Coſin.

The Popiſh Plot diſcover'd by Letters, *&c.* 1680. *Fol.* ſaith, That the Duke was actually reconciled to the Church of *Rome* by one Dr. *Armſtrong* a *Franciſcan.*

Some Charities and Benefactions within this Year 1661.

Mr. Edmund Woodward *a Benefactor to* Peter-Houſe *in* Cambridge.

In Commemoratione Benefactorum habita in Collegio S. Petri Cantabr. A. D 1661.—— Edmundus Woodward Bedfordienſis, claro ſtemmate oriundus, Collegii in quo tyrocinia literaria poſuerat, generoſe Memor, viginti quotannis minas ex prædiorum ſuorum in Agro Bedfordienſi fructibus, Magiſtro & Sociis legavit ad ſubſidium duorum Scholarium apud nos alendorum, tantiſper dum gradui Baccalaureatus in Artibus per Tempora in Academia ſumpta maturi fuerint.

Ex Notis MS.

Mr. Henry Owen *to* Sion *College.*

Henry Owen, M. A. Rector of *Beſtrop* in *Norfolk* gave ten Pounds by Will to *Sion* College in *London*, wherewith Books were bought for the Uſe of the Library; *Ann.* 1661.

Mr. Reading's *State of* Sion *College, p.* 44.

Mr. George Crowle *to the Town of* Hull.

Mr. *George Crowle*, twice Mayor of *Hull*, erected an Hoſpital in that Town for the Reception and Maintenance of poor People, upon the Front whereof was this Inſcription:

Da dum Tempus habes, tibi propria ſit Manus hæres,
Auferet hoc nemo, quod dabis ipſe Deo.
G. C. 1661. *E. C.*

Mr. Thoreſby Leeds, *Fol. p.* 10.

This worthy Benefactor died the twelfth of *Auguſt* 1682. aged 69. His pious Wife *Eleanor* was a prime Benefactor to, if not Founder of, that neat, uſeful, and improving Library in the great Church there at *Hull.*

Mr. Aſkew *to the Pariſh of* Kings-Cliffe Com. Northton.

John Aſkew of *Kings-Cliffe* in the County of *Northampton*, Gent. by his Will dated *May* 2, 1661. giveth ten Pounds to the Poor of the Pariſh of *Kings-Cliffe*, to be paid at *Michaelmas* Day next by his Executors unto *Thomas South*, Miniſter of the ſaid Pariſh, to be diſpoſed of to them as he in his Diſcretion ſhall think fit.

Reg. Petriburg.

Mr. Thoreſby *to the Town of* Leeds.

Mr. *John Thoreſby*, Alderman of *Leeds* in *Yorkſhire*, gave a Rent Charge of twenty Shillings *per Ann.* to the Poor of that Town, out of a Piece of Ground at the Town End, called the *Paddock.*

Thoreſby *of* Leeds, *Fol.* 57.

R. Garrod *to* Berdwell *in* Suffolk.

Robert Garrod, ſome Time Servant to Sir *Charles Crofts*, Knight, was buried in *Berdwell* Church in *Suffolk May* 14, 1661. aged 72 Years. He gave by his Will twenty Pounds to be paid yearly on *Chriſtmaſs* Day for ever, to ten poor Widows of this Pariſh.

Le Neve *Monumenta Anglicana* 1718. 8vo. *p.* 47.

A Decree for Alms-houſes in Exeter.

A Decree was made in the High Court of *Chancery* againſt *George Speke*, Eſq; for the new building of Mr. *Wynard*'s Alms-houſes (demoliſhed in the late Troubles) within the City of *Exeter*, and for increaſing the Poors Pay therein, and for redreſſing other Grievances complained of. It had been founded without the South Gate of the City, by *William Wynard*, Eſq; ſome Time Recorder, by the Name of *God's Houſe*, for twelve poor Men, allotting to each of them eight Pence weekly, which was now encreaſed to two Shillings *per* Week, *&c.*

Izaack's *Memor. of the City of* Exeter, 8vo. *p.* 168, 188.

Will. Backhouſe, *Eſq; to* Jeſus *College*, Oxon.

Gulielmus Backhouſe de Swallowfield in Agro Bercherienſi, Armiger, latifundia in eodem Comitatu poſita, annuum vero LXV. Librarum cenſum præbentia Sociis binis in Collegio Jeſu Oxon. tranſcripſit, quos Morum Probitas, laudabilis in Artibus ingenuis progreſſus, ac ſpeciatim Idiomatis Cambro-Britannici cognitio, commendaret, &c. Anno 1661.

Hiſt. & Antiq. Univ. Ox. Lib. II. *p.* 318.

Lord Mordaunt *to the Poor of* Fulham. *And Lady* Mordaunt.

The Right Honourable Lord Viſcount *Mordaunt* gave ſeven Pounds odd Money to the Poor of *Fulham* Side in *Hammerſmith*; and his Lady the Sum of ten Pounds: Beſides which the Lady *Mordaunt* gave a Suit of fine Hangings for the Chancel of this Church, and Carpet for the Communion Table: Alſo a Pulpit Cloth and Cuſhion of Purple Silk Camblet embroidered.

Antiquities of Middleſex, *P.* II.

Augmentation of the Vicarage of Claverdon,

William Hodges, S. T. P. Archdeacon of *Worceſter*, at the renewing a Leaſe of his impropriate Rectory of *Claverdon*, reſerved a Portion of Rent twelve Pounds yearly to the Vicar of that Church, and four Pounds yearly for the better Service of the Chapel in *Norton Lindſey Com. Warwic.*

MS. Letter.

And of the Curacy of Paddington, *by Biſhop* Sheldon.

The Church of *Paddington* near *London* is a Donative or Curacy in the Gift of the Biſhops of *London*, and is ſupply'd by a Curate, by Virtue of the Biſhop's Licenſe,

Newcourt *Dioc. Lond.* 704. *Vol.* I.

Licenſe, wherein is committed to him the *Cura Animarum*. His Penſion was but ſmall, *viz.* twenty eight Pounds *per Ann.* as I have been inform'd, but after the Reſtauration of King *Charles* II. the Leaſe of the Manor expiring, and by that Means falling into the Hands of Dr. *Gilbert Sheldon*, then Biſhop of *London*, he augmented the ſaid Penſion to eighty Pounds a Year; which (with ſeveral others of the like Nature) was eſtabliſhed by Act of Parliament *Ann.* 29 *Car.* II. and the Leſſee is bound by his Leaſe to pay the Curate here for the Time being, the ſaid Sum of eighty Pounds a Year at the four moſt uſual Feaſts, *viz.* twenty Pounds a Quarter.

Mr. Gibſon *Charities of Lord* Scudamore.

John Viſcount *Scudamore* gave a good Quantity of Timber, and an hundred Pounds to the Dean and Chapter towards repairing the Cathedral Church of *Hereford*, and for the Encouragement of Learning as well as Piety, beſtowed many valuable Books upon their Library, which had been ranſack'd by the Rebels in the Civil Wars. Furthermore his Lordſhip was no ſmall Contributor towards building the College Hall; Merits which ought never to be forgotten by any of the Members of that Church, of which his Lordſhip was High Steward, an honorary Office, which his Anceſtors and Poſterity for ſeveral Generations uninterruptedly enjoy'd.

WEDNESDAY *Jan.* 1.

The King's Letter for the Quiet Receſs of Dr. Tuckney *from the* Regius Profeſſorſhip *of Divinity and the Maſterſhip of St.* John'*s College*, Cambridge, *to make Room for Dr.* Peter Gunning, *to ſucceed in both.*

On Condition of paying a yearly Penſion of 100 l. *to* Dr. Tuckney *during his Life; he died in* Feb. 6, 1669-70.

After his Receſs from Cambridge *he retired to* London *with his Family, and lived in St.* Mary Ax; *thence in* 1665. *to* Colwick-Hall *near* Nottingham; *then in the Houſe of* Francis Pierrepoint *Eſq; afterward at* Oundle *in* Northamptonſhire; *thence to* Warmington. *After* 1666. *he removed to* Stockerſon *in* Leiceſterſhire, *and thence to* Tottenham *near* London, *and again in* 1669. *to* Spittle Yard, London, *where he continued 'till the Time of his Death, in* Feb. 1669-70. *in the ſeventy firſt Year of his Age.*

But tho' the Copies of theſe Letters as publiſhed by Dr. Calamy *are dated* Jan. 1. *and* Jan. 3, 1661. *yet it is more probable they were written in* June *foregoing. For in the Black Book of* Cambridge *it is entred,* Petrus Gunning, S. T. P. electus Regius Profeſſor Junii 22. 1661. Intimatio vacationis per Ceſſionem Antonii Tuckney, S. T. P. data eſt Jun. 13. 1661. [Ex Orig.] Petrus Gunning, S. T. P. admiſſus Magiſter Coll. Joh. Jun. 25. 1661. Reg. Coll. Joh.

Upon the Ejectment of Dr. Richard Holdſworth *Maſter of* Emanuel *in* 1644: Anthony Tuckney, *Fellow of the ſaid College, was placed Maſter by the Earl of* Mancheſter, Authoritate Parliamenti, circa 1644-5. Le Neve.

Anthony Tuckney *Maſter of* Emanuel *College was choſen and admitted Maſter of St.* John'*s* June 3, 1653. Le Neve.

A Letter from the King to the Univerſity of Cambridge.

CHARLES *R.*

Calamy'*s Abridg. Vol.* II. *p.* 78. *The Date of* Jan. 1. *ſhould have been* June 1.

Whereas we are credibly informed, that Dr. *Anthony Tuckney*, Maſter of St. *John*'s College and one of the Profeſſors of Divinity in our Univerſity of *Cambridge* is well ſtricken in Years, and by Reaſon of his Age, and ſome Infirmities of Body, may not hereafter be ſo well able to undergo the Burden of thoſe two Places, we out of our Princely Care, both of that our Univerſity, and the ſaid Dr. *Tuckney*, do judge it meet that the ſaid Dr. *Tuckney* before the End of this inſtant *June*, do recede from the aforeſaid Maſterſhip, and Profeſſor's Place, with the Rectory of *Summerſham* annexed thereunto by the Grace and Favour of our Royal Grandfather: Which Signification of our ſaid Pleaſure, if the ſaid Dr. *Tuckney* ſhall ſubmit unto, we ſhall be ſo well pleaſed with that his Submiſſion, that we ſhall graciouſly accept thereof, and will be ready to remember it for his Good, upon any juſt Occaſion. And further, taking into our Princely Conſideration, the great Pains and Diligence of the ſaid Doctor, in the Diſcharge of the ſaid Profeſſor's Place, without that Benefit which ſhould have been received by him from the ſaid Rectory of *Summerſham* (which during the late unhappy and rapacious Times, was unjuſtly detained from him) upon that his Submiſſion, our Will and Pleaſure is, and we do hereby Order, that whatſoever Perſons, during the natural Life of the ſaid Dr. *Tuckney*, ſhall after his Ceſſion, be elected or promoted to the ſaid Profeſſor's Place, ſhall, before their reſpective Admiſſions thereunto, give ſufficient Aſſurance in Law to the ſaid Dr. *Tuckney*, for the yearly Payment of an hundred Pounds out of the Rectory of *Summerſham* to the ſaid Dr. *Tuckney*, (for the Reward of his former Pains) by even and equal Portions, at four uſual Feaſts of the Year; *i. e.* at the Nativity of our Lord and Saviour, at the Annunciation of the Bleſſed Virgin, the Birth of St. *John Baptiſt*, and the Feaſt of *Michael* the Archangel, during the Continuance of the ſaid Profeſſors, and the natural Life of the ſaid Dr. *Tuckney*, any Grant or Statute to the contrary notwithſtanding.

Given at our Court at *By His Majeſty's Command,*
Whitehall, June 1, 1661. EDW. NICHOLAS.

This was accompanied with a Letter from the Earl of *Mancheſter* to the Doctor, a true Copy whereof here follows.

SIR,

You will find by this incloſed what the King's Pleaſure is, and how acceptable it will be to him, that you make a ſpeedy quitting of your Maſterſhip of St. *John*'s College, and the Place of *Regius Profeſſor*. It is not out of any Diſlike of your Perſon or Diſtruſt of your Ability, but for thoſe Reaſons which are expreſſed in his own Letters. One of them I ſend you, that you may keep it for your Security; the other is delivered to the Vice-Chancellour, to be kept in the Regiſtry of the Univerſity. And I doubt not but his Majeſty will take Care, that the Conditions be performed. The Profits of both Places you are to enjoy 'till *Midſummer* next, and your Stay there with ſome convenient Rooms is allowed you 'till *Sturbridge* Fair; a Conveniency being allotted for Dr. *Gunning*'s Uſe: And I hope you will find all Civilities from him. I ſhall upon all Occaſions improve my Intereſt for your Advantage, with the Reality of,

Your aſſured Friend to ſerve you,
Whitehall Jan. 3. 1661. E. MANCHESTER.

Sir, it is expected that in Regard of the Straitneſs of Time, you do upon the Receipt hereof make your Ceſſion of both Places.

The good Doctor (ſaith Dr. *Calamy*) thought it would be to no Purpoſe to contend with the Court in that Juncture, —— and therefore upon the Receipt of theſe Letters he reſign'd them both: And had the Annuity which was promiſed him punctually paid him for ſeveral Years by Dr. *Gunning* who ſucceeded him.

Dr. *Anthony Tuckney* was the Son of Mr. *Tuckney* Miniſter of *Kirton*, three Miles from *Boſton*. Born in *Septemb.* 1600. bred in *Emanuel* College *Cambridge*, houſhold Chaplain to the Earl of *Lincoln*; afterwards Fellow of the College, B. D. a moſt diligent and conſcientious Tutour: Aſſiſtant to Mr. *John Cotton* at *Boſton*, and after Mr. *Cotton*'s Removal, he became Vicar of *Boſton*, one of the Aſſembly of Divines in 1643. never returning to *Boſton*, though at the Deſire of the People, he kept the Title to the Vicarage 'till 1660. and then he reſigned it, and Dr. *How* ſucceeded him. He had been ſettled Miniſter of *Michael Quern* in *London*, and continued there 'till 1648. only after he was made Maſter of *Emanuel* College (which was *Ann.* 1645.) he ſpent ſome Months in a Year at *Cambridge*; and removed with his Family thither in 1648. being that Year Vice-Chancellour. In 1653. Dr. *Thomas Hill* dying, Dr. *Arrowſmith* was choſen Maſter of *Trinity* College in his Stead; and thereupon Dr. *Tuckney* was choſen in his Room to St. *John*'s, and was himſelf ſucceeded by Dr. *Dillingham* at *Emanuel*. Upon the Death of Dr. *Arrowſmith* he was choſen *Regius Profeſſor* in his Room. —— After the Reſtauration he was one of the Commiſſioners at the *Savoy*, *&c.*

Revels at Lincolns-Inn, *and a mock Prince* John Lort, *Eſq;*

Echard *Ch.* II. *p.* 70. Heath's *Chron. p.* 503.

During the Receſs of Parliament, it being now *Chriſtmaſs*, the Town was fill'd with extraordinary Feaſtings, Revellings, Mirth, Pleaſure, and Luxury, as well in rich Cloaths and Habits, as choice Eating and Drinking. The honourable Society of *Lincolns-Inn* renew'd their old Cuſtom of the Inns of Court, by chuſing a Prince, who during the ſolemn Feſtival commanded like a Sovereign in, and in the Places adjoining to the ſaid Inn. The Gentleman elected at this Time was *John Lort*, Eſq; of a good Family in *Wales*, who invited the King himſelf to the Inn, and gave him a noble Entertainment at Dinner. The King was pleaſed to ſee all the Ceremonies due to a Prince exactly obſerved in every reſpect, as a Council, Judges, and Officers of State, Honour, and Nobility attending upon this his Highneſs; and his Majeſty at the Expiration of the Term of his Royalty, was pleaſed to preſent him with the Honour of a Baronet of *England*.

Mr. Alexander Ekins *Rector of* Orlingbury.

Reg. Laney.

Die 1. Jan. 1661. Alexander Ekins, Clericus, A. M. ad Rect. de Orlingbury in Com. Northton. vac. per Reſign. Radulphi Withers ult. Incumb. jam demortui ad preſ. Thomæ Chibnell Patroni & ad preſ. Regis ad corroborand' Titulum.

THURSDAY *Jan.* 2.
Mr. Wil. Jenkins *accuſed for not praying for the King.*

Council Book MS.

Council-Chamber in *Whitehall*. Mr. *Jenkins* the Miniſter at *Chriſt-Church* Hoſpital being ſent for this Day, made his Appearance at the Board; and was reproved for not praying for the King, *&c.*

*Danger of truſting to ex*tempore *Effuſions in Prayer.*

Grand Debate in Point of Prayer, 1662. 4to. *p.* 48.

This is a Truth acknowledged in the Morning Exerciſe at *Cripplegate*, *P.* 515. where it is reſolved, that we may eaſily be deceived by our Enlargements, becauſe there are many *Winds* and *Gales* blowing from ſeveral Quarters, which may ſet the Soul in *active* going and doing, as *popular* Applauſe, high *Opinions* of the Preacher, *taking Expreſſions* in Prayer, flouriſhing *Novelties* and *Notions* in a Sermon, *Satanical* Infuſions, common and ordinary *Inſpirations* of the Holy Ghoſt vouchſafed to *Reprobates*, *Hebr.* vi. 4. All which, or any of which may ſo draw and delight the Heart, that (as *Orpheus* his Pipe) they may make the Heart *dance* in a Duty, and yet for all this it may be poſſible, yea, probable; the Heart may dance after the *Devil's Pipe*.

TUESDAY *Jan.* 7.
Order for a Form of Prayer and Humiliation on Jan. 30.

Extracts from Council Books.

Die Martis 7. *Januar.* 1661-2.

Order of King in Council for Printing, Reading, and Uſing a Form of Divine Service prepared for the thirtieth Day of *January*, being to be obſerved as a Day of Faſting and Humiliation. Given at *Whitehall* the ſeventh Day of *January* in the thirteenth Year of our Reign.

Mr. Joh. Houghton *Prebendary of* Sarum.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 65.

Johannes Houghton, Cler. admiſſ. ad Preb. de Gillingham Minori in Eccl. Sarum, Die 7. Jan. 1661. vac. per Mort. Matthei Nicholas, S. T. P.

WEDNESDAY *Jan.* 8.
Proceedings in Convocation to reviſe the Canons of 1640.

Append. ad Synod. Angl.

Die Mercurii 8. *Januar.* 1661-2.

In Superiori Domo Convocat. —— Habito Tractatu de & ſuper Reviſione Canonum ſive Conſtitutionum in Anno Domini 1640. edit. & conſideratione deſuper habita, quinam eorundem fuerunt aut ſunt debite & idonee obſervandi & uſitandi, idem Reverendus Pater continuavit, &c.

Proclamation for a Faſt upon the unſeaſonable Weather.

By the King's Printers.

By the King. A Proclamation for a General Faſt, to be obſerved throughout the Realm of *England* on *January* the fifteenth inſtant, within *London* and *Weſtminſter*, and on *January* the twenty ſecond inſtant in other Parts of the Realm, with Prayers on Occaſion of the preſent Unſeaſonableneſs of the Weather. Given at our Court at *Whitehall* this eighth Day of *January*, in the thirteenth Year of our Reign.

FRIDAY *Jan.* 10.
Meeting of the Parliament.
The Committee of Lords and Commons appointed to enquire into the Plot make their Report of a real and formidable Conſpiracy againſt the Government.

Echard, *Ch.* II. *p.* 71.

After the Feaſtings and Revellings were ſomewhat abated, the Parliament met on the tenth of *January* according to Adjournment, and proceeded to Buſineſs with all Vigour, ſhewing themſelves ready both to advance the Prerogative, as well as the Revenue of the King. They were now farther alarmed with the Noiſe of Plots and Conſpiracies; and they began with receiving the Report of the ſelect Committee of Lords and Commons, appointed juſt before the Receſs.

Naming the Perſons and deſcribing their particular Deſigns.

See Biſhop Parker's Hiſt. Eng. 8vo. *p.* 19.

To begin with Aſſaſſination,

And a general Inſurrection.

Diſcovered by one of the Party.

Care taken by the Duke of Albemarle.

The Committe were ſenſible of the Real Danger,

And hoped the two Houſes would be ſo.

In this the Lord Chancellour gave an additional Account of the traiterous Deſigns ſet on Foot at ſeveral Times, and acquainted them with the Names of ſuch as were engaged, as *Praiſe God Barebone*, *Samuel Moyer*, Colonel *Salmon*, Major *Wildman*, late Alderman *Ireton*, Major *Hains*, and others. He told them, That there was found with *Salmon* a Liſt of a hundred and ſixty Officers of the late Army: That it was further diſcover'd, that there ſhould have been a Meeting in *London* about the tenth of *December*, and that they intended about the End of *January* to have made ſure of *Shrewſbury*, *Coventry*, and *Briſtol*, and that they ſhould riſe in ſeveral Parts at once: That where they were prevalent, they ſhould begin with Aſſaſſination which mov'd one of them to relate, *that ſome of the late King's Judges were entertained in* France, Holland, *and* Germany, *and held conſtant Correſpondence with thoſe, and were fomented by ſome Foreign Princes.* That many Arms were bought in order to this Deſign, and that they bragg'd, *if they once got Footing, they ſhould not want Means to carry on their Work.* That they were diſcover'd by one of their Party, and his Relation confirmed by ſuch Intelligence from abroad, as never fail'd. He further told them, that at *Huntingdon* many there met under the Name of *Quakers*, that were not ſo; and rode there in Multitudes by Night, to the great Terror of his Majeſty's good Subjects. That it might be wonder'd at, that ſome Propoſals were not made to remedy this impending Evil: But the King had adviſed with the Duke of *Albemarle*, now preſent at this Committee, and has put two Troops into *Shrewſbury*, and as many into *Coventry*, who by the Way had broken a great Knot of Thieves, and taken twenty. That a Rumour was ſpread, that the appointing of this Committee was only a Plot to govern by an Army; but the Committee was very ſenſible of the real Danger, and hop'd the Houſes would be ſo too; and that ſince all their Adverſaries were united to deſtroy them, ſo they ſhould unite to preſerve themſelves.

This Report put a Spirit into the Houſe of Commons, and renew'd their Proceeding againſt Vane, Lambert, &c.

Upon this Report, the Houſe of Commons reſum'd their former Order of proceeding againſt *Vane*, *Lambert*, *Waller*, and ſome others that were ſtill under the Power of the Law; and proceeded with greater Activity in finiſhing the two great Bills for the Eſtabliſhment of the Crown and Church, one for inſuring the *Militia* to the Crown, and the other for ſettling *Uniformity* in the Church.

An Act for better Allowances to Curates.

Hodie prima vice lecta eſt Billa, An Act for competent Allowances to be made to ſuch Curates as ſhall officiate in Livings where the proper Incumbents do not reſide.

Phil. Nye, jun. *ordered to deliver up all Preſentations and other Forms of Admiſſion to Eccleſiaſtical Benefices.*

Ordered by the Commons, that a Committee call before them *Philip Nye* the younger, who was Clerk to the late pretended Tryers, and to require and receive from him all Preſentations to any Eccleſiaſtical Benefices or Promotions made in the Time of the late uſurp'd Powers, and Entries of any Admiſſions, Inſtitutions, and Inductions thereupon now in his Cuſtody. —— Again, Ordered, *Die Lunæ* 20. *Januar.* 1661-2. That the ſaid Committee have Power to call before them all other Perſons, and to require and receive from them all like Preſentations, *&c.*

Caſe of Philip Nye, ſen.

London, 1662. 4to.

The Caſe of Philip Nye, *Miniſter, humbly tendered to the Conſideration of the Parliament.*

Phil. Nye, *born of a genteel Family in* Suſſex, *entred a Commoner of* Brazen Noſe *College in* Oxford 21. July, 1605. *thence removed to* Magdalen *Hall, where he took the Degrees in Arts. In the Aſſembly of Divines a great Champion for the Preſbyterians, and then ſided with the Independents — In* 1653. *he was appointed one of the* Tryers, *or rather* Spaniſh *Inquiſitors, for the Approbation of publick Preachers, in which Office he acted the Politician ſo much, that he did not only get his Son to be Clerk to them, but enriched himſelf with Bribes,* &c.

—— Againſt whom it is objected, that he acted as a chief Man in the Commiſſion for Approbation of publick Preachers, and therein exerciſed more than Epiſcopal Authority, placed and diſplaced what Miniſters he pleaſed, generally throughout the Nation; ſtopped the Courſe of Juſtice by his Power with the Protector, ſo that Patrons wronged had no Remedy by Law, and had gotten a great Eſtate by Bribes taken by himſelf and Son, in the Diſpoſal of Livings, *&c.* [From which Charge he endeavours to vindicate himſelf, and concludes with repreſenting himſelf an Object of Compaſſion] that he hath been a Preacher now forty Years, is now infirm and in the ſixty fifth Year of his Age, hath a Wife and three Children to be provided for, his preſent Maintenance depending upon a voluntary Contribution, and if this little Means be taken from him, his Family in reſpect of outward Subſiſtence is utterly ruined.

Mr. Long's *Hiſt. of Plots,* 8vo. *p.* 120.

The Lawfulneſs of hearing the publick Miniſters of the Church of England, *proved by* Phil. Nye *and* John Robinſon, 1683. 4to.

Defence of the Cure of Church Diviſions, Pref. p. 17.

The ſame Mr. *Philip Nye* not long before his Death, foreſeeing the miſchievous Conſequence of thoſe extravagant Heats the People were running into, wrote a Diſcourſe on purpoſe to prove it lawful to hear the conforming Miniſters, and anſwers all the common Objections againſt it, and wonders how the different Parties came to be ſo agreed, in thinking it unlawful to hear us preach: But he ſaith, *he is perſuaded, it is one conſtant Deſign of Satan in the variety of Ways of Religion he hath ſet on Foot by Jeſuits among us.* So that Mr. *Nye* plainly acknowledgeth, that the Jeſuits were very buſy amongſt them, *&c.* And Mr. *Baxter* ſeem'd to be of the ſame Judgment, when he ſaid; our Diviſions gratify the Papiſts, and greatly hazard the Proteſtant Religion, more than moſt of you ſeem to believe or Regard. —— He ſays again, that among many of the Inconveniences of Separation, this is one that Popery will get by it ſo great Advantage as may hazard us all, and we may loſe that which the ſeveral Parties do contend for.

Dean and Chapter of Peterborough *confirm the Biſhop's Patent of Vicar General to Dr.* George Wake.

Reg. Dec. & Capit. Petrib.

January 10, 1661. *William Halls*, M. A. one of the Prebendaries of the Cathedral Church of *Peterborough*, granted a Proxy to *William Towers* and *Simon Gunton*, two other Prebendaries, for confirming a Patent granted by the Lord Biſhop to *George Wake* Doctor of the Laws of the Office of Vicar General Official and Commiſſary. Dated *Jan.* 10, 1661.

Mr. Will. Holmes *Vicar of* Meres-Aſhby.

Reg. Laney.

Gulielmus Holmes Clericus, inſtitutus ad Vicariam de Meres-Aſhby, Diœc. Petriburg. ad preſ. Georgii Harris, Patroni, vac. per reſign. Georgii Lawſon ult. Vicarii ſive alio quocunque modo. die 10. Jan. 1660. non ſubſcripſit Articulis, nec extraxit Teſtimonial.

Account, p. 492.

Dr. *Calamy* mentions Mr. *Thomas Coleſton* as ejected or ſilenc'd at *Meres-Aſhby*, but I ſee no room for him.

Mr. Bagſhaw'*s third Part of the great Queſtion about indifferent Things.*

In purſuance of two former Parts.

1. *The great Queſtion concerning Things indifferent in religious Worſhip*, &c. London, 1660. 4to.

2. *The ſecond Part of the great Queſtion concerning Things indifferent in religious Worſhip*, &c. *By* Edw. Bagſhaw, London, 1661. 4to.

London, *for* S. M. 1662. 4to.

The Neceſſity and Uſe of Hereſies: Or the third and laſt Part of the great Queſtion about *indifferent Things* in religious Worſhip. Containing an Anſwer to the Objection againſt Liberty of Conſcience, from the Growth and Spreading of Hereſies. By *Edward Bagſhaw*, Student of *Chriſt-Church.*

This Sir John Vaughan *married* Mary *Daughter and Heir to* Humphrey Brown *of* Green-Caſtle *in* Com. Caermarthen, *Eſq*; Dugdale'*s Bar. Tom.* II. *p.* 470.

To the honourable Sir John Vaughan, *Knight of the* Bath, *ſecond Son to the Right Honourable the Earl of* Carbery.

Noble and Learned Sir,

Had I had no other Knowledge of your eminent Worth and Quality, but what was tranſmitted to me by common Fame, (which places you, and that deſervedly in the firſt Rank of our moſt knowing and religious Gentry) that alone would have ſufficiently warranted me in this Addreſs, —— of manifeſting to the World how much I think you are to be honoured, and how fit to be propoſed as a publick Pattern of unſpotted Integrity, accurate Learning, and thorough Inſight into the profoundeſt Depths of Philoſophy, together with a maſculine and clean Expreſſion, —— whoſe Eyes are already opened, *&c.*

Drury-Lane, Jan. 10, 1661.

The Expulſion of Mr. E. Bagſhaw *from* Chriſt Church, *though confeſſed by himſelf is not mentioned by* Anth. Wood, *who only takes Notice, that while he was Under Graduate and Bac. in that Houſe he was intolerably impudent, ſaucy, and refractory to the Cenſor, and upon ſome Occaſions was kick'd into better Manners, —— a turbulent and domineering Perſon, —— outed of his Place of ſecond Maſter in* Weſtminſter *School for being too pragmatical and ungrateful to the chief Maſter* Rich. Buſby *in* 1658. &c.

So eager a Writer, that tho' in the Preface he promiſed to ſuffer in Silence; *yet he declares at the End, that he will not be ſilent, but reſerves himſelf for another* Treatiſe.

The Preface concluding. —— Having ſaid thus much, I now take my Leave of this Controverſy; not as if I thought that more could not be written, but becauſe I am no longer in a free Capacity to do it. Since I cannot write now in ſo unconcern'd a Manner as I did before. For having lately been deprived of my juſt Right in a Freehold I had at *Chriſt-Church*, for no Reaſon at all that I know of, unleſs for the impartial and unbyaſſed Diſcovery of my Judgment about *indifferent*, or rather *doubtful* Things in *religious Worſhip*; it would but wrong the Cauſe ſhould I proſecute it any further, ſince it may be interpreted now, that I write like a *Party*; and that not *Conſcience* but *Diſcontent* doth excite me to it. Unleſs therefore I am called out to defend what I have already written, I ſhall for the future *forbear*, and manifeſt by my Carriage, that though for the preſent I cannot *ſubmit*, yet I thank God I can ſuffer in *Silence.*

Drury-Lane, Jan. 10, 1661. EDWARD BAGSHAW.

This third Part concluding.] Separation cannot be juſtified, but in Caſe of indiſpenſable Neceſſity, *viz.* when ſuch Things are impoſed upon us as Conditions of Communion, which we cannot in Conſcience ſubmit to; for there if we depart, we do not go, but are driven out: But this deſerves to be more largely handled, which I ſhall reſerve for a particular Treatiſe. *Finis.*

Oxford, *for* T. Robinſon, 1659. 4to.

Mr. *Edward Bagſhaw* had unhappily nail'd himſelf down to very harſh Doctrine, and to a very odious Patron. He had publiſh'd, *a practical Diſcourſe concerning God's Decrees. In two Parts. The firſt concerning Man's unfitneſs to diſpute againſt the Decrees of God, out of* Rom. ix. 20. *The ſecond tending to aſſert and clear God's abſolute Election of a limited and certain Number unto eternal Life out of* Acts xiii. 48. By *Edward Bagſhaw*, Student of *Chriſt-Church* in *Oxford.*

Mr. Bagſhaw, *while ſecond Maſter at* Weſtminſter, *had been aſſiduous to viſit and wait upon* Bradſhaw, *then in Poſſeſſion of the Dean's Houſe: And is ſaid to have been countenanced and ſupported by him againſt the Head Maſter Dr.* Buſby.

Epiſt. Ded. *To the honourable my Lord* Bradſhaw *Lord Chief Juſtice of* Cheſter.

My noble Lord,

—— I have no one outward Motive more prevailing with me, than my perhaps too great Ambition of preſenting ſomething to your Lordſhip, whereby I might teſtify to the World, that real Eſteem I have of your Lordſhip's ſingular Worth and Eminence in general, but likewiſe to manifeſt in particular how mindful I am of thoſe many ſignal and unparallell'd Marks of Favour, which you have pleaſed to confer upon myſelf; for which, though the Service of my whole Life will be too poor and mean a Sacrifice, and no Endeavour can amount to deſerve the Name of a Requital, yet I could not but think it my Duty to ſtudy an Acknowledgment. Which Zeal of mine if your Lordſhip pleaſes either to accept or pardon, I have attained my End. For I aim at nothing more than the Honour of being owned for, my noble Lord,

Your Lordſhip's

Ch. Ch. Dec. 20. *moſt obliged, and moſt thankful,*

and moſt humble devoted Servant,

Edw. Bagshawe.

Mr. Rich. Waugh *Vicar of* Ware.

Newcourt'*s Dioc.* Lond. *Vol.* I. *p.* 904. *Abridgm. Vol.* I. *p.* 361.

Die 10. Jan. 1661-2. Ricardus Waugh, A. M. ad Vic. de Ware Com. Hertford. ad preſ. Magiſtri & Sociorum Coll. SS. Trin. Cantabr. [Dr. *Calamy* mentions Mr. *Young* as ejected or ſilenc'd at *Ware.*]

The Grounds and Occaſion of the Iriſh *Remonſtrance or Formulary of declaring Allegiance to the King.*

P. Walſh *Hiſt. of the* Iriſh *Remonſtrance, Fol. p.* 7.

The Occaſion of drawing up the *Iriſh Remonſtrance* in the Name of the Catholick Clergy is thus repreſented by Father *Walſh* the great Solicitor in it.

The Years 60. and 61. being paſſed over till the Winter came; and the Hopes of *Roman* Catholicks (for what was moved in their Behalf in the Houſe of Lords at *Weſtminſter*, concerning the Repeal of Laws againſt them, at leaſt and in the firſt Place, of thoſe that are called Sanguinary) being blaſted in the Bud;

and the Example of the late *Iriſh* Rebellion, and Breach of both Peaces in 46. and 48. by ſome or many of thoſe of that Religion and Nation, having been made uſe of againſt ſuch as moved for ſuch Repeal: And the Parliament of *England* being adjourned or prorogued; and that of *Ireland* then under the Lords Juſtices, the Chancellor, the Earls of *Orrery* and *Montrath* ſitting, and a great Plot amongſt the *Iriſh* Catholicks ſo falſly impoſed upon them, grounded on the no leſs falſe and vain Pretence of a Letter ſent by one Prieſt to another; but contrived only by a perfidious Fanatick Impoſtor, as appeared ſoon after: And that Parliament of *Ireland* however, and the Lords Juſtices, upon this Ground, proceeding with ſtrange and new Severity againſt both Clergy and Laity of that Religion; and ſome few of the Catholick Gentry and Clergy conſulting together at *Dublin* of a Remedy, Sir *Richard Barnwell*, *Richard Beling*, Eſq; *Thomas Tyrrel*, Eſq; *Oliver Deſe*, Vicar-General of *Meath*, Father *James Fitz-Simons*, Guardian of the Franciſcans at *Dublin*, and others: It was reſolved upon at laſt to remonſtrate their Condition to his Majeſty, and petition his juſt and merciful Regard of them that ſuffer'd ſo unjuſtly. Which accordingly the ſaid Mr. *Beling* drew in the Name of the Catholick Clergy of *Ireland*, becauſe the Deſign was chiefly impoſed upon them, and on their Account the Laity ſuffered.

A Plot amongſt the Iriſh *Catholicks here repreſented as a ſham Plot, but rather thought real and natural to them to conſpire for their Eaſe and Liberty.*

This brought the Severity of the Government upon them;

Upon which they thought of a Remonſtrance of their Condition to the King.

But wiſely conſidering that to remonſtrate their Sufferings would not do without a Declaration of their Obedience.

But foraſmuch as he conſider'd, that a bare Remonſtrance of their Sufferings, or a bare Petition of Redreſs could not much avail a People that lately had acted as they had done in Obedience to the Nuncio, both he and the reſt of thoſe Gentlemen with whom he conſulted, found it neceſſary by a ſolemn Declaration of their Principles in point of Obedience in temporal Things, to obſtruct the grand Objection of the Inconſiſtency of Catholick Religion, and of a Toleration of it, with the Safety of a Proteſtant Prince or State. Which was the Reaſon, that one of thoſe Gentlemen remembring they had lately ſeen a printed Declaration of the Catholicks of *England* in their Name exhibited in a long Petition to the Parliament at *Weſtminſter* a little before, or in the Beginning of the Commotions of thoſe Kingdoms about the Year 1640. and lighting upon the Book after diligent Search, wherein they had read it, which is that of Father *Creſſy* an Engliſhman, and a Benedictine Monk, ſome Time before Proteſtant Dean of *Leiglin* in *Ireland*, entituled his *Exomologeſis* or the *Motives of his Converſion to the Catholick Church*, and having brought it to Mr. *Beling*, he judging it very proper for the preſent Matter and Purpoſe of the Catholicks and Clergy of *Ireland*, and much pleaſed to have ſuch a Precedent as that of Men ſo learned and wary as the Catholicks of *England*, for a Buſineſs or Declaration of that kind, extracted it Word by Word out of the ſaid Book, *p.* 76, 77, and 78. *Paris* Impreſſion, without any other Change, but of the Application to the *King*, inſtead of the *Parliament*, and of *Ireland* inſtead of *England*, and inſerted it in that *Remonſtrance* which he then drew for his own Countreymen.

They found a Precedent or Form of that Nature in Mr. Creſſy's Exomologeſis, *or his Motives of Converſion,*

Which Mr. Beling *tranſcribed and inſerted in this new* Iriſh *Remonſtrance.*

See the Form Febr. 1, 1661-2.

See a Letter deſiring a juſt and merciful Regard of the Roman Catholicks of *Ireland* given about the End of *October* 1660. to the then Marquis, now Duke of *Ormond*, and the ſecond Time Lord Lieutenant of that Kingdom. Subſcribed *P. W.* [*Peter Walſh.*]

Printed half Sheet.

SATURDAY *Jan.* 11.
Order of the Lords for the Biſhop of St. David's *to preach before them on the Faſt Day,* Jan. 15.

Extracts from Journal of the Houſe of Lords.

Whereas his Majeſty hath been pleaſed by Proclamation upon the unſeaſonableneſs of the Weather to command a general and publick Faſt to be religiouſly and ſolemnly kept within the Cities of *London* and *Weſtminſter* and Places adjacent: It is ordered by the Lords Spiritual and Temporal in Parliament aſſembled, that the Lord Biſhop of St. *Davids* is hereby deſired to take the Pains upon him to preach before the Lords of Parliament the fifteenth Day of this inſtant *January* in the Forenoon in the Abbey Church of *Weſtminſter*, being the accuſtomed Place, where their Lordſhips have uſed to meet upon the like Occaſion.

SUNDAY *Jan.* 12.
Mr. Ben. Templer *Rector of* Aſhley.

Reg. Laney.

Benjaminus Templer Clericus in Artibus Magiſter præſentatus per Dom. Regem, ad quem pro hac vice ſpectat. & ad corroborand' titulum inſtitutus eſt ad Rect. de Aſhley Com. Northampt. vac. per mortem Thomæ Clifford Clerici ult. Rectoris, die 12. Jan. 1660.

And Mr. Francis Goodier *of* Courtenhall Com. Northampt.

Franciſcus Goodier Clericus Art. Magiſter præſ. ad Rect. de Courtenhall Com. Northton. per D. Regem Patronum, inſtitutus eſt 12. Jan. 1660.

MONDAY *Jan.* 13.
Advice from Conſtantinople *of the good Services done by the Earl of* Winchelſea *the* Engliſh *Ambaſſador in that Port.*

Mercur. Publ. No. 12. *p.* 189.

Adviſed from *Conſtantinople*, that the right honourable the Earl of *Winchelſea* hath by his early and prudent Applications, not only fruſtrated the Deſigns of the *Algerines* in their Complaints againſt the *Engliſh*; but hath renewed the Capitulation with ſuch advantageous Additions for the Benefit of the Merchants as could hardly be imagined, one Article being, that *Engliſh* Ships ſhall be free from Search or Viſit under Pretence of foreign Goods, a Point never inſerted in any former Capitulation.

TUESDAY *Jan.* 14.
The Commons remind the Lords of a Bill for reſtoring of Impropriations.

Die Martis. 14. *Januar.* 1661.

A Meſſage was brought from the Houſe of Commons by Sir *Thomas Meers*, Knt. and others; to remind their Lordſhips of a Bill formerly ſent up for reſtoring of Impropriations and Advowſons to ſuch Perſons who ſerved the King in the late Troubles.

Firſt Reading of the Bill for Uniformity in the Houſe of Lords.

Journal of the Houſe of Lords.

Hodie prima vice lecta eſt Billa, An Act for the Uniformity of publick Prayers and Adminiſtration of Sacraments.

Upon

Reports of the Lords Committees about the Body of Archbiſhop Parker.

Upon Report made this Day by the Earl of *Bolingbrook*, that the Committee for Petitions have examined the Truth of the Matters alledged in the Petition of *Matthew Hardy*, who ſtands attached as a Delinquent, and is now in the Cuſtody of the Serjeant at Arms attending this Houſe for not obeying an Order of this Houſe made the 24th Day of *July* laſt: And the ſaid Committee finding by Examination of Witneſſes, that the ſaid *Hardy* did not do any Thing towards an Obedience to the ſaid Order until *November* laſt, and did then only employ two Perſons to dig at random in the Garden of the Archbiſhop of *Canterbury*, and not in the Place where the ſaid *Hardy* knew he had buried the Bones of Archbiſhop *Parker:* The Committee are of Opinion, that he is in Contempt of the Order of this Houſe. Hereupon it is ordered, that the ſaid *Matthew Hardy* ſhall have Liberty upon good Security from his preſent Reſtraint for ten Days from the Date hereof, in which Time he ſhall perform and do thoſe Things which are required of him to be done.

WEDNESDAY *Jan.* 15.
Form of Prayer for this Faſt Day.

London, *for the King's Printers*, 1661. 4to.

A Form of Prayer to be uſed on the fifteenth Day of *January*, being appointed to be obſerved as a general Faſt for the averting thoſe Sickneſſes and Diſeaſes, that Dearth and Scarcity, which juſtly may be feared through the Unſeaſonableneſs of the Weather.

Dr. Bolton *and* Dr. Ryves *preached before the Commons.*

Wood's Faſti Oxon. *Vol.* II *ol.* 821.

Dr. *Samuel Bolton* and Dr. *Bruno Ryves*, preached before the Houſe of Commons at St. *Margaret*'s in *Weſtminſter* this fifteenth Day of *January* 1661. and were by them deſired to print their Sermons; but whether they were printed I know not, for I have ſeen neither.

Die Jovis. 16. *Januar.* 1661-2.

THURSDAY *Jan.* 16.
Biſhop Lucy *of* St. David's *before the Lords.*
Report of the Lords Committees upon the Bill concerning Quakers.

The Houſe of Lords, by the Lord Chancellor, this Day gave Thanks to the Lord Biſhop of St. *Davids*, for his Pains in preaching yeſterday at the Faſt.

The Earl of *Bridgwater* reported, that the Committee have conſidered again *the Bill concerning the Quakers*, and have thought fit to make one more Alteration therein, which they offer to the Conſideration of the Houſe: And that the Committee are of Opinion, that the Title and the Body of the Bill do not croſs one another. Upon ſome Debate hereof, it is ordered, that the ſaid Bill be recommitted, that it may extend only to the Quakers.

The Quakers *againſt taking of Oaths;*
Publiſh their Reaſons for Refuſing.
And Geo. Fox *giveth forth ſome Lines.*

George Fox *journ.* 1661. *p.* 588.

About this Time the Oaths of Allegiance and Supremacy were tendred unto Friends as a Snare, becauſe it was known we could not ſwear; and thereupon many were impriſoned, and divers premunired. Upon that Occaſion Friends publiſhed in Print, *The Grounds and Reaſons why they refuſed to ſwear:* Beſides which, I was moved to give forth theſe few Lines following, to be given to the Magiſtrates.

The World ſaith, *kiſs the Book*, but the Book ſaith, *kiſs the Son leſt he be angry.* And the Son ſaith, *ſwear not at all*, but keep to *Yea* and *Nay* in all your Communications, for *whatſoever is more than this cometh of Evil.* Again the World ſaith, *lay your Hand on the Book*, but the Book ſaith, *handle the Word:* And the Word ſaith, handle not the *Traditions*, nor the *Inventions*, nor the *Rudiments* of the World. And God ſaith, *this is my beloved Son hear him*, who is the Life, and the Truth, and the Light, and the Way to God. *G. F.*

Die Veneris, 17. *Januar.* 1661-2.

FRIDAY *Jan.* 17.
A Bill for Regulating Printing.

Hodie ſecunda vice lecta eſt Billa, An Act for preventing the frequent Abuſes in printing ſeditious, treaſonable and unlicenſed Books and Pamphlets, and for regulating Printing and Printing Preſſes. —— Committed.

The Buſineſs in Convocation was reviſing the Canons and Conſtitutions of 1640. *which came to nothing.*

In ſuperiori Domo Convocationis Die Veneris 17. Januar. 1661-2. Domini Epiſcopi inter ſeſe tractatum habuerunt *de Reviſione Canonum & Conſtitutionum* alias edit' & provis'. Et Dominus Epiſcopus London, de & cum conſenſu Confratrum ſuorum commiſit *curam & Reviſionem* eorundem Willielmo Batho. & Wellen. Roberto Oxon. Georgio Aſaphen. Benjamino Petriburg. Roberto Lincoln. Richardo Carliol. Edwardo Norwicen. & Willielmo Glouceſtr. reſpective Epiſcopis.

1661. 17. Januar. Gregorius Hobard Clericus, A. B. admiſſ. ad Vic. de Eaſton-Neſton in Com. Northton. vac. per mort. Radulfi Young ult. Incumb. ad preſ. Dominæ Annæ Farmer viduæ pleno jure.

An Order had been made in the Inner-Star-Chamber, Friday Dec. 13, 1661.

By the Lords and others his Majeſty's Commiſſioners authorized for the Examination of the late pretended Sales of Crown and Church-Lands.

Order of the Commiſſioners for the Sale of Crown and Church-Lands about the Manor of Fiſkerton Com. Linc.

The Cauſe upon the Petition of *John Barker*, concerning his pretended Purchaſe of the Reverſions of the Manor of *Fiſkerton*, and of the Wood Grounds and Royalties there, Parcel of the Poſſeſſions of the Dean and Chapter of *Peterborough*, came this Day to a Hearing in the Preſence of Counſel for the Petitioner, Counſel for the preſent Dean and Chapter aforeſaid, and alſo Counſel for Sir *Gilbert Gerrard*, to whom the Lord Biſhop of *Durham*, late Dean of *Peterborough*, with the Chapter aforeſaid have granted a Leaſe of the ſaid Manor. And upon reading the ſaid Petition, and the Anſwer both of the preſent Dean and the Lord Biſhop to the ſaid Petition, and upon full hearing of the Counſel aforeſaid, it appears that the ſaid Biſhop had granted the Leaſe aforeſaid to Sir *Gilbert Gerrard*, and that the ſame paſſed under the Chapter and Common Seal bearing date the firſt of *Auguſt* 1660. which was not only long before the Petitioner's tioner's Application to this Board, for Satisfaction for his Purchaſe aforeſaid, but alſo ſome Months before the Grant of his Majeſty's Commiſſion for Relief of Purchaſers. And it further appears, that there is a Leaſe for Lives formerly granted yet in being, of the Wood Grounds and Royalties aforeſaid; yet foraſmuch as the Petitioner paid a conſiderable Sum of Money for the Purchaſe of the Reverſion aforeſaid, and hath reimburſed himſelf but in a ſmall Meaſure out of the Profits of the Premiſſes: It is ordered, that the Petitioner be, and he is hereby recommended to the Dean and Chapter of *Peterborough* aforeſaid, to be conſidered as to ſome moderate Satiſfaction to be made him out of the Fines of the next Leaſes that the ſaid Dean and Chapter ſhall renew of the Lands aforeſaid, purchaſed by the Petitioner. Signed in the Name and by the Order of the ſaid Commiſſioners,

Isa. Troughton.
Tho. Marsh.

Another Order for Joh. Bar*ker to give Poſſeſſion to Sir* Gilbert Gerrard.

Order of the Lords and other his Majeſty's Commiſſioners authorized for Examination of the late pretended Sales of Crown and Church-Lands.

[Reciting their former Order made in *December* laſt, and then adding] Now upon Motion made in the Behalf of the ſaid Sir *Gilbert Gerrard*, that notwithſtanding the Leaſe granted and made as aforeſaid, to the ſaid Sir *Gilbert Gerrard* of the ſaid Manor, and the aforeſaid Order of the Board in favour of the Petitioner, the Poſſeſſion thereof hath been and ſtill is detained from him by the ſaid Petitioner *John Barker*, upon Pretence of his ſaid pretended Purchaſe: It is ordered, that the ſaid *John Barker* do within one Month's Time after Notice given him of this Order, ſurrender and deliver up the Poſſeſſion of the ſaid Manor to the ſaid Sir *Gilbert Gerrard*, to whom the ſame is leaſed as aforeſaid, in default whereof he is hereby made incapable of receiving the Benefit of the aforeſaid Order of this Board of the 13th of *December* laſt, in favour towards him as aforeſaid. Signed in the Name and by the Order of the ſaid Commiſſioners,

Isa. Troughton.
Tho. Marsh.

Mr. Gibſon's *View of the Churches endow'd by Lord* Scudamore, 1727. 4to *p.* 269.

A Conveyance bearing date *January* 17. 13 *Car.* II. *Anno* 1661-2. whereby *Henry Powle* of *Williamſtrop* in the County of *Glouceſter*, Eſq; for the Sum of three hundred and threeſcore and ſixteen Pounds, ſold, granted and confirmed to *John* Lord Viſcount *Scudamore*, the Vicarage Houſe and Garden and Orchard, the Parſonage Cloſe and Barn, and a Parcel of Meadow Ground in *Hempſteed-Moor*: The Church Houſe, and Church, and Chancel, and Church-yard of *Hempſteed*, together with the perpetual Advowſon, or perfect and abſolute Patronage of the ſaid Church; and all the ſaid *Henry Powle*'s Portion of Tythes, Oblations and Obventions whatſoever, renewing and growing within the tytheable Places of the ſaid Pariſh of *Hempſteed*. To *have and to hold* in as large and ample Manner as the ſaid *Henry Powle* or his Anceſtors, *&c.*

The Misfortune was, that the Grant of Hempſted *Church and* Glebe, *and ſome Portion of the Tythes was in the Hands of one who made no Doubt or Scruple of his Property and Title to them. And ſo far was he from reſtoring them to the Church himſelf, that he ſet an* hard Rate *upon the* Purchaſe *made by this pious Lord, in Order to their being thus reſtored.* Gibſon's *View of the Churches*, 4to. *p.* 169.

By which Purchaſe the Lord Viſcount *Scudamore* being enabled to effect his pious Purpoſe and Deſign, preſently reſtored the Church of *Hempſteed*, and ſettled upon it and the Parſon and his Succeſſors in Right thereof, all the Houſes, Tythes, and Lands ſpecified in the ſaid Conveyance. To which he added the *Church-yard* of the late diſſolved Priory of *Lanthony*, and all Manner of Tythes whatſoever ariſing from his Demeſne-Lands of the ſaid Priory; which had by the Laws and Statutes of this Realm been freed and diſcharg'd from all manner of Tythes before. And his Lordſhip procured this Reſtitution and Endowment to be confirmed by Act of Parliament.

Mr. *Wall* the firſt Rector of this Church, entred this noble Donation in the Pariſh-Regiſter to perpetuate the Memory thereof:

Entry of this Benefaction in the Pariſh Regiſter.

Anno Domini mdclxii.
Ad Perpetuam Rei Memoriam.

Hoc Anno Rectoria de Hempſted appropriata, & in Manibus Laicorum tanquam Feodum ſeculare diu detenta, mutata fuit & erecta in Rectoriam perpetuam Præſentativam, Inſtitutivam, & Inductivam, a Preſbyteris, futuris ſucceſſive temporibus, gubernandam: Per piam Munificentiam Nobiliſſimi & Honoratiſſimi Domini Johannis Scudamore Vicecomitis de Sligo in Regno Hiberniæ: Qui glorioſo & imitatione digniſſimo exemplo, cum eandem Rectoriam appropriatam, una cum perpetua Advocatione Eccleſiæ pretio ſatis magno perquiſiviſſet, & Prioratum de Lanthoni cum omnibus & ſingulis ad eum pertinentibus terris pratis paſcuis & paſturis Dominicis Parochiæ de Hempſted, eadem conjungi & uniri providiſſet, omnes & omnigenas tam Parochiæ quam Prioratus prædict' decimas, Oblationes, Glebam, Domos omnes ad dictam Rectoriam ſpectantes, necnon antiquum Prioratûs cœmeterium, & Obventiones quaſcunque Deo & Eccleſiæ prædict' reſtituit & conſecravit, & Rectori qui pro tempore fuerit in perpetuam Eleemoſynam donavit; eaque omnia & ſingula ſpeciali Actu Parliamentario confirmari curavit. Deinceps Georgium Wall, A.M. ad eandem Eccleſiam præſentavit, qui primus protinus ejuſdem Rector & inſtitutus & in realem & actualem ejuſdem poſſeſſionem inductus eſt quarto die Junii 1662.

An Inſtance of what excellent Uſe Pariſh Regiſters *would be, if, as Biſhop* Nicholſon *ſaith,* Care were taken to regiſter all remarkable Occurrences relating to the publick Concerns of the ſeveral Pariſhes. *This conducing, not only to keep up the Names and Memoirs of Benefactors, which in common Gratitude ought not to be forgotten; but likewiſe to preſerve their Properties and Rights, which in common Honeſty ought not to be loſt.* Gibſon's *View*, &c. 4to. *p* 173.

Die Lunæ 20. *Januar.* 1661.

Monday *Jan.* 20.
A Bill for granting and creating of Tythes.

Extracts from Journal of the Lords.

In the Houſe of Lords. *Hodie ſecunda vice lecta eſt Billa*, An Act for enabling Grants of Tythes, and creating Tythes where none are payable in kind, to be made to the Parſons and Vicars of the Churches within the Precincts whereof the Lands do lye.

A Bill for the Collections made for the Proteſtants of Piedmont.

Hodie prima vice lecta eſt Billa, An Act for confirming, explaining and enlarging an Act, intituled, *An Act for the levying of certain Monies due upon the Collections made for the Proteſtants of* Piedmont.

Le Neve Faſti.

Dr. Tho. Triplet *Prebendary of* Weſtminſter.

Thomas Triplet, D. D. was inſtalled Prebendary of *Weſtminſter*, *Jan.* 20, 1661. he died *July* 18, 1670. *Ætat.* 70. and was buried in the Abbey with a Monument in the South-Iſle.

Mr. Peter Canon *Rector of* Ruſhton All-Saints.

Die 20. Jan. 1661-2. Petrus Canon Clericus, admiſſ. ad Rect. Eccl. omnium Sanctorum de Ruſhton, vac. per mort. Johannis Gibſon, ult. Incumb. ad preſ. Briani Domini Cockayne, Vicecom. Cullen in Regno Hiberniæ.

Reg Laney Petriburg.

Street Robbers tryed, condemned, and executed.

On *Friday* laſt, *Jan.* 17. *Ralph Taylor*, *Thomas Dale*, *Thomas Cooke*, *Tho. Amm*, *John Oteley*, *Benjamin Childerſon*, *Edward Ray*, *Alexander Brown*, and *Michael Baſher* were arraigned at the *Old-Bailey* for aſſaulting and robbing Sir *John Scudamore*, Knight of the *Bath*, near *King's-Gate*, *Holborn*, where they ſtripp'd him, and took away Rings, *&c.* of very great Value; and found Guilty. And on *Monday Jan.* 20. four of the moſt notorious of them, who beſides this Fact had robbed the Earl of *Eſſex* about that ſame Place, were hanged near the *King's-Gate* in *Holborn*, and the other were executed at *Tyburn*.

Publick Intelligence, by Authority, 4^to^.

The good Temper and Moderation of Dr. John Wallis, *Who ſhewed the like Temper in the worſt Actions of his Life, the Decyphering the King's Letters.*

Dr. *John Wallis*, one of the Preſbyterian Commiſſioners in the *Savoy* Conference, behav'd himſelf with good Temper and Moderation; and had indeed ſhew'd the ſame Spirit in the worſt Actions of his Life, the decyphering of the Letters of King *Charles* I. and King *Charles* II. thus related by Dr. *Peter Barwick* in the Life of his Brother *John*.

Life of Dr. John Barwick, *Engl.* 8vo. 1724.

Tho' it was not eaſy to find out the Meaning of Letters written in Cyphers, with how much malicious Zeal ſoever any one ſhould attempt it; yet there was not wanting a certain Perſon, too officious at that Time to gratify the King's Enemies, who diſcover'd to them the greateſt Part of his Majeſty's Letters taken at *Naſeby* Fight, tho' all written in Characters.

P. 61. *with a Note of the learned Editor*

[I once heard my Countryman and Friend Dr. Wallis *ſay, that his firſt Attempt upon Decyphering was in his Attendance as Chaplain to* Sir Will. Walter, *who one Night at Supper threw him a Letter intercepted from the King's Army, and bid him try if he could make any thing of it, he look'd upon the Cypher, and ſaid he knew nothing of it, but poſſibly if he had the Paper ſome Time by himſelf he might pick out a little out of it.* Sir William *bid him take it with him, and he preſently roſe from Table, and retiring to his own Lodging, without any Sleep he found out the Key by the next Morning, and ſatisfied* Sir William Walter *in it. And that began his Art and his Reputation that Way.]*

Again in 1659. Mr. *Barwick*'s Letter of Inſtructions from the King, as it was going to *Bruſſels*, and Mr. *Alleſtrey* as he was returning home from thence, both fell into the Enemies Hands. Mr. *Alleſtrey* betray'd (by whoſe Perfidiouſneſs is unknown) was no ſooner landed on the *Engliſh* Shoar, but he was immediately made a cloſe Priſoner; and Mr. *Barwick*'s Letter, with more ſent by Mr. *William Rombald* and others, were intercepted by the Gariſon at *Dunkirk*, then at Enmity with the King. And what was yet worſe, although every different Perſon's Letter was written in a diſtinct Cypher, and that contriv'd with great Thought, yet they were all decypher'd by the Art and Ingenuity of a certain very famous Mathematician, who was hired by the Rebels. For it was the very ſame Artiſt that made theſe Diſcoveries, who (too officious to gratify the Rebels) had (as was intimated above) decypher'd his Majeſty's Papers taken at *Naſeby* Fight: Yet he had now at laſt this in him of a good Subject, that at this Time he diſcover'd nothing to the Rebels, which much concern'd the publick Safety; though he ſatisfied ſome of the King's Friends that he could have diſcover'd a great deal.—— And Mr. *Matthew Wren* (Son to the right reverend Biſhop of *Ely*) who was intimately acquainted with this Mathematician, obtained of him ſome Copies of thoſe Letters, as he had decypher'd them, and took care to have them delivered ſeverally to the Perſons that wrote the Letters, who all acknowledg'd them for their own, and left no room to doubt of the Decypherer's Art.

Ib. p. 152.

[I think Dr. *Wallis* communicated this Myſtery to none but his own Grandſon Mr. *Blencow*, Fellow of *All Souls*, *Oxford*, whoſe Head was too much affected by it; and he imparted it to the ingenious Mr. *Wills*, now D. D. Royal Decypherer, and Prebendary of *Weſtminſter*, 1726.]

TUESDAY *Jan.* 21.

Mr. Baxter's *own Account of his going into* Worceſterſhire, *to ſettle himſelf a preaching Curate at* Kidderminſter.

Shortly after my Return to *London*, I went into *Worceſterſhire*, to try whether it were poſſible to have any honeſt Terms from the reading Vicar there, that I might preach to my former Flock: But when I had preached twice or thrice, he denied me Liberty to preach any more; I offered him to take my Lecture, which he was bound to allow me (under a Bond of 500*l.*) but he refus'd it: I next offered him to be his Curate, and he refus'd it; I next offer'd him to preach for nothing, and he refuſed it: And laſtly, I deſired leave but once to adminiſter the Sacrament to the People, and preach my farewel Sermon to them, but he would not conſent. At laſt I underſtood that he was directed by his Superiours to do what he did: But Mr. *Baldwin* (an able Preacher whom I left there) was yet permitted, *&c.*

Life of Mr. Baxter, *Fol. Lib.*I. *Part.* II *p.* 374.

But the Vicar refuſed him by Order of Superiours.

He applies to the Biſhop of Worceſter, *who refuſed him his Licenſe.*

The People diſſuaded me from going to the Biſhop, ſuppoſing my Liberty to be in Danger, but I went that Morning with Mr. *Baldwin*, and in the hearing of him and Dr. *Warmſtry*, then Dean of *Worceſter*; I remembred the Biſhop of his Promiſe to grant me his Licence; but he refuſed me Liberty to preach in his Dioceſe, though I offered him to preach only on the Creed, and the Lord's-Prayer, and the ten Commandments, and only to ſuch as had no preaching. But the Diſcourſe between him and me at that Time, I have had occaſion ſince particularly to recite in my Anſwer to him, according as I noted it down when I came home, and therefore I ſhall here paſs it by. And ſince then, I never preached in his Dioceſe.

Account of the Conference between the Bp. of Worceſter

Mr. *Baxter*'s Aſſertion of making lawful Things ſinful (as I then ſaid and muſt ſtill maintain) is deſtructive of humane Society, in taking away the Authority of commanding

Biſhop of Worceſter's *Letter*, 4to. *p.* 5.

ſter and Mr. Baxter, *as given by the Biſhop, with Appeal to the Dean then preſent.*

commanding, and the Obligation of obeying, together with the whole legiſlative Power, Civil as well as Eccleſiaſtical, and Divine as well as Humane. And thus much (as Mr. *Baxter* himſelf ſaith) I told him before in mine own Houſe, neither did he then deny the Aſſertion, or endeavour to diſprove what I inferr'd from it, by any of thoſe Diſtinctions or Inſtances he now uſeth. And that this is true, the reverend Dr. *Warmſtry*, now Dean of *Worceſter*, will witneſs for me, whom I deſired to be by whilſt I confer'd with Mr. *Baxter*; foreſeeing what Miſreport a Man of Mr. *Baxter*'s Principles and Temper was like enough to make of what ſhould paſs betwixt us: And it was very well I did ſo, for I find that the *Preſbyter* as well as the *Papiſt* will ſerve themſelves, as often as they are put to it, of their *piæ fraudes* or holy Artifices of ſpeaking more or leſs than the Truth, as it makes more or leſs for their Purpoſe and Advantage; as likewiſe of putting *non Cauſam pro Cauſa*, or a Part and a leſs principal Part of the Cauſe for the whole Cauſe. For who would not think, that knows not Mr. *Baxter*, that when he tells his Diſciples of *Kidderminſter*, *you know my Crime*, with Reference to the 'foreſaid Aſſertion, and to that only: Who would not think, I ſay, that either there was nothing elſe objected againſt him, or at leaſt nothing of Moment, or that could be any juſt and reaſonable Cauſe of my forbidding him to preach in my Dioceſe? Eſpecially when he adds, that *the right reverend Biſhop gave him this as a Reaſon for his forbidding him to preach*; where if he means that the Biſhop gave him this as the only or the principal Reaſon, he ſpeaks without Truth, and againſt his Conſcience; for the firſt and principal Reaſon the *Biſhop* gave him for his forbidding him to preach, was (as he well knows, and as the Dean of *Worceſter* will witneſs againſt him) *his Preaching before without Licence, having no Cure of his own to preach to:* Whereunto when he replied, *I had promiſed to give him ſuch a Licence as the Biſhop of* London *had given him,* viz. *quamdiu ſe bene gereret & durante beneplacito.* I replyed, that it was true indeed, I had once promis'd to give him ſuch a Licence; but withal it was as true, that I had never promis'd to give him a Licence if he took it before I gave it him, and that for this Preſumption of his, I had now forbidden him to preach any more. *Secondly*, that I knew more of him ſince, than I did at that Time. For *firſt*, I had been credibly informed, that he had abuſed the Biſhop of *London*'s Favour by preaching factiouſly, tho' not in the City, yet in the Dioceſe of *London*, and I named the Place to him. *Secondly*, that ſince that Promiſe of mine (which cannot be ſuppos'd other than conditional) I myſelf had heard him, at a Conference in the *Savoy*, maintaining ſuch a Propoſition as was deſtructive to Legiſlative Power, both to God and Man, meaning the Aſſertion before ſpoken of, *viz. That the enjoining of Things lawful by lawful Authority, if they might by Accident be the Cauſe of Sin, was ſinful*, which Aſſertion of his, with the horrible Conſequences of it, *I told him then at* Worceſter, *I had formerly told him of at the* Savoy *openly, and before all the Company that was at the Conference:* Whereunto all that he reply'd at my ſecond telling him at *Worceſter* was, *that he had uſed ſome Diſtinctions to ſalve that Aſſertion from thoſe Conſequences*; but what thoſe Diſtinctions were he did not then mention (as Dr. *Warmſtry* can witneſs) though in this printed Addreſs to his Friends in *Kidderminſter*, he ſaith *he did tell the Biſhop in what a limited Senſe he and his Brethren underſtood that Aſſertion, &c.*

The learned Dr. Caſaubon *complained of Mr.* Baxter *and his Party Zeal in his Neceſſity of Reformation in and before* Luther, 1664. 4to p 156. *What ſhall we ſay of them who (to paſs by what they have done, when the Confuſion of the Times gave them the Opportunity which I wiſh heartily their preſent Carriage would ſuffer us altogether to forget) are yet ready to cry out againſt whatſoever they allow not (a Surplice perchance, or the Sign of the Croſs in Baptiſm) as* Popiſh, Antichriſtian, Idolatrous, *and would have the World believe, that Conſcience is the Cauſe of theſe Outcries. What ſhall we ſay of them? That theſe be the* Saints, *the* Beloved of the Lord, *(as one doth ſtyle them in his* Life of Faith, *a Sermon preached by* R. B. July 22, 1660.) *the* Apple of his Eye, *the* People that are ſure to prevail and reign with him for ever. *Doth he not mean the only true Chriſtians in the World. I know not what other Senſe to make of the Words. O Horror! O Inſatuation! O deluded People!*

He told his dearly beloved People —— You now know my Crime; it is my concurring with learned reverend Brethren, to give this Reaſon of our Denial of a Propoſition; yet they are not forbidden to preach for it, (and I hope ſhall not be) but only I —— having given you (to whom I owe it) this Account of the Cauſe for which I am forbidden the Exerciſe of my Miniſtry in that Countrey, I now direct theſe Sermons to your Hands, that ſeeing I cannot teach you as I would, I may teach you as I can: And if I much longer enjoy ſuch Liberty as this, it will be much above my Expectation.

——— When I came back to *London*, my Book called *the Miſchiefs of Self-Ignorance, and Benefits of Self-Acquaintance*, was coming out of the Preſs; and my Affection to my People of *Kidderminſter* cauſed me by a ſhort Epiſtle to direct it to them, and becauſe I could never tell them publickly (being ſilenced) I told them here the Occaſion of my Removal from them, and my Silencing; for Brevity ſumming up the principal Things in my Charge. And becauſe I ſaid *this was the Cauſe*, the Biſhop took Advantage as if I had ſaid, *this was the whole Cauſe*, when the Conference between him and me was half an Hour long, and not fit to be wholly inſerted in a ſhort Epiſtle, where I intended nothing but the Sum. But the Biſhop took occaſion hereupon to gather up all that ever he could ſay to make me odious, and eſpecially out of my *holy Common-wealth*, and our Conference at the *Savoy*, where he gathered up a Scrap of an Aſſertion, which he did not duly underſtand, and made it little leſs than Hereſy, and this he publiſhed in a Book called *a Letter, &c.*

The Biſhop of Worceſter's *Letter to a Friend for Vindication of himſelf from Mr.* Baxter's *Calumny.* With an Atteſtation under the Hands of Dr. *Peter Gunning* and Dr. *John Pearſon* concerning a Command of lawful Superiors, what was ſufficient to its being a lawful Command. —— With a Poſtſcript reciting ſome few of his political *Theſes* or *Aphoriſms* in his own Words, as they are extant (though it be ſtrange ſuch a Book ſhould ſtill be extant) in his *holy Commonwealth*, moſt falſly and prophanely ſo called.

London,
Printed for
Tim. Garthwait, 1662.
4to. *p.* 45.

P. 2. It is the Biſhop of *Worceſter*, and not Mr. *Baxter*, that is Paſtor of *Kidderminſter*, as well as of all other parochial Churches in that Dioceſe; neither did I or any other Biſhop of *Worceſter* ever commit the Care of Souls in that or any other Part of that Dioceſe to Mr. *Baxter*, though by that Preface of his to thoſe of *Kidderminſter*, he would make the World believe they were his Flock, and not *mine*; and therefore he hath the more Reaſon to complain of my Defamation of him (as he calls it) in that Place, and before that People: Whereas the Truth is, that Mr. *Baxter* was never either *Parſon*, *Vicar*, or *Curate* there, or any where elſe in my Dioceſe; for he never came in by the *Door*, that is by any legal Right or

Mr. L'Eſtrange *in his Anſwer to Mr.* Bagſhaw's *Animadverſion on this Letter of the*

the Biſhop, 4^to^. June 1662. *ſaith, in* January *laſt was printed a Diſcourſe, entitled,* the Biſhop of *Worceſter's* Letter, *&c. The right reverend Biſhop having by undeniable Proofs and unanſwerable Arguments put the Caſe paſt all poſſibility of a rational Reply was ſoon after aſſaulted by a Libel, bearing for Title,* Animadverſions on the Biſhop of *Worceſter's* Letter, *dated* Jan. 21. *and ſubſcrib'd* D. E.

or lawful Admiſſion into that Sheepfold, but climbed up ſome other Way, namely by Violence and Intruſion, and therefore by Chriſt's own Inference he was a *Thief* and a *Robber*; and indeed he did *rob* him that was then, and is now again the lawful *Vicar* of that Church; he *robbed* him, I ſay, firſt of his *Reputation* amongſt his Flock, and then of his *Means* and *Maintenance*, by taking away the *Fleece* as well as the *Flock* from him; *though*, as Mr. *Baxter* himſelf hath confeſs'd to me, *he be a Man of unblameable Life and Converſation, though not of ſuch Parts* (ſaid Mr. *Baxter*) *as are fit to qualify him for the Cure of ſo great a Congregation*; which whether it were ſo or no, I am ſure Mr. *Baxter* was not to be the Judge, but in that Caſe the Biſhop then living ſhould and would have provided him a Coadjutor, as I have done ſince, and ſuch an one, as I hope will feed that Flock with much more wholſome Doctrine than Mr. *Baxter* did, when he ſowed the Seed of Schiſm and Sedition, and blew the Trumpet of Rebellion amongſt them. For which Cauſe I thought it my Duty (as being their Paſtor in chief) not only to forbid Mr. *Baxter* to preach there any more, which by the Way he had done without my Licence; but likewiſe to preach there myſelf, and to do what I could to undeceive that poor ſeduced, and miſerably deluded People, *&c.*

[Concluding the Citations from his own Writings.] It is evident he is ſtill of the ſame Mind, and conſequently would upon the ſame Occaſion do the ſame Things, *viz.* fight, and encourage as many as he could to fight againſt the King for any Thing that calls it ſelf, or which he is pleaſed to call *a full and free Parliament:* As likewiſe that he would own and ſubmit to any *Uſurper of the Sovereignty* as *ſet up by God*, although he came to it by the Murder of his Maſter, and by trampling on the Parliament. *Laſtly*, that he would hinder as much as poſſibly he could the reſtoring of the rightful Heir to the Crown. And now whether a Man of this Judgment and theſe Affections ought to be permitted to preach or no, let any but himſelf judge.

Mr. *Baxter* made a Prognoſtication in 1661, that where Papiſts or Hereticks are ſhut out by Law, they will ſecretly contribute the utmoſt of their Endeavours to make the Sufferings of diſſenting Proteſtants as grievous as poſſibly they can, that in deſpite of them, their own Neceſſities may compel them to cry out for Liberty, till they procure a common Toleration for all, and open the Door for Papiſts and Hereticks, as well as for themſelves. And he hath lived to make good his Prognoſtick, like *Noſtredamus* his Son, who having propheſied that on ſuch a Day the City ſhould be burnt, he ſet it on fire himſelf.

The Spirit of Mr. *Baxter* ſhew'd itſelf in the penning of the *Savoy* Papers; wherein there were ſome indecent Threats and Innuendo's. Their very *Petition for Peace* had ſomewhat of this Trumpet in it, *p.* 5. *Take heed how ye drive Men by Penalties on that which they judge doth tend to their Damnation*; and *p.* 14. *the Denial of their Deſires would renew all our Trouble*, [*i. e.* would throw us into another civil War.] And in the Cloſe of the ſecond Paper they tell the King, if he grants thoſe Favours, *it will revive their Hearts to pray for his Proſperity.*—— But *p.* 12. *Should we loſe the Opportunity of our deſired Reconciliation, it aſtoniſheth us to foreſee, what doleful Effects our Diviſions would produce, which we will not mention in particular, leſt our Words ſhould be miſunderſtood.*

Mr. Baxter *call'd the Biſhop's Letter an* Invective, *and was adviſed not to anſwer it;*

Life of Mr. Baxter, *Fol.*

When the Biſhop's Invective was read, many Men were of many Minds, about the anſwering of it: Thoſe at a Diſtance all cried out to me to anſwer it: Thoſe at hand did all diſſuade me, and told me that it would be Impriſonment at leaſt, if I did it with the greateſt Truth and Mildneſs that was poſſible. Both Gentlemen and all the City Miniſters told me, that it would not do half ſo much good, as my Suffering would do hurt; and that none believed it but the engaged Party; and that to others an Anſwer was not neceſſary, and to them it was unprofitable, for they would never read it. And I thought that the Judgment of Men that were upon the Place, and knew how Things went, were moſt to be regarded. But yet I wrote a full Anſwer to his Book (except about the Words in my *holy Commonwealth*, which were not to be ſpoke to) and kept it by me, that I might uſe it as there was Occaſion. At that Time Mr. *Joſeph Glanvile* ſent me the Offer of his Service to write in my Defence, [he that wrote the *Vanity of Dogmatizing, &c.*] but I diſſuaded him from bringing himſelf into Suffering, and making himſelf unſerviceable for ſo low an end: Only I gave him (and no Man elſe) my own Anſwer to peruſe, which he returned with his Approbation of it.

Yet he drew up a full Anſwer to keep by him,

Which he communicated to Mr. Joſ. Glanvile, *who had offered to write in his Defence.*

Mr. *Edward Bagſhaw* (Son to Mr. *Bagſhaw* the Lawyer, that wrote Mr. *Bolton's* Life) without my Knowledge wrote a Book in Anſwer to the Biſhop's: I could have wiſh'd he had let it alone: For the Man hath no great diſputing Faculty, but only a florid epiſtolary Style, and was wholly a Stranger to me, and to the Matters of Fact; and therefore could ſay nothing to them: But only being of a bold and Roman Spirit, he thought no Suffering ſhould deter a Man from the ſmalleſt Duty, or cauſe him to ſilence any uſeful Truth. And I had formerly ſeen a Latin Diſcourſe of his againſt Monarchy, which no whit pleaſed me, being a weak Argumentation for a bad Cauſe: So that I deſired no ſuch Champion. Shortly after he went over with the Earl of *Angleſey*, whoſe houſhold Chaplain he was, into *Ireland*, and having preached there for ſome Time, and returning back, was apprehended and ſent Priſoner to the Tower, where he continued long till his Means was all ſpent, and how he hath ſince procured Bread I know not.

A printed Anſwer by Mr. Edward Bagſhaw.

Which Mr. Baxter *wiſh'd he had let alone.*

Not liking the Boldneſs of the Man.

Who being diſappointed in Ireland *came home very angry to* England.

The Title of Mr. Bagſhaw's *Anſwer.*

London, *printed in the Year* 1662, 4to.

A Letter unto a Perſon of Honour and Quality. [*Underſtood to be* Arthur *Earl of* Angleſey, *to whom the Author ſubſcribes himſelf* D. E. *known to be* Edward Bagſhawe, *A. M. late of* Chriſt-Church, Oxon. *Vicar of* Amerſden, *and Chaplain to his Lordſhip.*] *Containing ſome Animadverſions upon the Biſhop of* Worceſter's *Letter.*

Honourable and worthy Sir,

Rude Language to the Biſhop;

And yet confeſſes that in the main Argument the Biſhop had much the better of Mr. Baxter.

And then again reviles the Biſhop.

I am to thank you for the laſt Piece of Divertiſement you gave me, in ſending the Biſhop of *Worceſter*'s Letter, and I wiſh you would have let me enjoyed the Satisfaction I took in reading it, without obliging me to give you my Senſe upon it: For beſides my Unwillingneſs to meddle in a perſonal Quarrel, it will not I think be very ſafe for any to engage againſt ſo angry an Adverſary, which I ſhall be thought to do, though I reſolve to ſpeak nothing but Truth in the Character I intend to give of him; and it is briefly this, that in fewer Leaves I never yet read more Paſſion, which is ſo very predominant, that his diſorderly and abrupt Style doth altogether partake of it; ſo that the Biſhop's beſt Way will be to get his Heat miſtaken for Zeal, for elſe it may juſtly be accounted ſomething that hath a worſe Name, and which in the Dog-Days will be very dangerous. —— But I muſt deal impartially and aſſure you, that as to the main Controverſy, I think the Biſhop hath much the better of Mr. *Baxter*, *&c.* [*Concluding.*] Laſtly, I can never enough commend the Biſhop's Wiſdom, in reſolving ſo angrily never to write again, for he is *old*, and hath travell'd *far*, and knows that it is much eaſier to ſpeak raſh and unjuſtifiable Things than to defend them. And therefore he deals with thoſe he hath provoked, as witty School-Boys do with their Companions, firſt he hits them a Box on the Ear, and then very diſcreetly retreats, and fairly runs away. But if *Goliah*, who took upon him to defy the Hoſt of *Iſrael*, ſhould as ſoon as ever he had done, have ſneaked out of the Field, and thought he had done manfully enough in making a bold Challenge, and in ſhewing his Teeth at them; I believe the *Philiſtines* would hardly have thanked him for that empty Shew of Valour, whereby he could not conquer, but only enrage the Enemy. And whether the Biſhops will not have the ſame Opinion of this over-forward and unwary Champion of theirs, I hope, Sir, you will neither enquire yourſelf, nor deſire that I ſhould: For I have already done enough to ſhew how much I am, SIR,

Your moſt humble Servant,

Jan. 21.

D. E.

A Vindication of the Biſhop from Mr. Bagſhaw's *Animadverſions.*

London, *for* Henry Herringman, 1662, 4to.

A Vindication of my Lord Biſhop of Worceſter's *Letter touching Mr.* Baxter *from the Animadverſions of* D. E.

I expected when I firſt ſaw theſe *Animadverſions*, that my Lord *Worceſter*'s Relation touching his Carriage to Mr. *Baxter*, had been falſe in many Particulars, and in all partial; for I could hardly believe any ingenuous Perſon could write ſo ſharply againſt a Father of our Church, if he did not believe that he had Truth on his Side, as to the main Occaſion of the Biſhop's Letter. But I confeſs I was much amazed, when I found our Animadvertor, not only ſilent as to the main Buſineſs, but of my Lord Biſhop's Opinion as to the Controverſy, if Dr. *Gunning* and Dr. *Pearſon* ſtate it right. And yet he is ſo angry, that through all this Diſcourſe, he gives the Biſhop not one civil Epithet, never calls him *Lord*, but taxeth him of Teſtineſs and Choler, of malicious and ill-grounded Fancy, of Unpeaceableneſs and Virulency, of trifling with Scripture, of Boldneſs and Impiety, *&c.* I never yet ſaw ſo much Choler in ſo few Words come from the Pen of any Perſon, much leſs from one whoſe Judgment, as he tells us, is for the Order of Biſhops, one whoever oppoſed the Covenant, and is a zealous Lover of the King. —— [*Concluding.*] And now I have anſwered all but his railing, and that I ſhall only do in our Saviour's Rule, in praying for them that curſe us and deſpitefully uſe us. I have nothing more to ſay, but that though the Biſhop by other great Affairs had no Leiſure to conſider ſuch Diſcourſes as this is, yet I that have more Leiſure will promiſe him to anſwer what he ſays, provided he keeps ſtrictly to the Buſineſs in hand, for if he runs out, to diſpute of the Power of the Keys, of the lawful Uſe of indifferent Things, and ſuch like Controverſies, I ſhall hardly find Leiſure to follow him, and I am ſure there is that already ſaid for them which neither he nor his Party can anſwer. *Finis.*

The Biſhop liv'd to vindicate himſelf againſt Mr. Baxter.

Bp. Morley's *Preface to his ſeveral Treatiſes*, 1683, 4to. *p.* 1.

A Letter of mine was publiſh'd a little while after my *Sermon at the King's Coronation*, written to vindicate myſelf from ſome ſcandalous Aſperſions caſt upon me in Print by Mr. *Baxter*. Which Letter of mine Mr. *Baxter* having taken no Notice of for near twenty Years after, I thought it would have been the laſt Trouble of that kind, that ever I ſhould be put unto, eſpecially after I was above fourſcore Years of Age, and had left off the having any Thing to do in the World, but to prepare for my going quietly and comfortably out of it. But *O fallacem ſpem meam*: For I was no ſooner got into the Harbour where I might and thought (for the little Time of my Life that was left) to reſt ſecurely, but Mr. *Baxter* hales me forth again, by an Addreſs made to the Biſhop of *Ely* and me, before his Book called *the only true Way to Concord*. In which Addreſs of his, though there were ſome Things untruly ſaid to my Reproach, yet I did not think them *tanti* (and ſome of my very good Friends were of the ſame Opinion) as that I ſhould for the refuting of them, engage myſelf into a new *Quarrel*, whereof, in all probability, I might not live long enough to ſee an end.

And truly upon this and other Conſiderations I was more than half reſolved to take no more Notice of what he had ſaid to me and of me in that *Addreſs* of his, than for ought I knew, he never until then had taken of what I had ſaid of him, in that aforeſaid *Letter* of mine. And in this Suſpenſion of Mind I continued, until he ſent me a *Book*, containing ſeveral Treatiſes, and one of them, (as he ſaith himſelf in his *Preface* to that Book) *written purpoſely to confute Biſhop* Morley's *groſs miſtaking Charge againſt him.* Then indeed I began to think myſelf concerned to re-examine what I had ſaid of him in that aforeſaid *Letter* of mine, or in my Cenſure of thoſe *Aphoriſms* of his, annexed to, and printed with that *Letter*; as likewiſe what he hath ſaid of me, or againſt me for the juſtifying of myſelf, and to give the World an Account of both, to judge, as they ſhall ſee Cauſe, betwixt us.

But whilſt I was doing, and had almoſt done as much as I thought neceſſary in order to this End, out comes a Book of a *French* Jeſuit named *Maimbourg*, wherein he reciteth ſomething, which he ſaith was written by the late Ducheſs of *York* to juſtify her leaving the Communion of the Church of *England* to embrace that of *Rome*, &c.

Mr. Baxter *complains of a Book wrote againſt him by Dr.* Boreman *of* Trinity *College* Cambridge;

Dr. *Boreman* of *Trinity* College wrote a Book without his Name, and had no other Deſign in it than to make me odious; nor any better Occaſion for his Writing than this: There had many Years before paſſed divers Papers between Dr. *Thomas Hill*, then Maſter of *Trinity* College and me, about the Point of *Phyſical Efficient Predetermination as neceſſary to every Action natural and free:* I had written largely and earneſtly againſt *Predetermination*, and he a little for it: In the End of it the Calamities of the Sectarian Times, and ſome Sickneſſes among my Friends, had occaſioned me to vent my Moan to him as my Friend, and therein to ſpeak of the Doubtfulneſs of the Cauſe of the former War, and what Reaſon there was to be diligent in Search and Prayer about it. When Dr. *Hill* was dead, Dr. *Boreman* came to ſee theſe Papers: Both the Subjects he muſt needs know were ſuch, as tended rather to my Eſteem, than to my Diſparagement, with the Men of theſe Times. Certainly the *Arminians* will be angry with no Man for being againſt *Predetermination*, and I think they will pardon him for queſtioning the Parliament's Wars. Yet did this diſingenious Doctor make a Book on this Occaſion, to ſeek Preferment by reproaching me for he knew not what. But to make up the Matter he writeth, that it is reported, *That I killed a Man in cold Blood with my own Hands in the Wars:* Whereas God knoweth, that I never hurt a Man in my Life, &c. I began to write an Anſwer to this Book; but when I ſaw that Men did but laugh at it, and thoſe that knew the Man deſpiſed it, and diſſuaded me from anſwering ſuch a one, I laid it by.

Life of Mr. Rich. Baxter, *Fol. Lib.* I. *P.* II. *p.* 376.

Wherein he delivers it reported, that Mr. Baxter *in the Wars had killed a Man in cold Blood.*

A true and perfect Copy of the whole Diſputation at the Savoy.

A true and perfect Copy of the whole Diſputation at the Savoy, *that was managed by the Epiſcopal Divines, as Opponents to prove that there is Nothing ſinful in the Liturgy. Publiſhed to make intelligible the Fragment already publiſhed by the Lord Biſhop of* Worceſter, *under the Hands of Dr.* Pearſon *and Dr.* Gunning, *and ſo much of his Lordſhip's Book againſt Mr.* Baxter *as concerneth that Diſputation.*

Ibid. p. 358.

Hiſtory of Nonconformity, 8vo. *p.* 328.

In the laſt Paper Mr. Baxter *owns himſelf concern'd,*

This laſt Paper, *Dr.* Pierſon's *and Dr.* Gunning's *Diſputation*, I confeſs was not printed without my Knowledge: For Biſhop *Morley*'s Miſreports with ſo great Confidence uttered had made it of ſome Neceſſity. But I added not one Syllable by Way of Commentary, the Words themſelves being ſufficient for his Confutation.

Mr. Baxter's *Life, Fol. Lib.* I. *P.* II. *p.* 379.

And boaſts that their Papers were never anſwered:

Only by Mr. Roger L'Eſtrange, *and by Dr.* Womock.

Pulpit Conceptions Popular Deluſions. *Or the Grand Debate reſumed in the Point of Prayer,* viz. *in Defence of preſcribed Forms.* London, 1662, 4to.

And by Sir Henry Yelverton,

And by Dr. Boreman.

Biſhop *Morley* told me when he ſilenced me, that our Papers would be anſwered e're long: But no Man to this Day, that ever we could hear of, hath anſwered them which were unanſwered; either our *Reaſons for Peace*, or our *Liturgy*, or our large *Reply*, or our Anſwers to Dr. *Pierſon*'s Argument, &c. only *Roger L'Eſtrange*, the Writer of the News Book, hath railed out a great many Words againſt ſome of them. And a nameleſs Author (thought to be Dr. *Womock*) hath anſwered one Part of one Subject in our *Reply*, which is about excluding all Prayers from the Pulpit beſides Common-Prayer; and in very plauſible Language, he ſaith as much as can be ſaid for ſo bad a Cauſe, *viz.* for prohibiting all *extempore* Prayer in the Church, &c.

Alſo another nameleſs Author (commonly ſaid to be Sir *Henry Yelverton*) wrote a Book for Biſhop *Morley* againſt me: But neither he, nor *Boreman*, nor *Womock* ever ſaw me that I know; and I am ſure, he is as ſtrange to the Cauſe as to me: For he taketh it out of Biſhop *Morley*'s Book, and ſuppoſing what he hath written to be true, he findeth ſome Words of cenſorious Application, to make a Book of.

Speech in the Parliament Houſe againſt Mr. Calamy *and Mr.* Baxter.

And about the ſame Time Sir *Robert Holt*, a Knight of *Warwickſhire* near *Birmingham*, ſpake in the Parliament Houſe againſt Mr. *Calamy* and me by Name, as preaching or praying ſeditiouſly, but not one Syllable named what we ſaid: And another Time he named me for my *Holy Commonwealth.*

Biſhop Taylor *of* Down *and* Connor *had the See of* Dromore *committed to him.*

Dr. *Jeremy Taylor*, a moſt eminent Preacher and Writer, and Sufferer, conſecrated Biſhop of *Down* and *Connor June* 27, 1660. had the Adminiſtration of the See of *Dromore* committed to him by his Majeſty *Jan.* 21, 1661-2. in Conſideration that he had been the Churches Champion, and that he had ſuffer'd much in Defence of its Cauſe.

Athen. Oxon. *Vol.* II. *col.* 283.

Mr. Abrah. Cole *Prebendary of* Ayleſbury.

Abrahamus Cole, Clericus, A. M. admiſſus eſt ad Preb. de Ayleſbury in Eccl. Cath. Linc. ex Preſentatione Domini Regis pro hac vice, Ratione Promotionis

Reg. Sanderſon Linc. MS.

Mr. Wilſon *Vicar of* Kimbolton.
Mr. Saunders *Rector of* Radwell.
Mr. Norton *Rector of* Bigrave.

tionis Johannis Hacket, S. T. P. in Epiſcopum Cov. & Lichf. Die 21. Jan. 1661-2. —— Carolus Wilſon, Clericus, A. M. ad Vic. de Kimbolton Com. Hunt. ad preſ. Edwardi Com. Mancheſter, 13. Jan. 1661-2. —— Lucas Saunders, Clericus, A. M. ad Rect. de Radwell Com. Hertford. ad preſ. Roberti Berkley, Mil. 17. Jan. 1661-2. —— Thomas Norton Clericus ad Rect. de Bigrave Com. Hertf. ad preſ. Caroli Cleaver, Mil. 24. Jan. 1661-2.

WEDNESDAY *Jan.* 22.
Death of Frederick *Lord* Cornwallis.

Frederick Lord *Cornwallis* of *Eye* in *Suffolk*, who had from his Youth with great Fidelity ſerved the late King *Charles* of Bleſſed Memory, for which he ſuffer'd the Loſs of his Eſtate, Impriſonment, and Exile, and therefore in Teſtimony of the high Eſteem which his Majeſty King *Charles* II. had of his Merits, was advanced to be a Baron of this Realm *April* 20, 1661. departed this Life *Jan.* 22, 1661-2. and was buried in the Chancel of the Pariſh Church of *Broome Com. Suffolk*, leaving *Charles* his eldeſt Son and Heir by *Elizabeth* Daughter to Sir *John Aſhburnham* of *Aſhburnham*, Knight.

Dugdale's *Baron. Tom.* II. *p.* 480.

FRIDAY *Jan.* 24.
Mr. Tho. Meriton *Rector of St.* Nicholas Cole-Abbey.

Tho. Meriton, A. M. admiſſ. ad Eccl. S. Nicolai Cole Abby, London, ad preſ. Car. II. Regis Angl. 24. Jan. 1661.

In the Chancel of this Church upon a Graveſtone before the Altar is this Inſcription: *Reverendi Domini* THOMÆ MERITON *Corpus hic reponitur: In Vita & Morte Pietatis Exemplum præbuit. Deceſſit* 14. *Die Februarii An. Dom.* 1704. *Ætat.* 72.

Newcourt I. *p.* 508.
Strype's *Edit. of* Stow, *Vol.* I. *p.* 210.

His Majeſty's Letters for Degrees in Cambridge.

Letters Mandatory to the Univerſity of *Cambridge* for admitting *Charles Sutterville* to be Maſter of Arts, and *Thomas Burwell* to be Bacc. of Phyſick. Given *Jan.* 23, 1661. *Reg.* 13.

Term. Hill. 13, 14. *Car. II. B. R. Le Roy verſus Field.*

Siderfin. *Rep. Fol. p.* 68.

A Parſon indicted for treaſonable Words in the Pulpit.

A Parſon was indicted upon the new Statute, 13 *Car.* II. for treaſonable Words, which he had uttered in the Pulpit: *The Government of the Church of* England *is Popiſh, Superſtitious, and Will-worſhip: And who hath required theſe Things at your Hands?* The Jury found him guilty; but when brought to the Bar to receive Judgment, Exceptions were taken to the Indictment, becauſe he was indicted for a Matter *Spiritual* and *Eccleſiaſtical*, and not for any thing concerning *Civil* Government. To which the Attorney-General anſwered, That the Civil and Eccleſiaſtical Government was a Compound together, and both concentred in the King, and that one Government could not ſubſiſt without the other; and for that Reaſon the Indictment was good. Upon which the Offender, *Field*, was ſentenced to be diſabled from enjoying any Office Eccleſiaſtical or Civil, fined five hundred Pounds, and impriſoned 'till he ſhall have paid the ſaid Fine.

The Jury found him Guilty. Exceptions taken, but overruled; and the Offender diſqualified, fined, and impriſoned.

SATURDAY *Jan.* 25.
Mr. Will. Prynne's Brevia Parliamentaria.

Brevia Parliamentaria Rediviva. In thirteen Sections. Containing ſeveral Catalogues of the Numbers, Dates of all Bundles of Original Writs of Summons and Elections newly found or formerly extant in the *Tower* of *London* during the Reigns of King *Edw.* I. II. III. *Rich.* I. *Hen.* IV. V. VI. and *Edw.* IV. being 117. Bundles. Of all the Knights Names of each County returned on theſe Writs, and all Cities, Boroughs, Ports, therein ſummoned to elect, ſend, or actually returning Citizens, Burgeſſes, Barons, and how oft they did it during theſe Kings Reigns. With three Catalogues of all the Citizens, Burgeſſes, returned on theſe Writs for *Bath*, *Briſtol*, and *London*: The ancient Forms of Elections, Returns, Schedules, Indentures, relating to each County, City, Borough, Port. Beſides ſundry rare Writs, Records, Memorials, and Obſervations from them touching Elections, Returns: The true Original, Creation, Continuance, Diſcontinuance, Exemption of ancient Boroughs; the late Erections of new, and Revival of ſome old petty Boroughs; moſt of which Writs, Bundles, Records, Rarities (long buried in Duſt and Darkneſs in *Cæſar*'s Chapel) hitherto unknown, were lately diſcovered, and here publiſhed for the Benefit of Poſterity. By *William Prynne*, Eſq; a Bencher of *Lincolns-Inn.*

London, *printed for the Author*, 1660. 4to. *p.* 398.

Epiſt. Ded. to the King.

Epiſt. Ded. *To the King's moſt Excellent Majeſty* Charles *the Second.*

Moſt Gracious Sovereign,

That divine *Omnipotency* and wonderful Providence which effected for your Royal Majeſty no leſs than a *kind of Reſurrection from the Dead*, hath by that your moſt glorious *Reſurrection* raiſed up from the very Grave of *Oblivion* and *Corruption* theſe ancient parliamentary Writs, Returns, Records, which I here moſt humbly dedicate to your Sacred Majeſty, as the firſt Fruits of that ſtudious *Imployment*, yourſelf were pleaſed to find out for me, of your own *eſpecial Grace and mere Motion*, as moſt ſuitable to my Genius upon my Waiver of more *honourable*, *profitable*, *publick* vacant Places of *Judicature*, and other *Preferments*, of which your Majeſty moſt graciouſly tendred me the free Choice ſoon after your moſt glorious Reſtitution, *&c.*

Lincolns-Inn, *Jan* 24, 1661.

Death of Sir Tho. Culpeper.

Thomas Culpeper or *Coleper*, born of a genteel Family at *Harietſham* in *Kent*, became a Commoner of *Hart* Hall, *Oxon.* in 1591. departed thence without a Degree, went to the Inns of Court, and afterwards to his Patrimony; which is all I know of him, only that firſt he received the Honour of Knighthood from King *James* I. on the 23d of *Sept.* 1619. Secondly, that he wrote *A Tract againſt*

the

Ath. Oxon. *Vol.*II *col.*175.

the high Rate of Uſury, preſented to the Parliament in 1623. Printed ſeveral Times (the fourth Edition of which came out at *London*, 1688. Prefac'd with a Diſcourſe by his Son, Sir *Thomas Culpeper)*. And thirdly, that dying at *Hollingbourne* in *Kent* in 1661. he was buried in an Iſle joyning to the Church there on the 25th of *January* the ſame Year, leaving then behind him the Character of a *good Man.* There is a Stone over his Grave, but hath no Inſcription on it.

Dr. Pritchett *Prebendary of* Moore *in the Church of St.* Paul'*s.*

Johannes Pritchett, S. T. P. admiſſ. ad Preb. de Moore in Eccl. Cath. S. Pauli Lond. vac. per Promotionem ven. Viri Johannis Hacket, S. T. P. ad Epiſcopatum Cov. Lichf. ad preſ. Caroli II. Regis.

Reg. Sheldon Lond. MS.

*Mr.*Graunt'*s Obſervations on the Bills of Mortality.*

Natural and Political Obſervations mentioned in a following Index, and made upon the Bills of Mortality. By *John Graunt* Citizen of *London.* With Reference to the Government, Religion, Trade, Growth, Air, Diſeaſes, and the ſeveral Changes of the ſaid City.

London, *for* John Martin, &c. 1662. 4to.

1 *Epiſt. Ded. to the Lord* Roberts.

Epiſt. Ded. *To the right Honourable* John *Lord* Roberts, *Baron of* Truro, *Lord Privy Seal, and one of his Majeſty's moſt Honourable Privy Council.*

With a ſecond Epiſt. Ded to the Honourable Sir Robert Moray, *Knight, one of his Majeſty's Privy-Council for the Kingdom of* Scotland, *and Preſident of the Royal Society of Philoſophers meeting at* Greſham *College.* — *I contend againſt the envious Schiſmaticks of your Society, who think you do nothing, unleſs you preſently tranſmute Metals, make Butter and Cheeſe without Milk, and as their own Ballad hath it, make Leather without Hides*, &c.

—— To prove that the irreligious Propoſals of ſome to multiply People by *Polygamy* is withal irrational and fruitleſs. —— That the troubleſome Seclusions in the Plague Time is not a Remedy to be purchaſed at ſuch vaſt Inconveniences. —— That the greateſt Plagues of the City are equally and quickly repaired from the Countrey. —— That the waſting of Males by Wars and Colonies does not prejudice the due Proportion between them and Females. —— That the Opinion of Plagues accompanying the Entrance of Kings is falſe and ſeditious. —— That *London* the Metropolis of *England* is perhaps a Head too big for the Body, and poſſibly too ſtrong. —— That this Head grows three Times as faſt as the Body unto which it belongs. —— That it doubles its People in a third Part of the Time. —— That our Pariſhes are grown now madly diſproportionable.——That our Temples are not ſuitable to our Religion. —— That the Trade and very City of *London* removes Weſtward. —— That the walled City is but one Fifth of the whole Pile. —— That the old Streets are unfit for the preſent Frequency of Coaches. —— That the Paſſage of *Ludgate* is a Throat too ſtrait for the Body. —— That the fighting Men about *London* are able to make three as great Armies as can be of Uſe in this Iſland, *&c.* Dated *Birchin-Lane Jan.* 25, 1661-2.

Mr. Wallet *Rector of* Rockingham.

Thomas Wallet Clericus, in Artibus Mageſter preſ. per Edwardum Baronem de Rockingham ad Rect. de Rockingham Com. Northton. vac. per Mortem Humphredi Templer ult. Incumb. ibidem, inſtitutus Die 25. Januarii, 1661-2.

Reg. Laney

Mr. Watts *Rector of* Ridlington.

Jacobus Watts Clericus, in Artibus Magiſter ad Rect. de Ridlington Com. Rutl. Dioc. Petriburg. vac. per Mortem Thomæ Gibſon ult. Incumb. ad preſ. Hon. Viri Baptiſtæ Vicecom. Campden, inſtitutus eſt 25. Jan. 1661-2.

Ibid.

There was a *James Watts*, M. A. and Fellow of *Magdalen* College in *Cambridge*, incorporated at *Oxford June* 18, 1618. who was afterwards Miniſter of *Wodneſborough* in *Kent*, a Writer, *&c.*

MONDAY *Jan.* 27.

*Mr.*Whateley *Vicar of* Watford.

Johannes Whately Clericus, A. M. admiſſ. ad Vic. de Watford in Com. Northton. vac. per Mort. Johannis Davies ult. Incumb. ad preſ. Regis pleno jure.

Ibid.

The Triumphs of the Papiſts for the Murder of K. Ch. I.

When the late King was murthered, Mr. *Henry Spotſwood* riding caſually that Way, juſt as his Head was cut off, eſpy'd the Queen's Confeſſor there on Horſeback, in the Habit of a Trooper, drawing forth his Sword, and flouriſhing it over his own Head in Triumph, as others then did. At which Mr. *Spotſwood* being much amazed, and being familiarly acquainted with the Confeſſor rode up to him, and ſaid, *O Father, I never thought to have found you here, or any of your Profeſſion at ſuch a ſad Spectacle!* To which he anſwered, that there were at leaſt *forty* or more Prieſts and Jeſuits then preſent on Horſeback beſides himſelf. For the Truth of this I refer to Mr. *Pryn* in his *Brief Neceſſary Vindication, &c.* P. 45.

Foxes and Firebrands, P. II. *by Sir* James Ware, 8vo. Dublin 1682.

Amongſt theſe Prieſts and Jeſuits then preſent at that bloody Work, there were two of the late Queen's Confeſſors, one of whom went under the Name of Captain *Thomas Preſton*, and had a Command of a Troop of Horſe under *Oliver* the Uſurper. This ſaid Impoſtor came over into *Ireland*, and lay for a Time at Alderman *John Preſton's* Houſe in *Skinner-Row* in *Dublin.* —— This pretended Captain upon the Reſtauration of our now gracious Sovereign King *Charles* II. laid down his Arms and declared what he was, ſaying, that *he would fall to his old Calling*, and being aſked what that Calling was, he made Anſwer, That he was the Queen's Confeſſor, and was not aſhamed to own it. Several of the City of *Dublin* have heard this, and can teſtify the ſame.

Mr. Edw. Bagſhaw *would have frightned the People with the* Signs of the Times, *and Prognoſticks of future Judgments.*

To feed the ſeditious Fancy of the Malecontents about Signs and Tokens of impending Judgments and divine Vengeance upon the Land, a turbulent Preacher (who called himſelf a Preſbyterian) publiſhed a threatning Diſcourſe by way of Sermon, entitled,

Signs of the Times: Or Prognoſticks of Future Judgments. With the Way how to prevent them. By *Edward Bagſhaw*, Student of *Chriſt-Church.*

London, *for* Simon Miller, 1662. 4to.

St. *Matth.* xvi. 3. *Ye Hypocrites, ye can diſcern the Face of the Sky, and can ye not diſcern the Signs of the Times.*

Mild Juſtice done to Lord Mounſon, *Sir* Hen. Mildmay, *and* Robert Wallop, *Eſq; three of the late King's Judges.*

The Traytors Pilgrimage from the Tower *to* Tyburn. Being a true Relation of the Drawing of *William* Lord *Mounſon*, Sir *Henry Mildmay*, and 'Squire *Wallop* upon

London, *printed by* J. Johnſon, 4to.

When the King on the ſecond Day of his Tryal returned from Weſtminſter-Hall *to* Cotton-Houſe, *he told Mr.* Herbert, *he had view'd all them who ſate in the Court, but knew not the Faces of above eight, and theſe he named, and among them,* William *Lord* Mounſon *and Sir* Henry Mildmay. A. O. II. 521.

upon three ſeveral Sledges, on *Monday* laſt, the 27th of this Inſtant *January*, being the Day that our late gracious Sovereign King *Charles* received that horrid and moſt unjuſt Sentence to loſe his dear and precious Life before the Gates of his own Royal Palace: With the Manner of the Proceedings at *Tyburn*, in order to the Degrading and Diveſting of them of their former Titles of Honour, and their declaratory Speeches to both the right worſhipful Sheriffs of *London* and *Middleſex*.

Concluding.] The 'foreſaid *William* Lord *Mounſon*, Sir *Henry Mildmay*, and *Robert Wallop*, Eſq; were drawn from the *Tower* of *London* on three ſeveral Sledges with Ropes about their Necks to *Tyburn*, being guarded with the Sheriffs Officers, *&c.* The firſt was the Lord *Moundſon*, who lay along on the Sledge, and ſeemed very much dejected, having almoſt the Picture of Death on his Face. The ſecond was Sir *Henry Mildmay*, who lay, as it were, crooked upon the Sledge in a long Gown: And the third was Mr. *Wallop*, who likewiſe lay in the like Poſture. But when they came to *Tyburn*, after ſome Diſcourſe with the worſhipful Sheriffs, and the Priſoners in order to the Effect and Cauſes of their being brought to that Place, with ſo great and deſerved Reproach and Ignominy, the Lord *Mounſon* declared that what he had done, he was ſorry for from his very Soul, and had he ten thouſand Lives he would ſacrifice them all for the King. The like Regret of Spirit was upon the other two, who when they came near to the Gallows ſhaked their Heads, and ſaid, *it was but juſt, their Sins had deſerved it.* And all the three Sledges being drawn under the Gallows, they were afterwards guarded back to the *Tower.* ——

Sudden Death and Self-Murder of ſome Traytors, as related in the Publick Occurrences.

Perfect Occurrences to May 25, 1660. 4to.

The ſudden Death and Self-Murder of ſome Traytors was thus related in a publick Paper. As a guilty Conſcience needs no Accuſer, ſo Treaſon needs no Tryal, eſpecially when ſo horrid and bloody, that they prove their own Executioners, or are taken off by the Hand of Providence. As one *Bland* in *White-Chapel*, who threatned to imbrue his cruel Hands in the precious Blood of his Sacred Majeſty, immediately bled to Death at the Noſe. And one *Daſhwood* at St. *Giles*'s having alſo ſpoken reproachful Words againſt the King, on *Sunday* laſt fell down dead in the Church. An Apprentice alſo in *Cheapſide*, who ſaid he had rather lay violent Hands on himſelf, than ſee the King come to *London*, became his own Executioner, and hang'd himſelf, *&c.*

Wood's Ath. Oxon. *Vol.* II. *col.* 163.

James Chaloner, one of the Judges of King *Charles* I. Governour of a Caſtle in the Iſle of *Man*, heard of Meſſengers ſent in *March* or *April* 1660. to take him into Cuſtody, but he having received timely Notice of their coming, he diſpatched away himſelf by Poyſon, taken, as 'tis ſaid, in a Poſſet made by his Concubine, whom he there for ſeveral Years had kept.

Hiſtory of the Engliſh *and* Scotch *Preſbytery, printed in* French 1650. *in* Engliſh 1660. 8vo.

I cannot paſs the laſt Act of this hideous Treaſon without letting the World behold another Piece of the damnable Hypocriſy of *Oliver Cromwell.* The Day aſſigned for the Execution of the King being come, the Council of War ſate, which was then the great Council of the Kingdom. A Letter without Name was addreſſed to this Council, to repreſent to them, by Reaſons of Prudence and Conſcience, the formidable Conſequences of ſo ſtrange and hateful an Execution. *Cromwell* ſeemed to be much touch'd at it (which cauſed ſome Suſpicions, as though he himſelf under hand had procur'd it) and propoſed it to the Conſideration of the Council. Part of this Company began to yield to the Force of Juſtice and their Duty, and to lean towards Compaſſion. *Cromwell* beholding this made a Turn to the Door, and ſent one of his Confidents to thoſe to whom the Execution was committed, to command them to *diſpatch* the Buſineſs: Then returning to the Council Table, he made a long Diſcourſe, ſhewing the Inconvenience of this Execution, and adviſed them to ſecure the Perſon of the King for the Time to come, that he might neither do nor receive Hurt. This Diſcourſe was ſeconded by others, and then again reaſſumed by himſelf, with a great many Words to lengthen out the Conſultation; until one briſkly entring into the Chamber told them, *Gentlemen, you may ceaſe to conſult, the Work is done, the King is executed.* Upon this *Cromwell* ſuddenly fell upon his Knees, with Signs of great Devotion, crying out, that *this was a Work of God, and a true Stroak of Heaven*; the Council being diſpoſed to ſave his Life, but the Divine Juſtice would not ſuffer ſo much innocent Blood ſhed by this Tyrant to paſs unpuniſhed, and hereupon made an eloquent Prayer to give Glory unto God, and acknowledge his Providence.

TUESDAY *Jan.* 28.

The Lords paſs the Bill againſt the Quakers.

In the Houſe of Commons. *Hodie tertia vice lecta eſt Billa*, An Act for preventing the Miſchiefs and Dangers that may ariſe by certain Perſons called *Quakers* refuſing to take the lawful Oaths. —— Paſſed and ſent to the Houſe of Commons.

Order for Diſcharge of Mr. Hardy, *who after an obſtinate Contempt had expreſſed his Sorrow, and had found the Body of Archbiſhop* Parker.

Upon Reading the Petition of *Matthew Hardy*, now in the Cuſtody of the Serjeant at Arms, for his Contempt in not obeying an Order of this Houſe, dated *July* 24, 1661-2. who hath in his ſaid Petition acknowledged his hearty Sorrow for the ſame; and the Lords being ſatisfied in what he hath done towards the Performance thereof: Ordered, that paying his Fees and other Dues he ſhall be releaſed.

Ordered by the Commons, that a Meſſage be ſent to the Lords, to deſire them to give Diſpatch to the *Bill of Uniformity*, and to the *Bill for confirming the Act of Miniſters.*

January 1661-2.

13 *Car.* II.

Wednesday *Jan.* 29.
An Introduction to the 30th *of* January, *by a very honeſt and good Man*, Dr. Peter du Moulin, *Prebendary of* Canterbury.

In Fair Warning, *Part* II. 1663, 4to. *he is called Father* Sarabras *the Queen's Confeſſor.*

Dr. Peter du Moulin's *Vindication of the Sincerity of the Proteſtant Religion*, &c. 1664. 4to. *p.* 58.

When the Buſineſſes of the late bad Times are once ripe for an Hiſtory, and Time the bringer of Truth hath diſcovered the Myſteries of Iniquity and the Depths of *Satan*, which have wrought ſo much Crime and Miſchief, it will be found that the *late Rebellion* was raiſed and foſtered by the Arts of the Court of *Rome*; that Jeſuits profeſs'd themſelves *Independents* as not depending on the *Church of* England, and *Fifth-Monarchy-Men* that they might pull down the *Engliſh* Monarchy, and that in the Committees for the Deſtruction of the King and the Church, they had their Spies and their Agents. The *Roman* Prieſt and Confeſſor is known, who when he ſaw the fatal Stroke given to our holy King and Martyr, flouriſhed with his Sword, and ſaid, *now the greateſt Enemy we had in the World is gone.*

When the News of that horrible Execution came to *Roan*, a Proteſtant Gentleman of good Credit was preſent in a great Company of *Jeſuited* Perſons; where after greateſt Expreſſions of Joy, the graveſt of the Company, to whom all gave Ear, ſpake much after this Manner: *The King of* England *at his Marriage hath promis'd us the re-eſtabliſhing of the Catholick Religion in* England, (which ſaith Dr. *du Moulin* is moſt falſe) *and when he delayed to fulfil his Promiſe, we ſummoned him from Time to Time to perform it: We came ſo far as to tell him, that if he would not do it, we ſhould be forced to take thoſe Courſes which would bring him to his Deſtruction. We have given him lawful Warning, and when no Warning would ſerve, we have kept our Word to him, ſince he would not keep his Word to us.*

That grave Rabbie's Sentence agreeth with this *certain Intelligence*, which ſhall be juſtified whenſoever Authority will require it: That the Year before the King's Death, a ſelect Number of *Engliſh* Jeſuits were ſent from their whole Party in *England*; firſt to *Paris* to conſult with the Faculty of *Sorbonne*, then altogether jeſuited, to whom they put this Queſtion in Writing: *That ſeeing the State of* England *was in a likely Poſture to change Government, whether it was lawful for the Catholicks to work that Change, for the advancing and ſecuring of the Catholick Cauſe in* England *by making away the King, whom there was no hope to turn from his Hereſy?* Which was anſwered *affirmatively*.

After which the ſame Perſons went to *Rome*, where the ſame *Queſtion* being propounded and debated, it was concluded by the Pope and his Council, *that it was both lawful and expedient for the Catholicks to promote that Alteration of State.* What followed that Conſultation and Sentence, all the World knoweth, and how the Jeſuits went to work, God knoweth; and Time, the bringer forth of Truth, will let us know. But when the horrible Parricide committed on the King's ſacred Perſon, was ſo univerſally cried down, as the greateſt Villany that had been committed in many Ages, the *Pope* commanded all the *Papers* about that *Queſtion* to be gathered and burnt. In Obedience to which Order, a *Roman* Catholick in *Paris* was demanded a Copy which he had of thoſe Papers; but the Gentleman who had had Time to conſider and deteſt the Wickedneſs of that Project, refuſed to give it, and ſhewed it to a Proteſtant Friend of his, and related to him the whole Carriage of this Negotiation, with great Abhorrency of the Practices of the Jeſuits.

[See the Continuation under *Jan.* 30, 1662-3.]

Dr Peter du Moulin *of papal Tyranny*, 4to. *p.* 51.

The Paſſage of the Prieſt flouriſhing with his Sword when the King's Head was cut off, was printed thrice before I ventured upon it; twice by Mr. *Prynne* and once by Mr. *Foulis:* And upon Mr. *Prynn*'s Credit I alledged it. To him I did write (tho' a Stranger to me) upon the Noiſe made about it; and he confirmed it to me by his Letters which I keep.

Another Paſſage is punctually true in all the Parts thereof: It is worth relating here again. An underſtanding Gentleman viſiting the Fryars of *Dunkirk*, who are *Flemiſh* or *French*, put them upon the Diſcourſe of the King's Death, and to pump out their Senſe of it ſaid, that the *Jeſuits* had laboured very much to compaſs that great Work. To which they anſwered, that *Jeſuits* would engroſs to themſelves the Glory of all great and good Deeds, whereas they had labour'd as diligently and effectually as they. So there was ſtriving among the Papiſts for the Glory of that Atchievement, and the Fryars ſhew'd themſelves as much jeſuited as the *Jeſuits*.

Mr. Parke *Rector of* Eydon.

Reg. Laney.

1661. 29. Januar. Johannes Parke Clericus S. Th. Bacc. admiſſ. ad Rect. de Eydon in Com. Northton. vac. per reſign. Pauli Hood, S. T. P. ad preſ. Regis pleno jure.

Dr. Theophilus Dillingham *Prebendary of* York.

Reg. Ebor. Willis's *Survey of Cathedrals*, 4to. *p.* 173.

Jan. 29, 1661. *Theophilus Dillingham*, D. D. was collated to the Prebend of *Ulſskelf* in the Church of *York* void by the Reſignation of *Thomas Paſke*, D. D. he was Maſter of *Clare-Hall*, *Cambridge*, inſtalled Archdeacon of *Bedford*, *Sept.* 3, 1667. and died in 1678.

Dr. *Theophilus Dillingham* had married the Daughter of Dr. *Thomas Paſke*, Maſter of *Clare-Hall*, and by his double Reſignation came now to the Prebend of *York*, and the Maſterſhip of *Clare-Hall*, having been in Poſſeſſion of that Headſhip from 1654. and now by *Paſke*'s Reſignation, and the Fellows Reelection, was re-admitted in 1660.

Thursday *Jan.* 30.
Form of Prayer for Jan. 30.

A Form of Common-Prayer to be uſed upon the thirtieth Day of *January*, being the Anniverſary Day appointed by Act of Parliament for Faſting and Humiliation: To implore the Mercy of God, that neither the Guilt of that ſacred and innocent Blood, nor thoſe other Sins by which God was provoked to deliver

ver up both us and our King into the Hands of cruel and unreaſonable Men, may at any Time hereafter be viſited upon us or our Poſterity.

The Lords went to hear the Faſt Sermon in the Abbey Church at *Weſtminſter.* —— The Commons to St. *Margaret*'s Church.

Dr. Hardy'*s Sermon before the Houſe of Commons.*

A loud Call to great Mourning. A Sermon preached on the thirtieth Day of *January* 1661. before the honourable Houſe of Commons. By *Nathaniel Hardy,* D. D.

Mr. A. Bury'*s Sermon at* Exeter.

London, *for* Hen. Brome, 1662, 4to.

The Bow. Or the Lamentation of *David* over *Saul* and *Jonathan,* applyed to the royal and bleſſed Martyr King *Charles* the Firſt. In a Sermon preached on the 30th of *January,* in the Cathedral Church of St. *Peter* in *Exon.* By *Arthur Bury,* M. A. one of the Prebendaries. Publiſhed to ſtop the Mouth of Calumny.

Text, 2 *Sam.* i. 18. *Alſo he bad them teach the Children of* Judah *the Uſe of the Bowe: i. e.* the Song of Lamentation entituled the *Bowe.*

The King the Author of Εἰκὼν Βασιλικὴ.

P. 13. If you deſire a more particular and lively Character, you ſhall find it in that rare *Pourtraicture* drawn by his own Pen, with ſuch Exactneſs of Art, that it appeared ſome conſiderable Recompence for the Multitude of his Sufferings, *&c.* —— written with ſuch a ſplendid Mixture of Wiſdom, Piety, Charity, Patience, Magnanimity, and all other royal and chriſtian Graces, that the *Elegance* of the Stile is the leaſt Part of the *Beauty* of the Work. ——

P. 28. No true Lover of the Proteſtant Religion eſtabliſhed in *England,* was an active Proſecutor of this War againſt the Church, the Laws and the King. But what Multitudes of your Prieſts and Jeſuits under the Vizors of *gifted Brethren* and *independent Soldiers,* envenoming the Army, and inflaming the Rebellion, *&c.*

The Preſbyterians boaſt, they did not kill King Charles I.

P. 44. [After a Proof that the godly Party turned *Preſbyterians* and trac'd out all the Steps that led to the very Murder of the King.] But the *Preſbyterians did not kill the King.* Grant it, are they therefore the *godly Party,* becauſe they did not come up to the very top of Wickedneſs? When they boaſt what they did not, they might do well to remember what they did. They put the King though not to Death, yet upon the certain Expectations of Death, as knowing there are but few Steps between the Priſons and Graves of Princes. They did not kill the King 'tis true: But 'tis as true *they could not,* yes, but they *would not,* if they could. How ſhall we know that? By their Proteſtations. Let them ſhew us how they made good any one Proteſtation, and we will believe them, *&c.*

But they did reſtore King Charles II.

P. 45. But theſe Things are paſt and pardoned. *They are now his beſt Subjects.* They reſtored the King. Yes! As *Marcus Livius* was the Cauſe of the taking of *Tarentum,* becauſe if he had not firſt loſt it, it could not have been taken: So were they the Cauſe of reſtoring the King, becauſe if they had not driven him from his Kingdom, he could not have been reſtored. But they *reſtored him.* They reſtore him! why then are they ſo mad, that he was reſtored ſo freely without Articles? The *Scots* ſhew us the Way of Preſbyterians bringing in of Kings —— why muſt we be tempted to ſay like *Joab,* you declare, *that you regard neither Prince nor People: For we perceive, that if your Covenant had been brought in, and the King kept out, it had pleaſed you well.*

Dr. Stanley'*s Sermon at* Wincheſter.

See Athen. Oxon. *Vol.* II. *col.* 195.

A Sermon preached in the Cathedral Church of *Wincheſter* on *January* 30, 1661. Being the Anniverſary of King *Charles* the Firſt, of glorious Memory, on *Jer.* iv. 20. By *Edward Stanley,* D. D. Prebendary of the ſaid Church.

London, 1662, *ſold by* Henry Everſden.

Στρατοστηλιτευτικὸν. A juſt Invective againſt thoſe of the Army, and their Abettors, who murthered King *Charles* the Firſt on the thirtieth of *January* 1648. With ſome other poetick Pieces in *Latin,* referring to thoſe tragical Times, never before publiſhed. Written *February* 10, 1648. by Dr. *Gauden,* then Dean of *Bocking* in *Eſſex,* and now Lord Biſhop of *Exeter.*

The King's Murder defended not only by Jo. Goodwin, *but by his Advocate* L. S. *And one* John Blackleach *in his* Endeavours, *&c. printed* 1650. *after juſtifying that Book of Mr.* Goodwyn, *p.* 53, 54. *doth affirm, they did not take away the Life of the King, but of one that had been King, and hoped ſo to have been again.*

Friendly Debate, Part III. *Append.*

The horrid Execution of King *Charles* the Firſt was not only juſtified in Print by *John Goodwyn,* but there was one *L. S.* who defended the execrable Fact in a Book called *Nature's Dowry: Or the People's native Liberty aſſerted.* It was not printed till the Year 1652. but written (as the Author tells us) three Years before, upon Occaſion of a Queſtion propounded to him by a Member of Parliament and Committee of State. After one full Chapter, that Kings agreeable to the Laws of God may in ſome Caſes be forcibly reſiſted by their Subjects, and likewiſe depoſed: He comes finally to reſolve, that Kings may render themſelves obnoxious to the Penalty of Death, according to the Law of God, in ſome Caſes to be inflicted by publick Authority, in others by private Men.

Cod. MS. Aſhmole, Oxon. 837. 14.

Two Petitions to King *Charles* the Second, for a Patent to create an Order of Eſquires of *England,* under the Title of Eſquires of the martyr'd King.

Friday *Jan.* 31.

A Queſtion in Convocation how far the Biſhops were concern'd in the Tryals for High-Treaſon in the Houſe of Peers.

Append. ad Synod. Angl.

Die Veneris ultimo die Januarii 1661.

In ſuperiori Domo Convocat. Quæſtio oriebatur inter Epiſcopos congregatos & aſſidentes, an tutum, licitum, & conſentaneum fuerit pro Dominis Epiſcopis ad ſedend' aut eorum preſentiam exhibend' in Domo Procerum Parliamenti, cum & quando negotium circa perſonas condemnatas pro Proditione nefanda in Domo Parliamenti inter Proceres agitaretur; & poſt multa argumenta inter eos habita & facta, concordatum & ordinatum fuit de & cum conſenſu totius Domus ad conſulend' Juriſperitos tam in Foro ſecularii quam in Curis civilibus & eccleſiaſticis verſatos de & ſuper dicta Quæſtione ſive Argumento predict' erga prox.

See Feb. 1.

Journal of Edward *Earl of* Sandwich *riding in* Tangier *Bay.*

Journal of Edward *Earl of* Sandwich *before* Tangier.

Wedneſday Jan. 1, 1661-2. About Noon came in the *Colcheſter* from *Cales*, with Mr. *Herbert*, Major *Stevens* from *Seville* and Mr. *Lever*.

Saturday Jan. 4. The *Nightingale* brought in Mr. *Brown* from *Algiers*. This Day I wrote to Mr. *Mules*, offering the Help of 400 Men.

Sunday Jan. 5. The *Martyn* ſailed for *Cales* with Mr. *Brown*, Mr. *Rolt*, Mr. *Lever* to buy me Proviſions.

Monday Jan. 6. I ſent Mr. *Muley* another Letter by Capt. *Cuttance*, ſhewing at large the Reaſons for putting our Men into the Caſtle to the Governor's Aſſiſtance.

Wedneſday Jan. 8. The *Hampſhire* ſailed for *England* with a Packet, in it Letters to his Royal Highneſs, Mr. *Coventry*, &c. Copy of the Articles prepared for *Algiers* and Mr. *Brown*'s Inſtructions forgot, and muſt be ſent by the next Packet.

Saturday Jan. 11. The *Norwich* ſent to look in at *Cales*, and bring News what Uſage the People find there that went to buy Proviſions.

Sunday Jan. 12. About Noon came in the *Nonſuch* Ketch from *Cales*, and brought me Letters from Mr. *Lever* and the Conſul.

The Portugueſe *in* Tangier *made a Salley, and were ſurprized and beaten by the* Moors.

This Morning the *Portugueſe* 140 Horſe in *Tangier*, made a Salley into the Countrey for Booty, whereof they had poſſeſſed about 400 Cattle, 30 Camels and ſome Horſes, and 35 Women and Girls, and being ſix Miles diſtant from *Tangier*, were intercepted by 100 *Moors* with Harquebuſſes, who in the firſt Charge killed the Aidill with a Shot in the Head, whereupon the reſt of the *Portugueſe* ran, and in the Purſuit 51 were ſlain, whereof were 11 of the Knights, beſides the Aidill; the Horſes of the 51 were alſo taken by the *Moors*, and all the Booty relieved.

Tueſday Jan. 14. This Morning Mr. *Mules* came to me from the Governor, for the Aſſiſtance of ſome of our Men into the Caſtle.

Thurſday Jan. 16. About eighty Men out of my own Ship, and the Princeſs, went into *Tangier* into the lower Caſtle about four of the Clock in the Afternoon.

Friday Jan. 17. In the Morning by eight a Clock, the *Martyn* came in from *Cales* with Proviſions, and about ten a Clock I ſent Sir *Richard Stayner* with 120 Men beſides Officers to the Aſſiſtance of the Governor into *Tangier*. This Evening alſo I ſent the *Nightingale* to *Cales* to bring Proviſions.

Sunday Jan. 19. In the Morning came in a Ketch from *Cales* bound for *Tetuan*. The *Norwich* alſo came in that had been blown into the *Streights*, and in ſome Danger, brought News from *Gibraltar*, that there were 3000 Soldiers lately come into that Town. This Day alſo I ſent away the *Martyn* to *Arzile* with the *Moor* and a Letter to *Gayland*.

Monday Jan. 20. About Noon came in the *Aſſurance* from *Leghorn* and *Genoa*. News that the *Dutch* Fleet are cleaning at *Minorca*.

Tueſday Jan. 21. About Noon the *Aſſurance* proceeded on Convoy with ſix Merchants he brought with him from *Italy*, two bound for *England*, by whom Captain *Gun* ſent a Pacquet for *England*, with a Map of *Tangier* to preſent his Royal Highneſs; the other four Merchants with the *Aſſurance* bound for *Liſbon* to clean and re-victual; by him I wrote to the *Conde de Ponte*, Mr. *Mountague*, the Conſul, and Mr. *Cockes*.

Wedneſday Jan. 22. The *Colcheſter* came in from *Cales* with Proviſions: And the *Martyn* from *Arzile*, having landed the *Moor* there that was on board me.

Thurſday Jan. 23. This Evening the *Martyn* ſailed for *Cales* to help to bring off Proviſions. Yeſterday I ſent 100 Men more into *Tangier*, ſo that now I have between 3 and 400 Men in the Town and Caſtles, and the Command of all the Strengths and Magazines.

In *Tangier* Bay now with me, *Royal James*, *Mary*, *Mountague*, *Ann*, *Princeſs*, *Yarmouth*, *Norwich*, *Colcheſter*: The *Nightingale*, *Martyn*, and *Nonſuch* Ketch are at *Cales* for Proviſion: At *Toulon* the *Aſſiſtance* and *Newcaſtle*: At *Zant* the *Crown* and *Nonſuch*. With Sir *John Lawſon*, the *Swiftſure*, *Fairfax*, *Portland*, *Conſtant Warwick*, *Greyhound*.

Sunday Jan. 26. The *Yarmouth* with Mr. *North* and Mr. *Herbert* went for *Gibraltar* to bring Wood. In the Evening came in the *Nightingale* from *Cales* with Proviſions, alſo came in her Mr. *Rolt*, and Mr. *Brown*, and Mr. *Prideaux*; by her I had Notice of *Sadlington*, who with an *Engliſh* Ketch and *Engliſh* Colours had taken a *Spaniſh* Boat, and killed ſome of the Men near *St. Lucar* or *Rota*.

Lord Peterborough *arriv'd with the Gariſon for* Tangier; *and took Poſſeſſion of it.*

Wedneſday Jan. 29. About Noon my Lord of *Peterborough* with the Garriſon for *Tangier*, arrived in the Bay of *Tangier* with 27 Sail of Ships: And in the Afternoon his Lordſhip and I went aſhoar to ſee how to diſpoſe Things in *Tangier*, and were received by the Governour, who delivered up his Authority to my Lord of *Peterborough*.

Thurſday Jan. 30. About Noon my Lord of *Peterborough*'s own Regiment was landed at *Tangier*, and he himſelf in the Head of it marched into the Town with it, and had Poſſeſſion of all given him, and the Keys of the Gates by Don *Lewis de Almeida*, and a Horſe with Saddle and Bridle, Cimeter, Silver Spurs and a Lance.

Friday Jan. 31. Sir *Richard Stayner* brought our Seamen on board again from the Town.

Some Eccleſiaſtical Preferments in January 1661-2.

Mr. Thomas Bright.

Tho. Bright, A. M. inſtitutus ad Vic. de Riſelip Com. Mid. 10. Jan. 1661-2. vac. per mort. ult. Vicarii. ad preſ. Decani & Capituli S. Georgii Windeſor. —— Obiit 1674. Newcourt, *Vol.* I. *p.* 724.

Mr. Richard Waugh.

Ricardus Waugh, A. M. admiſſ. ad Vic. de Ware, cum Capella de Thundetidge Com. Hertf. 10. Jan. 1661-2. ad preſ. Magiſtri & Sociorum Coll. S. S. Trin. Cantabr. —— ceſſit Anno 1670. *Ibid. p.* 904.

Mr. Timothy Morton.

Timotheus Morton Cler. admiſſ. ad Vic. de Hayes, cum Capella de Norwood Com. Mid. die 18. Jan. 1661. ad preſ. Milonis Wolfe & Johannis Knight. —— reſignavit Anno 1670. *Ibid. p.* 641.

Mr. Robert Blaicklay.

Robertus Blaicklay, A. M. admiſſ. ad Rect. de Hanworth Com. Midd. Jan. 14, 1661-2. vac. per mort. Zachariæ Evans ult. Incumb. ad preſ. F. Cottington Mil. Obiit Anno 1677. *Ibid. p.* 630.

Mr. Abraham Everit.

Abraham Everit Clericus, M. D. admiſſ. ad Vic. de Ramſey Com. Eſſex. 13. Jan. 1661-2. vac. per mort. ult. Vic. ad preſ. Caroli II. Regis. *Vol.* II. *p.* 485

Mr. John Flower.

Johannes Flower A. M. admiſſ. ad Rect. de Lee alias Lees Com. Eſſex die 11. Jan. 1661-2. vac. per mort. Johannis Clarke ult. Incumb. ad preſ. Caroli Comitis Warwic. *Ibid. p.* 284.

Mr. Nehemiah Long.

Nehemiah Long Clericus admiſſ. ad Rect. Eccl. de Denge Com. Eſſex. 11. Jan. 1661-2. vac. per mort. Auguſtini Hill, ad preſ. Dominæ Elizabethæ Bedell viduæ. *Ibid. p.* 212.

Books and Papers publiſh'd in and about January 1661-2.

The Saints Monument. Or the Tomb of the Righteous, the Foundation whereof was laid in a Sermon at the Funeral of the Lady *Elizabeth* Wife to Lord *Willoughby* of *Parham*. By *William Firth*, M. A. their Chaplain. London, *for* E. Brewſter, 1662, 8vo.

Exerciſes of Graces in the Examination of their Nature, Growth, *&c.* By *Thomas Fettiplace*. London, 1662. 12°.

The Unlawfulneſs of Subjects taking Arms againſt their Sovereign in what Caſe ſoever. And all Objections anſwered. By *Dudley Diggs*, Gent. London, *by* J. Mabb, 1662, 8vo.

A Diſcourſe of artificial Beauty in Point of Conſcience between two Ladies. By *J. Gauden*, D. D. London, 1662, 8vo.

A Diſcourſe concerning publick Oaths, and the Lawfulneſs of ſwearing in judicial Proceedings, in order to anſwer the Scruples of the *Quakers*. London, 1649. *Lat. in Engl.* 1662.

Vindiciæ Academiæ Oxonienſis. Sive Oratio Apologetica, qua Exercitiorum Academicorum in trimeſtre Vacatio a crimine vindicatur. Autore Johanne Harmar. Oxoniæ, 1662, 8vo.

Marci Tullii Ciceronis Vita ex optimis quibuſque Scriptoribus delibata, & in compendium redacta. A Johanne Harmar. Oxon. 1662, 8vo.

Mr. Thorndike's *juſt Weights and Meaſures.*
The Author gave great Offence by his leaning to the Church of Rome, *in his utter Averſion to the late Sectaries; advancing that Church to be a* true Church, *the Pope not Antichriſt, the Papiſts no Idolaters,* &c.
Yet ſee Mr. Herbert Thorndike's *Judgment of the Church of* Rome, *as it was delivered by him in a Paper to a Lady a little before his Death, as printed in the* 85th *Page of a Book entituled, ſeveral Conferences between a* Romiſh *Prieſt, a Fanatick Chaplain, and a Divine of the Church of* England, *&c.* Lond. 1679. *and reprinted by Dr.* George Hicks, *in his Appendix to his* Letters, 8vo. 1705.

Juſt Weights and Meaſures: That is, the preſent State of Religion weighed in the Balance, and meaſured by the Standard of the Sanctuary. According to the Opinion of *Herbert Thorndike*. London, *for* J. Martyn, 1662, 4to.

Preface to all Chriſtian Readers.] I have heard that, in the Time of our late Troubles, the *Preſbyterians* were put to Nonplus by the Fanaticks demanding of them a Ground in the Scripture for a national Church, *&c.* At the End are added two ſhort Diſcourſes of the ſame Author, being publiſhed to that Purpoſe upon his Majeſty's happy Return, in *July* 1660. I. A Letter concerning the preſent State of Religion amongſt us, under the Act of Eſtabliſhment proſecuted by the Ordinances conſtituting the Tryers and Commiſſioners for ejecting of ſcandalous Miniſters. II. The due Way of compoſing the Differences on Foot, and preſerving the Church, according to the Opinion of *Herbert Thorndike*.

Herbert Thorndyke, A. M. admiſſ. ad Rect. Eccl. de Barley Com. Hertf. vac. per promot. Radolph. Brownrigg ad Epiſcopatum Exon. ad preſ. D. Regis jure Prerogativæ die 2. Jul. 1642. (*Reg. Laud.*) —— cui ſucceſſit Marcus Frank, S. T. P. 2. Feb. 1662. vac. per reſign. Herberti Thorndyke ult. Incumb. *Reg. Juxon.*

He was ſome Time Fellow of *Trinity* College in *Cambridge*, Proctor of that Univerſity in 1638. while Rector of *Barley*, he was elected Maſter of *Sidney* College on the Death of Dr. *Ward* 1643, but kept out of it by the Oppreſſion of the Times. He died Prebendary of *Weſtminſter* in 1672.

Of ancient Church Government.

A brief Account of ancient Church Government. With a Reflection on ſeveral modern Writings of the Preſbyterians (the Aſſembly of Divines, their *Jus Divinum Miniſterium Anglicani*, publiſhed 1644. and *David Blondel*'s *Apologia pro Sententia Hieronymi* and others) touching this Subject by a learned Hand, for eſtabliſhing the Church's Peace, and Satisfaction of the doubtful. London, *for* J. Crook, 1662. 4to.

Preſervative of Piety by Mr. Thomas *of* Ubley, *who in his Preface tells his People, that he had been Paſtor there* 44 *Years, preſented by the Ld Chanc.* Elleſmere, *when a Student in* Oxford, *that he had been ſuſpended for three Years for not reading the Book of Sports; and about three Years in the late ſad Times.*

A Preſervative of Piety. In a quiet Reaſoning for thoſe Duties of Religion, that are the Means and Helps appointed of God for the preſerving and promoting of Godlineſs. I. Of four Chriſtian Duties, *viz.* 1. Reading the Scriptures; 2. Preparation for the Lord's Supper; 3. Eſtimation of the Miniſtry; 4. Sanctification of the Lord's Day Sabbath. II. Of four Family Duties, *viz.* 1. Houſhold Catechizing; 2. Family Prayer; 3. Repeating of Sermons; 4. Singing of Pſalms. With an Epiſtle prefix'd to inform and ſatisfy the Chriſtian Readers concerning the whole Treatiſe. By *William Thomas*, Rector of the Church at *Ubley* in the County of *Somerſet*. London, *for* Edward Thomas, 1662, 4to.

Mr. Evelyn's *Art of* Chalcography.

Sculptura: Or the Hiſtory and Art of *Chalcography*. By *John Evelyn*, Eſq; London, 1662, 8vo.

N. Rogers's *Parable of the* rich Fool.

The Parable of the *Rich Fool* in *Luke* xii. Expounded by *Nehemiah Rogers*, Miniſter of the Goſpel. London, 1662, 4to.

Sepher-

January 1661-2.

13 *Car.* II.

Mr. Tombe's *Oath-Book.*

Lond. 1662. 4to

Sepher-Sheba: Or the Oath-Book. Being a Treatiſe concerning Swearing, *&c.* Delivered in twenty Catechiſtical Lectures at *Lemſter* in the Year 1636. By *John Tombes*, B. D.

A Diſcourſe by Dr. A. Dominick.

1662. 4to. Faſti Oxon. *Vol.*II.*col.*823.

Dies Neſaſtus. A Diſcourſe on *Pſal.* xxii. 12. By *Andrew Dominick*, D. D. of *Pembroke* College, *Oxon.* [Originally of *Trinity* College, where he had been, in a manner, drawn off from his Religion to that of *Rome*, but reclaimed by the Endeavours of Dr. *Chriſtopher Wren*, Miniſter of *Biſhops Knoyle* in *Wilts*, in which County this Author was beneficed.

A new Edition of the 39 *Articles.*

London, *by* J. Bill *and* Chr. Barker, 1662. 4to.

Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at *London* in the Year 1562. for the avoiding of Diverſities of Opinions, and for the eſtabliſhing of Conſent touching true Religion. Reprinted by his Majeſty's Commandment. With his Royal Declaration prefixed thereunto.

The ſeeming Contradictions in the Bible reconciled.

London, *ſold by* S. Miller, 1662. *Fol.*

The Reconciler of the *Bible* enlarged. Wherein above three thouſand ſeeming Contradictons throughout the *Old* and *New Teſtament* are fully and plainly reconciled. Being a very uſeful Work for all ſuch as deſire to underſtand the Sacred Scriptures aright unto Salvation.

Mr. Annand's *Doctrine of the Catholick Church.*

London, 1661-2. 4to. Ath. Oxon. *Vol.* II. *col.* 632.

Fides Catholica. Or the Doctrine of the Catholick Church in eighteen grand Ordinances, referring to the Word, Sacraments, and Prayer, in Purity, Number, and Nature, catholickly maintained, and publickly taught againſt Hereticks of all ſorts. By *William Annand*, M. A. Vicar of *Leighton-Beaudeſert* in *Bedfordſhire.*

Sir John Mounſon's *Eſſay on Afflictions.*

London, 1661-2. 4to. Ath. Oxon. *Vol.*II.*col* 708.

An Eſſay of Afflictions by Way of Advice to his Only Son: Written in the Time of the Unhappy Wars, by Sir *John Mounſon* of *South Carleton* in *Lincolnſhire.* With an Antidote againſt the Errors of Opinions of many in their Days, concerning ſome of the higheſt and chiefeſt Duties in Religion, *viz.* Adoration, Alms, Faſting, and Prayer.

Mr. Baxter's *Funeral Sermon for the Widow of* Tho. Hanmer, *Eſq;*

London, *for* B. Simmons, 1662. 4to. *Afterward at the Deſire of her Daughter re-printed in* 1682.

The laſt Work of a Believer: His paſſing Prayer, recommending his departing Spirit to Chriſt to be received by him. Prepared for the Funerals of *Mary* the Widow, firſt of *Francis Charlton*, Eſq; and after of *Thomas Hanmer*, Eſq; and partly preached at St. *Mary Magdalen*'s Church in *Milk-ſtreet*, *London.* By *Richard Baxter.*

Preface to the Reader.

The Perſon whoſe Death did occaſion this Diſcourſe, was one that about five Years ago removed from her ancient Habitation at *Appley* in *Shropſhire* to *Kiderminſter*, where ſhe lived under my Paſtoral Care, 'till I was come up to *London*; and before ſhe had lived there a Twelvemonth (for thither ſhe removed) ſhe died of the Fever then very common in the City. She lived among us an Example of Prudence, Gravity, Sobriety, Righteouſneſs, Piety, Charity, and Self-Denial. ——

Her Work is done, her Enemies are conquer'd; her Prayer and Temptations, and Troubles and Fears are at an End: She ſhall no more be diſcomfited with *Evil Tidings*; nor no more partake of a militant Church in the Sorrows of her Diſeaſes or Diſtreſſes; we are left within the Reach of Satan's Aſſaults and Malice; and of the Rage and Violence which Pride and Faction, and *Cainiſh* Envy, and Enmity to ſerious Holineſs do ordinarily raiſe againſt Chriſt's Followers in the World: We are left among the lying Tongues of ſlanderous malicious Men, and dwell in a Wilderneſs among Scorpions. —— We are left among our weak, diſtempered, ſinful, afflicted, lamenting Friends; the Sight of whoſe Calamities, and Participation of their Sufferings, maketh us feel the Stroaks that fall upon ſo great a Number, that we are never like to be free from Pain. But ſhe is entred into the Land of *Peace*, where *Pride* and *Faction* are ſhut out; where ſerpentine Enmity, Malice, and Fury never come; where there is no *Cain* to envy and deſtroy us; no *Sodomites* to rage againſt us, and in their Blindneſs to aſſault our Doors: No *Abitophels* to plot our Ruin: No *Judas* to betray us: No falſe Witneſſes to accuſe us: No *Tertullus* to paint us out as peſtilent Fellows and Movers of Sedition among the People, *&c.* Thy Brother and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt.

London, Jan. 31, 1661. RICHARD BAXTER.

The Grand Debate in Point of Prayer, 1662. 4to. *p.* 51.

There is a Poſition of Mr. *Baxter*'s (in his unſavoury Volume againſt Mr. *Crandon*, or his Noſegay preſented to Mr. *Joſeph Caryll*, *P.* 83.) which if his Party had the Conſcience to practiſe it, would put an End to our *Diviſions*, and ſettle us in a happy State of *Uniformity*. For thus he ſaith, Let me be bold to tell my Opinion to my Brethren of the Miniſtry, that though I deny them to have either Credit or Authority againſt the known *Word of God*, yet ſo great is their Credit and Authority, even as Teachers and Guides of the Church, in Cauſes agreeable to the *Word*, and in Cauſes to the People *doubtful* and *unknown*, and in Cauſes left by the *Word* to their Determination (the *Word* determining them but *generally*) that I think the Ignorance of this Truth hath been the main Cauſe of our ſad *Confuſions* and *Schiſms* here in *England*, and that the Miniſters have been guilty of it, partly by an over-modeſt *concealing* their Authority; and partly by an indiſcreet *Oppoſition* to the *Papiſts* Error of the *Authority of the Church*: And I think, 'till we have better taught even our godly People, what *Credit* and *Obedience* is due to their *Teachers* and *Spiritual Guides*, the *Churches* of *England* ſhall never have *Peace*, or any good or eſtabliſhed *Order*. I ſay again, we are *broken* for want of the Knowledge of *this* Truth, and 'till this be *known*, we ſhall never be well bound up and healed. This is Mr. *Baxter*'s ſober Conceſſion, and he thought it ſo ſignal a *Verity*, when he *wrote* it, that he ſet a Hand in the *Margin* to *remark* it, and point it out to every Reader, as moſt worthy his Obſervation. Let him preach the ſame Doctrine ſtill, and act accordingly, and I doubt not the Liturgy of the Church will become a laudable Form of Divine Service, and more frequented.

SUNDAY *Febr.* 2.

The Spiritual Lords are under no legal Obligation to withdraw in Caſes of Blood in our Reformed Church; ſince the Canon to that Purpoſe (at firſt founded in Superſtition, and now probably aboliſhed by Law, as being to the Damage or Hurt of the King's Prerogative Royal, 25 Hen. VIII. Cap. 19.) *was diſregarded for a long Time after the Reformation. 'Tis true in the tumultuous Times this Advantage among many others was taken and inſiſted on againſt the* Eccleſiaſtical State: *But when it came to be a Queſtion in the Reign of King* Charles II. *the moſt eminent Civilians gave an Opinion unanimouſly under their Hands, that the Biſhops might ſafely ſtay. Biſhop* Gibſon, Codex Juris, &c. *Vol.* I. *p.* 145.

Acta Convoc. 1661. *Append. ad R. R. Gibſoni Synod. Angl.* 8vo.

Die Sabbati Febr. 2, 1661-2.

Notitia Domino Epiſcopo London de attendentiis nonnullorum Juriſperitorum in Jure Civili data extra Domum Convocationis; dictus Dominus Epiſcopus London de & cum Conſenſu confratrum ſuorum eos ad exhibendum eorum Præſentias coram Convocatione petiit. Et tunc comparuerunt Dominus Willielmus Merrick Miles, Robertus King, Dominus Edwardus Lake, ... Burrel, & Johannes Berkenhead Legum reſpective Doctores, & poſt nonnullas Quæſtiones & Argumenta inter dictos Epiſcopos & Juriſconſultos habit' & fact' de & ſuper eorum Preſentiis in Domo Procerum ſuper Perſonis condemnatis, iidem omnes & ſinguli Juriſperiti unanimi Conſenſu eorum reſpective Opiniones in ſcriptis dederunt, dictos Epiſcopos in Domo Parliamenti una cum Proceribus circa Negotium Perſonarum condemnatarum tutiſſime & ſine ullo Detrimento aut Prejudicio ſedere, & eorum Preſentias exhibere poſſe; & eidem ſcripto Manus ſuas ſubſcripſerunt, & dictum ſcriptum ſic ſubſcriptum dicto Domino Epiſcopo London tradiderunt. Et hoc facto dictus Dominus Præſidens Nomine totius Domus gratias dictis Juriſconſultis agebat, quibus dimiſſis D. Epiſcopus London, &c. continuavit, &c. juxta Schedulam, &c.

Echard, *Ch.* II. *p.* 74.

Among various Debates in Convocation, a remarkable Piece of Law was conſider'd and examin'd, as how far it was ſafe and lawful for the Biſhops to join in the Houſe of Lords, in the Tryal and Condemnation of Perſons impeach'd of Treaſon: And after many Arguments it was agreed to take Advice of the chief Common Lawyers and Civilians in the Nation: Theſe, after ſeveral new Arguments, delivered their Opinion in, That the Biſhops might ſit and Act with other Peers in Parliament, without Detriment or Prejudice during the Tryal and Condemnation of Perſons guilty of Treaſon and Blood.

Hiſtor. Exam. of Gen. Counc. 4to. *Pref. p.* 4.

An Advocate of the Parliament of *Paris* publiſhed a Book of the pernicious Conſequences of the new Hereſy of the Jeſuits againſt the King and the State; dated *Febr.* 1, 1661-2. wherein he complains, that the Opinion of the *Pope's Infallibility* had got Ground in *France*; and that there was great likelihood of its ſpreading daily; it being the general Opinion of the Jeſuits, *&c.* and that *Du-Vall* endeavoured to introduce this Doctrine into the *Sorbonne*, but attempted it warily, *&c.*

Diſpute between the Dean and Prebendaries of Rocheſter *about an Orchard.*

Caſe as drawn up by Mr. Dean Pratt.

The Dean and Prebendaries of *Rocheſter* having a long Diſpute about an Orchard, Part of which belonged to the Dean and Part to the Chapter, they did now in 1661. make a ſolemn Agreement, indented, and ſealed with the Chapter Seal, and confirmed by the Biſhop as Viſitor under the Epiſcopal Seal, that inſtead of fifty Shillings *per Ann.* paid formerly by the Dean to the Chapter for the North Eaſt End of the King's Orchard, the Dean and his Succeſſors for ever, paying ten Pounds a Year, ſhould to their ſole and ſeparate Uſe enjoy the whole Orchard and Improvements of it for ever; thus the Deans *Hardy*, *Mew*, and *Lamplugh* quietly enjoyed, 'till the Prebendaries falling out with Mr. Dean *Caſtilion* upon other Matters, they diſturbed him in the Enjoyment of what his Predeceſſors had quietly held; and oblig'd him to refer the Matter to Arbitrators, who awarded half the Profits of the Premiſſes to the Dean ſolely, and the other half to the Fraternity in common. —— Yet it was again drawn into Queſtion between Mr. Dean *Pratt* and the Chapter.

MONDAY *Febr.* 3.

Die Lunæ Febr. 3, 1661-2.

Extracts from Journal of the Houſe of Lords.

The Houſe of Lords adjourn'd into a Committee of the whole Houſe to conſider what Way to proceed in the Bill concerning *Miniſters, &c.*

The Iriſh *Remonſtrance or Form of ſome Roman-Catholicks profeſſing Allegiance to the King.*

London, 1662. 8vo. P. Walſh *Hiſt. of the* Iriſh *Remonſtrance, Fol. p.* 7.

Hiſt. Rom. p. 7.

To the King's moſt Excellent Majeſty; the humble Remonſtrance, Acknowledgment, Proteſtation, and Petition of the Roman-Catholick Clergy of Ireland, *ſubſcribed and recommended from* London *this third Day of* February 1661. *By Father* Peter Walſh, *Procurator of the ſaid Roman-Catholick Clergy of* Ireland. —— *With his ample Account, and Anſwers to the Exceptions taken againſt it.*

It was obſerved by the Lord Clarendon, *that all the Engliſh Catholick Clergy, who owed as much Allegiance to the King, or would be thought to owe as much, yet never wrote one Line, or publiſhed one Opinion againſt whatſoever the Rebels ſaid or did. Animadverſions on Mr.* Creſſy, 8vo. *p.* 220.

Your Majeſty's faithful Subjects the Roman-Catholick Clergy of your Majeſty's Kingdom of *Ireland* do moſt humbly repreſent this their preſent Eſtate and deplorable Condition.

That being entruſted by the indiſpenſable Commiſſion of the King of Kings with the Cure of Souls, and the Care of their Flocks, in order to the Adminiſtration of Sacraments, and teaching the People that perfect Obedience which for Conſcience Sake they are bound to pay to your Majeſty's Commands, they are loaden with Calumnies, and perſecuted with Severities.

In 1643. October 3. *was publiſhed*, A Letter ſent from *Dublin* to a Member of the Houſe of Commons

That being obliged by the Allegiance they owe, and ought to ſwear unto your Majeſty, to reveal all Conſpiracies and Practices againſt your Perſon and Royal Authority that come to their Knowledge, they are themſelves clamour'd againſt as Conſpirators, plotting the Deſtruction of the *Engliſh* among them, without any Ground that may give the leaſt Colour to ſo foul a Crime to paſs for probable, in the Judgment of any indifferent Perſon. That their Crimes are as numerous and divers as are the Inventions of their Adverſaries, and becauſe they cannot with Freedom appear to juſtify their Innocency all the Fictions and Allegations againſt them are received as undoubted Verities: And which is yet more miſchievous, the Laity, upon whoſe Conſciences the Character of Prieſthood gives them an Influence, ſuffer under all the Crimes thus falſely imputed to them, it being their Adverſaries principal Deſign, that the *Iriſh* whoſe Eſtates they enjoy, ſhould be reputed Perſons unfit, and no Way worthy any Title to your Majeſty's Mercy.

That no Wood comes amiſs to make Arrows for their Deſtruction; for as if the Roman-Catholick Clergy, whom they eſteem moſt criminal, were or ought to be a Society ſo perfect, as no evil, no indirect Perſon ſhould be found amongſt them, they are all of them generally cry'd down for any Crime, whether true or feigned, which is imputed to one of them; and as if no Words could be ſpoken, no Letter written, but with the common Conſent of all of them, the whole Clergy muſt ſuffer for that which is laid to the Charge of any particular Perſon amongſt them.

We know what *Odium* all the Catholick Clergy lies under, by Reaſon of the Calumnies with which our Tenets in Religion, and our Dependance upon the Pope's Authority, are aſperſed; and we humbly beg your Majeſty's Pardon to vindicate both, by the enſuing Proteſtation, which we make in the Sight of Heaven, and in the Preſence of your Majeſty, ſincerely and truly, without Equivocation or mental Reſervation.

We do acknowledge and confeſs your Majeſty to be our true and lawful King, ſupream Lord, and rightful Sovereign of this Realm of *Ireland*, and of all other your Majeſty's Dominions. And therefore we acknowledge and confeſs ourſelves, to be obliged under Pain of Sin to obey your Majeſty in all civil and temporal Affairs, as much as any other of your Majeſty's Subjects, and as the Laws and Rules of Government in this Kingdom do require at our Hands. And that notwithſtanding any Power or Pretenſion of the Pope or See of *Rome*, or any Sentence or Declaration of what kind or Quality ſoever, given or to be given by the Pope, his Predeceſſors, or Succeſſors, or by any Authority, ſpiritual or temporal, proceeding or derived from him, or his See againſt your Majeſty or Royal Authority, we will ſtill acknowledge and perform to the uttermoſt of our Abilities our faithful Loyalty and true Allegiance to your Majeſty. And we openly diſclaim and renounce all Foreign Power, be it either papal or princely, ſpiritual or temporal, in as much as it may ſeem able, or ſhall pretend to free, diſcharge, or abſolve us from this Obligation, or ſhall any way give us Leave or Licenſe to raiſe Tumults, bear Arms, or offer any Violence to your Majeſty's Perſon, Royal Authority, or to the State or Government. Being all of us ready not only to diſcover, and make known to your Majeſty and to your Miniſters, all the Treaſons made againſt your Majeſty or them, which ſhall come to our Hearing; but alſo to loſe our Lives in the Defence of your Majeſty's Perſon and Royal Authority, and to reſiſt with our beſt Endeavours all Conſpiracies and Attempts againſt your Majeſty, be they framed or ſent under what Pretence, or patronized by what foreign Power or Authority ſoever. And further, we profeſs that all abſolute Princes and ſupream Governours, of what Religion ſoever they be, are God's Lieutenants on Earth, and that Obedience is due to them according to the Laws of each Commonwealth reſpectively in all civil and temporal Affairs. And therefore we do here proteſt againſt all Doctrine and Authority to the contrary. And we hold it impious, and againſt the Word of God, to maintain that any private Subject may kill or murther the Anointed of God, his Prince, though of a different Belief and Religion from his. And we abhor and deteſt the Practice thereof as damnable and wicked.

Theſe being the Tenets of our Religion in Point of Loyalty and Submiſſion to your Majeſty's Commands, and our Dependance of the See of *Rome*, no way intrenching upon that perfect Obedience which by our Birth, by all Laws divine and humane, we are bound to pay to your Majeſty our natural and lawful Sovereign, we humbly beg, proſtrate at your Majeſty's Feet, that you would be pleaſed to protect us from the ſevere Perſecution we ſuffer merely for our Profeſſion in Religion: Leaving thoſe that are, or hereafter ſhall be guilty of other Crimes (and there have been ſuch in all Times as well by their Pens as by their Actions) to the Puniſhment preſcribed by the Law.

Fr. *Oliver Darcy*, Biſhop of *Dromore*.
Fr. *George Dillon* of St. *Fran.* Ord. Guardian of the *Iriſh Franciſcans* at *Paris*.
Fr. *Philip Roch* of St. *Fran.* Ord. Reader Gen. of Divinity.
Fr. *Anthony Gearnon* of St. *Fran.* Ord. one of her Majeſty the Queen Mother's Chapl.
Fr. *John Everard* of St. *Fran.* Ord. Conf. and Preac.
Fr. *Anthony Naſh* of St. *Fran.* Ord. Conf. and Preac.
Fr. *William Lynch* of St. *Fran.* Ord. Conf.
Fr. *Nicholas Sall* of St. *Fran.* Ord. Conf. and Preac.
James Cuſack, Doctor of Divinity.
Cornelius Fogorty, Protonot. Apoſt. and Doctor of the Civil and Canon Law.
Daniel Dougan, Divine.
Fr. *Henry Gibbon* of St. *Aug.* Ord. Confeſſ. and Preac.
Fr. *Redmund More* of St. *Dom.* Ord. Conf. and Preac.

Bartho-

mons in *England*, *writing, There was a Fryer taken in the laſt Expedition into* Connaught, *about whom was found a Collection of all your Votes, Ordinances, and Declarations, carefully marked with ſhort marginal Notes, out of which he compoſed a large Manuſcript, entitled,* An Apology of the Catholicks of *Ireland*: Or a Juſtification of their defenſive Arms for the Preſervation of their Religion, the Maintenance of his Majeſty's Rights and Prerogatives, the natural and juſt Defence of their Lives and Eſtates, and the Liberty of their Countrey: By the Practice of the State of *England*, and the Judgment and Authority of both Houſes of Parliament. *It was penned (ſaith the Writer of the Letter) with ſo little Variation of Language, that the Name of* Ireland *being changed for* England, *and the chief Actors there for thoſe under the Parliament, your own Clerk would ſcarce know it from one of your own Declarations. Mr.* Long's *Hiſt. of Plots*, 1684. 8vo.

This Romonſtrance was rejected by many of the Iriſh *Papiſts, who thereupon were called Anti-Remonſtrants. And Father* John Talbot *pleaded for his own Excuſe, that it was to no Purpoſe to expect any Profeſſion, Declaration, Oaths of Allegiance, Fidelity, or Obedience from them in any certain (or even uncertain) Form of Words; being it was in Point of Conſcience lawful enough for ſuch as would or did take ſuch Oath, to decline from, retract, and break it even the very next Day or next hour after having taken it ſo. Provided only they followed herein the Doctrine of the Probability, i. e. they had known or did ſufficiently underſtand there had been or were then at preſent ſome Divines (nay, one ſingle Divine would ſerve at need) who held ſuch Formulary or Oath to be unſafe or unſound in Catholick Religion, or otherwiſe unlawful or ſinful. Theſe Things are certainly ſufficient to ſhew, not only how juſtly they may be ſuſpected of thoſe Doctrines of Prevarication, which make all their Profeſſions whatſoever inſignificant and unſatisfactory, but alſo how probable it is, which Way they would determine themſelves, in Caſe of Difference betwixt his Majeſty and the Court of* Rome. —— *Some Conſiderations of preſent Concernment*, &c. 1673. 8vo. *ſuppoſed by Mr.* H. Dodwell.

And the Papiſts are thought to allow ſo great a Liberty of Diſſimulation, as that Diſpenſations have been granted from Rome, *not only for coming to Church, which may not be reputed ſuch a Characteriſtick of Communion; but as the worthy Hiſtorian of the Church of* Scotland

land, Ann. 1580. *tells us, to promiſe, ſwear, ſubſcribe, and do what elſe ſhould be required of them, ſo as in Mind they continued firm, and did uſe their Diligence to advance in ſecret the Roman Faith. And if ſo they can give no imaginable Security to any Government,* ib. p. 375.

Nay the Pope keeps up his Title to Ireland, *and therefore may prudently be expected ready to renew his Claim when he ſhall ſee fit occaſion. Nay in the* Louvain *Cenſures of this* Iriſh *Remonſtrance, this very Plea was particularly inſiſted on, which though it was ſent to* Rome, *and ſince ſuppreſſed as an unſeaſonable Warning to us of his Pretences, yet is is plain from the Anſwer of* Dr. Synnick *to* F. Geanor *when enquiring concerning it, how it was accepted at* Rome. Miſimus Romam *(replyed he)* placuit Pontifici, reſervat in ſua tempora : *Which is abundantly ſufficient to let us underſtand, that the Pope is ſtill as ready as ever to inſiſt on it* in ſuo tempore, *that is, whenever he dare do it, with Hopes of any probability of Succeſs. And particularly concerning* Ireland *it is further pretended that before the* Engliſh *Conqueſt, the* Iriſh *formally ſurrendred themſelves into the Pope's Protection; that this Right of the Pope was by him conferred on our Kings, yet not abſolutely, but on certain Conditions, the Performance whereof has been by our Kings not only neglected but refuſed, that therefore they have forfeited their Right, and the Pope may legally reſume it to himſelf,* ib. p. 19.

Bartholomew Bellew.
Dennis Fitz-Ranna.
Bartholomew Flemming.
Fr. *Redmund Caron* of S. *Fran.* Ord. Reader Jubilate of Divinity.
Fr. *Simon Waſre* of the ſame Order, Reader of Divinity.
Fr. *James Caverley* of St. *Fran.* Ord. Conf. and Preac.
Fr. *John Fitz-Gerrald* of St. *Fran.* Ord. Conf. and Preac.
Fr. *Theobald Burk* of St. *Fran.* Ord. Conf. and Preac.
Fr. *Matthew Duff* of St. *Fran.* Ord. Conf. and Preac.
Fr. *Peter Geoghegan* of St. *Fran.* Ord. Conf. and Preac.
Fr. *Peter Walſh* of St. *Fran.* Ord. Reader of Div. and Procurator of the *Roman* Catholick Clergy, both Secular and Regular of *Ireland.*

This Paper without any Hands to it, (for the Gentlemen that conſulted of and drew it in this Form, did not then reflect on the Neceſſarineſs of any Subſcription to it; and if they had, they ſaw the Storm ſo great and furious, raiſed ſuddenly againſt thoſe Men chiefly who ſhould have ſubſcrib'd it, that it was impoſſible even for any ſuch or other End ſoever; and yet the making ſuch Addreſs to his Majeſty could not be delayed ſo, as to ſend about to ſearch for them where they could not be met with ſingly one by one, but after too much Time) therefore I ſay this Paper, without any Hands to it was delivered immediately to Father *James Fitz-Simons* (reſiding and hiding himſelf the beſt he could at *Dublin)* to be ſent (together with the Proclamation of the Lords Juſtices, and Ordinances of Parliament, and the forged Letter of *Mac Dermot* the Prieſt, and their own Diſcoveries of the Impoſture) to the above Father *P. W.* [*Peter Walſh.*] then at *London* as Procurator of the Clergy, to be preſented by him to his Majeſty and the Lord Lieutenant; and was accordingly ſent and delivered him by the Earl of *Fingale*, who had then ſome Occaſions of his own to go for *England.* Which the Procurator had no ſooner received, than, after communicating all to ſome others of the *Iriſh* Clergy and Gentry then at *London*, and preſs'd by them all to do what he was directed from *Ireland*, he delivered the ſeveral Papers to my Lord Lieutenant, and both humbly and earneſtly beſeeched his Grace to conſider of them, and preſent the Caſe to his Majeſty, and particularly that Remonſtrance, Acknowledgment, Proteſtation and Petition of the Clergy; than which ſcarce could any Thing more be expected from them for the future: Whatever they or any of them had been formerly.

See Feb. 3.

Anſwer of the Duke *of* Ormond, *that it was only a* bare Paper *without Names or Hands.*

For which Omiſſion Father Walſh *made an Apology.*

And promiſed it ſhould be ſigned by the Catholick Clergy in and about London.

Yet he dare not himſelf ſign it in their Names, tho' he had a general Power for it.

Becauſe he had not a ſpecial Commiſſion.

His Grace the Lord Lieutenant, Duke of *Ormond*, two Days after returned this Anſwer, that the Remonſtrance, or Declaration, or Proteſtation therein inſerted, although it might well in ſome Things be made more full and more ſatisfactory, yet however it might be uſeful were it not only a bare Paper, without any Subſcription, or hand to own it. Whereunto the Procurator had no more to ſay, but that likely they in whoſe Behalf it was, thought it enough himſelf ſhould own it in their Name: And that the Times were ſuch in *Ireland*, as they could not ſcarce three of them meet together, and moſt of their Biſhops were abroad in other Countries in Exile; whom to conſult particularly, either at home or abroad, would require a longer Time than the preſent Sufferings of the Generality at home, without ſome ſpeedy Commiſeration of them, could bear. That in the mean Time, until the reſt might be acquainted with the Exception againſt it for not being ſigned, thoſe few of the Clergy then at *London*, come from ſeveral Parts thither, which were about thirty in all, and one of their Biſhops amongſt them, would (he doubted not) own and ſign it for themſelves; whereby his Majeſty and Grace might ſee it was no Forgery or Impoſture. That he hoped the reſt would, when they had an Opportunity to meet, do the ſame generally. And yet, that although himſelf had, as his Grace knew, a general Power from them under their Hands and Seals to act for them all; nevertheleſs foraſmuch as this was a very ſpecial Buſineſs, and that he had no ſpecial Commiſſion from them to ſign this Inſtrument, or ſuch a ſpecial Declaration of their Doctrine and Conſcience, and becauſe he had formerly ſo much Experience of the Diverſity of their Affections, Inclinations and Intereſts in a Point of this Nature, and of the awe they or many of them ſtood in, or would ſtand in of the Court of *Rome*, and of their Dependences thence, which their titular Pretenſions there continued evermore; he dared not venture upon owning or ſubſcribing it in all their Names, though he was ready to do it in his own, even as their Procurator; but ſtill not owning a ſpecial Commiſſion herein from them. And yet hoped withal, that ſo much Affliction at home, and their Exile abroad for ſo many Years under the late Uſurpers, had made them all wiſer by this Time, than to ſcruple at the ſigning of a Declaration ſo Catholick in it ſelf, ſo juſt and neceſſary from them, and a Declaration moreover, which tyed them to no more than they were bound unto before by all the Laws of God and Man, without any ſuch Declaration or Subſcription whatſoever, if perhaps we except not under the Notion of ſuch Laws, thoſe papal Canons only, however rejected by all Chriſtians that are not ſubject to the Pope in his temporal Principality, and as well by right Reaſon and Chriſtian Religion condemned, as indeed ſuch Declaration and Subſcription was chiefly intended againſt ſuch.

And yet it was a Declaration ſo catholick in itſelf, and ſo juſt and neceſſary for them to make.

A Declaration to which they were before bound by the Laws of God and Man.

Except the papal Canons, binding only thoſe who are ſubject to the Pope in his temporal Principality.

The ſaid Remonſtrance *was ſigned by the Biſhop* [Titular] *of* Dromore, *and twenty four others of the Catholick Clergy.*

Yet four or five excus'd themſelves.

In purſuance of this Diſcourſe, and to clear as well as might be then and there at *London*, that rational Exception of his Grace, *a mere Paper not ſigned by any*, the Procurator having acquainted the Catholick Biſhop of *Dromore* then at *London*, and ſuch others of the *Iriſh* Clergy there, with it, and with the whole Buſineſs and Storm lately raiſed in *Ireland* againſt all the Catholicks on Pretence of that forged Letter; they met together two ſeveral Days at the ſaid Procurator's Chamber, about thirty of them, and with the Biſhop four and twenty more ſigned the ſaid humble Remonſtrance; the other four or five excuſing themſelves only on Pretence of Inconveniency or Unexpediency and ſuch like; not at all of any Unlawfulneſs or Uncatholickneſs in the Declaration, or any Thing elſe in the whole Paper, as they declared there publickly.

The Iriſh *Nobility and Gentry ſubſcribe a like Declaration, even by Advice of the* Engliſh *Catholicks.*

The Nobility and Gentry alſo of *Ireland*, in great Numbers at *London* at that Time, found themſelves no leſs concerned in this Matter. And therefore after having for eight Weeks conſequently together in ſeveral Meetings publickly debated it, and conſulted alſo ſome eminent Perſons of the *Engliſh* Catholick Nobility, and that alſo in a publick Meeting, where the ſame *Engliſh* Noblemen declared their Approbation of it; and having fitted for themſelves another Preamble and Petition, ſubſcribed the ſame Declaration Word by Word as thoſe of their Clergy had, and preſented it to his Majeſty by a ſpecial Committee ſent from themſelves, and by the Hands of the Earl of *Tirconnel*. The Original of which, ſigned by ninety ſeven Hands, the ſaid Earl keeps, as he was entruſted with it by his Majeſty, who moſt graciouſly received it, and kept a clean Copy with himſelf, as he had that formerly of their Clergymen.

And both of thoſe Forms were printed, with an Invitation for others to come in.

Soon after, both were publiſhed in Print, in diſtinct Sheets, with an Advertiſement to the Reader from the Procurator under that of the Clergy, which was percloſed with an Invitation, not only to the reſt of the *Iriſh* Clergy whereſoever, but to all thoſe of both *Engliſh*, *Scots* and *Welch* of that Function and Religion, to concur in the ſame or like, to wipe off their holy Faith and Communion the Scandal of ſuch unholy Principles in Point of Government and Obedience, which had ſo much prejudiced them and their Predeceſſors for a whole Age, and reduced them to thoſe Miſeries under which they groaned ſo long.

Yet ſeveral diſſented upon Exceptions and Arguments againſt it.

Upon which Father Walſh *publiſhed his* more ample Account, *&c.*

With his Anſwer to all Exceptions againſt it.

But in regard thoſe four or five Diſſenters (with ſuch others *Engliſh* or *Iriſh* Clergymen either at *London* or other Places as approved their unreaſonable Oppoſition) made uſe of their Exceptions and ſeveral Arguments whereon they grounded their Allegations of Unexpediency or Inconveniency, the Procurator found it neceſſary to give in Print (and in a little Book which he called *the more ample Account*, &c.) not only the Occaſion of tranſmitting from *Ireland* that Remonſtrance, but the Grounds at large which concluded both the Expediency, and Neceſſity incumbent on the Clergy of *Ireland* in particular, and above all others to ſubſcribe it; with Anſwers to all the Exceptions made till that Time by the Diſſenters. And by Occaſion of the laſt of them, enlarged himſelf on thoſe Arguments which evidently ſhew by Reaſon, Scripture, Fathers, Practice of primitive Chriſtians, and by Anſwers to all the grand Objections to the contrary, that it is in no kind of Contingency lawful or juſt in Subjects to take Arms on any Pretext whatſoever againſt the Prince or Laws, or in any kind of Caſe, wherein the municipal Laws of the Land do not warrant them. Which being addreſſed, and by Epiſtle prefixed, to all the ſeveral Archbiſhops, Biſhops, Vicars General, Provincials of regular Orders, Abbots, Priors, Guardians, Rectors, and all the reſt in general of the inferior Clergy of *Ireland*, *England*, *Scotland*, *Wales*, wherever, at home or abroad in other Countries, he ſent Copies immediately to the chief of the *Iriſh* Clergy: With other particular written Letters, from himſelf alſo ſome, and ſome from the ſaid Biſhop of *Dromore*, to invite them to a Concurrence, and ſhew them the Neceſſity of it in that Conjuncture. Particularly to *John Burke*, Archbiſhop of *Tuam*, *Robert Barry* Biſhop of *Cork*, *Patrick Pluncket* Biſhop of *Ardagh*, *Andrew Linch* Biſhop of *Kilfinuran*, at that Time all in *France*, and to *Nicholas French* Biſhop of *Ferns*, living then in *Spain*. Only the Archbiſhop of *Ardmagh*, Primate *Reilly*, then at *Rome*, he thought not fit to write unto at that Time; becauſe more than any of the reſt lying under too too great and ſpecial Prejudices in *Ireland*, and with his Majeſty and Lord Lieutenant: And therefore ſince the King's Reſtauration withdrawn, and even from *Rome* commanded to withdraw: And that wholly depending of that Court for a poor Subſiſtence, the Procurator thought not fit to bring new Jealouſies on him there alſo; which he feared his Correſpondence in ſuch a Matter would. For although he was very certain his preſent Holineſs would not (or that Court under ſo wiſe and moderate a Governor) declare any Thing publickly againſt the ſaid Remonſtrance or Subſcribers, foraſmuch as he knew moſt evidently there was nothing in it which was not the Senſe of the Catholick World abroad; yet he was perſwaded withal it could nevertheleſs but be ſomewhat unwelcome and diſpleaſing to the Flatterers of his Holineſs, and that there would not be wanting many both *Engliſh* and *Iriſh* Clergymen to incenſe that Court againſt the Subſcribers; as will be ſeen hereafter it happened.——

And an Epiſtle to all Archbiſhops, Biſhops, Regular Orders and Clergy to invite them all to concur in it.

Moſt of the titular Biſhops being then abroad, as in Exile for their Rebellion:

And yet Father Walſh *was much afraid, that the Court of* Rome *would be incenſed againſt the Subſcribers of it.*

Father Walſh *wrote a larger Hiſtory and Vindication of it.*

Printed Anno 1664. *Fol.*

See *the Hiſtory and Vindication of the Loyal Formulary or Iriſh Remonſtrance*, ſo graciouſly received by his Majeſty *Anno* 1661. againſt all Calumnies and Cenſures in ſeveral Treatiſes. With a true Account and full Diſcuſſion of the deluſory *Iriſh* Remonſtrance, and other Papers framed and inſiſted on by the national Congregation at *Dublin*, *Anno* 1666. and preſented to his Majeſty's (then) Lord Lieutenant of that Kingdom, the Duke of *Ormond*; but rejected by his Grace. To which are added, three Appendixes: Whereof the laſt contains the Marquis of *Ormond*, Lord Lieutenant of *Ireland*, his long and excellent Letter of the ſecond of *December* 1650. in Anſwer to both the Declaration and Excommunication of the Biſhops, *&c.* at *Jameſtown*. The Author Father *Peter Walſh* of the Order of St. *Francis*, Profeſſor of Divinity.

Epiſtle to the Catholicks of England, Ireland, Scotland, *&c.*

Giving a fuller Account of the Occaſion of it.

—— The chief Reaſon of this Loyal Formulary, was the rather by that Means to induce his ſacred Majeſty to command the ceaſing of a rigorous Perſecution which was then (1661.) actually on Foot in that Kingdom, under the Triumvirate of Sir *Maurice Euſtace*, Lord Chancellor, and the Earls of *Orrery* and *Mountrath*, againſt all *Roman* Catholicks univerſally without Diſtinction or Exception of any.

How it was ſubſcribed by great Numbers, and preſented to his Majeſty;

Who was pleas'd to accept it.

And thereupon to countermand the Perſecution of the Catholicks in Ireland.

And graciouſly to ſmile upon them.

After much both private and publick Debate about this *Formulary*, in the Years 1661. and 1662, it not only was ſubſcribed at ſeveral Times and Places by the proper Hands of threeſcore and ten of their Clergy, (whereof a Biſhop was one) and a hundred ſixty four of their chiefeſt Lay Nobility, Gentry and Proprietors, (whereof one and twenty were Peers, *viz.* ſeven Earls, nine Viſcounts, and five Barons) but (immediately after the firſt Subſcription at *London*, *Anno* 1661.) was ſolemnly preſented to and graciouſly accepted by his Majeſty. And I ſuppoſe they that had any diſlike of it in thoſe Days, were well enough pleaſed with their Shares of the Succeſs; which was his Majeſty's effectual countermanding the Winds and Tempeſt of Perſecution throughout *Ireland*, and his gracious Smiling on the diſtreſſed Catholicks, both People and Clergy of that Iſland.

But however this honeſt Formulary *was ſoon after traduced and impugned, by ſundry Eccleſiaſticks of the* Roman *Communion.*

This honeſt *Formulary* (now commonly called the *Iriſh Remonſtrance*) ſo neceſſarily and piouſly eſpouſed thus by ſo many good patriot Subſcribers, as a conſcientious, chriſtian, full, and ſatisfactory Profeſſion of the Duty which by all Laws, divine and humane, they (as well as all other Subjects) owe his Majeſty againſt all Pretences of the Pope to the contrary, was even for that very Cauſe (*i. e.* for being ſo chriſtianly honeſt and ſincerely loyal) ſoon after traduced and impugned by ſundry Eccleſiaſticks of the *Roman* Communion, and chiefly by many of thoſe *Iriſh* who had received moſt Benefit by it.

Who not only made it odious at home, but got it cenſur'd and condemn'd abroad.

By the Divines of Lovain; *and the Pope's Internuncio's, and the* Roman *Cardinals.*

Theſe good Men were not content by their Reproaches and Calumnies to make it odious at home, but alſo dealt ſo by their diſloyal Arts and powerful Friends in other Countries, that they got it to be cenſured and condemn'd in formal Terms, as *unlawful*, *deteſtable*, *ſacrilegious*, yea in effect, as *ſchiſmatical* and *heretical*, by the publick Cenſures of the *Lovain Theological Faculty*, and publick Letters alſo both of the *Bruxel* Internuncio's *De Vechii*, and *Roſpiglioſi*, and of the *Roman* Cardinals *De propaganda Fide*, under the Preſidency of Cardinal *Francis Barbarini* himſelf, though amongſt other his many Titles at *Rome*, ſtyled *Protector* of *England*.

By which they got the Face of Authority on their Side; and proceeded againſt the Subſcribers with the utmoſt Severity,

To make them renounce their Allegiance to the King by retracting their Subſcriptions.

Having thus gotten the Face of Authority on their Side, they have not ceaſed ever ſince, for twelve Years to the preſent 1673, but eſpecially theſe five or ſix laſt Years have in a moſt furious Manner proceeded even with all the vileſt Arts of malicious Cabals, Conſpiracies, Plots, Libels, and an Impoſtor Commiſſary, and a forged Commiſſion, and all the moſt lying Slanders imaginable to perſecute and defame the few remaining conſtant Eccleſiaſtical Subſcribers. They have kept them in continual Chace with all the greateſt, and all the moſt illegal, moſt uncanonical Extent of an abuſed Power, with Monitories, Citations, Depoſitions, Excommunications, Denunciations, and even publick affixion or poſting of them. Of which extremely unjuſt and ſcandalous Procedures againſt Men no way contumacious (as I have ſufficiently proved) there was no Cauſe in Nature that appeared or was pretended, but a manifeſt Deſign to force them to renounce their Allegiance to the King by retracting their Subſcriptions.

A learned Proteſtant Writer does vouch for the Sincerity of Father Walſh *againſt all the Prevarications of the other Party.*

The Author of *ſome Conſiderations of preſent Concernment* (ſaid to be Mr. *Dodwell*) publiſhed 1673, 8vo. ſhews the Errors and Devices of the *Roman* Anti-Remonſtrants, and vouches for the Sincerity of the Subſcribers, eſpecially of Father *Peter Walſh*.

All that I think reaſonable to believe is, that the *Iriſh* Remonſtrants meant ſincerely; otherwiſe it is not credible that they would have maintained this Form, having been ſo ſeverely treated by the Court of *Rome* for ſo doing, ſo ſenſible that politick Court has been how inconſiſtent it is with their Pretences. And what otherwiſe could be the Cauſe of the Procurator's candid Dealing in this particular, in diſcovering of the Fallacies of the *deluſory Forms*, before they were obſerved by our Governors; in refuſing to preſent ſome of them, and acquainting not only themſelves, but the Duke of *Ormond*, with their reſpective Deficiences, and drawing up the fourteen Propoſitions for the Prevention of all future Prevarications. —— To which I might add his free and open Diſcovery of his *foreign Intelligence* without any Intimation otherwiſe that might have made it ſuſpected by the Lord Lieutenant, which was thought an Argument ſo very conſiderable by the Earl of *Angleſey*, that he thereupon profeſs'd himſelf ſatisfied with his Sincerity, *&c.*

Lord Clarendon *writes thus, the Pope in Time of* Charles I. *cauſed his Majeſty's catholick Subjects in* Ireland *to rebel, and when out of the Conſcience of their Sin they ſubmitted to the King, and ſubſcribed and ſwore to the Obſervation of the Articles agreed upon, the Pope abſolved*

The ſame Father *Peter Walſh* in his Letter to the Catholicks dated *Octob.* 25. 1675. told them, they had loſt three fair Opportunities ſince his Majeſty's Reſtauration of being not only eaſed of all their Preſſures from the Penal Statutes, but rendred as happy as in Reaſon they could deſire, or even wiſh, under a Proteſtant King and Government. The firſt Opportunity was offered them in *England* in 1661. when it was earneſtly and ſtrongly moved in their Behalf in the Houſe of Lords to repeal the Sanguinary Laws in the firſt Place; and a Bill was *ed them from the Performance of their Oaths, and took upon himſelf to be their General in the Perſon of his Nuncio, and aſſumed the Exerciſe of the Regal Power both at Land and Sea, and impriſoned thoſe Catholicks, and threatned to take their Lives who had promoted the Peace, and deſired to return to the King's Subjection.*

And ſince the King's happy Reſtauration, the Nobility and Catholick Clergy of Ireland *thought it neceſſary to preſent ſome Teſtimony of their future Allegiance to the King, in which they declared that the Pope had no Power to diſpenſe with their Fidelity to his Majeſty, or to abſolve them from any Oaths they ſhould take to that purpoſe. Which Declaration was atteſted and ſubſcribed by many of the principal Catholick Nobility, and others of the beſt Quality and Intereſt, as likewiſe by ſome of their titular Catholick Biſhops, and many of their ſecular and regular Clergy. But Complaint and Notice hereof being ſent to* Rome, *the Pope was ſo offended at it, that he cauſed his Nuncio in* Flanders *to command ſome of the Clergy who had ſubſcribed that Paper to attend him, and threatned to excommunicate them, and Cardinal* Barbarine *at the ſame Time writ a Letter to the Biſhops and Clergy of* Ireland, *in which he ſignified how much the Pope was diſpleaſed that ſuch a Subſcription and Declaration had been made, and commanded them to diſcountenance and ſuppreſs the ſame, and take Care that it ſhould proceed no farther, and the Cardinal added, that* they ſhould remember what they well knew that the Kingdom remained ſtill under Excommunication. *Animadverſions on Mr.* Creſſy, 8vo. *p.* 246.

was drawn to that Purpoſe. I myſelf was the only Man employ'd firſt to the Roman-Catholick Clergy both of *England* and *Ireland* on theſe Occaſions, to prepare them againſt any Obſtruction from themſelves of the Favours intended towards them, and that nothing elſe was required on this firſt Occaſion from the Roman-Catholicks in *England*, but their being ready to take the Oath of *Allegiance* only, as in the Statute *tertio Jacobi*, his Majeſty being then inclin'd to have diſpenſed with them for the Oath of *Supremacy*.

Mr. *Thomas White* alias *Blackloe* a Roman Prieſt had given great Offence in his Writings not only in political Principles deſtructive of Monarchy and all Civil Government; but in ſeveral Poſitions injurious to the Papal Supremacy and had been under Queſtion and Cenſure for it; upon which he made ſome *Recantations*, which (ſaith the Writer of the Letters about *Doway* College) I am obliged rather to give Credit to, than the uncharitable Conjectures of ſuch as cannot allow him thoſe Prerogatives, which Nature has beſtowed upon him. *May* the 8th 1657. is the Date of one of his Submiſſions, which he publiſhed with all the Solemnity that ſuch a Thing requir'd. *I underwritten,* &c. *do ſincerely profeſs, that I hold it neceſſary, that all Catholicks ſhould in Heart, and in all Humility and Obedience, ſubmit their Divinity Writings to the Holy Church and See Apoſtolick.* —— *I do humbly and ſincerely profeſs it to all it ſhall concern, by this my preſent Writing or Inſtrument, and this to reach to all my Books either paſt or to come, proteſting never to recede from this Reſolution, as far as God ſhall give me Grace; and this not only before Men, but alſo before God, as I hope and expect good from him.* Thomas White *alias* Blackloe, May 8, 1657.

London, 1715, 8vo. *p.* 20.

Now when he had thus ſubmitted himſelf and his Writings in ample Manner to the *Church* and *See Apoſtolick*; ſome of his Adverſaries gave out, that he did not mean what others uſually do, *viz.* the preſent Head of the Church and See of *Rome*, but the whole Church jointly with the Pope. To give Content to theſe Peoples Surmiſes, he publiſh'd a ſecond Recantation, *July* 2, 1657. in Terms as comprehenſive as any one could deſire. —— *I do now likewiſe actually and willingly ſubmit all my Writings to the particular See of* Rome, *and* St. Peter'*s Succeſſors the Pope, even out of a* General Council, *and this according as my Opinion and Belief has ever taught me, ratifying and confirming to this Effect all the Contents of my former Submiſſion. In Witneſs whereof I have ſet unto my Hand this* July 2, 1657.

And again in the Year 1662, *Feb.* 3. I find he has in a Letter to his *Holineſs* ſignified a third Time his Willingneſs to ſtand corrected, and ſubmit to what Puniſhment the See of *Rome* ſhould allot him, and ſincerely profeſſes he will tamely ſubmit to all its Cenſures. —— *Alſo under the ſame Obteſtation I profeſs, that if your Holineſs ſhould proceed to the Puniſhments mention'd in the Decree, without any further Form of Law, I will not contend, but undergo them with as much Humility and Patience as I am able,* Feb. 3, 1662.

By the King. A Proclamation for the Prizing of Wines. Given *February* 4, 1661.

Printed Sheet.

James Smith, S. T. P. was inſtalled Precentor of the Church of *Exeter* by Proxy, *Feb.* 7, 1661-2. and in Perſon *April* 12, 1662. He died *June* 20, 1667. ſucceeded in that Dignity by Dr. *John Wilkins.*

Le Neve's *Faſti*, p 88.

Mr. L'Eſtrange *againſt Mr.* Bagſhaw *in Defence of the Biſhop of* Worceſter.

Telling the Occaſion of the Difference betwixt the Biſhop of Worceſter *and Mr.* Baxter.

A Whip for the ſchiſmatical Animadverter upon the Biſhop of *Worceſter*'s Letter: With an Anſwer to a ſecond and impudent Libel from the ſame Hand entitled, *ſome further Animadverſions*, &c. By *Roger L'Eſtrange.* —— Dated *Feb.* 7, 1661.

Printed at London, 1662, 4to. *for* Henry Brome. *See* June 7. 1662.

Concluding with this State of the Caſe between the Biſhop and Mr. *Baxter.* — The Biſhop of *Worceſter* finding the Pariſh of *Kidderminſter* infected with Mr. *Baxter*'s Doctrine (who preach'd there without either *Cure* or *Licence*) forbids him to preach there any more, and preaches there himſelf, to diſabuſe them; hinting the unfaithful Dealing they had receiv'd from one in great Authority among them, concerning the *King's Cauſe*, the *Rites of the Church*, and the Sinfulneſs of a *lawful Command*, becauſe by *Accident* it might be the Occaſion of Sin.

Hereupon Mr. *Baxter* addreſſes to the Inhabitants of *Kidderminſter*, pretends that he was ſilenc'd for denying ſuch a Poſition, (which was not ſo, but for Preaching without a Licence) and charges the Biſhop to have deliver'd in the Pulpit Words tending to his *Defamation*, and neither of *Charity*, *Truth*, nor *Soberneſs*. This Scandal and ſome other partial Relations, ſhort of, and beyond the true State of the Matter, were the Occaſion of the Biſhop's Letter, where I muſt confeſs the Biſhop of *Worceſter* may be thought thus far *ſevere* to Mr. *Baxter*, in that he hath foil'd him by Proofs not to be denied, and by Reaſons not to be anſwered.

Other Animadverſions by a Doctor of Phyſick.

A Letter with Animadverſions upon the Animadverter on the Biſhop of *Worceſter*'s Letter. By *J. C. M. D.*

London, *Printed for* M. B. 1661, 4to.

SIR,

I have peruſed the Pamphlet, and with it return you ſome ſlight Animadverſions upon the ſlighteſt of Animadverters. He who called Presbyterians Demicaſters in Divinity was too ſuperlative in his Titles of Honour, ſince with their great Cry there is no Wool, only Dirt and Briſtles, *&c.* [*Concluding.*] But leſt I ſhould dwell upon nothing, or a Subject that is worth nothing, farewel. Only remember me to the *Animadverter*, who may be better cur'd by Phyſick than Divinity. What the Letter is defective in the Profeſſion ſhall ſupply.

J. C.

Hen. Marten *one of the Regicides brought to the Bar of the Lords.*

The Apology he made for himſelf.

Die Veneris 7. *Feb.* 1661. In the Houſe of Lords. *Henry Marten* was brought to the Bar of this Houſe, and demanded, what he could ſay for himſelf, why the Act for his Execution ſhould not paſs; and he ſaid, that the honourable Houſe of Commons that he did ſo idolize, had given him up to Death, and now this honourable Houſe of Peers, which he had ſo much oppoſed (eſpecially in their Power of Judicature) is now made the Sanctuary to flee to for Life. He ſubmitted himſelf to his Majeſty's gracious Proclamation, which he took hold of, and rendred himſelf, and hopes to receive Mercy by it, and now ſubmits himſelf to his Majeſty and to the Mercy of this Houſe. *MS. Collect. from Parl. Journals.*

Mr. Ant. Wood's *Account and Character of him.*

After all his Rogueries acted for near twenty Years together, he was at length called to an Account for that grand Villany of having a conſiderable Hand in murdering his Prince; of which being eaſily found Guilty, was not to ſuffer the Loſs of his Life as others did (for it was then commonly reported, that if they hung him, his Body would not hold together, becauſe of its Rottenneſs) but the Loſs of his Eſtate, and perpetual Impriſonment, for that he came in upon the Proclamation of Surrender. So that after one or two Removes from Priſon to Priſon, he was at length ſent to *Chepſtow*-Caſtle in *Monmouthſhire*, where he continued another twenty Years, not in Wantonneſs, Riotouſneſs, and Villany, but in Confinement and Repentance if he had pleaſed. —— He lived very poor, and in a ſhabbed Condition in his Confinement, and would be glad to take a Pot of Ale from any one that would give it to him, died with Meat in his Mouth, *i. e.* ſuddenly, in *Chepſtow* Caſtle in *September* 1680. and was on the ninth of that Month buried in the Church of *Chepſtow*. Aged 78.

SATURDAY *Feb.* 8.
Mr. Rob. Kilſby *Vicar of* Rotherſthorp.

Robertus Kilſby Clericus in Art. Bacc. admiſſ. ad Vic. de Rotherſthorpe Com. Northton. vac. per ceſſionem Ricardi Hooke ult. Incumb. ad preſ. Ricardi Samuel Militis pleno jure Patroni, 8. Feb. 1661. Athen. Oxon. *Vol.* II. *col.* 494.

SUNDAY *Feb.* 9.
Herbert Croft, *S. T. P. Rector of* Harding Com. Oxon. *Prebendary of* Saliſbury, *Canon of* Windſor, *and Dean of* Hereford *was elected Biſhop* Jan. 21, 1661. *confirmed* Feb. 6. *and conſecrated* Feb. 9. *A Man of exemplary Charity*, &c. *See* Willis's *Church of* Hereford.

The Conſecration of Dr. *Herbert Croft*, D. D. Biſhop of *Hereford* in the Archbiſhop's Palace at *Lambeth* by Virtue of his Grace's Commiſſion granted to *Gilbert* Biſhop of *London*, *Henry* Biſhop of *Chicheſter*, *Humphrey* Biſhop of *Sarum*, *William* Biſhop of *Glouceſter*, and *George* Biſhop of *Worceſter*. *Reg. Juxon.*

The Conſecration Sermon, and Epiſt. to Biſhop Duppa. *Remembring his great Services to the Church, and Loyalty to the King and Acts of Charity.*

A Sermon preached at the Conſecration of the Right Reverend Father in God *Herbert* Lord Biſhop of *Hereford*, By *Jaſper Mayne*, D. D. Canon of *Chriſt-Church*, and one of his Majeſty's Chaplains in Ordinary, *Feb.* 9, 1661. London, 1662, 4^to.

With an Epiſt. Ded. to the right reverend Brian *Lord Biſhop of* Wincheſter.

He might have mention'd the good Biſhop's frequent Ordinations of young loyal Church Scholars of both Univerſities during his Retirements at Richmond, *and giving them authentick Inſtruments of their Orders. when a Diſcovery would have expos'd them all to Perſecution; among whom was the late exemplary Primate Archbiſhop* Teniſon, *then of* Bennet *College*, Cambridge, *as I have heard from his own Mouth.*

—— In thoſe late Days of publick Calamity, I ſaw your noble, ſtout, and chriſtian Courage ſtill the ſame. The old Church of *England* ſtill kept up in your Houſe, with all its Forms and Rites, though publickly forbidden: Prayers conſtantly and twice a Day read by you for the King, at a Time when ſuch Devotions were made Treaſon by the Tyrant: And weekly Sermons preached before you filled with ſo much Loyalty and Truth, as would any where elſe have caſt the Preacher into Bonds, if not ſent him from the Pulpit to the Place of Execution. —— The Payment of your Vow in your Building of an Alms-Houſe on the Place where you yourſelf ſo often ſate. —— Your large Bounty to the College of which I am a Member, which, if I ſhould name the Sum, would make the World believe, you meant to found a new College, and not complete an old. Your dying Liberalities bequeathed to others, even to your meaneſt Servants, who were your Servants in Diſtreſs, are Things which do proclaim you a great and noble Benefactor. *See* Mar. 26. 1662.

But theſe are but the good Deeds of your Fortune, done by the Biſhop of *Wincheſter*; the Charities of one poſſeſs'd with Plenty and Abundance; your Rents and Manors here ſhare with you as Co-founders, and your new Almshouſe might have it written on the Walls, *a poor Biſhop vow'd this Houſe, but a great and wealthy built it.*

—— *&c.* Dated *Feb.* 26, 1661.

MONDAY *Feb.* 10.
A ſhort Speech from the King for the two Houſes to think of a better Union among his Proteſtant Subjects.

His Majeſty on the Throne made a ſhort Speech to both Houſes, recommending to them with great Affection, that they would ſeriouſly think on ſome Courſe to beget a better Union and Compoſure in the Minds of his Proteſtant Subjects in Matters of Religion. *Journ. Lords.*

TUESDAY *Feb.* 11.
Dr. Gunning's *Sermon for the Obſervation of* Lent. *Preached the Year before, and now publiſhed with Additions.*

The Paſchal or Lent Faſt Apoſtolical and Perpetual. As firſt deliver'd in a Sermon preached before his Majeſty in *Lent*, and ſince enlarged. Wherein the Judgment of Antiquity is laid down. Publiſhed by his Majeſty's ſpecial Command. With an Appendix, containing an Anſwer to the late printed Objections of the Preſbyterians againſt the Faſt of *Lent*. By *Peter Gunning*, D. D. *Regius* London, *for* Tim. Garthwait, 1662. 4^to.

gius Profeſſor, Chaplain to his Majeſty, and Maſter of St. *John*'s College, *Cambridge.*

Epiſt. Ded. to the King.

To his moſt excellent Majeſty, our Sovereign Lord Charles *the Second,* &c.

Moſt gracious and dread Sovereign,

Lent *intermitted for nineteen Years, was reſtored with the King;*

Who by Proclamation and Example had enforced the Obſervation of it,

Upon which this Sermon was preached;

Yet the Practice was condemn'd in a Pamphlet,

And excepted againſt in the late Savoy *Conference.*

The ſubject Matter of this Diſcourſe (the holy Faſt of *Lent* before *Eaſter*) which hath always been a ſacred Solemnity of your Royal Court, and hath for nineteen Years (one whole Cycle of thoſe Solemnities) been driven hence together with your Majeſty, and at length by the bleſſed Hand of God, together with your ſacred Majeſty reſtored unto us, was forthwith by your pious Care in its firſt periodical Return, owned in your Royal Proclamation and Example the laſt Year, and by your meaneſt Subject and Servant maintained, in a Diſcourſe preached before your Majeſty. But the ſame Obſervance of *Lent* was forthwith in the ſame Week by a nameleſs and falſe Pamphlet ſcattered at the very Gates of your Court, maligned and oppoſed, and became ſoon after a Matter of Conteſt and Debate, as Part of that which was thought fit to be excepted to in the publick Liturgy or Common-Prayer-Book, and propounded by ſome to be altered. The depending of which Debate and Controverſy, and the Imployment which by your Majeſty's gracious *Commiſſion* I had part in, to conſider of that with many other Particulars in the Common-Prayer-Book, and the Expectation of the utmoſt that could be brought againſt that primitive and religious Faſt, which lately now we have received in Print; hath neceſſitated this Diſcourſe (delivered at firſt in a Sermon in your Royal Chapel, and by your Majeſty commanded to be publiſhed; and by the Warrant of your Permiſſion, ſince enlarged) to chuſe rather to expect the beginning of this Lent, than to appear at the ending only of the former. It now, not unſeaſonably I hope, preſents itſelf to your ſacred Hands, and flies to your Royal Protection, who are moſt truly the Defender of that holy Faith, whereof this and other Solemnities of the Church are the Fence and Mound, *&c.*

Your ſacred Majeſty's moſt humble

and loyal Subject and Chaplain,

PETER GUNNING.

London, 1677, 4to.

See the holy Faſt of *Lent* defended againſt all its Prophaners. Or a Diſcourſe ſhewing, that *Lent Faſt* was firſt taught the World by the Apoſtles, as Dr. *Gunning*, now Biſhop of *Ely*, learnedly proved in a Sermon printed by him in the Year 1662, by his Majeſty's ſpecial Command. Together with a practical Direction how to faſt.

With a Poſtſcript in Praiſe of *Tradition. Concluding.* Whoever goes about to weaken the Force of univerſal *Tradition* rightly underſtood, invalidates as much as in him lies all *Revealed Religion:* It being impoſſible to know aſſuredly any Books, as to all that is contained in them, to be divine Revelations, but by ſuch a *Tradition.* Concerning this ſee Biſhop *Gunning* above. *Chriſto Jejunanti Gloria.*

WEDNESDAY *Feb.* 12.

The Lords in proceeding upon the Bill of Uniformity, had expected the Book of Common-Prayer, as reviſed and amended by the Convocation.

Journal of the Houſe of Lords.

In the Houſe of Lords, the Earl of *Dorſet* reported, that the Committee for the *Bill for Uniformity of Worſhip* hath met oftentimes and expected a *Book of Uniformity* to be brought: But that not being done, their Lordſhips have made no Progreſs therein. Therefore the Committee deſires to know the Pleaſure of the Houſe, whether they ſhall proceed upon the Book to be brought in: Upon this the Biſhop of *London* ſignified to the Houſe, that the Book will very ſhortly be brought in.

The Bill to enable the Lord Scudamore *to endow ſeveral Churches.*

The Lord *Lucas* reported, that the Committee have conſidered of the Bill to enable the Lord Viſcount *Scudamore* of *Slego* in the Kingdom of *Ireland*, to endow ſeveral Churches with Tythes, wherein they have made ſome Additions and Amendments, which were agreed to: The Bill was read the third Time and paſſed.

A Bill to enable other Perſons to give or create Tythes to Churches.

Ordered, that the Committee for the Bill for enabling Perſons to give Tythes to the Church, ſhall meet on *Saturday* Morning next at nine a Clock.

THURSDAY *Feb.* 13.

The Death of the Queen of Bohemia.

Sanford'*s Geneal. Hiſt. Fol. p.* 564.

The Princeſs *Elizabeth*, Queen of *Bohemia*, eldeſt Daughter of King *James* the Firſt, born in *Scotland Auguſt* 19, 1596. married to *Frederick* Count *Palatine* of the *Rhine*, *Feb.* 14, 1612. who being elected and inveſted King of *Bohemia*, was ſoon diſpoſſeſs'd of that Kingdom, and died in Exile at *Mentz*, *Nov.* 29, 1632. The Queen a Widow continued at the *Hague* in *Holland* with her Niece the Princeſs of *Orange*, till after the Reſtoration of her Nephew King *Charles* the Second, who ſoon after ſent for her into *England*, where ſhe arrived at *London May* 17, 1661. and continuing till the 8th of *February* at the Houſe of the Earl of *Craven* in *Drury-Lane*, (a Nobleman very aſſiſtant to her in the Time of her greateſt Afflictions) and afterwards at *Leiceſter-Houſe* in the Pariſh of St. *Martin* in the Fields (contemplating the great Mercy of God in bringing her Nephew to his rightful Throne, which ſhe declared was the only Deſire of her Heart) there departed this mortal Life upon *Thurſday* the 13th of *February* in the ſame Year 1661. and upon *Monday* following early in the Morning was conveyed to *Somerſet-Houſe*, from whence her Corps in the Evening was carried by Barge to

Her Burial.

And Inſcription on her Coffin.

the Abbey-Church of *Weſtminſter*, being accompany'd to her Sepulchre by Prince *Rupert* her Son, and many of the Nobility, and privately interred in the ſame Vault, in King *Henry* the Seventh's Chapel, with Prince *Henry* her eldeſt Brother. Upon her Majeſty's Coffin is faſtned a Plate of Silver gilt, on which the following Inſcription is engraven:

DEPOSITUM
Sereniſſimæ & Potentiſſimæ Principiſſæ ELIZABETHÆ
Reginæ BOHEMIÆ, *Relictæ* FREDERICI *nuper Regis*
Bohemiæ, Archidapiferi, & Principis Electoris
Sacri Romani Imperii, & Filiæ unicæ JACOBI
Sororis CAROLI *primi, & Amitæ* CAROLI *ejus*
Nominis Secundi Magnæ Britann. Fran. & Hibern.
Regis: Quæ Ædibus Comitis Leiceſtriæ die Jovis
Decimo tertio Februarii piiſſime in Domino obdormivit
Anno a Chriſto nato 1661. *Ætatis ſuæ ſexageſimo ſexto.*

She laid a happy Foundation of entailing the Crown of *Great-Britain* in a Proteſtant Line of Succeſſion, by her fifth and youngeſt Daughter *Sophia*, born at the *Hague* in *Holland*, on the 13th of *Oct.* 1630. In 1658. married to *Erneſt Auguſt*, Duke of *Brunſwick* and *Lunenburgh*, by whom ſhe had Iſſue *George Lewis* eldeſt Son and Heir, born *May* 28, 1660. the late wiſe and good King of *Great-Britain* (1727.)

Petition of Alex. Baker, *Eſq; for Lands held from the Dean and Chapter of* Peterborough *in* Northborough.

To the right honourable the Lords and others the Commiſſioners nominated and appointed by the King's moſt excellent Majeſty, for the regulating the Sales of Biſhops and Dean and Chapters Lands.

The humble Petition of Alexander Baker, *Eſq;*

Sheweth,

That your Petitioner and his Father, for the Space of fifty Years laſt paſt, were poſſeſſed of a Meſſuage and certain Lands in *Northborough* in the County of *Northampton*, by virtue of ſeveral Leaſes made unto them or one of them, by the Dean and Chapter of *Peterborough*, at the yearly Rent of five Pounds thirteen Shillings and four Pence, and ſome other ſmall Services. And whereas in theſe late Troubles the Lands belonging to all Deans and Chapters in *England*, were put to Sale by the then commanding though uſurped Powers; and if the Tenants and Poſſeſſors of any ſuch Lands did not come in and purchaſe the Reverſion thereof within forty Days, that then they ſhould loſe their Tenants Right, and the ſaid Lands might be ſold to any other that would buy them. Whereupon your Petitioner (having always approved himſelf a true Son of the Church of *England*) merely to ſave his Tenant's Right, did come in and purchaſe the Reverſion of the ſaid Meſſuage and Lands, which coſt him in ready Monies, two hundred ſeventy nine Pounds nine Shillings and ten Pence.

And your Petitioner further ſheweth, that neither his Father nor himſelf could ever at any Time whatever make 40*l.* *per Annum*, clearly of the ſaid Meſſuage and Lands, and the Leaſe which your Petitioner did laſt take from the ſaid Dean and Chapter was expired about two Years ago.

And your Petitioner further ſheweth, that he was a Member of the Houſe of Commons, and ſerved in the laſt bleſſed and healing Parliament, yet during the Time your Petitioner was ſitting in Parliament, there was a Leaſe of the Premiſſes made over your Petitioner's Head by the Dean and Chapter of *Peterborough* to Sir *Gilbert Gerrard*, the Dean's Son in Law.

He therefore humbly prays, that in regard of the great Sums of Money that his Father paid for procuring the Leaſe of the Premiſſes at firſt, and of your Petitioner's purchaſing the Reverſion of the Premiſſes aforeſaid, that the ſaid Leaſe lately made by the ſaid Sir *Gilbert Gerrard* may be vacated, and that your Petitioner may be reſtored to his ancient Tenancy. And that he may have a new Leaſe made unto him for the Term of twenty one Years, reſerving the old Rent, or other Satisfaction as you in your great Wiſdoms ſhall think fitting.

And your Petitioner ſhall ever pray, &c.

Vera Copia, HEN. MAXEY.

March 2. The Anſwer of *Edward Rainbow*, the preſent Dean of *Peterborough* to the Petition of *Alexander Baker*, Eſq; pretended Purchaſer of a Meſſuage and Lands in *Northborough*.—— That having not been in the Countrey ſince their Honour's Order he hath not had an Opportunity to inform himſelf of the Leaſes made by his Predeceſſor —— and prayeth to be diſmiſſed.

FRIDAY *Feb.* 14. *Biſhops added to the Committee for giving Tythes.*

Die Veneris 14. *Feb.* 1661-2.

Ordered by the Lords, that the Lord Biſhop of *Durham*, Biſhop of *St. Davids*, and Biſhop of *Llandaff*, are added to the Committee for the Bill to enable Perſons to give Tythes to the Uſe of the Church.

The Fleet for fetching over the Queen.

The Fleet which was to fetch home the Queen from *Portugal*, carried Forces to take Poſſeſſion of *Tangier*, which was deliver'd by the *Portugueſe* Gariſon to Sir *Richard Stayner*, who with 500 Men was left to maintain it, till the Earl of *Peterborough*, deſigned for that Command, ſhould arrive.

Heath's Chron. p. 504.

Upon

SATURDAY *Feb.* 15.
Dr. John Sudbury *Dean of* Durham.
Upon Dr. Barwick's *Remove to the Deanery of St.* Paul, London.

Upon the Removal of Dr. *John Barwick* to the Deanery of St. *Paul*'s in *London*, Dr. *John Sudbury* had been nominated in *October* laſt to the Deanery of *Durham*, and was inſtalled in that Dignity, *Feb.* 15, 1661-2.

After Dr. *Barwick* had Notice, that he was ſoon to leave *Durham*, he put a Stop to all leaſing of Farms (even ſome where the Fine had been already agreed upon between the Chapter and the Tenants) that the Revenue of the Deanery might come more entire to his Succeſſor.

Ath. Oxon. *Vol* II *col.* 732. *Life of Dr.* Jo. Barwick, *Engl.* 8vo. *p.* 309.

SUNDAY *Feb.* 16.
A Queſtion upon the Iſſue of the Savoy *Conference.*

What was the Iſſue of the *Savoy* Conference? The ſober Party came off, and would have acquieſced in his Majeſty's gracious Conceſſions, upon thoſe Exceptions they had made to the Liturgy and Ceremonies of the Church. But a more fiery Party (for all the Faction was then in Town) flew ſo high as to ſay, that *an indifferent Thing if commanded was no more indifferent but unlawful.* —— And when the Conceſſions would not ſatisfy them, they diſperſe a Thing called *a Petition for Peace* to incenſe the People, to which they annex an unauthorized Form of Prayer, compoſed, printed, publiſhed and diſperſed by private Perſons to affront publick Authority.

The Myſtery of Conventicles unveiled, 1663.

This made Mr. Baxter, *tho' much for a ſingle Perſon, yet at firſt rather for reſtoring* Richard Cromwell *than* Charles Stuart, *till Lord* Lauderdale *convinc'd him.*

Unhappy that Mr. *Baxter* had gone too far, and could not in Honour recede. Among his many other Engagements, he had dedicated a Book to *Richard Cromwell*, and is ſo far from intimating that he was an Uſurper, that he deſcribes and commends him for one who *piouſly, prudently, and faithfully, to his immortal Honour, exerciſed the Government.*

The King had deſired the diſſatisfied Clergy to read as much of the Common-Prayer as they had no Exception againſt, but in vain.

Mr. Long.

Whereas his Majeſty had deſired them [the diſaffected Clergy] to read ſo much of the Common-Prayer as they had no juſt Exceptions againſt, we heard not of any Compliance to that juſt Deſire, though they confeſſed *they could uſe the greateſt Part of it.* But inſtead thereof, they clamour for a Reformation of *Doctrine, Diſcipline,* and *Worſhip*; and petition his Majeſty, that ſome Divines of both Parties might be employed to compile ſuch a new Form as they there deſcribed, or at leaſt to reviſe and reform the old: The King denies the firſt Part, *viz.* of making a new Liturgy, but grants the ſecond, and iſſues out his Commiſſion to that End, impowering them to compare it with the moſt ancient Liturgies, and to make ſuch reaſonable and neceſſary Alterations and Amendments as ſhould be thought fit, avoiding all unneceſſary Abbreviations of the Forms wherewith the People were acquainted. But inſtead of this they draw up *another Liturgy*, or rather *Directory*, which was penned by Mr. *Baxter* (as he ſays) in eight Days, and againſt the Conſent of the greateſt Part, offers that in Oppoſition to the eſtabliſh'd Liturgy.

MONDAY *Feb.* 17.

Thomas Ball Clericus, A. B. admiſſ. ad Rect. de Elton Com. Hunt. 17. Feb. 1661. ad preſ. Nicolai Hunt & Petri Woodcock hac vice Patronorum.

Reg. Sanderſon Linc.

TUESDAY *Feb.* 18.

The Houſe of Commons reſum'd the Debate upon the Amendments ſent from the Lords to the *Bill for confirming an Act concerning Miniſters:* The Amendments were ſeverally read and voted, and a Conference upon them with the Lords deſired.

Extracts from Journal of the Commons.

The Commons were careful in the improving and advancing his Majeſty's Revenues, and proceeded to offer great Incouragement to all who ſhould lend him any Money for his preſent Occaſions. While they were conſidering of this Point on the eighteenth of *February*, they receiv'd a very obliging Meſſage from the King by Mr. Secretary *Morrice*, who inform'd the Houſe, "that he had Directions from his Majeſty to deſire the Houſe, that they would put a *Superſedeas* "to any further Debate upon the *Bill for Permiſſion to ſuch Perſons as ſhould advance* "*Money for his Majeſty's preſent Occaſions, to take Intereſt at ten* per Cent. that his "Majeſty finding the Bill might have ſome ungrateful Reliſh in it, reſolv'd to "put himſelf upon the greateſt Streights, rather than adventure upon any Courſe "that might in the leaſt ſeem to diſguſt this Houſe, or prejudice his good Sub"jects; and therefore would endeavour to find ſome other Means to ſupply his "preſent urgent Occaſions, and deſir'd the Bill might be laid aſide." This Meſſage affected them ſo much, that they immediately return'd their humble Thanks to the King for his Tenderneſs to his People, and ordered, "That his "Majeſty be made acquainted, that this Houſe would leave no Means unat"tempted to advance his Majeſty's Revenue, and ſupply his preſent urgent "Occaſions."

Eachard's Char. II. *p.* 72.

The King finding his Neceſſities to encreaſe, within ten Days after, ordered the Houſe of Commons to attend him at *Whitehall* in a Body by themſelves.

See March 1, 1661.

The Preſident of the Convocation directs the lower Clergy to chuſe a Prolocutor, in the Place of Dr. Henry Fearne, *promoted to the See of* Cheſter.

Die Martis 18. Feb. in ſuperiori Domo Convocat. —— Reverendus Pater Præſidens de & cum conſenſu Confratrum ſuorum voluit ad ſe accerſiri Cleros Domus inferioris Convocationis, quibus advenientibus dictus Dominus Præſidens antedictus (verbis Latinis conceptis) eoſdem Cleros dictæ Domus inferioris monuit, quatenus ad ſolitum & conſuetum Conventus ſui locum ſeſe conferentes, unum virum gravem doctum & peritum de gremio ſuo provideant & eligant in eorum Prolocutorem & Referendarium in loco Reverendi Viri Henrici Fearne, S. Theol. Profeſſoris ultimi Prolocutoris, ratione Promotionis ſuæ ad Epiſcopatum Ceſtren' jam vacantem, & ipſum ſic electum exhibeant coram eo hoc in loco immediate poſt electionem ſuam factam. Quibus dimiſſis, ad locum ſolitum ſuum ad effectum eligendi Virum gravem & doctum de gremio ſuo in eorum Prolocutorem ſive Referendarium ſeſe conferebant, & poſt aliquot tractatus inter Epiſcopos habit' & fact' Reverendus Vir Thomas Turner S. Theol. Prof. Decanus

And they accordingly choſe Dr. John Barwick *Dean of St.* Paul's.

Preſented to the Biſhop of London *as Preſident, and confirmed by him.*

nus Eccleſiæ Cathedralis & Metropoliticæ Chriſti Cant. & Johannes Earles S. etiam Theol. Profeſſor, Decanus Eccleſiæ Collegiatæ B. Petri Weſtmon. una cum cœtu Domus inferioris præſentarunt & exhibuerunt & ſiſti fecerunt ven. virum Johannem Barwick S. Th. Prof. in Prolocutorem totius Cœtus predict' Domus inferioris unanimiter electum vice totius Cœtus prædict' & præmiſſa facunda & eleganti Oratione per dictum Decanum Weſtm. & facta alia facunda Oratione in Latinis verbis concept' per eundem Prolocutorem ſic preſentatum, præfatus Reverendus Pater Dominus Epiſcopus London de conſenſu Confratrum ſuorum prædict' eundem Johannem Barwick S. Th. Profeſſorem electum, & electionem prædict. de perſona ſua in Prolocutorem ſive Referendarium per aliam venuſtum & eloquentem Orationem Latinam commendavit & approbavit. Tunc dimiſſo Prolocutore, cum cœtu Domus inferioris, & habita Conſultatione *de Caſu Sacerdotum Catholico-Romanorum* præſentato & perlecto, Dominus Epiſcopus London, &c. continuavit, &c.

Account of Dr. Barwick *in this Office of Prolocutor.*

Life of Dr. John Barwick, 8vo.

Wherein he did not pleaſe himſelf.

Becauſe they were not hearty enough in reſtoring the decay'd Diſcipline of the Church.

By reviving the old Canons, or making new ones.

Wherein their Preparations came to nothing.

Tho' authorized by the King.

This Omiſſion grieved Dr. Barwick, *and made him bitterly complain.*

Eſpecially of the wicked Principles that were vouch'd and vended without Cenſure or Controul.

While Dr. *Barwick* was employ'd in the Diſcharge of his Province [as Dean of St. *Paul*'s] he was called to another and a more ſublime Degree of Dignity, to which the Order of Preſbyters in our Church has none equally either illuſtrious or difficult: For by the unanimous Suffrage of all the Clergy of the Province of *Canterbury* aſſembled in Convocation, he was choſen Preſident of the College of Preſbyters, or (as it is commonly called) Prolocutor. But the Favour and good Will of thoſe who advanced him to that Dignity, gave him far more Pleaſure than the Dignity itſelf: When he found plainly, that ſome whoſe Intereſt it was very much, that the Practice of Religion ſhould be zealouſly promoted, were not yet hearty enough in their Endeavours to reſtore the decay'd Diſcipline of the Church. But if the Convocation had thought fit, they might have conſulted the Reputation of the Clergy better, either by reviving thoſe old Laws, which the late Schiſm had rendred obſolete, or by making new ones, as in their Prudence they ſhould have ſeen occaſion. But who they were that prevented laying hold of an Opportunity of doing the Church that Service, it is not lawful to conjecture, where the Caſe is invidious, and perhaps not ſufficiently known: Yet this is moſt certain, that his ſacred Majeſty granted this venerable Aſſembly Liberty under the Broad-Seal to accompliſh this Work: Nor is it leſs certain, that the Convocation divided itſelf into divers Colleges or Committees for carrying it on, and aſſigned to each their peculiar Share therein; yet to the very great Grief of all good Men, theſe Preparations came all to nothing: For the Endeavours of many, though very hearty, were wholly fruſtrated by one or two, on whom this Matter chiefly depended. But this Neglect of the Affairs of Religion was Matter of ſo much Anguiſh to Dr. *Barwick*'s pious Mind, that I have heard him give Vent to his Grief in Expreſſions to this purpoſe; "that neither the deſperate Diſeaſe he formerly laboured "under, nor the Severity of his Confinement, nor Death itſelf, nor the Tor"ture he was often threatned with, was ever ſo grievous to him." For who that was not abſolutely diveſted, I will not ſay of all Religion, but of common Humanity, could with an even Mind have born to ſee expoſed to Sale in the Bookſellers Shops publickly and with Impunity, Principles worthy of the direſt Anathema's, ſuch as theſe following, *viz.* That the Murder of the King and other atrocious Crimes perpetrated by the late Rebels, were Facts done by Perſons not uſing their Free-Will, but neceſſarily complying with the Will of God: And that God himſelf is both the Author and Perſuader, not only of all Good, but of all Evil: Nay that nothing is in its own Nature good or evil, any farther than as it is forbid or permitted by the municipal Laws of every Government. Under the Shelter and Protection of theſe Principles, ſuch Impiety as hardly any Age had heard of, diſdaining its ſecret Receſſes and Obſcurity, was not aſhamed to put out its dreadful Head, and with great Arrogance ſtalk publickly through the open Streets, as a moſt unlucky Omen, and melancholy Preſage of thoſe Calamities, which ſoon after followed.

The State of the Church reſtored was ſtill left imperfect.

Chiefly becauſe ſome of the Clergy did now degenerate, and could not bear their Proſperity.

Such at that Time was the State of the Church of *England*, that had been toſſed of late by ſo many Waves, had ſtruck on ſo many Sands, been daſhed againſt ſo many Rocks, and when at laſt by the Providence of God ſhe was happily driven to the Harbour, and even there juſt ready to periſh, was imploring Help (alas, how in vain!) from her own Sons, who ſhe made no doubt were very fit to govern the Helm. For this was but too evident, that there were ſome at that Time, who on the Reſtoration of the Monarchy did not anſwer the Expectation conceived of them under its Oppreſſion, rather chuſing to make waſte of, and deſtroy all the Effects of God's immenſe Bounty, than reap any Advantages for the Times to come from a Succeſs of Affairs, that far ſurpaſs'd all Men's Hopes: So much more difficult it is to bear Proſperity than Adverſity.

WEDNESDAY *Feb.* 19.

The Commons agree to ſome Amendments of the Lords in the Bill againſt Quakers, and reject others.

Upon which a Conference of the two Houſes and a Report upon it.

Extracts from Journal of the Houſe of Lords.

Die Mercurii 19. *Februar.* 1661-2.

In the Houſe of Lords, the Lord Chancellor reported the Effect of the Conference with the Commons, which was that their Lordſhips making ſome Alterations in the *Bill againſt Quakers*, and ſending down the ſame to the Houſe of Commons, they upon Conſideration thereof do agree to ſome, and to others they do not, but adhere to the Bill as it came from them.

They adhere to the Word *others* in the Title of the *Bill*, to meet with all others who refuſe Oaths, beſides the *Quakers*, ſuch as are ſome *Anabaptiſts*; and to leave out the Word *others* would fruſtrate the End of the *Bill*. And beſides, it is not eaſy to define what a *Quaker* is, if ſo reſtrained, and it is not poſſible to enumerate all the Names by which ſeveral Sects would call themſelves to evade this Bill: And it were great Partiality to ſingle out the *Quakers*, and pretermit *others* as dangerous, if not more.

They likewiſe diſagree to the Amendment [*any ten or more*] becauſe the Miſchief may be great when but *five* meet, but the Remedy is not ſo eaſy when *ten* ſhall meet.

They alſo diſagree to the Proviſo concerning *Peers*, becauſe it is indecent and unſuitable to the Penalties impoſed, and the like Offence is provided againſt by the 35 *Eliz. cap.* 1. and yet no Proviſion for Peers.

The Commons laſtly deſired, that the Words [*for any Offence*] may be made *for every third Offence.*

Order of King and Council to give Leave to the Lord Mayor and Court of Aldermen, to have Collections in the City Churches for the Poor during the Time of Lent.

Extracts from the Council Books.

Whitehall, Feb. 19, 1661. Ordered by the King in Council, that the Lord-Mayor and Court of Aldermen, upon a Memorial preſented by them, have Leave, and are accordingly hereby authorized to give effectual Order to the ſeveral Pariſh Churches within the City of *London* and Liberties thereof, to make Collections for the Poor, every *Sunday* Forenoon and Afternoon during the Time of this Lent; and the reſpective Church-Wardens and Overſeers of the Poor of every Pariſh within the Limits aforeſaid, are willed and required to perform the ſame accordingly.

Order of Council for the Attorney General to prepare a Meſſage from the King to the Houſe of Lords, upon tranſmitting to them the Book of Common-Prayer brought from the Convocation.

It was this Day ordered by his Majeſty preſent in Council, that the Book of Common-Prayer lately preſented to his Majeſty from the Convocation be brought to the Board on *Friday* next, and that his Majeſty's Attorney-General do prepare a Meſſage againſt that Time, with which it may be fit for his Majeſty to tranſmit the ſaid Book of Common-Prayer to the Houſe of Peers.

THURSDAY *Feb.* 20.

To the Lords and other the Commiſſioners for the regulating the Sales of Deans and Chapters Lands.

The humble Petition of William Barnard, *Clerk.*

Shewing,

Petition of William Barnard *Clerk, againſt the Dean and Chapter of* Peterborough, *about Lands in* Repham.

That he had been in Poſſeſſion of a Leaſe from the Dean and Chapter of *Peterborough*, of ſeveral Lands in *Repham* in the County of *Lincoln*, and to ſave his Right of Tenancy, he had purchaſed the Inheritance from the pretended Truſtees for a full and valuable Conſideration of 205 *l.* 10 *s.* And that after the happy Revolution and Reſtitution of the Lands of the Church, he had applied himſelf to Dr. *Coſins*, then Dean, for a new Leaſe, but he refuſed to treat with him, and hath made a Leaſe thereof to Sir *Gilbert Gerrard.* —— He prayeth that he may be admitted to renew his ſaid Leaſe for a reaſonable Fine.

To the Right Honourable the Lords, and others his Majeſty's Commiſſioners for Sale, &c.

Anſwer of the Dean and Chapter of Peterborough, *about the Manor of* Glinton.

The humble Anſwer of *Edward Rainbow*, Doctor of Divinity, the preſent Dean of the Cathedral Church of *Peterborough*, to the Petition of *Godfrey Wildbore* and *Robert Wildbore*, pretended Purchaſers of the Scite of the Manor of *Glinton* in the County of *Northampton*, Parcel of the Poſſeſſions belonging to the Dean and Chapter of *Peterborough.*

FRIDAY *Feb.* 21.

The Council debate upon the Book of Common-Prayer.

Extracts from the Council Books.

Whitehall, Feb. 21, 1661-2. Ordered that the Council meet on *Monday* next, at three in the Afternoon, to continue the Debate upon the Amendments of the Book of Common-Prayer, and that the Right Reverend the Lords Biſhops do make Choice of four of their Body to attend this Board at that Time, whereof the Right Reverend Father in God the Lord Biſhop of *London* to be one.

Chriſtopher Lord *Hatton* of *Kirby in Com. Northamp.* was conſtituted Governour of the Iſle of *Guernſey*, and one of his Majeſty's Privy-Council.

Die Veneris 21. *Feb.* 1661-2.

The Houſe of Lords debate upon the Quakers Bill, and recommit it in order to agree with the Commons.

Extract from the Journal of the Lords.

The Houſe of Lords took into Conſideration the Matter of the late Conference with the Houſe of Commons concerning the *Bill againſt Quakers.* The Alterations brought from the Houſe of Commons were read, and compared with thoſe Alterations ſent down by the Lords, and after ſome Debate, it is ordered to be recommitted to the ſame Committee as was firſt appointed, to conſider of this Bill, to add the Word *others* and explain the Word *ſuch*, ſo as to make the Body of the Bill ſuitable to the Intent of the Preamble of the Bill, and to extend to thoſe that ſhall maintain *that all Oaths are unlawful.* And the ſaid Committee alſo to conſider of the Matter of the Conference concerning the Privilege of the Peers.

The Sufferings and Death of a loyal Gentleman Sir John Stawell.

Athen. Oxon. *Vol.* II. *col.* 712.

Sir *John Stawell*, Knight of the *Bath*, who had been Gentleman Commoner of *Queens* College, *Oxon.* one of the Knights for *Somerſetſhire*, to ſerve in that Parliament which began at *Weſtminſter*, *Nov.* 3, 1640. leaving it when the King was forced to leave *Weſtminſter*, and ſitting in that conven'd at *Oxford.* A worthy Perſon, one of the moſt eminent Men in *Somerſetſhire*, for Eſtate, Wiſdom, and Prudence, after he had undergone all the principal Services and Employments for his Countrey, *viz.* High Sheriff, Deputy Lieutenant, and Knight for the Shire in ſeveral Parliaments, moſt loyally and couragiouſly taking up Arms, with three of his Sons, raiſed three Regiments of Horſe, and two of Dragoons and Foot, upon his ſole Charge in Defence of King *Charles* the Firſt, the Laws of the Land and the Rights of the Subject, *An.* 1642. He was then a Colonel of Horſe, ſoon after made Governor of *Taunton*, and continued there till remanded.

Upon the declining of the King's Cauſe, he was not admitted to his Compoſition, as others were, tho' comprized within the Articles of *Exeter*, upon the Surrender of that City to the Powers at that Time prevailing. —— He endured tedious Impriſonments in the Preſs-yard in *Newgate*, and other Goals, and afterward in the Tower of *London*. And did with admirable Wiſdom and Courage approve himſelf an eminent Aſſertor of the Laws and Liberties of the Kingdom, by making ſuch a Defence in their ſeveral bloody Tribunals, *(viz.* at their *Upper Bench Bar* and *High Court of Juſtice)* as that he put to ſilence thoſe bold Judges, who ſate there with Deſign to take away his Life. And tho' reduced to the greateſt Want and Miſery, by their ſelling his Lands, cutting down his Woods, and demoliſhing his Seat at *Cotholſtone*; yet by the Subſiſtance which his aged Mother, the Lady *Elizabeth Griffin*, afforded him, he lived to ſee the happy Reſtauration, again elected one of the Knights for the County of *Somerſet* to ſerve in the Parliament beginning *May* 8, 1661. after he had continued at *Weſtminſter* ſome Months, his urgent Affairs drew him to his Houſe at *Ham*, three Miles diſtant from *Somerton* in his own Countrey, where dying *Feb.* 21, 1661. aged ſixty two Years, he was buried the 23d of *April* following, on the South-ſide of the Chancel of the Church at *Cotholſtone*, five Miles diſtant from *Taunton*; leaving a Son and Heir, *Ralph Stawell*, Eſq; created a Baron of *England* in *January* 1682. by the Style of Lord *Stawel* of *Somerton* in Conſideration of the eminent Loyalty and Sufferings of his Father.

SATURDAY *Feb.* 22.
The Biſhops in Convocation debate upon reviſing the Canons of 1640.

Die Sabbati 22. *Februar.* 1661-2.

Append. ad Synod. Angl.

In ſuperiori Domo Convocat. Reverendus Pater, &c. tractatum inter eos habuit de & ſuper *Reviſione Canonum & Conſtitutionum* alias in Anno Domini 1640. in Convocatione tunc congregat' edit' & provis' & poſt aliquot tractatus deſuper Dominus Epiſcopus London. de & cum conſenſu Confratrum ſuorum curam diligentis Reviſionis & Examinationis eorundem Reverendis Viris Domino Roberto Oxon. Humphrido Sarum. Georgio Wigorn. Georgio Aſaphen. Ricardo Carliol. Herberto Hereford. & Briano Ceſtren. reſpective Epiſcopis, & pro meliori cura deſuper habend' ordinavit eos ad conveniend' die Lunæ prox' in camera communiter vocat' *Jeruſalem Chamber* intra Collegium B. Petri Weſtmon' ſit' & ſituat'.

And upon making one Form of Articles of Viſitation.

Hiiſque ita geſtis & cura conficiendi Articulos in Viſitationibus obſervandos Domino Johanni Epiſcopo Dunelmen. commiſſa & relata, dictus Dominus, &c. continuavit, &c.

Dr. Heaver *made Canon of* Windſor.

Walker'*s Sufferings of the Clergy*, P. II. *p.* 95.

On the Promotion of Dr. *Herbert Crofts* to the See of *Hereford*, *John Heaver*, D. D. obtained Letters Patents for his Canonry of *Windſor*, dated *Feb.* 22, 1661-2. and he was inſtall'd in it *March* 12. following.

MONDAY *Feb.* 24.
Mr. Brecknock *Rector of* Thornhaugh, *which he left at* Bartholomew *for Non-Conformity; yet under Pretence of Reſignation, and accepted the Donative of* Thorney.

Reg. Laney.

Die 24. Febr. 1661-2. Die Lunæ in Feſto Sancti Matthei Thomas Brecknock Clericus, A. M. admiſſ. ad Rect. de Thornhaugh in Com. Northton. vac. per mort. Thomæ Crouch ult. Incumb. ad preſ. Gulielmi Com. Bedf.

1662. 9. Jul. die Mercurii. Jacobus Thompſon Clericus, A. M. ad Rect. Eccl. de Thornhaugh, vac. per reſign. Thomæ Brecknock Clerici, ult. Incumb. ad preſ. Gulielmi Com. Bedf.

The Biſhops bring to the Council the Book of Common Prayer amended.

To be tranſmitted to the Houſe of Peers.

Council Book MS.

Whitehall, Council. This Day according to an Order of the 21ſt of this Inſtant *February*, appeared at this Board the Right Reverend Fathers in God the Lord Biſhop of *London*, the Lord Biſhop of *Durham*, Lord Biſhop of *Saliſbury*, Lord Biſhop of *Worceſter*, and Lord Biſhop of *Cheſter*; at which Time the Book of Common-Prayer, with the Amendments and Additions, as it was preſented by the Lords Biſhops, was read and approved, and ordered to be tranſmitted to the Houſe of Peers, with this following Recommendation ſigned by his Majeſty, &c.

Reg. Sheldon Lond.

Jacobus Fleetwood Clericus, S. T. P. admiſſ. ad Rect. Eccleſiæ Parochialis de Anſty in Com. Hertf. vac. per reſign. Edwardi Young, S. T. P. ad preſ. Johannis Stone Armig.

Reg. Laud.

1671. 22. Maii. Robertus Nevill, S. T. B. admiſſ. ad Eccleſiam de Anſty Com. Hertf. vac. per reſign. Jacobi Fleetwood, S. T. P. ex preſ. Rollandi Litton, Militis, veri Patroni.

Advice from our Fleet at Liſbon.

Mercur. Publ. 4to. No. 12.

Adviſed from aboard the *Royal Charles* at *Liſbon*, *Feb.* 24, 1661-2. —— Having formerly acquainted you with our Arrival, Welcome and Entertainment here at *Liſbon*, as alſo with the Rendition of *Tangier* to Sir *John Lawſon* for the King of *Great-Britain*, which was a Week before we came hither, and the Arrival of the Fleet ſome Days after we got to *Liſbon:* I am now to tell you of the Tranſportation of the Soldiers from *Tangier* with their Wives and Families, who landed a Fortnight ſince at *Faro*, a Sea Town belonging to this Crown of *Portugal*. We daily expect the Earl of *Sandwich*, till when our Return will not be prepared for There was never leſs Sickneſs among ſuch a Crowd and Multitude than in this Ship.

The Services of Biſhop Sanderſon *in the preſent Convocation.*

Biſhop Sanderſon *the moſt uſeful Prelate in this Convocation.*

Walton'*s Life of Biſhop* Sanderſon, *Fol. p.* 38.

Though the Debate of the *Savoy* was ended without any great Satisfaction to either Party, yet both Parties knew the Deſires and underſtood the Abilities of the other much better than before it; and the late diſtreſſed Clergy, that were now reſtor'd to their former Rights and Power, were ſo charitable as at their next Meeting in Convocation to contrive to give the diſſenting Party Satisfaction, by Alteration, Explanation, and Addition, to ſome Part both of the Rubrick and Common-Prayer, as alſo by adding ſome new neceſſary *Collects*, with a particular

And he uſually worded the Matters agreed upon.

lar Collect of Thankſgiving. How many of theſe new *Collects* were worded by Dr. *Sanderſon* I cannot ſay, but am ſure the whole Convocation valued him ſo much, that he never undertook to ſpeak to any Point in queſtion, but he was heard with great Willingneſs and Attention; and when any Point in queſtion was determin'd, the Convocation did uſually deſire him to word their Intentions, and as uſually approve and thank him.

The three new Offices.

Form of Prayers at Sea.

Dr. Will. Sancroft *rectified the* Kalendar *and* Rubricks.

The Preface drawn up by Biſhop Sanderſon.

At this Convocation the Common-Prayer was made more compleat by adding three new neceſſary *Offices*, which were 1. A Form of Humiliation for the Murther of King *Charles* the Martyr. 2. A Thankſgiving for the Reſtauration of his Son our King: And 3. for the baptizing of Perſons of riper Age. I cannot ſay Dr. *Sanderſon* did form or word them all, but doubtleſs more than any ſingle Man of the Convocation: And he did alſo by the Deſire of the Convocation alter and add to the Forms of Prayers to be uſed at Sea (now taken into the Service-Book.) And it may be noted, that Dr. *Will. Sancroft* (afterwards Archbiſhop of *Canterbury*) was in theſe Employments diligently uſeful, eſpecially in helping to rectify the *Kalendar* and *Rubrick*. And laſtly it may be noted, that for the ſatisfying all the diſſenting Brethren and others, the Convocations Reaſons for the Alterations and Additions to the Liturgy were by them deſir'd to be drawn up by Dr. *Sanderſon*, which being done by him, and approv'd by them, was appointed to be printed before the Liturgy, and may be now known by this Title, *the Preface*, and begins thus, *It hath been the Wiſdom of the Church*, &c.

Two Letters of Dr. Sanderſon *to Dr.* Barlow, *which I think are not yet printed.*

Mem. The Biſhop of *Peterborough* has the Copies of two Letters of Dr. *Robert Sanderſon*, tranſcribed from the Originals that were in the Hands of Biſhop *Barlow*. 1. Superſcribed, *For Mr.* Thomas Barlow *at the Library in* Oxon; and ſubſcribed *your very loving Friend and Servant*, Robert Sanderſon; dated *Botheby Pagnell*, *Sept.* 28, 1656. importuning Dr. *Barlow* to undertake the managing that Diſpute in the Queſtion of great Importance, upon the ancient Landmarks by Dr. *Jeremy Taylor* ſo unhappily (and ſo unſeaſonably too) endeavoured to be removed, in the Doctrine of Original Sin. 2. Another Letter of Dr. *Sanderſon* to Dr. *Barlow* at *Queens* College, dated *Botheby-Pagnell*, *Sept.* 17, 1657. expreſſing himſelf ſorry that Dr. *Taylor* is ſo peremptory and pertinacious of his Errors, as not to hearken to the ſober Advices of his grave reverend and learned Friends —— amidſt the Diſtractions of theſe Times, *&c.*

Tuesday *Feb.* 25.

The King's Meſſage to the Houſe of Lords upon tranſmitting to them the Book of Common-Prayer, with the late Alterations and Additions made by Commiſſioners, and by the two Houſes of Convocation.

Extracts from Journal of the Houſe of Lords.

The Lord Chancellor acquainted the Houſe of Lords, he was commanded by the King to deliver a Meſſage unto their Lordſhips, which his Lordſhip read as followeth:

Charles *R.*

His Majeſty having according to his Declaration of the 25th of *October* 1660. granted his Commiſſion under the Great Seal to ſeveral Biſhops and other Divines to review the Book of Common-Prayer, and to prepare ſuch Alterations and Additions as they thought fit to offer: Afterwards the Convocation of the Clergy of both Provinces of *Canterbury* and *York* were by his Majeſty called and aſſembled, and are now ſitting: And his Majeſty hath been pleaſed to charge and require the Preſidents of the ſaid Convocations, and other the Biſhops and Clergy of the ſame, to review the ſaid Book of Common-Prayer, *&c.* and that after mature Conſideration they ſhould make ſuch Additions or Alterations in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient, and ſhould exhibit and preſent the ſame to his Majeſty in Writing for his Majeſty's further Conſideration, Allowance, or Confirmation. Since which Time, upon full and mature Deliberation, they the ſaid Preſidents, Biſhops and Clergy of both Provinces, have accordingly reviewed the ſaid Books, and have made, exhibited, and preſented to his Majeſty in Writing ſome Alterations which they think fit to be inſerted in the ſame, and ſome additional Prayers to the ſaid Book of Common-Prayer to be uſed upon proper and emergent Occaſions. All which his Majeſty having duly conſidered, doth with the Advice of his Council fully approve and allow the ſame; and doth recommend it to the Houſe of Peers that the ſaid Books of Common-Prayer, and of the Form of Ordination and Conſecration of Biſhops, Prieſts, and Deacons, with thoſe Alterations and Additions which have been made and preſented to his Majeſty by the ſaid Convocations, be the Book which in and by the intended *Act of Uniformity* ſhall be appointed to be uſed by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Univerſities, and the Colleges of *Eaton* and *Wincheſter*; and in all Pariſh Churches and Chapels within the Kingdom of *England*, Dominion of *Wales* and Town of *Berwick* upon *Tweed*, and by all that make or conſecrate Biſhops, Prieſts or Deacons, in any of the ſaid Places, under ſuch Sanctions and Penalties as the Parliament ſhall think fit. Given at our Court at *Whitehall* the 24th Day of *February* 1661.

Sir Henry Capell *in a Speech in the Houſe of Commons,* Oct. 26, 1680. *ſaid, I remember that after his Majeſty's happy Reſtauration it was thought convenient that an Act of Uniformity ſhould paſs, as the beſt Law that could be invented to ſecure the Church from the Danger of Popery and Fanaticiſm, and accordingly it did paſs; but was relax'd for the Intereſts of Popery.*

Dr. Gardiner *Rector of* Abchurch.

Reg. Sheldon, Lond.

Johannes Gardiner, S. T. P. & Socius Coll. Corporis Chriſti & B. Mariæ Virg. in Acad. Cantebrig. admiſſus eſt ad Rect. Eccleſiæ Paroch. S. Mariæ Abchurch London. vac. per mort. Johannis Kitchin, vel per reſign. Benjamini Stone ad preſ. Franciſci Willford, S. T. P. Magiſtri ſive Cuſtodis Coll. prædicti & Sociorum. —— Obiit Anno 1681.

Dr. Stanley's *Aſſize Sermon at* Wincheſter.

Athen. Oxon. *Vol.* II. *col.* 195.

A Sermon preached at the general Aſſize held at *Winton*, *Feb.* 25, 1661. on *Iſaiah* i. 26. By *Edward Stanley*, D. D. Prebendary of that Church. —— Publiſhed *London* 1662, 8vo. in which Year the Author died, and was buried at *Wincheſter*, leaving then behind him the Character of a *learned*, *godly*, *and ortho-*

dox Miniſter of God's Word.—— Born of genteel Parents in the Pariſh of St. *Peter* within the City of *Chicheſter*, educated in *Wykeham's* School, made perpetual Fellow of *New-College* 1608. took the Degrees in Arts, left the ſaid College in 1623. and was about that Time made Maſter of the ſaid School, and afterwards Prebendary of *Wincheſter* and Doctor of Divinity.

Sufferings of the Clergy, Part II. *p.* 77.

Mr. *Walker* takes him to be the ſame Perſon who loſt all theſe Preferments, *viz.* a Prebend of *Wincheſter*, the Prebend of *Extiet* in the Church of *Chicheſter*, the Rectory of *Hinton-Anmer* and of *Morton* or *Motteſfont* in *Hampſhire*.

THURSDAY *Feb.* 27.

Report in the Houſe of Lords upon the Bill concerning Quakers.

Journal of the Houſe of Lords.

In the Houſe of Lords. The Earl of *Bridgwater* reported from the Committee, that they have made ſome Alterations and Amendments in the *Bill concerning Quakers* in purſuance of their Lordſhip's Directions given to the Committee: Which Amendments were read twice; and the Queſtion being put whether to concur with the Committee in the Alterations and Amendments now reported; It was reſolved in the Affirmative.

The Commons agree to the Bill for Endowment of Churches by Lord Scudamore, *with ſome Amendments.*

A Meſſage from the Commons, that they return a Bill ſent down for the Endowment of ſeveral Churches by the Lord Viſcount *Scudamore* of *Slego* in the Kingdom of *Ireland*, wherein their Lordſhips made ſome Alterations and Amendments, to which the Houſe of Commons do agree.

Death of Mr. Archdeacon Middleton.

Willis's *Survey*, 4*to*. *p.* 733.

John Middleton, who had been preſented by the Crown to the Archdeaconry of *Glouceſter July* 19, 1660. void by the Death of Dr. *Hugh Robinſon*, died about *Feb.* 1661. being, as I take it, Rector of *Hanwell Com. Middleſex*, and was probably there buried.

FRIDAY *Feb.* 28.

Dr. Henry Savage *Rector of* Fillingham.

Reg. Sanderſon Linc.

Dr. *Henry Savage*, Maſter of *Baliol* College in *Oxford*, was admitted to the Rectory of *Fillingham* in the County of *Lincoln*, preſented by his Society, Patrons of the ſaid Church. He died *June* 2, 1672. and was buried in the College Chapel.

The great Storm in this Month.

Plot's *natural Hiſtory of* Oxfordſhire, *p.* 5.

A dreadful Storm of Wind happened one Night in *February Anno* 1661-2. which though general (at leaſt all over *England*) yet was remarkable at *Oxford* in theſe two Reſpects: 1. That though it forced the Stones inwards into the Cavity of *All-Hallows* Spire, yet it overthrew it not. And 2. That in the Morning when there was ſome Abatement of its Fury, it was yet ſo violent, that it laved Water out of the River *Cherwell*, and caſt it quite over the Bridge at *Magdalen* College, above the Surface of the River near twenty Foot high; which Paſſage, with Advantage of holding by the College Wall, I had then the Curioſity to go to ſee myſelf, which otherwiſe perhaps I ſhould have as hardly credited, as ſome other Perſons now may do.

Journal of the Earl of Sandwich *in his Voyage to* Tangier.

The Journal of Edward *Earl of* Sandwich *at* Liſbon, *&c. in* Feb. 1661.

Saturday Feb. 1, 1661-2. I went aſhoar to *Tangier* to help to ſettle and adviſe Matters, and our Boats landed ſome Men and Proviſions: Three Boats loaden were turned back again from the Shoar for want of help aſhoar to clear them.

Where the Earl of Peterborough *was Governor, and is ſaid by others to have taken Poſſeſſion* Jan. 30. *foregoing.*

Sunday Feb. 2. It blew hard at N. W. ſo no good to be done to diſembark. Captain *Poole* ſailed away for *Smyrna* Convoy to the Merchant Ship *John* and *Marget*. I gave him Order if he touch'd at *Zant* to procure ſome Plants of *Currants* to deliver my Lord *Peterborough* at *Tangier*.

Monday Feb. 3. It blew freſh at N. W. in the Morning; leſs Wind in the Afternoon, when Captain *Cuttance* went aſhoar and put aboard the *Pearl* a great deal of Goods of the *Portugueſe* that go for *Pharo*.

Tueſday Feb. 4. In the Morning blew freſh at N. N. W. in the Afternoon I myſelf went aſhoar and got many Things landed, and one hundred *Portugueſe* ſhipp'd off on board the *Pearl*.

Wedneſday Feb. 5. The Aidill of *Tangier*, the old Judge *Deſſerbarcador*, Mr. *Mules*, *&c.* dined aboard me; in the Afternoon I went to *Tangier*, diſcourſed with my Lord of *Peterborough*. The *Pearl* ſet ſail for *Pharo*, the *Norwich* for *Cales*.

Lord Sandwich *conſiders of the beſt Place to make a Mould at* Tangier.

Thurſday 6. In the Morning I went and ſounded about the ledge of Rocks to ſee the moſt convenient Place for making a Mould, and then went round the Town with Major *Stephens*. After Dinner Sir *Jo. Minns*, Sir *Richard Stayner*, Captain *Cuttance* and myſelf, went in my Boat to ſound again, and adviſe about the Mould; which as we were doing, came up a great Storm with Spouts with a *Levant* Wind, and ſo I rowed aboard. The *Paul* ſet ſail for *Pharo* with two hundred *Portugueſe* and abundance of Goods.

Friday 7. In the Morning I went aſhoar to ſettle Things with my Lord of *Peterborough*, and came aboard again about four o' Clock, when the *Mountague* arrived in the Road from *Tetuan*, and the Ketch of the Merchants that went with him: Embarqued on board the *Elias* near three hundred People, aboard the *Dartmouth* one hundred, and all their Goods.

Saturday 8. *Gayland Moore* came to us, and ſays he will be with us in ſeven Days to treat. I was aſhoar at *Tangier*: Embarqued aboard the *James* of *Weymouth* two hundred People.

Sunday 9. I was not well and took a little Remedy, in the Afternoon Mr. *Nat. Luke* came on board me from my Lord of *Peterborough*. The *Dover* ſet ſail for *Sallye*.

Munday 10. The *Breda* ſet ſail to convoy the *James* of *Weymouth*, who had near four hundred People of the *Portugueſe* for *Pharo*.

Tueſday 11. I dined aboard the *Mary* with Sir *Rich. Stayner*; there came in at that Time a *London* Merchant's Veſſel from *Cales*, bound from *Venice*, ſays the *Spaniſh* Merchants expect a War to ariſe with *Spain*. Mr. *Nath. Luke* came on Board and brought me a Paper. The Council of Officers in *Tangier* had agreed to ſend into *England* to ſupply their Wants.

Thurſday 13. in the Morning the *Nightingale* came in with Letters of Intelligence from Mr. *Stayner*, and the *Charity* Ketch from *Malaga*, with Letters from Mr. *Croone*. The *Norwich* and *Nonſuch* Ketch from *Cales*, and the Ship *Two Friends*, Captain *Clay* his Fly-Boat ſailed loaden with *Portugueze* for *Pharo*, Don *Lewis d' Almeida* in the *Colcheſter* for *Pharo* alſo.

Friday 14. the Earl of *Peterborough* came on board and took Leave of me in the Afternoon; at Night I obſerved the Stars according to Agreement at *London*.

Account of the Plate Fleet for **Spain.**

Saturday 15. Captain *Utbird* ſailed with the *Montague* for *Cales*, with Mr. *Prideaux* the Merchant, of whom I enquired concerning the laſt *Spaniſh* Plate Fleet that came from the *Groyne*, which (as I remember) he ſaid were about thirty ſeven Sail, whereof fourteen Sail were Men of War, and about ſix Galleons. They brought to the *Groyne* about twenty Millions *Spaniſh* of Plate, whereof was regiſtred about ſix or ſeven Millions, which was taken out of the *Groyne* and carried to *Madrid*: The Countrey about the *Groyne* was ſcarce able to find them Victuals, and if they had not been ſupplied from the Ships they might have ſtarved. This Afternoon I went a-ſhore at *Tangier*, and took Leave of my Lord of *Peterborough*: My Men brought off an Alarb Buen Venido.

Of the two Armies in **Barbary.**

Sunday 16.

Sunday 16. I had given Order to ſail for *Liſbon*, but the Weather foul and dirty, and the Wind contrary hindred us. About Noon came in the *Dover* from *Sallee*, brings News that *Ben Bucar* is within a Day's March of *Sallee* with thirty thouſand Men, and *Gaylan* about *Marmora* with ſixty thouſand; when *Ben Bucar* advances, then *Gaylan* advances alſo, and then *Ben Bucar* retires again in a Skirmiſh; lately *Gaylan*'s Men killed five of the other Army, and cut off their Heads, and carried them in triumph about the Town of *Old Sallee*; which Town, he ſays, hath no Walls, nor the Batteries whereon they have Cannon hath no Shelter. The Town is about as big as *Tangier*. The Caſtle on t'other Side the Water hath in it the St. and two hundred Men, much diſtreſſed. It's believed *Ben Bucar* cannot relieve him.

Corn in the Town of *Old Sallee* is worth twenty ſeven Shillings a Buſhel. This Day I wrote my Diſpatch to Sir *Jo. Lawſon*. This Day in the Morning the *Princeſs* ſet ſail with two Fly-Boats, bound for *Pharo* with *Portugueſes*; one of the Fly-Boats was drove into the *Streights*, and the *Breda* being newly come in from *Pharo*, I ſent her into the *Streights*; Captain *Clay* came in again alſo by croſs Winds.

Monday 17. came in again by croſs Winds the Fly-Boat with the Governour's Horſes. In the Afternoon came in the *Mermaid* with Colonel *Fitz Gerard*, and a Fly-Boat loaden with Proviſions for my Lord of *Peterborough*; they were but eleven Days out from *Falmouth*. Sir *Rich. Stayner* with the *Mary*, *Yarmouth*, *Nightingale*, and *Mermaid* ſailed for *Algiers*, two Merchant-men in his Company.

Lord **Sandwich** ***ſailed for*** **Liſbon.**

Thurſday 18. ***continued.***

Thurſday 18. Wind S. W. gentle Gales about five o' Clock in the Morning, as ſoon as the weſt Tyde came I weighed for *Liſbon*, with the *Henry*, *Lyon*, *York*, *Norwich*, *Martyn*, and *Charity* Ketch, and two Fly-Boats, one with People, the other with Horſe. I dined a-board Sir *Jo. Mynn*'s, and was driven back as far as the weſt Point of *Tangier* Bay before we had done Dinner, my own Ships being about two Leagues a-head of us, ſo I went into my Boat, and in three Hours Time got on Board again my own Ship the *Martyn*, and a Fly-Boat with the Horſes being got out, the reſt as far off as *Tangier*, if not driven in; in the Night when Cape *Sprat* bore off us E. N. E. four Leagues.

Wedneſday 19. Calm all the Morning Cape *Sprat* bore off us E. S. E. about eight Leagues off, no other Ship in Sight but o. 3. I ſounded with the deep Sea Lead, and veered two hundred Fathoms of Line, hit no Ground, ſtrook, and the Line aright up and down no ſtray at all. At Night a fine Gale N. E. our Ship went all Night about five Leagues a Watch.

Thurſday 20. Wind N. E. our Ship way as it was all Night, and this Morning we were about twenty five Leagues W. off Cape *Sprat*, ſailed all Night W. N. W. 'till eight next Day, a very good Weſtern Sea and little Wind.

Friday 21. at eight in the Morning, forty Leagues W. by N. from Cape *Sprat*, at Night, the *Norwich* fell on our Company. We made little Way all this Day.

Saturday 22. blew very hard Northerly, ſix at Night we had made an E. and by S. Way ſix Leagues.

Pacquet for **England.**

Wedneſday 26. W. S. at Noon, a good Obſervation in the Latitude of 39° 00′. then we bore E. and between twelve and eight at Night we ran ſeven Leagues. Then the *Norwich* and *Martyn* and Mr. *Herbert* in the *Norwich* with Letters for his Majeſty and his Royal Highneſs; we ſtood in all Night E. ran nine Leagues until eight next Morning. Mr. *Vernatty*, my Lord of *Peterborough*'s Muſter-maſter General, came on Board me out of the *Norwich*, and went with me for *Liſbon*.

Thurſday 27. Wind S. by E. at eight in the Morning we were about three or four Leagues from the Rock of *Liſbon* fair in Sight about Noon. The *Hind*

Pacquet from England.

Ketch with Captain *Ferrer* came in Company, and brought me a Pacquet of private Letters: At Night we came to an Anchor, there being little Wind and high Sea; the Rock bore of us N. E. near a League, in thirty two Fathom, the low Point to the Weſtward of *Caſcales* bore off us S. E. ½ E. Ouſey Land and for two Miles within us, but in twenty ſix Fathom is foul Ground, and that is within a Cannot Shot of *Oſſbar*.

Friday 28. at eight in the Morning we weighed, and that Night could get but to an Anchor almoſt between the two Caſtles of St. *Gilians* and the *Wadenore*.

Some Eccleſiaſtical Preferments in February 1661-2.

Mr. Owen *Vicar of* Lindſell, Eſſex.

Nathaniel Owen, S. T. B. admiſſ. ad Vic. de Lindſell Com. Eſſex. Febr. 11. 1661-2. vac. per Ceſſ. Thomæ Conſtable ult. Incumb. ad preſ. Dudleii Domini North.

Reg. Henchman London. Newcourt II. 391.

Mr. Shelton, *Vicar of* Great Burſted, *and Rector of* St. James Colcheſter.

Willielmus Shelton Clericus admiſſ. ad Vic. de Burſted Magna Com. Eſſex. 17. Febr. 1661. vac. per Mort. Samuelis Bridge ult. Vicarii ad preſ. Mariæ Dominæ Petre Relictæ Roberti Domini Petre. —— Idem Will. Shelton Cler. ad Rect. S. Jacobi in Colcheſter 19. Aug. 1670. —— Obiit Anno 1700.

Ibid. 116.

Mr. Laſby *Vicar of* Heybridge.

Johannes Laſby Clericus admiſſ. ad Vic. de Heybridge Com. Eſſex. 27. Febr. 1661. vac. per Mort. Ric. Rederich ult. Vic. ad preſ. Decani & Capituli Eccl. Cath. S. Pauli Lond.

Ibid. 329.

Dr. Geo. Stradling *Rector of* Hanwell.

Georg. Stradling, S. T. P. admiſſ. ad Rect. Eccl. de Hanwell cum Capella de Brentford Com. Midd. 25. Febr. 1661. vac. per Mort. Johannis Middleton; ex Coll. D. Lond. Epiſcopi. —— Idem ad Vic. Sanctæ Bridgettæ Fleetſtreet, London, 23. Apr. 1672. —— In the ſame Year Dean of *Chicheſter*, —— died *April* 19, 1688.

Ibid. 628.

Books and Papers publiſh'd in or about February 1661-2.

The Wonders of God in the Events of Things.

The Wonders of God in the Harmony of the Times, Generations, and moſt illuſtrious Events, therein encloſed: From the Original of Ages to the Cloſe of the *New Teſtament*. Done from the *French* of *John d' Eſpagne* Miniſter of the Goſpel.

London, *for* Will. Godbid, 1662. 8vo.

Art of making Glaſs.

The Art of Glaſs; how to colour Glaſs, Enamels, *&c.* written in *Italian* by *Antonio Neri*, and tranſlated into *Engliſh* by *Chriſtopher Merret*, M. D. To which is added by the Tranſlator, An Account of the Glaſs Drops made by the Royal Society meeting at *Greſham* College.

Lond. 1662. 8vo.

New Shipping Light.

A new Shipping Light: Shewing by ſundry Maps the Harbours, Rivers, Sounds, Bays, Roads, and Sands of the Northermoſt and Weſtermoſt Parts, for the Benefit of Mariners, Pilots, *&c.*

Lond. 1662. 4to.

Lord Orrery's *Anſwer to a Letter of Father* Walſh.

The Earl of *Orrery*'s Anſwer to *Peter Walſh* his ſcandalous Letter to the Lord Lieutenant in behalf of the Roman-Catholicks of *Ireland*.

Ibid.

Mr. F. Philips *for ſettling a Royal Revenue.*

Reſtauranda: Or the Neceſſity of Publick Repairs, by ſettling of a conſtant and royal Revenue for the King, *&c.* By *Fabian Philips* of the *Middle Temple* Barriſter.

Ibid.

Dugdale *of Draining the* Fens.

Mr. *William Dugdale*, during the Printing of his ſecond Volume of *Monaſt. Angl.* laboured about his Hiſtorical Work of *Imbanking and Draining the Fens and Marſhes*, deduced out of publick Records and ancient Manuſcripts, at the Inſtance of the Lord *Gorges* and others, who were the principal Adventurers in that coſtly and laudable Undertaking for Draining the *Great Level*, extending into a conſiderable Part of the Counties of *Cambridge*, *Huntingdon*, *Northampton*, *Norfolk*, and *Suffolk*. This Book was adorned with ſeveral exact Maps of the Parts and Places ſo drained, and was publiſhed in 1662.

Lond. 1662. *Fol.*

Athen. Oxon. *Vol.* II. *col.* 697.

Mr. Oldeſworth's *Viſitation Sermon.*

A Viſitation Sermon preached at *Camden* in *Glouceſterſhire*, on 2 *Cor.* vii. 1. By *Giles Oldiſworth*, Rector of *Bourton on the Hill* in *Glouceſterſhire*.

Printed in 1662, 4to.

Mr. Vaughan's *Britiſh Antiquities.*

Britiſh Antiquities Revived. With a Pedigree of the Earl of *Carbury* [*Vaughan*] Lord Preſident of *Wales*. And a ſhort Account of the five Tribes of *Cambria*. By *Robert Vaughan*. [Born of an ancient and genteel Family in *Merionethſhire*, entred a Commoner of *Oriel* College *Oxford* in 1612. where paſſing his Courſe in Logick and Philoſophy, he retired without a Degree to his Patrimony in the ſaid County called *Hengert* or *Hengherſt* near *Dolgethle*, and died there in 1666. being then a Juſtice of Peace, noted for his admirable Skill in the Hiſtories and Antiquities of *Wales*, *&c.*

Oxon. 1662. 4to.

Athen. Oxon. *Vol.* II. *col.* 257.

Mr. Baxter's *Funeral Sermon for the Widow* Hanmer.

The laſt Work of a Believer: His Paſſing-Prayer, recommending his departing Spirit to Chriſt to be received by him. Prepared for the Funerals of *Mary* the Widow, firſt of *Francis Charlton*, Eſq; and after of *Thomas Hanmer*, Eſq; and partly preached at St. *Mary Magdalen*'s Church in *Milk-ſtreet*, *London*. By *Richard Baxter*. With a large Preface of Mr. *Baxter*, dated *London Jan.* 31. 1661.

London, 1662. 4to.

And at the Deſire of her Daughter, before her Death, re-printed at *London*, for *B. Simmons*, 1682. 4to.

Lord Bacon's *Life of* Henry VII.

Franc. Baconi de Verulamio Hiſtoria Regni Henrici Septimi Angliæ Regis. Opus vere Politicum.

Amſtelodami ex Officina Elzevir, Ann. 1662. 12o.

His Diſcourſes and Colours.

Franc. Baconi de Verulamio Sermones Fideles Ethici, Politici, Œconomici, ſive Interiora Rerum, accedunt Faber Fortunæ, Colores Boni & Mali, &c.

Ibid.

Tho. Smith, de Chaldaicis Paraphraſtis.

Diatriba de Chaldaicis Paraphraſtis eorumque Verſionibus, ex Talmude & Scriptis Rabinorum. Autore Tho. Smith, A. B. Coll. Regin. Oxon.

Oxonii, 1662. 12o.

The

Dr. Gunning'*s Sermon for Obſervation of* Lent.

London, 1662. 4^{to}.

The Paſchal; or *Lent* Faſt, apoſtolical and perpetual, as firſt delivered in a Sermon, preached before his Majeſty in *Lent*, and ſince enlarged. Wherein the Judgment of Antiquity is laid down. Publiſhed by his Majeſty's ſpecial Command. With an *Appendix* containing an Anſwer to the late printed Objections of the Preſbyterians againſt the Faſt of *Lent*. By *Peter Gunning*, D. D. *Regius* Profeſſor: Chaplain in Ordinary to his Majeſty, and Maſter of St. *John*'s College in *Cambridge*. With an Epiſt. Ded. to his moſt excellent Majeſty our Sovereign Lord *Charles* II. *&c.*

Ath. Oxon. *Vol.* II. *col.* 579.

This Treatiſe at firſt was but a Sermon preached before the King, who forced it into the Preſs by his repeated Commands, and thereupon the Author added ſo much to it, as to make it a compleat Treatiſe on that Subject.

A Defence of this Sermon was publiſhed in 1677.

London, *Printed in the Year* 1677. 4^{to}

The Holy Faſt of *Lent*, defended againſt all its Profaners: Or a Diſcourſe ſhewing that *Lent* Faſt was firſt taught the World by the Apoſtles, as Dr. *Gunning*, now Biſhop of *Ely*, learnedly proved, in a Sermon printed by him in the Year 1662. By his Majeſty's Special Command. Together with a practical Direction how to Faſt.

Henry Hibbart'*s Body of Divinity.*

London, *for* John Clark, 1662.

Syntagma Theologicum: Or a Treatiſe wherein is conciſely comprehended the Body of Divinity and the Fundamentals of Religion, orderly diſcuſſed. Whereunto are added certain divine Diſcourſes, *&c.* By *Henry Hibbart*, late Paſtor of *Trinity* Church in *Kingſton* upon *Hull*, and now at St. *Allhallows the Leſs*.

Several of the Quakers Books ſeized and burnt.

Several Books ſeized from *Robert Wilſon*, a *Quaker*, had been lately by Order from his Majeſty's moſt Honourable Privy-Council, burnt as ſeditious and blaſphemous at St. *Martin's le Grand*, and in the *Palace-Yard* at *Weſtminſter*.

I. Several *Primmers*, wherein they inſert, that the Way to the Knowledge of the Truth is not by the Scriptures; and that the Miniſters of *England* are not Chriſt's Miniſters, becauſe they teach the Scriptures to be the Word of God.

II. Several *Catechiſms* that teach the ſame Doctrine, with abſurd Invectives againſt Miniſters.

III. Threatnings from the Shepherds of *Iſrael* to the Biſhops of *England*.

IV. *Liberty of Conſcience aſſerted.*

V. *Truth's Character of Profeſſors and their Teachers*; being an Invective againſt the Government of the Church of *England*.

VI. *The Authority of the true Miniſtry.*

VII. England'*s ſad Eſtate and Condition lamented*, all tending to the Subverſion of the Government of the Church of *England*.

Liturgy of the Church of England *tranſlated into* French, *printed at* Paris, *ſeized in the* Preſs.

It had been lately inſerted in the *Publick Intelligence*, 4^{to}. That *the Liturgy of the Church of England*, commonly called *The Book of Common-Prayer*, being lately tranſlated into *French* for the Uſe and Benefit of the Proteſtant *French* Churches in *England*, was lately re-printed at *Paris*: But before the Book was perfectly finiſhed (indeed whilſt the laſt Sheet was working off) the Lieutenant Civil cauſed the whole Impreſſion to be ſeized, as contrary and prejudicial to the Doctrine and Miſſals of the Church of *Rome*. The *Engliſh* Liturgy is well beſet in the mean while, ſuppreſſed by the Roman-Catholicks, and railed at by our Sectaries, as the Daughter of the Maſs-Book.

The Jeſuits Reaſons for their Toleration.

Reaſons why the Jeſuits hope that they ſhall partake of the Favour ſhewed to other Catholick Prieſts, in taking away the Sanguinary Laws.

The Secular Prieſts againſt the Toleration of the Jeſuits.

London, 1662. 4^{to}.

The Jeſuits Reaſons unreaſonable: Or Doubts propoſed to the Jeſuits upon their Paper preſented to divers Perſons of Honour for Non-Exception from the common Favour voted to Catholicks.

Re-publiſhed by Dr. Stillingfleet.

This Piece was long after re-publiſhed by Dr. *Edward Stillingfleet*, when the Deſign of its Re-publication was to let us ſee how unſincere and undutiful the Behaviour of that Order has been to former Princes; and how little Truſt can be given to their moſt confident Profeſſions of Loyalty, there being no Appearance of any Amendment in them.

Merit and Honour of the old Engliſh *Clergy.*

London, *Printed for* R. Royſton, 1662, 8^{vo}. *p.* 142.

The Merit and Honour of the Old *Engliſh* Clergy, aſſerted by Laws and Cuſtoms Patriarchal, Moſaical, Evangelical, Engliſh, Eccleſiaſtick, Ethnick; and the Demerit of the New Clergy diſcovered. By an Author Anonymous.

Epiſtle to the Reader. [Said to be written by Dr. *Thomas Pierce*] The Query will be, why hath this Author no other Name, but is *Anonymous* and *Apocryphal?* Poſſibly it may be from this petty Piece of Policy and Prudence, becauſe Authors run the ſame Fate and Deſtiny with their Books, and both are moſt ſought after and admired, when ſuppreſſed and called in.——

Some of the Contents of it.

Sect. VIII. Of the grand Demerits and huge Extravagancies of the Diſciplinarians or New Clergy: With a Parallel of the New Fanaticks with the Old Phariſees.

Sect. X. A third Parallel of Fanaticks with Papiſts.

Biſhops, Deans, and other Dignitaries have been the greateſt Champions againſt Popery.

P. 11. It is a ſignal Honour that the Biſhops, Deans, and Prebends, though their Number exceeds not above four or five hundred Perſons, yet they have been more able and athletick, and publick Champions of Proteſtant Religion againſt Popery, than above 9284 parochial Miniſters.

The late Clergy of the Church of England *were worſe uſed than the Papiſts under* Henry VIII.

P. 95. Sir *William Weſton*, Lord Prior of the Order of St. *John*, had a yearly Penſion of a thouſand Pounds; *Rawſon* the Sub-Prior of a thouſand Marks, ſome of the Brethren of two hundred Pounds *per Annum*, and thirty Pounds *per Ann.* he that had leaſt. And this may ſerve for an Uſe of Inſtruction, or of Reproof and Reprehenſion, of our grand idolatrous Fanaticks, which were more ready to jeer and mock their grave, godly, and learned Predeceſſors, than to pay them a fifth, yea, a tenth or twelfth Part.

Or thoſe under Queen Elizabeth.

P. 132. In Queen *Elizabeth*'s Days, of 9400 parochial Prieſts, there were not above 80 Rectors of Churches, which conſtantly and invincibly refuſed the Oath of Supremacy. —— After the Conference at *Hampton-Court*, 1603. of 9000 and more parochial Miniſters, only 49 ſtood out, and were depoſed for Diſconformity: Whilſt the late Clergy for Obedience to their Mother the Church, and Loyalty to their Father, and Piety to their Oaths and Obligations, have this fair Indication of their Conſtancy, that of 97 Miniſters within the Walls of *London*, 85 were driven from their Churches: Not to mention many thouſands that never bowed their Knees to *Baal-Berith* from our *Dan* to our *Beerſheba*.——

P. 139. And beſides thoſe 85 deſpoiled of their Freeholds by the Violence of fanatick Preſbyterians, there were 115 in the Suburbs and Pariſhes adjoining, beſides thoſe of *Paul*'s and *Weſtminſter*.

Earl of Pembroke'*s Poems.*

Poems written by *William* Earl of *Pembroke*, Lord Steward of his Majeſty's Houſhold. Many of which are anſwered by way of Repartee, by Sir *Benjamin Ruddiard*. With other Poems written by them occaſionally and apart.

London, *ſold by* J. Magneſs, 1662, 8vo.

Lovell'*s Hiſtory of Animals and Minerals.*

A compleat Hiſtory of Animals and Minerals, with their Place, Nature, Cauſes, Properties, and Uſes, both medicinal and otherwiſe. Collected from the beſt Authors Galenical and Chymical. With the Author's own Obſervations. By *Robert Lovell*, Student of *Chriſt-Church*.

Oxon. *ſold by* Joſ. Godwin, 1661.

Hiſtory of the old Anabaptiſts and new Quakers.

The Fanatick Hiſtory: Or an exact Relation of the Old *Anabaptiſts* and New *Quakers*. Being the Sum of all that hath been yet diſcovered about their blaſphemous Opinions, and dangerous Practices to ſubvert all Civil Government.

London, *ſold by* Joh. Sims, 1662.

Royal Robe of Meekneſs.

The Royal Robe: Or a Treatiſe of Meekneſs, wholly tending to Peaceableneſs. By *James Barker*, Miniſter at *Redbourne* in *Hartfordſhire*.

London, *for* Rob. Gibbs, 1662.

The King's Deſcent.

Stemma Sacrum: The Royal Progeny. Shewing his Sacred Majeſty's Royal and Lawful Deſcent to his Crown and Kingdoms, from all the Kings that reigned in this Kingdom. By *Giles Flemming*.

Lond. 1662.

A View of our late Troubles and Confuſions.

A Brief View of *England*'s Troubles and Confuſions from 1640. to 1661. By *William Younger*.

London, *for* Rob. Gibbs, 1662.

A Defence of Monarchy againſt the Republicans.

Monarchy triumphing over traiterous Republicans: Or the Excellency of that Divine Government, fully proved againſt the Utopian Chimera's of our ridiculous Commonwealth's Men. By *C. S.*

London, *ſold by* W. Palmer, 1662.

The King's Speech to the Commons at Whitehall.

His Majeſty's Gracious Speech to the Honourable Houſe of Commons in the Banqueting-Houſe *at* White-hall, March 1, 1661-2.

Mr. Speaker, and Gentlemen of the Houſe of Commons,

His Majeſty thought of ſending a Meſſage to them, but is willing to deliver the Meſſage himſelf.

Finding it neceſſary to ſay ſomewhat to you, I thought once of doing it by a Meſſage, which hath been the moſt uſual Way; but when I conſidered, that ſpeaking to you myſelf, with that Plainneſs and Freedom I uſe to do, hath more of Kindneſs in it, and with what Affection you uſe to receive what I ſay to you; I reſolved to deliver my Meſſage to you myſelf, and have therefore ſent for you hither, which hath been done frequently heretofore, though it be the firſt Time I have done ſo.

Lond. 1661. *For the King's Printers, two Sheets and an half.*

Never was a Houſe of Commons ſo full of Affection and Duty to their King, and Zeal for their King and Countrey.

I do ſpeak my Heart to you, when I tell you, that I do believe, that from the firſt Inſtitutions of Parliaments to this Hour, there was never a Houſe of Commons fuller of Affection and Duty to their King, than you are to me; never any that was more deſirous and ſolicitous to gratify their King than you are to oblige me; never a Houſe of Commons, in which there were fewer Perſons without a full Meaſure of Zeal, for the Honour and Welfare of the King and Countrey, than there are in this: The wonderful Alacrity that you ſhew'd at your firſt coming together, in giving me ſo liberal a Supply, was an unqueſtionable Inſtance of this; and I aſſure you, made our Neighbours abroad look upon me and you with much the more Reſpect and Eſteem, and I am perſuaded, even broke the Heart of ſome deſperate and ſeditious Deſigns at Home. In a Word, I know moſt of your Faces and Names, and can never hope to find better Men in your Places.

You will wonder now, after I have willingly made this juſt Acknowledgment to you, that I ſhould lament and even complain, that I and you and the Kingdom, are yet without that preſent Fruit and Advantage, which we might reaſonably promiſe ourſelves from ſuch a Harmony of Affections, and a Unity in Reſolutions to advance the publick Service, and to provide for the Peace and Security of the Kingdom, that you do not expedite thoſe good Counſels which are moſt neceſſary for both.

But they had not yet ſettled the Revenue of the Crown.

I know not how it comes to paſs, but for theſe many Weeks paſt, even ſince your laſt Adjournment, private and particular Buſineſs have almoſt thruſt the Conſideration of the Publick out of Doors; and in Truth I do not know that you are nearer ſettling my Revenue, than you were at *Chriſtmas*: I am ſure I have communicated my Condition to you without reſerve, what I have coming in, and what my neceſſary Diſburſements are, and I am exceedingly deceived, if whatever you give me be any otherwiſe given to me, than to be iſſued out for your own Uſe and Benefit; truſt me it ſhall be ſo, and if you conſider it well, you will find that you are the richer by what you give, ſince it is all to be laid out, that you may enjoy the reſt in Peace and Security.

Gentlemen,

The miſerable Effects of the Want of it.

Danger of a Republican Party.

Unleſs they now ſettle a real and ſubſtantial Revenue.

Gentlemen, I need not put you in Mind of the miſerable Effects which have attended the Wants and Neceſſities of the Crown, I need not tell you, that there is a Republican Party ſtill in the Kingdom, which hath the Courage to promiſe themſelves another Revolution, and Methinks I ſhould as little need to tell you, that the only Way, with God's Bleſſing, to diſappoint their Hopes, and indeed to reduce them from thoſe extravagant Hopes and Deſires, is to let them ſee, that you have ſo provided for the Crown, that it hath wherewithal to ſupport it ſelf and to ſecure you, which I am ſure is all I deſire, and deſire only for your Preſervation. Therefore I do conjure you, by all the Profeſſions of Affection you have made to me, by all the Kindneſs I know you have for me, after all your Deliberations, betake your ſelves to ſome ſpeedy Reſolutions, and ſettle ſuch a real and ſubſtantial Revenue upon me, as may hold ſome Proportion with the neceſſary Expences I am at for the Peace and Benefit, and Honour of the Kingdom, that they who look for Troubles at home, may deſpair of their Wiſhes, and that our Neighbours abroad, by ſeeing that all is well at home, may have that Eſteem and Value of us, as may ſecure the Intereſt and Honour of the Nation, and make the Happineſs of this Kingdom, and of this City, once more the Admiration and Envy of the World.

He thanks them for being very zealous for the Church.

And would not be himſelf ſuſpected for a Preſbyterian.

While he is much in love with the Book of Common-Prayer.

And deſires to ſee a Uniformity in the Uſe of it.

Gentlemen, I hear you are very zealous for the Church, and very ſolicitous, and even jealous that there is not Expedition enough uſed in that Affair: I thank you for it, ſince I preſume it proceeds from a good Root of Piety and Devotion; but I muſt tell you, I have the worſt Luck in the World, if after all the Reproaches of being a Papiſt whilſt I was abroad, I am ſuſpected of being a Preſbyterian now I am come home: I know you will not take it unkindly, if I tell you, that I am as zealous for the Church of *England*, as any of you can be, and am enough acquainted with the Enemies of it, on all Sides; that I am as much in love with the Book of Common-Prayer, as you can wiſh, and have Prejudice enough to thoſe who do not love it; who I hope in Time will be better inform'd and change their Minds; and you may be confident, I do as much deſire to ſee a Uniformity ſettled, as any amongſt you. I pray truſt me in that Affair, I promiſe you to haſten the Diſpatch of it with all convenient Speed, you may rely upon me in it.

And therefore has tranſmitted to the Houſe of Peers the ſaid Book, as altered and amended by the Convocation.

I have tranſmitted the Book of Common-Prayer, with thoſe Alterations and Additions, which have been preſented to me by the Convocation, to the Houſe of Peers, with my Approbation, that the Act of Uniformity may relate to it; ſo that I preſume it will be ſhortly diſpatched there: And when we have done all we can, the well ſettling that Affair will require great Prudence and Diſcretion, and the Abſence of all Paſſion and Precipitation.

He puts them in Mind of riſing, becauſe of the Seaſon of the Year.

The coming over of the Queen.

And his going into the Countrey to meet her.

An Adjournment will be proper before Eaſter.

Recommends the Security of the Fen Lands.

I will conclude with putting you in Mind, that the Seaſon of the Year, the Convenience of your being in the Countrey, in many Reſpects, for the Good and Welfare of it; for you will find much Tares have been ſowed there in your Abſence. The Arrival of my Wife, who I expect ſome Time this Month, and the Neceſſity of my own being out of Town to meet her, and to ſtay ſome Time before ſhe comes hither, makes it very neceſſary that the Parliament be adjourned before *Eaſter*, to meet again in the Winter: And that it may do ſo, I pray lay aſide private Buſineſs, that you may in that Time diſpatch the Publick. And there are few Things I reckon more publick, than your providing for the Security of the Fen Lands, which I have ſo often recommended to you, and do it now very earneſtly. I pray let no private Animoſities or Conteſts endanger a Work of ſo great a Benefit and Honour to the Nation; but firſt provide for the Support of the Work, and then let Juſtice be done for Determination of particular Intereſts.

And the Amendment of Ways near the Town for her Majeſty's Entry.

The mention of my Wife's Arrival, puts me in Mind to deſire you to put that Compliment upon her, that her Entrance into the Town may be with more Decency than the Ways will now ſuffer it to be: And to that purpoſe, I pray you would quickly paſs ſuch Laws as are before you, in order to the amending thoſe Ways, and that ſhe may not find *Whitehall* ſurrounded with Water.

And ſo concludes with Confidence in their Affections.

I will detain you no longer, but do promiſe myſelf great Fruits of this Converſation with you, and that you will juſtify the Confidence I have in your Affections, by letting the World ſee that you take my Concernments to Heart, and are ready to do whatſoever I deſire for the Peace and Welfare of the Kingdom.

Proceedings of the Commons.

Eachard's Ch. II. *p.* 74.

Upon this Speech the Commons proceeded with more Vigour in the diſpatching of the ſeveral Bills before them; and in a ſhort Time they finiſh'd that which his Majeſty had propos'd to them *for the repairing of the Streets and Highways in and near* London *and* Weſtminſter, *and Parts adjacent.* Together with another *againſt the People called Quakers*, which inflicted certain Penalties upon them, both for their Meeting and their refuſing the Oaths. Both which were paſſed by Commiſſion. In the ſettling of the King's Revenue, they took into Conſideration, the Wants and Neceſſities of many of the loyal Cavaliers, who had loſt their Eſtates in his Father's Service, and appointed threeſcore thouſand Pounds, out of the eighteen Months Aſſeſſment, to be diſtributed amongſt them by Commiſſioners of their own Nomination.

60,000 to the poor loyal Cavaliers.

MONDAY *Mar.* 3.

Bill for better Maintenance of Miniſters in Market Towns.

In the Houſe of Commons. This Day a Bill was brought in for providing Maintenance for orthodox Miniſters in the Corporations and Market Towns of this Kingdom, and read the firſt Time. —— Read a ſecond Time and committed *March* 5.

Tuesday *Mar.* 4. *News from* Ireland *of the good Diſpoſition of the Houſe of Commons; and their Care of the Proteſtant Intereſt.*

Mercur. Publ. 4^to^, *p.* 183.

Adviſed from *Dublin*, that on *March* 4. the Earl of *Kildare* delivered *his Majeſty's gracious Anſwer and Conceſſions to the Inſtructions of this Parliament* under the Privy-Seal, to the Houſe of Lords here, who were ſo well ſatisfied therewith, that they took them as an eſpecial Mark of his Majeſty's Favour, and cauſed them forthwith to be entred among the publick Records of this Kingdom.

The ſame Day the Houſe of Commons ordered 30,000*l.* to be given as a Preſent to the Duke of *Ormond* from this Houſe, and ſent two of their Members, Mr. *Fitzgerald* and Dr. *Gorge*, with the Bill for the ſaid Money to his Grace the Duke.

The Houſe ordered, that Application ſhould be made to his Majeſty humbly to deſire, that no Proviſo's ſhould be inſerted into the Bill of Settlement, except ſuch as are conſiſtent with his Majeſty's Declaration and Inſtructions. And they nominated ſome Members to attend the Lords Juſtices, and give them Thanks for their Care in removing *Iriſh* Papiſts out of the walled Towns and Corporations, and thereby ſecuring the Proteſtant Intereſt.

Wednesday *Mar.* 5. *Proceedings in Convocation for altering and amending the Liturgy.*

Append. ad Synod. Angl.

Die Mercurii 5. *Martii.* 1661-2.

In ſuperiori Domo Convocationis —— Reverendus Pater Dominus Robertus Oxon. Epiſcopus, &c. tractatum habuit inter eos circa nonnullas Emendationes ſive Alterationes alias in Libro Publicarum Precum per Domum Parliamenti fact'. Et dictus Dominus Epiſcopus —— de & cum conſenſu Confratrum ſuorum curam *Reviſionis* earundem Alterationum Reverendis viris Georgio Aſaphen. Richardo Carliolen. Briano Ceſtren' reſpective Epiſcopis conjunctim & diviſim commiſit; & eis conjunctim & diviſim dedit poteſtatem & commiſſionem nomine totius Domus ſuperioris Convocationis ad emendand' & corrigend' eaſdem Alterationes, &c. His geſtis, dictus Dominus Præſidens cum conſenſu Confratrum ſuorum juſſit me ad accerſend' Dominum Prolocutorem, &c. Quo adveniente cum duobus vel tribus Domus inferioris, Dominus Præſidens antedictus declaravit ei, quid per dictos Epiſcopos fuerat actum, de & ſuper dictis Alterationibus, & quibus cura deſuper commiſſa fuerat & inſtanter rogavit ſe eadem communicare Domo inferiori, ut eorum conſenſus deſuper habeatur. Unde dicto Prolocutore cum ejus Aſſociatis ad Domum inferiorem redeunte, & habito tractatu inter Cleros deſuper, omnes & ſinguli Cleri dictæ Domus inferioris in præſentia mei Willielmi Fiſher Notarii publici, &c. unanimiter eorum conſenſum præbuerunt omnibus & ſingulis per dictos Dominos Epiſcopos circa Alterationes prædict' fact' ſalvis eorum Privilegiis, &c. Et hiis ſic geſtis Dominus Epiſcopus London. &c. continuavit, &c. juxta Schedulam, &c.

Thursday *Mar.* 6. *Bill for the Biſhop of* London *to leaſe out Tenements,* &c.

Journ. Lords, MS.

In the Houſe of Lords. *Hodie prima vice lecta eſt Billa, An Act to enable the Biſhop of* London *to leaſe out the Tenements new built upon the Scite of his Palace in* London.

Dr. Meredith *made Provoſt of* Eaton.

Reg. Sanderſon Linc.

1661-2. 6. Martii. Johannes Meredith, S.T.P. admiſſus eſt ad Rect. & Præpoſituram Coll. Regalis de Eaton in Com. Buck. vac. per promot. Nicolai Monke ult. Præpoſiti.

Rector of Stamford Rivers.

Reg. Lond.

1641. 30. Junii. Johannes Meredith, A. M. admiſſ. ad Eccl. de Stamford Rivers Com. Eſſex. vac. per reſign. Rogeri Manwaring, Meneven. Epiſcopi ad preſ. D. Regis.

1661-2. 30. Apr. Carolus Gibbs, A. M. admiſſ. ad Eccl. de Stamford Rivers, Com. Eſſex. vac. per reſign. Johannis Meredith, S. T. P. ex preſ. D. Regis.

Friday *Mar.* 7. *Account of Dr.* Joſeph Crowther. *Rector of* Tredington Com. Worceſter. *His Succeſſor Dr.* Tho. Turner *receiv'd the Fine.*

Ath. Oxon. Vol. II. *c.* 812. *Regiſter of* Swillington *Church.*

Dr. *Joſeph Crowther*, Præcentor of St. *Paul's*, and Chaplain to *James* Duke of *York*, was inſtalled Prebendary of *Worceſter* in the Place of Dr. *Herbert Croft*, promoted to the See of *Hereford*, and on the 26th of *December* 1664. he was admitted Principal of St. *Mary* Hall in *Oxford*. In his laſt Days he was committed Priſoner to the Fleet in *London*, by the Endeavour of Sir *Tho. Draper*, becauſe he refuſed to renew a Corps belonging to St. *Paul's* Cathedral, then in Poſſeſſion of Sir *Thomas*, which the Doctor intended to wear out for the Benefit of the ſaid Cathedral. He died in the Fleet the 16th of *September* 1689. and was buried in St. *Paul's* Cathedral. —— He is ſaid to have been the Son of Mr. *John Crowther*, Rector of *Swillington Com. Ebor.* inducted to that Church *Dec.* 22, 1610. buried there *Jan.* 9, 1632.

Saturday *Mar.* 8. *Two Bills depending in the Houſe of Lords.*

Extracts from the Journal of the Lords.

Die Saturni 8. *Martii* 1661-2.

In the Houſe of Lords. A Meſſage from the Commons to put their Lordſhips in mind of two Bills remaining undiſpatch'd, one *concerning Sheriffs*, the other *to reſtore Impropriations to the loyal Party.*

Proceedings in Convocation upon a Book of Articles of Viſitation. *And upon a new Impreſſion of the Book of Common-Prayer.*

Append. ad Synod. Angl. 8vo.

In ſuperiori Domo Convocationis. —— Dominus Johannes Dunelm. Epiſcopus ſecundum mandatum ei datum, & curam ei commiſſam, introduxit & tradidit in manus Domini Præſidentis *Librum Articulos Viſitationum concernen'* alias per eum concept' & unanimiter aſſenſum fuit ut iidem *Articuli* Domino Archiepiſcopo Cant' deſtinarentur pro ejus perlectione & debita conſideratione eorundem, & pro eorum emendatione reformatione & correctione ſua. Hoc facto tractatum inivit de & ſuper *Impreſſione Libri Publicarum Precum*, & poſt intervallum temporis, Dominus Epiſcopus London. de & cum conſenſu Confratrum ſuorum conſtituit & ordinavit Doctorem Sancroft. eſſe Superviſorem . . . & Magiſtros Scattergood & Dillingham eſſe correctores dicti Libri in Impreſſione ejuſdem. Hiis peractis Dominus Epiſcopus London. continuavit, &c.

James Adamſon Rector of *Teigh* in *Rutland*, was buried there with this Epitaph: *Jacobus Adamſon, natu Scotus, Anglus vita, Moribus antiquis, cum ſuo Rege in proſperis & adverſis. Rector hujus Eccleſiæ per* XXXI. *Annos*, *Obiit die Martii octavo*, 1661.

Sunday *Mar.* 9.
Biſhop of Peterborough's *Sermon before the King.*

London, *for* Tim. Garthwait, 1662, 4to.

The Shepherd: Or the paſtoral Charge, and Obedience due to it, inſtituted by God as a neceſſary Means to preſerve the Sheep from ſtraying. A Sermon preached before his Majeſty at *Whitehall*, *March* 9, 1661. By the right reverend Father in God, *Benjamin* Lord Biſhop of *Peterborough*. Publiſhed by his Majeſty's ſpecial Command. On 1 *Pet.* ii. 25. *For ye were as Sheep going aſtray*, &c. —— *P.* 2. The *ſtraying* here will prove to be of another kind, and the *Return* will be found to be to another *Biſhop*. The *Straying* here was of ſuch as had erred like *Sheep*, whereas ours had little or nothing of the *Sheep* in it, ſave the Seeep's Cloathing. For dreſs'd up they were with Pretences as ſoft as Wool, God's Glory, Purity of Worſhip, chriſtian Liberty, nothing worſe than theſe, and ſo indeed they erred like *Sheep*, as if they had been ſuch; but the Truth is, it was liker the Ranging of Wolves tearing and devouring, than the Straying of weak and ſilly Sheep, *&c.*

Our late Wanderers had nothing of the Sheep but their Cloathing.

The tender Conſcience may be a Diſeaſe of the Soul.

That comes by Fits and Starts.

Quick of feeling in ſome Things, hard and inſenſible in other Caſes.

P. 29. The *tender Conſcience* for which ſo much Favour is pleaded, may prove in ſome no better than a *Diſeaſe of the Soul*, a ſpiritual Spleen; for though it be good to be tender of offending God in any Thing where it proceeds from the good Temper and Conſtitution of the Soul, which is the ſame conſtantly in all Caſes, and is not affected or taken up for a Purpoſe, as the ſturdy Beggar carries his Arm in a String, that it may be a Patent to beg and be idle: You may know it certainly to be a Diſeaſe, if it comes upon us by Fits and Starts, as to be tender of offending *God* when we obey *Men*, and not to be tender of offending *God* when we diſobey them; if they be not as tender of one Side, as of another (as I never find them to be) it is but a *paralytick* Conſcience that is dead of one ſide. For tell him the Church commands it, he preſently ſhrinks and ſtartles at it; and well ſo, for poſſibly he may ſin againſt God: But tell him on the other ſide, that God commands Obedience to thoſe that rule over us, it moves him not at all, you may thruſt a Needle into his Side, and he feels it not: It ſhews plainly the Conſcience hath a dead Palſy on that Side.

Monday *Mar.* 10.
Bill for reſtoring the Earl of Derby.

Publick Intelligence, 4to.

The Bill for reſtoring *Charles* Earl of *Derby* to the Manors of *Hope* and *Hopeſdale*, *Mould* and *Mouldſdale*, in the County of *Flint* was by Order of the Houſe this Day carried to the Lords by Mr. *Edward Stanley*, Brother to the Earl of *Derby*.

Mr. Ignatius Fuller *Rector of* Sherrington.

Reg. Sanderſon Linc.

Ignatius Fuller Clericus, admiſſ. ad Rect. de Sherrington Com. Buck. die 10. Martii 1661. ex coll. Roberti Linc. Epiſcopi.

Tuesday *Mar.* 11.
Mr. Will. Sancroft *Preb. of* Durham.

Walker's *Sufferings Part* II. *p.* 144. *See* Aug. 14. 1662.
Life of Dr. Barwick, *p.* 355.

Mr. *William Sancroft*, who had been ejected from a Fellowſhip in *Emanuel* College, *Cambridge*, for refuſing the *Engagement*; his Progreſs in claſſick Learning, as well *Greek* as *Latin* was ſo ſurprizing, that it made him very much taken Notice of, and at laſt recommended him to the Knowledge of all the learned Biſhops of the Age; Biſhop *Coſin* more particularly, who ſingled him out, not only for his Chaplain, but for his Friend and Confident, and beſtow'd upon him a Prebend of *Durham*, the 9th Prebend, to which he was admitted *March* 11, 1661. and ſoon ſucceeded Dr. *Barwick* in the Rectory of *Houghton in le Spring* in that County, as he did afterwards in the Deanery of St. *Paul*'s.

Wednesday *Mar.* 12.
Johannes Heaver, S. T. P. Vicarius de Nova Windſor, inſtallatus eſt in Canonicatu Windſor. 12. *die Martii* 1661. Frith *Catal. contin.*
See his Monument and Epitaph in St. George's *Chapel.*

Faſti Oxon. *Vol.* II. *c.* 830.

John Heaver, S. T. P. was inſtalled Canon of *Windſor*, in the Room of Dr. *Herbert Crofts*, promoted to the See of *Hereford*. He died *June* 23, 1670.

John Heaver, D. D. of *Cambridge* was incorporated in *Oxford*, *Feb.* 13, 1663. he had been Fellow of *Clare* Hall in that Univerſity, was now Canon of *Windſor* and Fellow of *Eaton* College, and dying *June* 23, 1670. was ſucceeded in his Canonry by *Thomas Viner*, Batchelor (afterwards Doctor of Divinity.) He was a Benefactor to his Hall, and a Man of great Learning, Piety, Liberality and Charity.

The extravagant Opinions and abominable Practices of ſome of the Quakers.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 142.
Hiſtory of the Engliſh *and* Scotch *Preſbyterians*, 1660, 8vo.

In the late Debates upon the *Quaker's* Bill, *&c.* Reference was made to the horrid Impulſes of what they call'd *the Spirit*, not only dictating the moſt extravagant *Opinions*, but driving to the moſt abominable *Practices.* —— Many of that Party had their Brains diſlocated and diſplaced. Some whereof have taken their Children, and gone and ſacrificed them, pretending a particular Command, like that God gave to *Abraham:* As a Woman of *Dover* cut off her Child's Head, and alledged this Scripture. Others have ſhut themſelves up with a Bible, and reſolved to eat nothing; becauſe it is written, that *Man ſhall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* Some have killed their *Cat*, becauſe ſhe had taken a *Mouſe* on *Sunday*, but deferr'd the Execution till *Monday*. *Evach ap Evan* near *Shrewſbury*, killed his own *Mother* and *Brother* in cold Blood, having no other Quarrel againſt them but that they loved the *Liturgy*, *&c.*

Thursday *Mar.* 13.
On the declining State of Biſhop Duppa, *the Biſhop of* Exeter

MS. Narrative.

Upon a declining State of the Health of Dr. *Brian Duppa*, Biſhop of *Wincheſter*, Dr. *John Gauden*, Biſhop of *Exeter*, was an earneſt Solicitor at Court to

Exeter was very ſolicitous to be tranſlated to Wincheſter *And pleaded he was the Author of* Εἰκὼν Βασιλικὴ. *His Widow left ſeveral Papers tending to the Proof of it. Yet rather to his Concern in reviſing and improving the impreſſion, whereby he made it in ſome Meaſure his own.*

ſucceed in that beneficial See; and pleaded the Merit of being the Projector and Writer of Εἰκὼν Βασιλικὴ, the Pourtraicture of his ſacred Majeſty in his Solitude and Sufferings, 1648. Among the Papers left by Mrs. *Gauden*, Widow of the Biſhop, which came into the Hands of Dr. *Simon Patrick*, late Biſhop of *Ely*, there was 1. A Letter from Mr. Secretary *Nicholas* to Dr. *John Gauden.* 2. The Copy of a Letter from Biſhop *Gauden* to the Duke of *York*, wherein he ſtrongly urgeth his former Service to the Memory of King *Charles* the Firſt. 3. The Copy of a Letter from Biſhop *Gauden* to Chancellor *Hyde*, wherein he is bold to inſiſt, that what was *done like a King* ſhould have a *King-like Retribution*; and that his Deſign in it was to *comfort and encourage the King's Friends, to expoſe his Enemies, and to convert others*, &c. 4. A Letter under the Lord Chancellor *Clarendon*'s own Hand, dated *March* 13, 1661-2. wherein his Lordſhip expreſſed great Uneaſineſs under the Biſhop's Importunity, and excuſes his Inability yet to ſerve him; and towards the Concluſion he hath theſe remarkable Words: *The Particular you mention has indeed been imparted to me as a Secret; I am ſorry I ever knew it, and when it ceaſes to be a Secret, it will pleaſe none but Mr.* Milton.

Mr. Toland *triumphs and ſays, Thus came all the World to be convinc'd of this notorious Impoſture, which as it was dexterouſly contriv'd, and moſt cunningly improv'd by a Party whoſe Intereſt oblig'd 'em to keep the Secret, ſo it happen'd to be diſcovered by very nice and unforeſeen Accidents. Had not* Gauden *been diſappointed of* Wincheſter *he had never pleaded his Merit in this Affair; nor would his Wife have written her Narrative, had King* Charles II. *beſtow'd one half Year's Rent upon her after her Huſband's Deceaſe, which upon her Petition, and conſidering her numerous Family, none could imagine ſhould be refus'd.*

Life of John Milton, 8vo. *p.* 89, 90.

Mr. *Arthur North* a Merchant now living [1699.] on *Tower-Hill*, *London*, a Man of good Credit, and a Member of the Church of *England*, marry'd the Siſter of her that was Wife to the Doctor's Son *Charles Gauden*, who dying left ſome Papers with his Widow, among which Mr. *North* being concern'd about his Siſter-in-Law's Affairs, found a whole Bundle relating to Εἰκὼν Βασιλικὴ: Theſe Papers old Mrs. *Gauden* left to her darling Son *John*, and he to his Brother *Charles*.

There are other Papers in this Bundle, but particularly a long Narrative of Mrs. *Gauden*'s own writing, irrefragably ſhewing her Huſband to be Author of Εἰκὼν Βασιλικὴ. —— I refer the Reader to the original Paper, or to the faithful Extract made out of it before ſeveral learned and worthy Perſons, and which is printed in a Paper intitul'd, *Truth brought to Light.*

Ib. p. 86.

The Biſhoprick of *Wincheſter* was promis'd Dr. *Gauden*, tho' he was afterwards put off with that of *Worceſter*: And notwithſtanding it was then a Secret, we now know, that in Expectation of this Tranſlation, the great Houſe on *Clapham-Common* was built indeed in the Name of his Brother Sir *Dennis*, but really to be a Manſion-Houſe for the Biſhops of *Wincheſter*.

Proceedings of the two Houſes in the Bill for Uniformity.

Journal of the Lords, MS.

In the Houſe of Lords. The Earl of *Bridgwater* reported, that the Committee have conſidered of the *Bill concerning Uniformity of Worſhip*, wherein the Commons have made divers Alterations and Amendments, which are offered to the Conſideration of this Houſe: And that the Commons in their Alterations and Amendments, have made the *Bill* relate to the *Book* recommended by the King to this Houſe, and not to the *Book* brought with the Bill from the Houſe of Commons.

Next it was moved, that the Alterations and Additions in the Book of Common-Prayer, as it came recommended from his Majeſty, might be read before the Alterations and Amendments in the *Bill* were read; which was accordingly ordered and read. But having made little Progreſs therein, and it being now late, and the Buſineſs will require longer Time, it is ordered, that this Houſe will proceed in the reading the reſt of the Alterations and Additions to Morrow Morning at nine of the Clock.

Mr. Will. King *Rector of St.* Olave, Silver-ſtreet.

Newcourt, *Vol.* I. *p.* 517.

March 13, 1661-2. *William King*, A. M. was admitted Rector of the Church of St. *Olave Silver-ſtreet* in *London*, who, 'tis ſuppos'd, enjoy'd it 'till it was burnt down in 1666.

Not upon the ejecting or ſilencing of Mr. Tho. Douglaſs, *but upon his Ceſſion or Departure from it*

Dr Booſie *was Rector of this Church when the Rebellion broke out in* 1642. *and was ſo abus'd by the Rebels that he died with Grief.* Mercur. Ruſt. 256.

Dr. Calamy's Account, p. 33.

Contin. p. 35.

From St. *Olave Silver-ſtreet*, Mr. *Thomas Douglaſs.* He fell under ſome Scandals, and afterwards travelled, and took the Degree of Doctor of Phyſick in *Padua*, return'd to *London*, practis'd Phyſick and ran in Debt: He afterwards went into *Ireland*, and dyed obſcurely. —— He was the Author of *the ſober Teſtimony againſt ſinful Compliance.* In Defence of which his *Jerub-baal* was written; as appears by the Preface, at the End of which he writes himſelf *M. A.*

FRIDAY *Mar.* 14.

Proceedings on the Bill for Uniformity.

Extract from the Journal of the Lords.

Die Veneris 14. *Martii* 1661.

The Houſe of Lords proceeded in the further Hearing of the Alterations and Additions in the Book of Common-Prayer, and ordered to proceed further in the reading of it to Morrow Morning.

Order of King in Council to expedite the Bill of Settlement in Ireland.

Cox's *Hiſt. of* Ireland, *Part* III. *p.* 5.

Order of King in Council at *Whitehall*, *March* 14, 1661. that in regard the *Romiſh* Catholicks of *Ireland* have been fully heard as to the Bill of Settlement, no more Petitions or further Addreſſes be required or admitted from them, for obſtructing the ſame; but the engroſſing thereof be proceeded upon without any further Delay.

The Act of Settlement thus paſs'd, there was a Court of Claims erected to adjudge Qualifications of *Innocency* and *Nocency.* —— The Commiſſioners were Sir *Richard Raynsford*, Sir *Thomas Beverly*, Sir *Edward Deering*, Sir *Edward Smith*, *William Coventry*, Eſq; (in whoſe Stead came Sir *Alan Broderick)* Sir *Winſton Churchill* and Colonel *Cooke* —— who decided the Claims to the great Loſs and Diſſatisfaction of the Proteſtants.

SATURDAY *Mar.* 15.

The Houſe of Lords order Thanks to the Biſhops and Clergy for their Pains in reviſing and amending the Common-Prayer.

Die Saturni 15. *Martii* 1661.

The Houſe of Lords proceeded in the further hearing of the Alterations and Additions in the Book of Common-Prayer; which being ended, the Lord Chancellor in the Name and by the Directions of the Houſe, gave the Lords Biſhops

Thanks for their Care in this Buſineſs, and deſired their Lordſhips to give the like Thanks to the other Houſe of Convocation for their Pains herein.

Ordered, That this Houſe will take into Conſideration the Alterations and Amendments in this *Bill* concerning *Uniformity in Publick Worſhip* formerly reported from the Committee, and this to be on *Monday* Morning next.

And yet through Haſte and Inadvertence, there were ſome Eſcapes and Omiſſions in the Book ſent from the Convocation to the Lords. Archbiſhop *Teniſon* told me by his Bed-ſide on *Monday Febr.* 12. 1710. that the Convocation Book intended to be the Copy confirmed by the Act of Uniformity had a raſh Blunder in the *Rubrick after Baptiſm*, which ſhould have run [*It is certain by God's Word, that Children which are Baptized dying before they commit Actual Sin are undoubtedly ſaved*] But the Words [*which are Baptized*] were left out, 'till Sir *Cyril Wyche* coming to ſee the Lord Chancellour *Hyde* found the Book brought home by his Lordſhip, and lying in his Parlour Window, even after it had paſſed the two Houſes, and happening to caſt his Eye upon that Place, told the Lord Chancellour of that groſs Omiſſion, who ſupplied it with his own Hand.

Die Lunæ 17. *Martii*, 1661-2.

Monday *Mar.* 17.
Proceeding of the Lords on the Bill for Uuiformity.

Journal of the Houſe of Lords.

The Houſe of Lords took into Conſideration the Bill concerning Uniformity in publick Worſhip formerly reported from the Committee, and upon ſecond reading of the Alterations and Proviſoes and Conſideration thereof, it is ordered, That this Houſe agrees to the Preamble as it is now brought in by the Committee, and the Queſtion being put, whether this Book that hath been tranſmitted to this Houſe ſhall be the Book to which the *Act of Uniformity* ſhall relate, it was reſolved in the Affirmative.

Agreed to the Preamble of it.

A Proviſo recommended by the King.

Then the Lord Chancellour acquainted the Houſe with a Proviſo recommended from the King, to be inſerted in this *Bill of Uniformity*, which his Lordſhip read, and it was commanded that the ſame ſhould be read again. And it is ordered, That the further Debate of this Buſineſs ſhall be deferred 'till to morrow Morning.

Dr. Harris *Rector of* Farthingho Com. Northampt.

Reg. Laney. Petriburg.

Martii 17. 1661. Malachias Harris, S. T. P. alias per auctoritatem nuper obtinentem admiſſus ad Rect. de Farthingho Com. Northton. (alias vac. per Mortem Gualteri Jakeman ult. Incumb.) ex Preſentatione Domini Johannis Egerton, Baronetti, pleno jure Patroni, vigore ejuſdem Preſentationis admiſſus & inſtitutus ad eandem in majorem cautelam & ad corroborand' titulum.

Die Martis 18. *Martii*, 1661-2.

Tuesday *Mar.* 18.
A Queſtion of ſaving the Privilege of the Houſe upon receiving the King's Proviſo.

Extracts from Journ. Lords.

The Houſe of Lords took into Conſideration the Buſineſs of preſenting the Proviſo Yeſterday from the King to this Houſe. For Debate thereof the Houſe was adjourned into a Committee during Pleaſure. And the Houſe being reſumed a Queſtion was put, whether a *Salvo* ſhould be entred into the Bill to ſave the Privilege of this Houſe upon the Occaſion of this Proviſo from the King. And it was reſolved in the Negative: And ordered, that to morrow Morning the Debate concerning the Matter of this Proviſo.

The Houſe of Commons deſire the King to beſtow ſome Dignity in the Church upon the Speaker's Chaplain.

Extracts from the Journal of the Commons.

The Commons ordered, that Mr. *Henry Carpenter*, who reads Prayers to this Houſe, ſhall be commended to his Majeſty's ſpecial Grace and Favour, to be preſented to ſome Dignity in the Church of *England*, and that Mr. *Henry Coventry*, Mr. *John Aſhburnham*, and Colonel *Legg* (all three of his Majeſty's Bedchamber) do preſent the Deſires of the Houſe to his Majeſty.

Proceedings in Convocation upon the Book of Common Prayer.

Append. ad Synod. Angl. 8vo.

Before the King tranſmitted the Book of the Convocation to the Houſe of Lords, they had received another from the Commons, but the Lords followed the Book from the King. Biſhop Gibſon Codex Juris, &c. *Fol. p.* 314.

In ſuperiori Domo Convocationis, Reverendus Pater, &c. cum Conſenſu Confratrum ſuorum ad eum accerſiri juſſit Prolocutorem Prælatos & Clerum Domus Inferioris: Quibus advenientibus dictus Reverendus Pater cum Conſenſu, &c. publice ſignificavit & intimavit eiſdem Prolocutori Prælatis & Clero antedictis Librum Precum Publicarum, Adminiſtrationis Sacramentorum, aliorumque Rituum Eccleſiæ Anglicanæ, una cum Forma & Modo ordinandi & conſecrandi Epiſcopos, Preſbyteros, & Diaconos (alias per Reverendos Patres & Prælatos & Clerum Domus Inferioris Convocationis, juxta Literas Regiæ Majeſtatis eis in ea parte directas, reviſum) per Proceres & Magnates in Parliamento congregat. fuiſſe & eſſe gratanter acceptatum, & honorandum Virum Dominum Dominum Edwardum Dominum Cancellarium Angliæ tam Nomine ſuo proprio quam Nomine totius Domns Procerum & Magnatum in Parliamento (ut præfertur) congregat. maximas gratias Archiepiſcopis & Epiſcopis utriuſque Provinciæ pro eorum magna Cura & Induſtria in & circa Reviſionem dicti Libri Publicarum Precum, &c. dedidiſſe & præbuiſſe. Et inſuper dictus Reverendus Pater declaravit quod dictus honorandus Vir Cancellarius Angliæ voluit ſe Reverendum Patrem Nomine totius Domus Procerum & Magnatum prædict. ad reddend. & præbend. gratias Prolocutori Prælatis & Clero Domus Inferioris Convocationis prædict. pro eorum teſpective ſimili Cura & Labore in & circa Reviſionem Libri prædicti. Et tunc dicto Prolocutore & toto Cœtn Domus Inferioris dimiſſis dictus Reverendus Pater, &c. continuavit, &c.

Death of the Biſhop of Cheſter, Dr. Henry Ferne.
His Birth, Education, and Preferments.

Ath. Oxon. *laſt Edition, Vol.* II. *col.* 268.

The Death of Dr. *Henry Ferne* Biſhop of *Cheſter*. He was the eighth and youngeſt Son of Sir *John Ferne*, Knight, born at *York*, educated in the Free-School of *Uppingham* in *Rutlandſhire* by the Care of Sir *Thomas Nevil* of *Holt* in *Leiceſterſhire*, who had then lately married his Mother. Admitted of St. *Mary* Hall in *Oxford* 1618. thence removed to *Trinity* College in *Cambridge*, where he was elected Fellow. When Batchelor of Divinity he was made Domeſtick Chaplain to Dr. *Morton* Biſhop of *Durham*, with whom after a Year's Continuance, he was invited by his College to take the Living of *Maſham* in *Yorkſhire*, but continuing not long there, his Brother-in-law, *Henry Nevil* of *Holt*, Eſq; conferr'd upon him the Living of *Medbourn* in *Leiceſterſhire*, and ſoon after the Biſhop of *Lincoln* gave him the Archdeaconry of *Leiceſter*. In 1642. he took the Degree of Doctor of Divinity, and anſwered the Divinity Act. Retiring to *Leiceſterſhire*, when his Majeſty came to *Leiceſter*, on *Friday July* 22. he preached before him ſo admirably well, that his Majeſty made him his Chaplain. In *November* following, he put out his *Caſe of Conſcience touching Rebellion*, owning it under his Name, having the Honour to be the firſt that printed any thing, as 'tis ſaid, for the King. And ſoon after being forced from *Medbourn* by the rebellious Party, he retired to *Oxford* for Shelter, and conſtantly preached, *gratis*, in St. *Aldate*'s Church belonging to *Pembroke* College. After *Naſeby* Fight, he went to *Newark* Garriſon, and continued there conſtantly preaching 'till it was delivered up. The King ſent for him to the Iſle of *Wight*, where he was the laſt that preached before him. In 1660. he became Maſter of *Trinity* College in *Cambridge*, twice Vice-Chancellour, Prolocutor of the Convocation, Dean of *Ely* in the Place of Dr. *Edward Martin* deceaſed, in *Auguſt* 1661. Conſecrated Biſhop of *Cheſter* in *Ely* Houſe, *Holborn*, on *Shrove Sunday*, *Febr.* 9. 1661. in the Room of Dr. *Brian Walton* deceaſed. Great Matters were expected from him as to Benefaction and Learning, but within five Weeks he was ſuddenly taken away from among the Living, to the great Grief and Reluctancy of all the true Sons of the Church of *England*, and of the loyal Party, on *Sunday March* 16. in the Houſe of his Kinſman, Mr. *Nevill*, in *Paul*'s Church-yard, 1661. aged 56 Years: Buried *March* 25. 1662. in *Edmund*'s Chapel within the *Abbey* Church of *Weſtminſter*, with this Inſcription on his Grave-ſtone:

The Reſolving of Conſcience upon this Queſtion, Whether upon ſuch a Suppoſition or Caſe, &c. Cambr. 1642. 4to.

A Sermon preached at the Publick Faſt the twelfth of April *at St.* Mary's Oxford. *before the Members of the Honourable Houſe of Commons there aſſembled, by* Henry Ferne, *D D. and printed by their Order, on* Judges v. 15. 4to. 1644.

Inſtalled Dean of Ely *in the Room of Dr.* Richard Love, March 12. 1660. Le Neve Faſti, *p.* 72.

His Epitaph.

Hic jacet Henricus Ferne, S. T. P. Johannis
Ferne Militis Civitat. Eborac. a ſecretis Filius
Natu octavus. Collegii SS. Trinitatis Cantabr.
Præfectus, ſimul Ceſtrienſis Epiſcopus. Sedit
quinque tantum Septimanis. Obiit Martii 16.
A. D. 1662. *Ætat.* 59.

Willis's *Survey of Cathedrals*, 4to. *p.* 335.

—— Much might be ſaid of his remarkable Devotion and Piety, exemplified in his conſtant Prayers and Faſtings, both publick and private, thro' his whole Life, but eſpecially in the ſad Times he lived: As alſo of his Temper and Diſpoſition, which was ſo ſweet and harmleſs, ſo even, ſo ingenuous, and chriſtian, that ſuch who have converſed with him have deſired to ſit at his Feet continually. The Character given of him by one that knew him from a Youth, was, That *if he had any Fault, it was, he could not be angry.* And others of his intimate Acquaintance obſerved, that *he was never known to be guilty of cenſuring others either privately or publickly, and that alſo ſuch was his publick Spirit, that he never declined any Service that might tend to the Advancement of the Church or State.*

The very exact Editor of the Life of Dr. John Barwick *in* Engliſh *has put this Note, p.* 240. *In a Manuſcript Note on Dr.* Price's Myſtery and Method of his Majeſty's happy Reſtauration, *p.* 38. *I find it obſerved, that the King gave Authority to Dr.* Duppa *then Biſhop of* Saliſbury, *and other Biſhops (not there named) to conſecrate Dr.* Hammond, *Dr.* Sheldon, *Dr.* Lacy, *Dr.* Ferne, *and Dr.* Walton, *and that the Warrant was brought from* Bruſſels *by Mr.* Alleſtrey *in* May 1659.

He was celebrated in the late Times for his clear Reſolutions of the Differences between the King and Parliament, and between the Churches of *England*, *Geneva*, and *Rome*; which he performed with ſo mighty a Strength and Perſpicuity, that the two adverſe Parties confeſſed, that *the Church of* England'*s Cauſe never looked ſo clearly and devoutly in any Writings, as in thoſe of Dr.* Ferne.

Eachard's Char. II. *p.* 70.

The laſt Will and Teſtament of Biſhop Ferne.

In the Name of God Amen. I *Henry Ferne* Profeſſor of Divinity, now dwelling at *Sandbeck* in the County of *York*, being of perfect Health, Memory, and Underſtanding, (I praiſe God for it) do conſtitute this my laſt Will and Teſtament in the Year of our Lord God 1659. *Aug.* —— Firſt of all I commend my Soul into the Hands of Almighty God, my faithful Creator and gracious Redeemer, and do commit my Body to the Earth to be buried decently by the Diſcretion of my Executor or Friends about me, there to reſt in Hope of a bleſſed Reſurrection. And for my Temporal Eſtate, Goods, Monies, Chattels I diſpoſe of as followeth:

Body to be buried at the Diſcretion of his Executor.

Imprimis, I bequeath to the Society of *Trinity* College in *Cambridge* the Sum of 10 *l.* which I leave to the College not as a free Gift or Legacy, but appoint it hereby to be paid by Way of Reſtitution rather, fearing I did not diſcharge thoſe petty Stewardſhips (which I ſometimes bore there) ſo faithfully as I ſhould; and therefore I deſire the Governours of that Society for the Time being ſo to beſtow the ſaid 10 *l.* as nothing of it may bear my Name.

To Trinity *College* Cambridge 10 l. *for Reſtitution.*

Alſo I bequeath to the Poor of *Denbies* near *Facton* in the Weſt-Riding of this County, the Sum of 20 *l.* Alſo to the Poor of *Kirby* and *Maſſam* in this County (where once I was Vicar) the Sum of 3 *l.* to be diſtributed by the Vicar for the Time being. Alſo to the Poor of the Pariſh where I ſhall be interr'd the Sum of 40 *l.* *Item*, To four poor Miniſters, ſuch as my Executor ſhall think fit, the Sum of 10 *l.* among them. *Item*, To my beloved Brother in Law Mr. *Clement Nevill* 40 *s.* and in lieu of the 50 *l.* I owe him, I leave him all my Books every where, together with the Great New Bible in ſix Volumes; only four Books excepted, which I leave to Mr. *Barry* Rector of *Blatherwick* in the County of *Northampton*, *viz.* *Paræus* his Comment in two Volumes, and St. *Ambroſe* in two Volumes, or any other four Volumes which he ſhall chuſe of thoſe Books of mine which he hath in his Cuſtody, a Catalogue of which I have by me under his

To the Poor of ſeveral Pariſhes.

To four poor Miniſters.

His Books to Mr. Clement Nevill.

Except ſome to Mr. Barry *Rector of* Blatherwick, *And ſome to the Lady* Grace Caſtleton.

Several other Legacies in Rings and Money.

Executor Mr. Tho. Nevill *of* London, *Draper.*

his hand. Alſo I except *Diodate* his Comment upon the *Bible* in *Engliſh*, and Dr. *Hammond*'s Paraphraſes upon the *New Teſtament* and the *Pſalms*, which three Books I bequeath to the right virtuous and my much honoured Lady the Lady *Grace Caſtleton*. *Item*, I bequeath to my beloved Nephew Sir *John Kay*, and to Dr. *Joſeph Gulſton*, Rector of *Waltham* in *Hampſhire*, and to Mr. *Robert Hitch*, Rector of *Guiſly* in the County of *York*, and to Mr. *Anthony Marſhal* his Brother, and to Mrs. *Hitch* his Wife 20 *s.* to each of them ſeverally to buy them Rings. Alſo to my Coſins Mrs. *Margaret Kay* and Mrs. *Dorothy Carvill* 20 *s.* to each of them to buy them Rings. Alſo I bequeath to my God-daughter *Anne Kay*, the Daughter of Sir *John Kay*, the Sum of 5 *l.* and to my God-ſon *George Bretton*, the Son of Dr. *Bretton* of *Uppingham* in the County of *Rutland*, 5 Marks. *Item*, I bequeath to my beloved Coſins Mrs. *Bridget* and *Jane Nevill*, the Daughters of Mr. *Tho. Nevill* of *London*, Draper, 40 *s.* to each of them, and to *Thomas Nevill* his Son the Sum of 5 *l.* *Item*, To *George Fern* School-maſter of *Tickhill* in the County of *York*, the Sum of 6 *l.* 13 *s.* 4 *d.* Alſo to my Niece Mrs. *Mary Fern* of *London*, Widow, to my Nephew *Matthew Fern* late of *London*, Grocer, and to her two Children by her late Huſband my Nephew, the Sum of 20 *l.* to each of them. Alſo to my Niece *Elizabeth Micklethwaite* 10 *l.* and to my Niece *Anne Prole* her Siſter the Sum of 20 *l.* Of theſe Legacies thoſe which concern the Poor to be paid within two Months after my Deceaſe, the reſt within ſix Months. To which Legacies I add 3 *l.* to be paid within one Month after my Deceaſe to *Thomas Smith* (if then my Servant) with ſuch of my Apparel as my Executors ſhall think fit for him. Laſtly, Of this my laſt Will and Teſtament I conſtitute and appoint my beloved Brother *Thomas Nevill* of *London*, Draper, the ſole Executor, to whom I leave 50 *l.* clear above all his Coſt and Expences hereabouts, deſiring him (if he be preſent) to be ſparing in Funeral Charges, and if any thing remains above the above-mentioned Legacies, his 50 *l.* and the Charges, he would beſtow it in Charity, remembring my Niece *Prole* with a Part of it.

This is the true Copy examined
and atteſted under our Hands,
George Chamberlayne, *Probat.* 11. *Julii*, 1662.
Philip Flamuth.

Death of a great Incendiary Mr. Richard Culmer *alias* Blue Dick.

Dr. Calamy's *Contin. p.* 554. 8vo.

Death of Mr. *Richard Culmer*, M. A. put out of the ſequeſtred Vicarage of *Minſter* in the Iſle of *Thanet*, on Account of Dr. *Caſaubon*'s being re-poſſeſſed of it.

In Mr. *Thoroughgood*'s Diary (who was ejected from *Monkton* another ſequeſtred Living of Dr. *Caſaubon*'s) I find it there under his Hand thus: *March* 20, 1661-2. My loving faithful Friend old Mr. *Culmer* died in my Vicarage Houſe, where he was ſince he was put by as Miniſter at *Minſter*, the next Place, having been ill ſome Time before. And on the 22d I preached his Funeral Sermon from *Rev.* xiv. 13. *Bleſſed are the Dead which die in the Lord*, &c.

Mr. Wharton's *very ill Character of him.*

Mr. *Wharton* who was Miniſter in that Iſland has ſet down this Account of Mr. *R. Culmer* in his Manuſcript Collections, F. *p.* 57. *Richard Culmer* obtained of his rich Father to part with his whole Eſtate, and then ſuffer'd the old Man (who was living 1644.) to want. He was ejected out of his Curacy at *Godneſtone* for refuſing to read the Book of Sports; in Revenge whereof he accuſed Mr. *E. B.* a Gentleman (whom he ſuſpected to have been inſtrumental therein) of treaſonable Words before the Council, where the Matter being heard, the Accuſation was found to be falſe and malicious; whereupon *Culmer* was committed to the *Fleet October* 9, 1635. About 1644. he was thruſt into the Vicarage of *Minſter* in the Iſle of *Thanet* on the Ejection of Dr. *Caſaubon*, where he took down the Croſs from the Spire of the Steeple, defaced the Windows, and pull'd down the Hall in the Vicarage Houſe. A Man ſo odious for his Zeal and Fury, that the Pariſhioners of *Minſter* had petitioned the Parliament againſt his coming to that Place; where he lived to the King's Return, and being then forced to yield to the Reſtitution of Doctor *Caſaubon*, he died ſoon after for Grief and Vexation at *Monkton*.

Ath. Oxon. *Vol.* I. *col.* 863. London, 1651, 4to.

London, 1655, 4to.

London, 1644, 4to.

When turned out of *Godneſtone* he became Miniſter of *Harbledown* in *Kent*; he publiſhed *The Miniſters Hue and Cry: Or a true Diſcovery of the inſufferable Injuries, Robberies, Cozenages, and Oppreſſions acted againſt Miniſters and Impropriators, eſpecially againſt Miniſters placed by Authority of Parliament.* Publiſhed by *Richard Culmer* late Miniſter of God's Word at *Harbledown* near *Canterbury*. Another Tract entitled *Lawleſs Tythe Robbers diſcovered, who make Tythe Revenue a Mock Maintenance*, &c. He had before publiſhed a moſt vile Pamphlet entitled *Cathedral News: Or Dean and Chapter News from* Canterbury. In which heaping up all he could rake together againſt the Cathedral of *Canterbury*, Archbiſhop, Dean, Canons, and other Officers belonging thereunto, had immediately two Anſwers from *Oxford*, &c. he broke down the famous Windows of *Chriſt-Church* in *Canterbury*, —— was commonly called *Blue Dick*, becauſe he wore blue in Oppoſition to black.

Account, 8vo, *p.* 389.

Continuat. 8vo. *p.* 554.

Yet a late Author gives a ſmooth Character of him, and concludes that at *Minſter*, *God was pleaſed to own him, and the Pariſh was much reformed.* At which the reverend and worthy Mr. *Lewis*, the preſent Miniſter at *Mergate* in that Iſland, in a Letter to the Author, aſſured him that he had left but a very bad Character behind him. —— That Archbiſhop *Laud* charged him with offering to bribe his Servants to procure *Chartham* for him. However, 'tis certain, he acted more the Part of a Bully, than of a Chriſtian Miniſter. He was often engaged in Broils, and being a very ſtrong Man, car'd not whom he fought with, *&c.*

Dr. Will. Clarke *Vicar of* Stepney.

Gulielmus Clarke Clericus, S. T. P. admiſſ. ad Vic. de Stebonheath alias Stepney in Com. Middleſex vac. per Mort. nat. Emanuelis Utye ult. Incumb. ad preſ. Gulielmi Harrington, LL. D. Die 18. Martii, 1661. —— He was Doctor of Divinity in *Cambridge*, made Dean of *Wincheſter* about 1665. and died in the Pariſh of St. *Giles's in the Fields* in 1679. leaving by Will conſiderable Augmentations to ten poor Livings.

Reg. Sheldon. Lond.

Newcourt, *Dioc. Lond. Vol.* I. *p.* 741.

Mr. Will. Rogers *Rector of* Laingdon Hills *in* Eſſex.

Willielmus Rogers, A. M. admiſſus eſt ad Rect. de Laingdon Hills Com. Eſſex (18. Martii, 1661-2.) vac. per Reſign. Will. Pindar ult. Incumb. ad preſ. Decani & Capituli S. Pauli Lond.

Ibid. Vol. II. *p.* 359.

WEDNESDAY *Mar.* 19. *Debates of the Lords upon the King's Proviſo.*

Die Mercurii 19. *Martii*, 1661-2.

The Houſe of Lords took into Conſideration the Matter in the King's Proviſo to the Bill for Uniformity of Worſhip, and the Proviſo was read again and debated; and there being another Proviſo offered to the Houſe, and read, the Queſtion being put, whether this Proviſo ſhall be rejected, it was reſolved in the Affirmative. Ordered, that the Bill for Uniformity is re-committed: Alſo the Proviſo ſent from the King is referred to the Conſideration of the ſame Committee.

Extracts from Journal of the Houſe of Lords.

Dr. Theoph. Dillingham, *Vice-Chancellour of* Cambridge *on the Death of Biſhop* Ferne.

Theophilus Dillingham, S. T. P. electus ad Officium Procancellarii Cantabr. pro reliqua Parte hujus Anni 19. Martii, 1661-2.

Reg. Cantabr.

Who conſtitutes and appoints Dr. Will. Dillingham *Maſter of* Emanuel College *to be admitted in his Stead.*

Whereas the Vice-Chancellourſhip of the Univerſity of *Cambridge* was lately vacant by the Death of the Right Reverend Father in God *Henry* Lord Biſhop of *Cheſter*, and the ſaid Univerſity have been pleaſed to elect me into the ſaid Office for the Remainder of the Year: And whereas by Reaſon of many and great Occaſions, I cannot at preſent attend my Admittance into the ſaid Office in my own Perſon: Leſt therefore the Service of the Univerſity ſhould be interrupted, I do by theſe Preſents conſtitute, ordain, and appoint the right worſhipful *William Dillingham*, D. D. and Maſter of *Emanuel* College, to be admitted in my Stead, and to perform all ſuch Acts as are hereunto required by the Statutes of the ſaid Univerſity. Given under my Hand and Seal this 20th Day of *March* in the Year of our Lord God 1661-2. THEOPH. DILLINGHAM.

THURSDAY *Mar.* 20. *Referred to the Judges to conſider of the Act for reſtoring Advowſons and Impropriations.*

Die Jovis 20. *Martii*, 1661-2.

Ordered by the Lords Spiritual and Temporal in Parliament aſſembled, that it is hereby referred to the two Lord Chief Juſtices who (having called to them ſuch Judges as are in Town) are to conſider whether an Act entitled *An Act for Reſtoring of all ſuch Advowſons, Rectories, Impropriations, Glebe Lands, and Tythes to his Majeſty's Loyal Subjects as were taken from them, and making void certain Charges impoſed upon them in their Compoſitions for Delinquency by the late uſurped Powers be againſt the Act of Indemnity*, and the *Act for confirming judicial Proceedings*, or either of them, and to make Report thereof to this Houſe.

Extracts from Journal of the Houſe of Lords.

FRIDAY *Mar.* 21. *Mr.* Oldeſworth's *Funeral Sermon for Mrs.* Dorothy Rutter.

A Sermon preached at the Funeral of Mrs. *Dorothy Rutter*, Wife of *Michael Rutter*, Eſq; who died in Child-bearing. On *Hoſea* vi. 2. By *Giles Oldeſworth* Rector of *Bourton on the Hill* in *Glouceſterſhire*.

London, 1663, 4to.

Before the Sermon is her Picture and Arms inſcribed *Domina Dorothea Rutter, vera Effigies Martii* 21mo. 1661-2. *Anno Ætatis ſuæ ult. &* 31mo.

With an Epiſtle to Sir John Hales *of* Warwick.

Epiſt. Ded. *To the Right Worſhipful Sir* John Hales, *Baronet*, *of* Warwick, *Nephew to the ſaid Lady.*

—— She was the Offspring of a very generous Stock, ſhe was a *Hales*, a *Hales*, no Way over-reached by any ſpecious Pretences of Hypocritical Rebels. —— The Lady *Anne Overbury*, late Widow of Sir *Giles Overbury*, Knight, died *October* 15, 1660. —— The preſent Lady is the Lady *Heſter Overbury*, the virtuous Wife of Sir *Thomas Overbury*, Knight, of *Morton in the Marſh*, *Glouceſterſhire*. —— Mrs. *Rutter* died in Child-bearing. —— She ordered her Funeral Rings Poſie to be, *I am not loſt, but gone before.*

Commons paſs the Bill for preventing Frauds and Abuſes in the Cuſtoms.

The Houſe of Commons went through the ingroſſed Bill for preventing Frauds and Abuſes in his Majeſty's Cuſtoms, and for Regulation thereof; and after divers Debates paſſed the Bill, which by Order of the Houſe was carried up to the Lords by Mr. *Clifford*.

Publick Intelligence, 4to. No. 12.

The King ſends Thanks to the States of Holland *for ſecuring the three Regicides.*

Whitehall, *March* 21. His Majeſty hath ſent his Thanks to the States of *Holland* for the Reſpect ſhewn to his Majeſty in their ready Aſſiſtance to apprehend and ſecure theſe three Regicides, *Miles Corbet*, *Okey*, and *Barkſtead*, now Priſoners in the *Tower* of *London*.

Ibid.

Colonel Ludlow *very angry with Sir* George Downing *on that Occaſion.*

Mr. *Ludlow* in his Memoirs inveighs againſt Sir *George Downing*, who as the King's Miniſter there laid the Scene ſo as to ſecure them, whoſe Baſeneſs he aggravates, by telling, *he had been* Okey's *Chaplain, kindly entertained by him, and received many Obligations from him*; all which the Factions moſt virulently charged upon him from the Beginning, and he as little regarded; for being by *Monk*'s Recommendation continued in the ſame Employments he had under *Cromwell*, for which he had then contracted an implacable Enmity from all the *Rumpers*, he reſolved to be before-hand with them, by hanging as many as poſſible out of the Way, who he was ſure if once more in Power to do the like by him. For

Regicides no Saints, &c. 8vo. *p.* 88.

Gratitude he had converſed too long among them, not to know how little it was regarded when Intereſt ſtood in Competition. —— He continues his Charge againſt the barbarous Part the States acted in this Conjuncture, *who contrary to a fundamental Maxim in their Government to receive and protect all, contributed as much as in them lay to the Deſtruction of theſe Gentlemen.* That they contributed any thing to the Seizing of them is abſolutely falſe, but were much vexed at it, though when done could not prevent it. Sir *George* had formerly attempted ſeveral ſuch *Stragglers*, and the States had freely given him Orders to ſecure them, but withal took ſuch Care, that before he or his Meſſengers came there, the *Birds were flown.* This was the firſt Time he outwitted them, and I dare engage had he continued there forty Years it ſhould have been the laſt, &c.

Saturday *Mar.* 22.
Bill for ſettling an Eſtate on George *Duke of* Albemarle.

Publick Intell 4to. No. 12.

The engroſs'd Bill for confirming and ſettling certain Lands, Manors, &c. upon *George* Duke of *Albemarle* was this Day read the laſt Time in the Houſe of Commons, and paſſed *Nemine Contradicente*, and afterwards by Order of the Houſe carried up to the Houſe of Peers by *John Vaughan*, Eſq;

Bill for bringing of Perſons to Accompt.

The engroſs'd Bill for the more ſpeedy bringing Perſons to accompt, whoſe Accompts were excepted in the Act of Oblivion, was this Day carried up to the Lords by Sir *Thomas Strickland.*

Reg. Cantabr.

His Majeſty's Letters directed To our truſty and well-beloved our Vice-Chancellor or Pro-Vice-Chancellor for the Time being, of our Univerſity of Cambridge.

The King's Letters to the Univerſity of Cambridge, *in behalf of Mr.* Will. Sancroft *and Mr* John Codde, *to be admitted Doctors of Divinity.*

Charles, *R.*

Truſty and well-beloved we greet you well. Whereas *William Sancroft*, Batchelor of Divinity, and one of our Chaplains in ordinary, was during the late unhappy and unnatural Commotions for his Loyalty and good Affection expreſs'd all along unto us and our Intereſts, ejected out of his Fellowſhip of *Emanuel* College in that our Univerſity (the local Statutes of which College had otherwiſe obliged him long ſince to have taken the Degree of Doctor of Divinity) and whereas beſides the Month of his ordinary Attendance upon our Perſon, he hath both before and after the ſame been employed in our eſpecial Service, which he hath diſcharged to our Satisfaction, and is now upon his neceſſary Occaſions to remove into the remoter Parts of this our Kingdom: So that he neither could nor yet can without great Inconvenience attend the uſual Forms and Method of academical Promotions. Being therefore well aſſured of his Piety, Learning, and fit Deſervings for the Degree of Doctor of Divinity; and being further inform'd from good Teſtimonies of the pious Life, good Learning, and many Sufferings of *John Codde*, Maſter of Arts, and that he is every Way duly qualified for the ſame Degree: We have thought good hereby to recommend them unto you, willing you forthwith, upon Receipt hereof, (all neceſſary Diſpenſations being firſt granted) to admit the ſaid *William Sancroft* and *John Codde* unto the Degree of Doctors in Divinity, fully to be compleated to them without further Attendance according to their Seniorities, any Statute, Law, Cuſtom or Conſtitution to the contrary notwithſtanding, with all which we are graciouſly pleaſed hereby to diſpence. And ſo we bid you farewell. Given at our Court at *Whitehall* the 15th Day of *March* 1661-2.

Publicat' per Dom. Guil. Dillingham Procan. deput. 21. Martii 1661.

By his Majeſty's Command,
Edw. Nicholas.

Preſentment by the Grand Jury at Exeter *of Miniſters not reading the Common-Prayer.*
This hardned many of them into Nonconformity to the Bartholomew *Act.*
The Miniſters already ejected out of ſequeſtred Livings in Right to the former Incumbents, were now itinerant ſeditious Preachers.
And People were fond to run from their own Pariſh Churches, and to walk in the Church-yard till Common-Prayer was over.

Mercur. Publ. 4to. No. 12.

Adviſed from *Exon*, *March* 22, 1661-2. The loyal Grand-Jury have here formed at leaſt forty Indictments againſt ſome eminent Nonconformiſts of the Miniſtry, for not reading Common-Prayer, as by Law they ought, ſome of which have already pleaded *not Guilty*, and have put in Bail to traverſe at the next Seſſions, hoping by that Time to ſee a new Law to compel them, or elſe the old to ſignify nothing. They likewiſe preſented the Continuance in Office of diſaffected Perſons, as Petty Conſtables, High Conſtables, &c. without being ſworn to their Allegiance. They likewiſe preſented, as a Matter of very great Concernment to the Peace of the Nation, the travelling about of divers itinerant Miniſters, juſtly ejected out of other ſequeſtrated Men's Benefices, by them unlawfully poſſeſſed, who teach Sedition and Rebellion in private Houſes, and other Congregations, and endeavour to foment a new War for their own particular Intereſt. They likewiſe preſented as a Grievance, ſuch as neglect their own Pariſh Churches, and run abroad to hear factious Miniſters, and ſuch as walk in the Church-yard or other Places at Time of divine Service.

Account of Mr. John Howe, *Miniſter at* Torrington.

Dr. Calamy's *Life of Mr.* John Howe, 1724, 8vo. *p.* 27.

Mr. *John How* return'd to his old People at *Torrington*, and continued his Labours among them till the *Reſtoration*; at which Time there was ſuch a Madneſs attending the univerſal Joy, that it is a perfect Wonder the Nation ever in any Meaſure recover'd it. The King being reſtor'd, made for ſome Time more uſe than was uſual of the Lords Lieutenants and their Deputies, to keep the ſeveral Counties of the Kingdom in awe. Many were made Offenders for a Word, and the moſt cautious Preachers were accus'd and cenſur'd, if they were not intoxicated to the ſame Degree with their Neighbours. Among the reſt Mr. *How*, tho' as cautious as moſt Men of giving Diſturbance to any, yet met with ſome Trouble, &c.

He was inform'd againſt by *John Evans* and *William Morgan*, as delivering ſomewhat that was ſeditious and even treaſonable, in two Sermons preach'd from

Galat. vi. 7, 8. on *Sept.* 30. and *Octob.* 14. The Information was given before Mr. *Wellington* the Mayor, who took an Engagement from Mr. *Howe* and others on his behalf, for his Appearance at the next Seſſions to anſwer to that Matter. Before that Time, ſome of the Deputy Lieutenants of the County (who were not willing the Magiſtrates of the ſeveral Corporations ſhould be too powerful) ſent Word to the Mayor, that they could not be preſent at the appointed Seſſion, but deſir'd to hear the Matter at ſome other Time, and prefix'd a Day for that Purpoſe, to which the Mayor accordingly adjourn'd the Seſſions in Compliance with their Deſire. And whereas Mr. *Howe* in open Court demanded the Benefit of the Statute of 1 *Edw.* VI. and 1 *Eliz.* to purge himſelf by more Evidences than the Informers, the Mayor adminiſtred an Oath to one and twenty Witneſſes, who were judicious Men, enjoining them on his Majeſty's Behalf to declare the Truth of the Matter, and they all clear'd Mr. *Howe* from the Guilt in the Accuſation, and the Court accordingly diſcharg'd him, *&c.*

Controverſy about the Election of Proctors at Oxford, *decided by their Chancellor Lord* Clarendon.

The Controverſy depending at *Oxford* about the Election of Proctors, occaſioned by the Intermiſſion of the *Caroline* Cycle, was heard and determined by the Chancellor of the Univerſity, Lord *Clarendon*, aſſiſted by the Biſhops of *London* and *Worceſter*, at his Houſe in *Weſtminſter* this 22^d of *March* 1661. and a Decree made, by virtue whereof Mr. *Thomas Frankland* of *Brazen Noſe*, and Mr. *Henry Bold* of *Chriſt-Church*, were admitted to their procuratorial Office *Apr.* 9, 1662.

Hiſt. & Antiq. Univ. Oxon. Lib. II. *p.* 440.

SUNDAY *Mar.* 23.

R. Drake *Chancellor of the Church of* Sarum.

One Rich. Drake *Fellow of* Pembroke *Hall in* Cambridge, *was Taxer in* 1637.

Richard Drake was collated to the Chancellorſhip of the Church of *Sarum* void by the Promotion of Dr. *John Earle* to the See of *Worceſter:* he died in 1681. —— Ricardus Drake, A. M. admiſſ. ad Rect. de Radwinter Com. Eſſex, 28. Nov. 1638. vac. per mort. Johannis Mountford, ex preſ. Rogeri Drake pro hac vice. —— 17. Sept. 1667. Tho. Clendon Clericus ad Eccl. de Radwinter, vac. per reſign. Ric. Drake. —— 1681. Nov. 5. Seth Ward coll. ad Cancellar. Eccl. Sarum, vac. per mort. Ricardi Drake.

Le Neve Faſti, *p.* 263. Newcourt, *Vol.* II. *p.* 479. Walker's *Sufferings of the Clergy, P.* II. *p.* 230.

The Growth of Popery began viſibly in the late Times.

As openly declar'd by Oliver Cromwell.

The Growth of Popery, tho' too viſible, was not ſo much promoted by Favours at Court, as it had been encourag'd by the late fatal Diviſions and Confuſions. The Protector *Cromwell* own'd it in his Parliament Speeches *Sept.* 4. and *Sept.* 12, 1654. —— The common Adverſary in the mean Time he ſleeps not, and our Adverſaries in civil and ſpiritual Reſpects did take Advantage at our Diviſions and Diſtractions, and did practiſe accordingly in the three Nations of *England*, *Scotland* and *Ireland*. We know very well, that Emiſſaries of the Jeſuits never came in thoſe Swarms, as they have done ſince theſe Things were ſet on foot. And I tell you, that divers Gentlemen here preſent can bear witneſs with me, how that they have had a Conſiſtory abroad, that rules all the Affairs of Things in *England*, from an Archbiſhop with other Dependents upon him. And they had fixed in *England* (of which we are able to produce the particular Inſtruments in moſt of the Limits of the Cathedrals) an Epiſcopal Power with Archdeacons, *&c.* and had Perſons authorized to exerciſe and diſtribute thoſe Things, who pervert and deceive the People.

Printed for G.Sawbridge, 1654, 4^to.

MONDAY *Mar.* 24.

Bill paſſed the Commons for amending the Streets and Highways in and near London.

The ingroſs'd Bill for repairing the Streets and Highways in and near the Cities of *London* and *Weſtminſter* and Parts adjacent, having been recommitted was this Day reported with the Amendments, which were all agreed to, after which the Bill paſſed, and Sir *Robert Howard*, according to Order, carried it up to the Houſe of Peers.

Mercur. Publ. N^o. 12. 4^to.

Mr. George Withers *for a ſcandalous Libel committed to the Tower.*

I have by me a Paper written by Mr. Will Griffith, *intituled*, ſundry paradoxical (if not heterodoxical) Tenets concerning univerſal Predeſtination and Reprobation, the laſt Judgment, the Reſurrection of the Fleſh, *&c.* held and aſſerted by *William Hickman* of *Gainſburgh*, *Jun.* 10, 1621. *Found among the Papers of* George Withers, *Eſq: (the Fanatick Peet) ſeized by Mr.* Northrop *the Meſſeng r* 1662. *by Warrant from Mr. Secretary* Nicholas. —— *And ſeveral other Papers.*

The Houſe being informed that Mr. *George Withers* had written a ſcandalous and ſeditious Libel to enrage the People, and to vilify and defame the Members of this Houſe, and to blemiſh the Honour and Juſtice of this Houſe, for which he had been committed Priſoner to *Newgate*; ordered the Serjeant at Arms to ſend for him, and bring him to the Bar of that Houſe, which accordingly was done, and the Libel being ſhewn unto him, he declared that the ſame was his Hand-writing, but that it was but Parcel of what he intended; and two Witneſſes being called in, teſtified that they took the ſaid Libel from him, when he was tranſcribing Part of them; and that they were preſent when himſelf confeſs'd upon his Examination before Mr. Attorney General, that they were of his own Writing and Contrivance. Whereupon he was ſent in Cuſtody to be cloſe Priſoner in the Tower of *London*, to be debarred Pen, Ink and Paper, and an Impeachment ordered to be drawn up againſt him. And it is referred unto Mr. *Pryn*, Mr. Serjeant *Charlton*, Mr. Sollicitor-General, Serjeant *Maynard*, Dr. *Birkenhead*, Mr. *Smyth*, Mr. *Vaughan*, and Mr. *Clifford* or any three of them, to peruſe the ſeditious infamous Libel by him contrived, and draw up an Impeachment againſt him, and Report it to the Houſe at their next Meeting.

Extracts from Journal of the Commons.

The Houſe adjourn'd till *Thurſday* come ſe'nnight, *April* 3.

Account given of him.

The ſaid *George Wither*, Son of *George Wither* the firſt Son by a ſecond Venter, of the Houſe of *Wither* of *Manydowne* near to *Wotton St. Laurence* in *Hampſhire*, was born at *Bentworth* near *Alton* in the ſaid County on the 11^th of *June* 1588. 30 *Eliz.* educated in Grammar Learning under the noted Schoolmaſter of thoſe Parts called *John Greaves* of *Colemore*, ſent to *Magdalen* College, *Oxon.* in the Year 1604. or thereabouts, where being put under the Tuition of *John Warner* (afterwards Biſhop of *Rocheſter*) whom if I miſtake not he ſerv'd, made ſome Proficiency with much ado in academical Learning; but his Genie being addicted to Things more trivial, was taken home after he had ſpent about three

Wood's Ath. Oxon. *Vol.* II. *col.* 274.

Years in the ſaid Houſe, and thence ſent to one of the Inns of Chancery in *London*, and afterwards to *Lincoln's-Inn.* But ſtill his Genie hanging after Things more ſmooth and delightful, he did at length make himſelf known to the World (after he had taken ſeveral Rambles therein) by certain Specimens of Poetry, *&c.* In 1639. he was a Captain of Horſe in the Expedition againſt the *Scots*, and Quarter-Maſter-General of the Regiment wherein he was. But being always from his Youth puritanically affected, he ſided with the Preſbyterians in the Beginning of the Civil Wars, ſold the Eſtate he had, and with the Monies receiv'd for it, rais'd a Troop of Horſe for the Parliament, was made a Captain, and ſoon after a Major, having this Motto on his Colours, *Pro Rege, Lege, Grege:* But being taken Priſoner by the Cavaliers, Sir *John Denham* the Poet (ſome of whoſe Land, at *Egham* in *Surrey*, *Withers* had got into his Clutches) deſired his Majeſty not to hang him, becauſe *that ſo long as* Withers *lived*, Denham *would not be accounted the worſt Poet in* England. About that Time he was conſtituted by the ſaid Long-Parliament a Juſtice of Peace in *Quorum* for *Hampſhire*, *Surrey*, and afterwards was made by *Oliver* Major-General of all the Horſe and Foot in the County of *Surrey*, in which Employment he lick'd his Fingers ſufficiently, gaining thereby a great *Odium* from the generous Royaliſts. After the King's Reſtoration, he loſt all the Lands that had belonged to Royaliſts and Biſhops. And being then look'd upon as a dangerous Perſon to the King and State, eſpecially for a ſcandalous and ſeditious Libel that he had then diſperſed, was committed Priſoner to *Newgate*, and afterwards, by the Houſe of Commons, ſent Priſoner to the Tower of *London.* —— In both which Priſons he continued three Years and more, wrote ſeveral Things by the Connivance of the Keeper, of which ſome were afterwards made publick, yet could never refrain from ſhewing himſelf a Preſbyterian Satyriſt. —— After he had lived to the Age of 79 Years, moſtly ſpent in a rambling and unſettled Condition, he concluded this Life on the ſecond Day of *May* 1667. Whereupon his Body was buried between the Eaſt-Door and South-End of the Church (which ſtands North and South) belonging to the *Savoy* Hoſpital in the *Strand.*

Denham's *Jeſt upon* Withers.

Letters Patent of James I. *to Mr.* George Withers, *for printing his Hymns and Songs of the Church, in Verſe.*

Rymer's Acta Publica, *Tom.* XVII. *p.* 454.

James by the Grace of God — to all and ſingular Printers and Bookſellers — Whereas our well-beloved Subject *George Withers*, Gentleman, by his great Induſtry and diligent Study hath gathered and compoſed a Book, intituled, *Hymns and Songs of the Church*, by him faithfully and briefly tranſlated into Lirick Verſe, which ſaid Book being eſteemed worthy and profitable to be inſerted in convenient Manner and in due Place into every *Engliſh* Pſalm Book in Metre. — We give full Licence, Power and Privilege unto the ſaid *George Withers*, his Executors — to imprint or cauſe to be imprinted the ſaid Book —— for the Term of fifty Years —— Witneſs ourſelf at *Weſtminſter* the 17th Day of *February*, *Regni* 20. *Anno* 1622.

Sir Gilbert Gerrard *to ſave harmleſs the Dean and Chapter of* Peterborough.

Original in the Cuſtody of the Dean and Chapter.

Sir *Gilbert Gerrard* gave Bond dated *March* 24, 1661-2. for indemniſying and bearing harmleſs the Dean and Chapter of *Peterborough* and their Succeſſors, in or concerning the Purchaſe and Conveyance of ſeveral Lands and Leaſes belonging to the ſaid Church of *Peterborough*, made to him, *&c.*

TUESDAY *Mar.* 25. *Burial of Biſhop* Ferne *in* Weſtminſter-Abbey.

Mercur. Publ. No. 12, 4to.

This Evening was buried at the Abbey in *Weſtminſter*, that right reverend and learned Prelate Dr. *Henry Ferne*, late Lord Biſhop of *Cheſter*, who, by his indefatigable Study, Preaching and Writing, teſtified that he valued the Service of his Majeſty and the Church of *England*, above his Health and Life in this World, for which he is now rewarded in a better.

His Majeſty's great Care in his Exile to keep up the Succeſſion of Engliſh *Biſhops.*

It may be proper to obſerve, that his Majeſty's great Care in his Exile for continuing the Succeſſion of our *Engliſh* Biſhops, when they were reduc'd to a declining Number, is thus ſet forth by a Prelate concern'd in it, Dr. *Henry King* Biſhop of *Chicheſter*.

As related by a Party concern'd in it, Biſhop King *of* Chicheſter.

Biſhop King's *Funeral Sermon for Biſhop* Duppa, 4to. *p.* 42.

His ſacred Majeſty deſirous to preſerve the Succeſſion of his *Engliſh* Church, and ſenſible of his Biſhops Decay, moſt whereof were dead, and thoſe few who remain'd not likely to laſt long, was pleas'd to commit this Truſt principally to his [Biſhop *Duppa*'s] Solicitation. In diſcharge whereof, how induſtrious he was, ſome who yet live know, and none better than myſelf, who was his only Aſſociate in ſeveral Travels undertaken to bring it to effect.

See the Letters on this Subject that paſs'd between Mr. Chancellour Hyde *and Dr.* Barwick, *under* Sunday Jan. 8, 1659-60, *&c.*

'Tis true, divers Ways were propounded, yet all found dangerous, under the Inquiſition we then liv'd, both to the Undertakers and the Actors. His Majeſty therefore at laſt thought of a ſafer and more certain Expedient, to call over to him two of the remaining Biſhops, who joined to a worthy Prelate reſiding with him in his Exile [Biſhop *Bramball*] might canonically conſecrate ſome of thoſe eminently deſerving Divines who then attended him: Thus preſerving the Order in a few, until God gave Opportunity to fill up the other Vacancies.

This Deſire was by a truſty Meſſenger ſent over by his Majeſty, communicated only to five, whereof (I ſhall not *magnify* my Office to ſay) myſelf was one, who in the Integrity of my Conſcience can profeſs, that in the willing Acceptance of this Summons I never declin'd any Hazard, when I might do the King, my Maſter, or the Church Service. But great Age and great Infirmity denying the Concurrence of any one of the reſt (though otherwiſe moſt ready) that Deſign fell: And God hath in the miraculous Reſtoration of his ſacred Majeſty, reſtor'd the Church to that Luſtre wherein (bleſſed be his Name) you now ſee it. —— Let all take Notice how careful his Majeſty was to preſerve and ſupport the

Church, at that Time when in his exil'd Condition he could not well ſupport himſelf.

Wednesday *Mar.* 26. *Death of Dr.* Duppa *Biſhop of* Wincheſter.

Account of his Birth, Education, and Preferments.

Wood's Ath. Oxon. *Vol.* II. *col.* 176.

Death of Dr. *Brian Duppa*, Biſhop of *Wincheſter*, Son of *Jeffry Duppa* or *D'Uphaugh*, Vicar of *Lewiſham* in *Kent*, born there *March* 10, 1588. educated in Grammar Learning in the Condition of a King's Scholar in the College School at *Weſtminſter*, while Dr. *Lancelot Andrews* was Dean of that Church, of whom he learned *Hebrew*. From thence he was elected Student of *Chriſt-Church* in *May* 1605. and thence to be Fellow of *All-Souls* College in 1612. being then Batchelor of Arts: Afterwards proceeding in that Faculty, he took holy Orders, travelled beyond the Seas, and in 1619. he was unanimouſly elected one of the Proctors of the Univerſity: In 1625. he took the Degrees in Divinity, being then Chaplain to the Prince *Palatine*, and in the Year after he was made Dean of *Chriſt-Church*: In 1632 and 1633. he did execute the Office of Vice-chancellor of the Univerſity with great Moderation and Prudence: In *June* 1634. he was made Chancellor of the Church of *Saliſbury* in the Place of Dr. *Francis Dee*, promoted to the See of *Peterborough*. Soon after he was made Tutor to Prince *Charles*, which prov'd his future Happineſs, being then accounted by all a moſt excellent Man. On the 19th of *May* 1638. he was preſented to the rich Rectory of *Petworth* in *Suſſex*, and being elected to the See of *Chicheſter* upon the Tranſlation of Dr. *Richard Mountague* to *Norwich*, had Reſtitution made of the Temporalties on the 12th of *June* the ſame Year. In 1641. he was tranſlated to *Saliſbury*, &c. After his Majeſty was beheaded, this our worthy Author and Biſhop retired to *Richmond* in *Surrey*, where ſpending moſt of his Time in great Devotion and Solitude, till the Reſtauration, was tranſlated to *Wincheſter*, *Sept.* 24, 1660. to the great Joy and Comfort of many Lords and Gentlemen, as well as Clergy, who all had a deep Senſe and Memory of his Prudence and Piety, &c. When he lay on his Death-Bed at *Richmond*, the King paid him a Viſit, and craved his Bleſſing on his bended Knees by his Bed-ſide. He died *March* 26, 1662. honoured and belov'd by all that knew him: His Body being convey'd to *York-Houſe* in the *Strand*, having laid in State for ſome Time, was decently conveyed thence on the 24th of *April* following to the Abbey-Church of *Weſtminſter*, where it was buried in the Area on the north Side of the Chapel of St. *Edward* the Confeſſor. At which Time Dr. *Henry King*, Biſhop of *Chicheſter*, a moſt admirable and florid Preacher in his younger Days, preached a Sermon to the great Content of the Auditory, containing many *Elogiums* of the Defunct, which I ſhall paſs by. Soon after was a fair Monument moſtly of white Marble, faſtned to the Wall over his Grave, with an Inſcription thereon.

Life of Dr. Joh. Barwick, *Engl. p.* 365. *Note of the accurate Editor.*

The Editor of the Engliſh *Life of Dr.* John Barwick *ſaith, that he ſeems to have held the Rectory of* Petworth *ſome Time in Commendam with the See of* Chicheſter.

When Biſhop of Wincheſter *he was made Lord Almoner.*

The King's Viſit to him on his Death bed.

See his Monument engraven with the Latin *Inſcription on it, in Mr.* Dart's *Hiſtory of the Church of* Weſtminſter, *Fol. Vol.* II. *p.* 10. *where he is juſtly ſaid to have had the Character of a Perſon of excellent Qualifications, ſingular and exemplary Piety, of a reſign'd Humility, and extenſive Charity, to which if we add a graceful and comely Perſonage, he was every way qualified for the Tuition of the Prince, and for the Conſervation of the diſtreſſed King, who when Priſoner in* Cariſbrook *Caſtle was uſed to ſay, his Confinement was much reliev'd by that Divine's Converſation,* &c.

His holy Rules and Helps to Devotion, both in Prayer and Practice in two Parts, was firſt publiſhed by *Benjamin Parry* of *Corpus Chriſti* College, *Oxon.* with the Author's Picture before it in 1674, 12°. and has been reprinted often.

See the Soul's Soliloquie and Conference with Conſcience: *As it was delivered in a Sermon before the King at* Newport *in the Iſle of* Wight, *on the* 25th *of* October, *being the monthly Faſt during the late Treaty. By the right reverend Father in God* Brian Duppa, *Lord Biſhop of* Saliſbury. London, *for* R. Royſton, 1648, 4to.

His laſt Will and Legacies.

MS. Copy atteſted.

Part of the laſt Will and Teſtament of Dr. Brian Duppa, *Biſhop of* Wincheſter, *dated* Feb. 4, 1661. 14 *Car.* II. *Probat.* 16. *Maii* 1662.

His bountiful Legacies and great Charities.

See Mr. Dart's *Hiſtory of the Church of* Weſtminſter, *Fol. Vol.* II. *p.* 10.

—— My Body to be buried in *Weſtminſter-Abbey*, and whereas I have built one Alms-houſe at *Richmond* in *Surrey*, and purchaſed Land in *Sheperton* in *Middleſex* of Dr. *Bates* for 1540*l.* which I have lately ſettled for the Maintenance of the poor People placed in that Alms-houſe; but the Ground whereon that Alms-houſe is built not being yet ſettled, by reaſon of the Death of the Perſon intruſted, my Executors are hereby directed to purchaſe that Ground, and cauſe it to be ſettled for ever according to my Intent. —— My Lands in *Pembridge Com. Hertford* which coſt 250*l.* lately ſettled upon an Alms-houſe there begun by my Father. —— 500*l.* which I have directed to be paid to the Biſhop of *Sarum*, to be beſtow'd upon an Organ in that Church, or ſuch other Uſe as the Biſhop ſhall think fitteſt; if any Part be left unpaid at my Death, the ſaid Sum to be made up by my Executors. —— 500*l.* to the Dean and Chapter of *Chriſt-Church* in *Oxon.* which I did give unto them towards the new Buildings. —— I do give to be beſtow'd on the Cathedral Church of *Chicheſter*, as the Biſhop and Dean and Chapter ſhall think fit, 200*l.* — and to the Cathedral Church at *Wincheſter* 200*l.* —— to the Poor of *Lewiſham* in *Kent*, where I was born, 40*l.* —— to the Poor of *Greenwich* in *Kent* 40*l.* — to the Poor of *Weſtrham* in *Suſſex* 20*l.* and 20*l.* more to provide Communion Plate for that Pariſh if they want it, otherwiſe that 20*l.* alſo to the Poor —— to the Poor of *Witham* in *Suſſex* 20*l.* —— to my Wife all my Plate, Houſhold Stuff and Goods. —— And to my ſaid Wife 4000*l.* owing me by the Earl of *Northampton*, and 1000*l.* owing me by *Richard Browne*, Eſq; —— to my Nephew *William Salterne* 200*l.* *per Annum* out of the Manor of *Potterne* in *Wiltſhire* —— to Dr. *Chaworth* 100*l.* *per Annum* out of the ſaid Manor during his Life. —— 10*l.* *per Annum* for ten Years to *William Watts*, to encourage him to continue in his Studies. —— to ten Widows of Clergymen 50*l.* each, 500*l.* —— to ten loyal Officers that are not yet any way provided for 50*l.* each, 500*l.* —— to *All Souls* College in *Oxon.* 200*l.* —— My Wife, Sir *John Adler* of St. *Martin*'s in the Fields, Knight, and my Couſin Dr. *Chaworth* Executors, 100*l.* each. —— Sir *Juſtinian Iſham*, Dr. *George*, and *Francis Philips*, Eſq; Overſeers. To the two firſt 100*l.* each, to the laſt *F. P.* 200*l.*

By a Codicil he gave 300 *l.* to the Repair of St. *Paul*'s Cathedral in *London*, and in ſeveral Sums to private Friends and Servants above 3000 *l.* ——

Probat. 16. *Maii*, 1662.

On his Monument in Weſtminſter Abbey.

His Epitaph.

M. S.
Mortalitatis exuvias hic depoſuit Vir
Immortali Memoriæ Sacratus
BRIANUS DUPPA,
Qui Grenovici natus An. Dom. 1588.
Exeunte, nempe die Martii 10. *Scholæ*
Regiæ Weſtmon. primùm (ubi a
Lanceloto Andrews *tunc Decano Hebraica didicit)*
Mox Ædis Chriſti apud Oxonienſes *Alumnus*
Magiſter Artium in Collegium Omn. Animarum
Cooptatus. Deinde Sanctæ Theologiæ Doctor
Et Capellanus Palatinus factus
Ædi Chriſti poſtliminio redditus eſt,
Cui præfuit Decanus per decennium.
At Virum tantum ſublimiores expectabant curæ
Majora deſiderabant munia.
Admotus Auguſtiſſimæ Spei Principi Tutor
Exinde Triplici Inſula ornatus
Totidem ipſe ornavit Eccleſias
Ciceſtrienſem, Sariſburienſem, *&* *demum,*
Reduce Carolo, Wintonienſem,
Quo nomine & auratæ Periſcelidis Antiſtes audiit
74. *ætatis annum ingreſſus An. Dom.* 1662.
Jam ineunte nimirum Martis die 26.
Richmondiæ, *ubi erudiendo Principi operam*
Antea navaverat, ubi calamitoſis temporibus
Bene latuerat, ubi & Hoſpitium inſigne
Ex voto extruxerat, inter ipſos pene
Pupilli Regii amplexus
Piam amimam efflavit.

Yet Biſhop Burnet *is pleaſed to detract from his Character, in ſaying, He had been the King's Tutour, though no Way fit for that Poſt, but he was a meek and humble Man, and much loved for the Sweetneſs of his Temper; and would have been more eſteemed, if he had died before the Reſtauration, for he made not the uſe of the great Wealth that flowed in upon him that was expected.* Hiſtory of his own Times, *p.* 177.

Eachard's Ch. II. *p.* 93.

Dr. *Brian Duppa*, Biſhop of *Wincheſter* and Lord Almoner to the King, a Perſon who had formerly gone through many Preferments as well as Troubles, and particularly had the Honour to be for ſeveral Years Tutour to his Majeſty when Prince of *Wales*; in all which he behav'd himſelf with ſingular Moderation, and an unblemiſh'd Reputation: He was a Man of excellent Parts, exemplary Piety, and every Way qualified for his Function; more particularly as to the Comelineſs of his Perſon, and the Gracefulneſs of his Deportment, which render'd him worthy of the Service of a Court, and moſt fit to ſtand before Princes, *&c.*

See April 24, 1662.

THURSDAY *Mar.* 27.
The Quakers preſent a Paper to the King of the Sufferings of Friends.

Journal of George Fox, *Part* I. *p.* 582.

There being very many Friends in Priſon in the Nation, *Richard Hubberthorn* and I *George Fox* drew up a Paper concerning them; and got it delivered to the King, that he might underſtand how we were dealt with by his Officers. It was directed thus:

For the KING.

Great Numbers of them in Priſon,

Friend who art the chief Ruler of theſe Dominions, here is a Liſt of ſome of the Sufferings of the People of God, in Scorn called *Quakers*, that have ſuffered under the changeable Powers before thee, by whom there have been impriſoned, and under whom there have ſuffered for good Conſcience Sake, and for bearing Teſtimony to the Truth as it is in Jeſus, *three thouſand one hundred ſeventy three Perſons*: And there lye yet in Priſon in the Name of the Commonwealth *ſeventy three* Perſons that we know of. And there have died in Priſon in the Time of the Commonwealth, and of *Oliver* and *Richard* the Protectors, through cruel and hard Impriſonments upon naſty Straw and in Dungeons *thirty two Perſons*. There have been alſo impriſoned in thy Name, ſince thy Arrival, by ſuch as thought to ingratiate themſelves thereby to thee, *three thouſand ſixty and eight Perſons*: Beſides this our Meetings are daily broken up by Men with Clubs and Arms (though we meet peaceably, according to the Practice of God's People in the primitive Times) and our Friends are thrown into Waters, and trod upon, 'till the very Blood guſheth out of them: The Number of which Abuſes can hardly be uttered. Now this we would have of thee, to ſet them at Liberty, that lye in Priſon in the Names of the Commonwealth, and of the two Protectors, and them that lye in thy own Name, for ſpeaking the Truth, and for a good Conſcience, *&c.*

Whom they would have the King to ſet at Liberty.

Mr. Simon Gale *Vicar of* Horndon *in* Eſſex.

Reg. Hench. Lond.

Die 27. Martii, 1662. Simon Gale, A. M. Clericus, admiſſ. ad Vic. de Horndon ſuper Montem Com. Eſſex. vac. per Mort. Johannis Davis ult. Vicarii, ad preſ. Decani & Capituli S. Pauli Lond.

FRIDAY *Mar.* 28.
The Queen Mother is coming from Paris *to* England.

Adviſed from *Paris*, that the Queen Mother of *England* will go for *England* about the latter End of *May*, and that Madam will accompany her to the Sea-Side.

SATURDAY *Mar.* 29.
Mr. Abrah. Cole *Prebendary of* Ailesbury *in the Cathedral of* Lincoln.
The desolate State of the Church of Lichfield *repaired by Biſhop* Hacket.

Dr. Plume's *Life of Biſhop* Hacket, *Fol.* 31.

Abraham Cole Clericus inſtallatus in Prebenda de Aileſbury in Eccl. Cath. Linc. vac. per Promotionem Johannis Hacket, S. T. P. ad Epiſcopatum Cov. Lichf.

At *Lichfield* before the Wars, had been a moſt beautiful and comely Cathedral Church, which the Biſhop [Dr. *John Hacket*] at his firſt coming found moſt deſolate, and ruin'd almoſt to the Ground, the Roof of Stone, the Timber, Lead, and Iron, Glaſs, Stalls, Organs, Utenſils of rich Value, all were embezzell'd: Two thouſand Shot of great Ordnance, and fifteen hundred Granadoes diſcharg'd againſt it, which had quite batter'd down the Spire, and moſt of the Fabrick, ſo that the old Man took not ſo much Comfort in his new Promotion, as he found Sorrow and Pity in himſelf to ſee his Cathedral Church thus lying in the *Duſt*. So that the next Morning after his Lordſhip's Arrival, he ſet his own Coach-Horſes on Work, together with other Teams, to carry away the Rubbiſh; which being cleared, he procured Artiſans of all Sorts to begin the *New Pile*; and before his Death ſet up a *compleat* Church again better than ever it was before: The whole Roof from one End to the other, of a vaſt length, all repaired with Stone, all laid with goodly Timber of our Royal Sovereign's Gift, all leaded from one End to the other, to the Coſt of above twenty thouſand Pounds, which yet this zealous and laborious Biſhop accompliſhed a great Part out of his own Bounty, with one thouſand Pounds Help of the Dean and Chapter, and the reſt procured by him from worthy Benefactors, by inceſſant Importunity: The Gentry of *Staffordſhire*, *Warwickſhire*, *Derbyſhire* contributing like Gentlemen, whoſe Names are entred into the Regiſtry of the Cathedral.

Mr. Will. Grove *Prebendary of* North Grantham *in the Church of* Sarum.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.*258.

William Grove, A. M. became Prebendary of *North Grantham* in the Church of *Sarum May* 29, 1662. on the Death of *John Still*, and himſelf before *March* 27, 1666. and was then ſucceeded by *Richard Hyde*. He had been domeſtick Chaplain to Biſhop *Davenant*, and was ſo at the Time of that Prelate's Death. He was turned out of the Rectory of *Polſhot* in *Wilts* about the Year 1644. and lived to re-poſſeſs it after the King's Return.

MONDAY *Mar.* 31.
Biſhop Gauden *of* Exeter *deſired a Tranſlation to* Wincheſter,

Author's Append. to the Life of Dr. John Barwick, 8vo. *p.* 366.

After the Death of Biſhop *Duppa*, Dr. *Gauden* Biſhop of *Exon* very greedily hunted after that rich Biſhoprick of *Wincheſter*, aſſiſted by the Favour of ſome Perſons at Court, who managed the Affairs of the King and the Church with too much Negligence, or too little Fidelity. Dr. *Gauden* to prove himſelf worthy of ſo great a Biſhoprick contriv'd this wonderful Artifice; he ſecretly whiſper'd it into the Ears of ſome, and is ſaid to have attempted without Witneſs or Credit to perſuade the Royal Brothers, King *Charles* and the Duke of *York*, that himſelf was the Author of that moſt celebrated Book, entitled, Εἰκὼν Βασιλική. *Or the Pourtraicture of his Sacred Majeſty in his Solitudes and Sufferings*; and that he had put it out in the Royal Martyr's Name. Yet he did not invent this Fiction 'till about fifteen Years after the Death of King *Charles* I. who wrote that golden Work, and 'till after that of all others, as he thought, eſpecially in a Matter of ſo much Secrecy, could give any Evidence of the Writing of it, particularly Biſhop *Duppa*, who was thought by many to have been privy thereto: Yet ſure there is no Man, but ſuch as deſire and reſolve to be deceived, that will give any Credit to *Gauden*, whatever he affirms or denies, who owns himſelf guilty of ſo daring an Impoſture. He could not obtain the Biſhoprick of *Wincheſter*, yet I know not by what ill Deſtiny he gain'd that of *Worceſter*, which yet he did not long enjoy, &c.

On Pretence of being Author of the late King's Book.

As before obſerved.

Journal of Edward *Earl of* Sandwich *in* March 1661-2.

They reach near Liſbon.

Saturday March 1. We ſet ſail and turned up and came to an Anchor right againſt the *Belline* Monaſtery. This Day Mr. *Mountague* and Colonel *Talbot* came on Board with my Commiſſion and Inſtructions.

The Earl of Sandwich *viſited by the Grandees of* Portugal.

Sunday March 2. The Count *de Rodonda* and *Don Juan de Sorſa*, and the Maſter of the Ceremonies, the firſt from the Queen of *England*, the ſecond from the Queen Regent, the laſt from the King, all in the Forenoon came to viſit me; in the Afternoon came *de Conde de Ponte*.

A Pacquet ſent to the King.

Thurſday March 6. Three Veſſels ſailed from hence bound for *England*, Captain *Iſham* went in one of them with a Pacquet to the King.

The Treaty is brought ratified.

Saturday March 8. The *Pearl* with his Convoy for *England* ſet ſail out of the Bay of *Wyers*. In the Evening the *Conde de Ponte*, and Biſhop *Ruſſel* came on Board me with the Treaty ratified.

The Fleet rides about the Palace.

Sunday March 9. I came with my whole Fleet and rode about the *Palace*, which I ſaluted with forty one Guns, and my Flag ſtruck.

Biſhop of Cabo-Verde.

Monday March 10. The Biſhop of *Cabo-Verde* came on Board me. I ſent to ſpeak with the *Conde de Ponte*, but he came not.

The Queen to prepare for her ſpeedy Voyage.

Tueſday March 11. I deſired the Favour of Mr. *Mountague* to preſent the Queen a Paper of Reaſons for her ſpeedy Voyage; the which he did.

The Earl's Entry into Liſbon;

Thurſday March 13. I went off from my Ship and landed at *Belline* with all the Retinue, and was received there by the *Conde de Rodonde* with ſome thirty Coaches, and ſo entred *Liſbon*, and arrived at the Houſe of the *Conde de Caſtello Rodrigoe*'s, where the *Conde de Ponte* met me. This Day the *Leopard*, Captain *Mimms* Commander, came from *England*, and brought me Letters of the ſixth of *February* from his Royal Highneſs. This Ship was bound for *Goa* with a Vice-King.

Waited on the Queen and deliver'd the King's Letter.

Friday March 14. I preſented myſelf to the Queen of *England*, and the King my Maſter's Letter.

Audience of the King and Queen of Portug. *and Queen of* England.

Sunday March 16. I had Audience of the King and Queen of *Portugal*, and after of the Queen of *England*.

A Schedule of the Queen's Portion.

Tueſday March 18. I called the Commanders together to adviſe about the Affairs of the Fleet. The *Conde de Ponte* came to me, and *Duarte de Silva*, and Mr. *Mules*, and brought me a Schedule of the Portion of the Queen.

Complaint of Bills of Exchange inſtead of Money, Jewels, and Rings.

Wedneſday March 19. In the Morning we began to put Sugars on Board, and about Noon I went to viſit the Marquis of *Menialva*, and complained to him concerning Bills of Exchange accounted in the Schedule as Part of the Queen's Portion: The which I had alſo inſiſted upon with the *Conde de Ponte*, as being clearly beſides the Treaty, which expreſſes it to be in Money, Jewels, Sugars, or other Merchandizes.

The gracious Expreſſions of Queen to the Earl of Sandwich.

This Afternoon I went to wait upon the Queen of *England*, to ſee whether ſhe had any Commands for me, and to preſent the Compliments of the Lord Chancellour, my Lord Treaſurer, unto her Majeſty, which her Majeſty received with very gracious Expreſſions for them; and afterward ſhe told me, that ſhe did very earneſtly recommend unto my Care the Schedule of the Portion delivered me the Day before by the *Conde de Ponte*, that her Majeſty had overcome almoſt Impoſſibilities to haſten her Voyage; and that I muſt put myſelf to the maſtering of ſome Difficulties alſo; and that I ſhould conſider the Poverty of the *Portugal* Nation, cauſed by the Oppreſſion of their Enemies.

Poverty of the Portugal *Nation.*

Her Majeſty alſo told me, that it was poſſible that the Enemies of *Portugal* would ſend a Fleet to invade the River *Tagus*, as ſoon as this Fleet ſhould be ſailed for *England*; and therefore wiſhed me to ſend for Sir *John Lawſon* to come to *Liſbon* to aſſiſt them; and aſſured me that both the King and the Duke of *York* would take it well at my Hands.

The Earl's Anſwer to the Queen.

To all which I returned her Majeſty Anſwer, that no Perſon ſhould be more careful to maſter all kind of Difficulties in this Service than myſelf, and that I would conſider what Squadron of the Fleet could be here ſooneſt, and accordingly wait upon her Majeſty, and give her Majeſty further Satisfaction.

The Earl again waits upon the Queen, and gives her a Paper, &c.

Thurſday March 20. In the Morning I went to wait upon the Queen of *England* again, and concerning the Schedule of the Portion, I gave her Majeſty a Paper (to avoid Uncertainties of Interpretation.) And for the Ships, I told her Majeſty, according to her Commands I had ſent for Sir *John Lawſon* to come hither. I alſo deſired her Majeſty to give Command that they might work at two Places for the Delivering of the Sugar, which at the Rate it was now a doing would coſt twelve or fourteen Days to diſpatch.

At Night I had two Letters from the Secretary of State, ſhewing the Neceſſity of accepting Bills; and alſo an Anſwer of my Demand of two hundred thouſand Crowns for the King's Occaſions, that I might have one hundred thouſand when I would, but no more except fifty thouſand in Bars of Gold and Silver.

Portugal *not able to pay in Money or Goods, but partly in Bills of Exchange.*

Friday March 21. In the Afternoon I went to return the *Conde de Ponte* his Viſit, and then diſcourſed with him, urging the Treaty and the Intereſt of the Queen and *Portugal* to be preciſe in Performance of the firſt Million, and to put Merchandizes a Board, and not Bills of Exchange. He told me, it was both unreaſonable and alſo impoſſible for all *Portugal* to do it.

Saturday March 22. In the Morning I went to wait on the Queen Regent, to receive her Commands, to preſs Expedition of the Queen's Voyage, and to let her know that I had ſent for Sir *John Lawſon*: And alſo to ſhew, that if this Fleet were diſpatched away, it might be here again ſooner for their Aſſiſtance, than Sir *John* could be.

The Jewels deliver'd as Part of the Portion.

After I came home from the Queen, the *Conde de Ponte* and Seignior *Duarte de Sylva* came to my Houſe with *Jewels* for Part of the Portion; which were view'd and eſtimated by Sir *H. Wood*, Sir *Jo. Minnes*, Captain *Minos*, the Conſul, and a *French* Jeweller, and then put into the King's iron Trunk, which *Duarte de Silva* carried home with him, and Sir *Joh. Mennes* kept the Key, who is alſo appointed to tranſport *Duarte de Silva* and the Jewels.

More Jewels, &c.

Tueſday March 25, 1662. In the Morning came the *Conde de Ponte* and *Duarte de Silva* with more Jewels which were valued and placed as aforeſaid. I diſcourſed the Schedule of the Portion with the *Conde de Ponte*, and deſired to know of him how I ſhould be ſatisfied if any conſiderable Failing were in the Price of any of the Merchandizes according to my Eſtimation, and alſo to know the Nature and Particulars of the Bills of Exchange they offered.

Mr. Talbot *waited on the two Queens, and ſatisfied them in the Conduct of the Earl of* Sandwich.

Wedneſday 26. Mr. *Talbot* went to wait upon both the Queens. The Queen Mother had much Diſcourſe with him, as if I had put Impediments to the Queen's Voyage, my Carriage not having been well repreſented unto her. Mr. *Talbot* informed her Majeſty of the Truth of what hath paſſed, wherewith ſhe ſeemed well ſatisfied, and the Queen of *England* alſo was well contented.

This Evening I had a Liſt from the Secretary of the Perſons that are to attend the Queen.

A Relick expoſed, with a Sermon by a Frier.

Thurſday 27. I finiſhed my Pacquet by Mr. *Talbot* for *England*, and the *Pearl* weighed and fell down below *Belline*, and there came to an Anchor. In the Afternoon upon the Water I ſaw the *Sheet* our Saviour was wrapp'd in from the Croſs expoſed at *Madre de Dios*, and a Frier preached.

Proceſſion of Burying our Saviour.

Good-Friday 28. The *Pearl* went out of the River. I went in the Afternoon into the *Ruo Nuevo*, where I ſaw the Proceſſion of Burying our Saviour. The Day before alſo I was at St. *Bento*, and a Pariſh Church to ſee the Sepulchres.

Earl waits on two Queens, &c.

Saturday 29. The *Aſſurance* ſet ſail for *Tangier*, with the *Swallow* Ketch and *Sadlington*'s Boats, to make Reſtitution at *Cales*.

In the Afternoon I waited upon both Queens, and gave them *Buenos Feſtos*. To the Queen of *England* I delivered in a Paper, the State of my Buſineſs, referring myſelf wholly to her Majeſty's Pleaſure.

Books and Papers publiſhed in and about March 1661-2.

Drummer of Tedworth.

The Drummer of *Tedworth*; containing the whole Story of that Dæmon in the Houſe of *John Mompeſſon*, Eſq; of *Tedworth* near *Ludgerſhale* in *Wiltſhire*, in *March* 1661-2. With a particular Account of ſeveral Perſons who went to ſee and hear it: And of two Perſons of Quality ſent on Purpoſe by King *Charles* II.

Reprinted at London, *for* J. Roberts, 1716, 8^vo^.

Dr. Edw. Pocock's *Verſion and Notes on* Tograi.

Verſio ac Notæ ad Tograi Carmen Arabicum; ab Edw. Pocockio, S. T. P. Linguæ Arabiæ Profeſſore.

Oxon. 1661. 8vo.

Lord Bacon's *Charge at the Seſſions for the Verge*

The Charge given by the Lord *Bacon* at the Seſſions holden for the Verge in the Reign of King *James*, declaring the Latitude and Juriſdiction thereof.

Account of the Verge.

By the *Verge* is meant a Plat of twelve Miles round, laid to the King's ſpecial Manſion-Houſe, ſubject to ſpecial exempted Juriſdiction, depending upon his Perſon and great Officers. This his Lordſhip called an *Half-Pace*, or Carpet ſpread abroad about the King's Chair of Eſtate; and he judged that it ought to be cleared and void, more than other Places of the Kingdom, that Offences might not ſeem to be ſhrouded under the King's Wings.

Publiſhed at Lond. 1662. 4to. *and reprinted in the* 2d *Part of* Reſuſcitatio, &c. Baconiana, 1679. 8vo. *Introduct. by* Dr. Tho. Teniſon.

Sir Tho. Ridley's *View of the Civil and Eccleſiaſtical Laws, publiſhed by Mr.* Jo. Gregory.

A View of the Civil and Eccleſiaſtical Law, and wherein the Practice of them is ſtraightned, and may be relieved within this Land. Written by Sir *Thomas Ridley*, Knight, and Doctor of the Civil Law. The third Edition. By *J. G.* Maſter of Arts.

Oxford 1662 4to.

Account of Chelſea College, *by Mr.* John Darley.

The Glory of *Chelſea* College revived. Wherein is declared, 1. Its Original, Progreſs, and Deſign for preſerving and eſtabliſhing the Church of Chriſt in Purity, and for maintaining and defending the Proteſtant Religion againſt Jeſuits, Papiſts, *&c.* 2. How this Deſign was by the renowned King *James* and the three Eſtates of his firſt Parliament highly applauded. 3. By what Means this excellent Work hath been obſtructed. By *John Darley*, B. D. and of *Northill* in the County of *Cornwall* Rector. —— With an Epiſt. Ded. to the King.

Lond. 1662. 4to.

Moſt Dread Sovereign!

The firſt Deſign of it by King James.

Approved by Charles I.

Prince Henry *had ſet his Heart upon it.*

—— The Deſign of *Chelſea* College was firſt of all by your Royal Grandfather King *James* graciouſly and greatly applauded, —— no leſs approved of by your Royal Father, who with great Zeal commanded his late Archbiſhop *Laud* to promote to the utmoſt this admired Deſign, and ſpeedily to put it into all good Poſture and Accommodation. —— And the Caſe and Dignity of *Chelſea* College had a known and very large Intereſt in the pious Affections of your famous and glorious Uncle Prince *Henry*, which he ſet his Heart upon, to get immortal Honour by his moſt endeared Favour and princely Reſpects thereunto, ſtudying with all his Power and Prudence to advance this College to be the Pillar, yea, the ſtanding and living Monument of his flouriſhing Fame and deſerved Glory. —— Let your Majeſty be pleaſed to eſpouſe this College, and to meditate the perfecting of it, *&c.*

Epiſtle to the Reader.

A Vindication of Dr. Featley *the late Provoſt.*

The great Advantage of perfecting this good Work.

—— That which did ſet a little ſharper Edge on my Willingneſs herein was, that I might take an Occaſion to clear the Innocency of Dr. *Featley*, (the late Provoſt of *Chelſea* College, and one that is honoured in his Duſt for his known Virtues, eminent Piety, abundant Learning and Labours) ſomewhat blotted by Dr. *Fuller*'s Pen. But that which principally moved me was, a clear Perſuaſion of Heart, how much the perfecting and compleating of this College would contribute Glory to God, Honour to the true Religion, Encouragement to Learning and learned Men in every Age; what invincible Help and Aſſiſtance it might afford our Gracious King and his Royal Succeſſors againſt the many ſubtil and unwearied Adverſaries of Chriſt's Kingdom, Goſpel, Faith, Doctrine, and holy Diſcipline. Laſtly, what Knowledge and Satisfaction the People might receive from the Studies, Diſputations, and Writings of ſuch eminently qualified Perſons as ought to have been choſen into the orthodox Society and learned Fellowſhip of this College, *&c.*

Silas Taylor's *Hiſtory of* Gavelkind.

With an anonymous Hiſtory of William the Conquerour.

The Hiſtory of *Gavelkind*. With the Etymology thereof. Containing alſo an Aſſertion, that our *Engliſh* Laws are for the moſt Part thoſe that were uſed by ancient *Britains*, notwithſtanding the ſeveral Conqueſts of the *Romans*, *Saxons*, *Danes*, and *Normans*. With ſome Obſervations and Remarks upon many eſpecial Occurrences of *Britiſh* and *Engliſh* Hiſtory. By *Silas Taylor*, Gent. To which is added, A ſhort Hiſtory of *William the Conquerour*, written in *Latin* by an anonymous Author in the Time of *Henry* I.

London, *for* John Starkey, 1663. 4to.

Epiſt.

Dedicated to Sir Edward Harley.

Epiſt. Ded. *To his much honoured Patron,* Sir Edward Harley, *Knight of the honourable Order of the* Bath.

—— The firſt Eſſay at this Taſk was made in *Scotland,* —— you engag'd me afterwards at *Dunkirk,* whilſt you were Governor there —— and my Expectations were there fruſtrated, *&c.*

The Preface. —— The exquiſite Diſcourſes of that excellent Perſon Dr. *T. B.* afforded freely to me, then reſiding at *Hereford,* by his Epiſtolical Correſpondences, gave the firſt Ground and Foundation of ſome Enquiries into the Etymology of this moſt ancient Tenure, *&c.*

Latche's *Reports.*

Reports of divers Cauſes adjudged in the three firſt Years of King *Charles* the Firſt, in the Court of the *King's-Bench.* By *John Latch* of the *Middle-Temple,* [who died at *Hayes* in *Middleſex* in the Month of *Auguſt* 1655. and was buried in the Church there. Some Years before his Death he had embraced the *Roman* Catholick Religion, *&c.*]

London, 662, *Fol.*
Athen.Oxon. *Vol.*I. *col.* 119.

Bridges *of ſhort and ſecret Writing.*

Stenography and Cryptography. The Arts of ſhort and ſecret Writing. The ſecond Edition enlarged, with a familiar Method teaching how to cypher and decypher all private Tranſactions: Wherein are inſerted the Keys by which the Lines of Text-Writing affixed to thoſe Cyphers are folded and unfolded. Invented and publiſhed by Mr. *Noah Bridges.*

London, *ſold by* Andrew Crook, 1662.

Mr. Hunt's *School-Boys Directory.*

Libellus Orthographicus: Or the diligent School-Boy's Directory. By *Thomas Hunt,* Maſter of Arts of *Pembroke* College in *Oxford,* and School-Maſter at St. *Dunſtan*'s Church in the Eaſt, *London.*

London, *ſold by* John Hancock, 1662.

Logick of Dr. Tho. Tully.

Logica Apodeictica. Sive tractatus brevis & dilucidus de Demonſtratione. Cum Diſſertatiuncula Gaſſendi eodem pertinente. [This Tract was written by *Thomas Tully,* D. D. Principal of St. *Edmund* Hall, *Oxon.* and is commonly bound up at the End of *Manuductio ad Logicam,* written by *Philip de Trieu,* ſometimes chief Profeſſor of Philoſophy in the *Jeſuits* College at *Doway.*

Oxon. 1662 8vo.
Athen.Oxon. *Vol.*II.*col.*406.

The Excellency of Epiſcopal Government: In a Sermon by Mr. Will. Sherley.

The Excellency of the Order of the Church of *England* under Epiſcopal Government: Set forth in a Sermon preached at the Viſitation at *Blandford* in 1640. By *William Sherley,* B. D. on 1 *Cor.* xi. 34. [This learned Divine, who was a *Dorſetſhire* Man born, became Rector of *Huiſh-Comb-Flower* in the Dioceſe of *Wells,* upon the Promotion of Dr. *John Atherton* to the See of *Waterford* in *Ireland* in *Feb.* 1636. and about the ſame Time beneficed in his own Countrey. This Sermon was publiſhed by *Rich. Harris* of the *Inner-Temple* after the Author's Death.]

London, 1662, 4to.
Faſti Oxon. *Vol.*I. *col.* 870.

Biſhop Ferne's *Conſiderations of preſent Concernment.*

Certain Conſiderations of preſent Concernment, touching the reformed Church of *England.* With a Diſcourſe upon the Caſe touching the Diviſion between the *Engliſh* and *Roman* Churches upon the Reformation. By *H. Ferne,* D. D. late Biſhop of *Cheſter.*

London, *for* R. Royſton, 1662.

Another Treatiſe of Biſhop Ferne *againſt Popery.*

A brief Survey of Antiquity for the Tryal of the *Romiſh* Doctrines, eſpecially in theſe Points. I. Of the Worſhip of Saints and Angels. II. Of the Invocation of Saints and Angels. III. Of the Worſhip of Images. IV. Of Juſtification by Works. V. Of Purgatory. VI. Of real Preſence. VII. Of Communion under one kind. By *H. Ferne,* D. D. late Biſhop of *Cheſter.*

Ibid.

Gadbury *of Prodigies.*

Natura Prodigiorum. A Diſcourſe touching the Nature of Prodigies. By *John Gadbury.*

London, *for* Tho. Baſſet, 1662.

Vindication of the Degree of Gentry.

All Brothers to be in Honour equal.

And Daughters to have no Portions.

A Vindication of the Degree of Gentry in Oppoſition to titular Honours, and the Humour of Riches being the Meaſure of Honours. Done by a Perſon of Quality. —— With a Preface, declaring that the Occaſion of this Pamphlet was the Author's Deſire to ſhew to that fanatick Party (who will not pay a civil Reſpect to any) how juſtifiable in Reaſon and Religion the ſeveral Diſtinctions amongſt Men are, and to honour the Degree of Gentry, there being nothing more of Nonſenſe, than for elder Brothers hereditarily to wear naked Titles of Honour, which younger Brothers have not; whereas all Brothers ought to be in Honour equal, —— and Daughters ſhould have no Portions, but their Deſcent, Beauty and perſonal Worth, *&c.*

London, *to be ſold at* Oxford *and* Cambridge, 1662, 12o.

Hiſtory of Algier.

The Hiſtory of *Algier* and the Slavery there. By *John Davies* of *Kidwelly.*

London, 1662, 8vo.

Voyages of the Ambaſſadors of the Duke of Holſtein.

The Voyages and Travels of the Ambaſſadors from the Duke of *Holſtein* to the great Duke of *Muſcovy* and King of *Perſia:* Began in the Year 1633. and finiſh'd in 1639. Tranſlated by *John Davies* of *Kidwelly.* Written originally by *Adam Olearius,* Secretary to the Embaſſy.

London, 1662, *Fol.* *Reprinted* 1669, *Fol.*

Travels of Jo. Albert de Mandeſlo.

The Travels of *Joh. Albert de Mandeſlo* from *Perſia* into the *Eaſt-Indies,* and from thence into *England.* Began in the Year 1633. and finiſh'd 1650. Written by *Adam Olearius,* and tranſlated by *John Davies* of *Kidwelly.*

London, 1662, *Fol.* *Reprinted* 1669.

The Laws of Virginia *by* Fran. Moriſon.

The Laws of *Virginia* now in Force, collected out of the Aſſembly Records, and digeſted into one Volume. Reviſed and confirmed by the grand Aſſembly *March* 23, 1661-2. Publiſhed by *Fran. Moriſon,* and by him dedicated to Sir *William Berkley,* Governor of that Countrey.

Lond 1662, *Fol.*
Athen.Oxon. *Vol.*II.*col.*434.

Funeral Sermon for Lady Mary Langham, *by Dr.* Reynolds, *now Biſhop of* Norwich.

The Church's Triumph over Death. Open'd in a Sermon preach'd *Sept.* 11, 1660. at the Funeral of the moſt religious and virtuous Lady, the Lady *Mary Langham.* By *Edward Reynolds,* D. D. now Biſhop of *Norwich.*

London, *for* John Baker, 1662, 4to.

To his ever honoured and moſt worthy Friend Sir James Langham, *Knight.*

SIR,

It hath not been without a ſpecial Providence of God, that this Sermon preached above a Year and an half ſince, at the Funeral of your moſt religious Lady, ſhould now by your earneſt Deſire come abroad unto publick View, *&c.*

1662.

WEDNESDAY *Apr.* 2. *Mr.* Thomas Freeman *Vicar of* Cold Aſhby.

Reg. Laney. Petriburg.

1662. 2. Apr. Thomas Freeman Cler. in Art. Magiſter admiſſ. ad Vic. de Cold-Aſhby in Com. Northampt. vac. per mort. Franciſci Clipſham ult. Incumb. ad preſ. Johannis Dakins Generoſi veri & pleno jure Patroni.

THURSDAY *Apr.* 3. *Report of the Committee of Commons upon the beſt Way of increaſing the Maintenance of Miniſters.*

Journ. Com. MS.

Die Jovis 3. *Apr.* 1662.

In the Houſe of Commons, the Report of the Committee, and the Agreement of the Houſe hereupon, that the beſt Way to effect what is deſired in the *Bill for increaſing the Maintenance of Miniſters* is, that the Knights, Citizens and Burgeſſes do enquire the Value of all Livings in their ſeveral Precincts contained in the *Bill*, and that they conſider of the beſt Expedients for the better Maintenance of the Miniſters therein, and to inform the Committee thereof at their next Meeting after their Receſs: And that they be deſired to take Copies of the Bill, whereby they may inform themſelves what is fully intended; and the better to repreſent how the Maintenance of the ſaid Miniſters may be encreas'd with the greateſt Eaſe to the People; and that the Inconveniences which would ariſe from the Difference of Caſes may be avoided: And likewiſe to inform themſelves of the Value of other Livings out of Corporations, where the Revenue is too ſmall, and to offer ſome Expedients for the better providing for them.

And of offering Expedients for the better providing for all ſmall Livings.

FRIDAY *Apr.* 4. *A Report of Alterations and Proviſoes in the Bill for Uniformity.*

Journ. Lords, MS.

Die Veneris 4. *Apr.* 1662.

The Earl of *Bridgwater* reported from the Committee, the Alterations and Proviſoes in the *Bill concerning Uniformity of Worſhip.* The ſaid Alterations and Proviſoes were read twice and debated. The Queſtion being put whether theſe Words [although indifferent in their own Nature] ſhall ſtand in the Proviſoe as brought in by the Committee, it was reſolved in the Affirmative.

SATURDAY *Apr.* 5. *Proceedings in the Bill for Uniformity.*

The Clauſe of declaring againſt the Covenant agreed to ſtand.

Extracts from Journal of the Houſe of Lords.

Die Saturni 5. *Apr.* 1662.

The Houſe of Lords reſumed the Debate as was yeſterday, upon the Report of the *Bill concerning Uniformity of Worſhip:* The Point now in Conſideration was, the Clauſe of *Miniſters declaring againſt the Covenant:* And after a long Debate the Queſtion was put, whether this Clauſe [I declare that I hold, there is no Obligation upon me or any other Perſon from the Oath commonly called the ſolemn League and Covenant] ſhall ſtand in the Bill as it is brought in by the Committee, it was reſolved in the Affirmative.

MONDAY *Apr.* 7. *The Biſhop of* Worceſter *offered a Paper for explaining a Clauſe againſt the ſolemn League and Covenant.*

Die Lunæ 7. *Aprilis* 1662.

This Day being appointed further to conſider of the *Act of Uniformity*, the Lord Biſhop of *Worceſter* offered to the Conſideration of this Houſe, an Explanation in a Paper of the Vote of this Houſe on *Saturday* laſt, concerning the Words in the *Act of Uniformity*, which declared againſt the *ſolemn League and Covenant*, and after a long Debate it is ordered, that this Paper be laid aſide.

Which Paper was laid aſide

A Committee to conſider of a Proviſo for the King to make ſome Proviſion for the deprived Miniſters.

Ordered, that theſe Lords following are appointed to conſider and draw up a Clauſe or Proviſo, whereby it may be left to the King to make ſuch Proviſion for ſuch of the Clergy as his Majeſty ſhall think fit, who ſhall be deprived of their Livings by the Act of Uniformity, and afterwards to make Report thereof to this Houſe.

The Bill was oppoſed by the Papiſts and by the Preſbyterians.

The Oppoſition given to this Bill jointly by Papiſts and Sectaries, is thus repreſented in the *Myſtery and Iniquity of Non-Conformity*, 1664. *p.* 55.

They [the Nonconformiſts] after all this Stir, joined Iſſue with the Papiſts, even when they were moſt fiercely declaiming againſt them: And by that Combination, the moſt excellent Act of Uniformity was once thrown out of the Lord's Houſe, and likely to have ſtuck there for ever, *&c.*

WEDNESDAY *Apr.* 9. *A Proviſo brought in and agreed to.*

For ſome Allowance to ejected Miniſters.

Die Mercurii 9. *Apr.* 1662.

In the Houſe of Lords, the Earl of *Angleſea* reported, that the Committee have conſidered of a Proviſo, that ſuch Perſons as are put out of their Livings by Virtue of the Act of Uniformity, may have ſuch Allowances out of their Livings for their Subſiſtence, as his Majeſty ſhall think fit. The ſaid Proviſo was read, and after ſome Debate a few Alterations made therein; and the Queſtion being put, Whether this Proviſo with the Amendments ſhall ſtand in the Bill? It was reſolved in the Affirmative.

The Bill for Uniformity paſſed the Lords.

Hodie tertia vice lecta eſt Billa, An Act for Uniformity, &c. and paſſed. Ordered to ſend for a Conference with the Houſe of Commons to Morrow Morning, and communicate this Bill with the Alterations and Amendments to it.

Letter of the Chancellor of Oxford *to the Univerſity, in behalf of Mr.* Henry Carpenter, *Chaplain to the Houſe of Commons and Unkle to the Speaker.*

A Letter of the Earl of Clarendon, *Chancellor of the Univerſity of* Oxford, *to the Vicechancellor and Heads*, &c.

Mr. Vicechancellor and Gentlemen,

Reg. Acad. Cantabr.

I have been deſir'd by Sir *Edward Turner*, Speaker of the Houſe of Commons, that in regard his Unkle Mr. *Henry Carpenter* is engag'd in a continual Attendance upon the Houſe of Commons for reading divine Service to them every Morning; I would by my Letter recommend him to your Favour, for obtaining the Degree of Doctor in Divinity, of which his Standing in the Univerſity, and his Abilities in Learning, render him very capable. The Merit of the Perſon who makes this Requeſt is ſo great, that I know it will be very acceptable to the King, if he be ſatisfied in it; for which Reaſon I do very earneſtly recommend Mr. *Henry Carpenter* to you to be created Doctor in Divinity. I am

Mr. Vicechancellor and Gentlemen,

Worceſter-Houſe,
Apr. 9, 1662.
Your very affectionate Servant,

CLARENDON, C.

Account given of him by Mr. A. Wood.

Faſti Oxon. *Vol.* II. *col.* 826.

Henry Carpenter, ſome Time of *Exeter* College, now Chaplain to the honourable Houſe of Commons, was declared Doctor in Divinity, by a Diploma dated *Apr.* 19, 1662. upon the earneſt Requeſt of his Nephew, Sir *Edward Turner* Speaker, to the Chancellor of the Univerſity. The Maſters then murmured, that they ſhould be impoſed upon to confer Degrees on thoſe they never ſaw, and great grumbling there was: With which the Chancellor being acquainted, he by his Letters, dated the 30th of the ſaid Month, doth in a Manner excuſe himſelf for what he had done for ſeveral Reaſons.

Account given of him.

This *Henry Carpenter*, who was Son of *Richard Carpenter*, Miniſter of *Culleton* in *Devonſhire*, became Prebendary of *Yatminſter-prima* in the Church of *Sarum* in *Auguſt* 1660. and on the 20th of *May* this Year 1662. Canon of *Windſor* in the Place of Dr. *George Hall*, promoted to the See of *Cheſter*, he being then Rector of St. *Dionis Back-church* in *London*. He hath written, *his Deputy Divinity, or inferior Deity, and ſubordinate God in the World, Conſcience:* In two Sermons, *London* 1657, 12°. He died on the 14th of *October* 1662. after a ſhort Enjoyment of *Windſor*. Whereupon Dr. *Peter Mews* of St. *John*'s College ſucceeded him in the Canonry there.

His other Preferments in parochial Churches.

Reg. Juxon. Cant.

1661. 7. Junii. Henricus Carpenter Clericus, admiſſ. ad Eccl. S. Dionyſii Backchurch, London, vac. per ceſſionem Nath. Hardy ad preſ. Decani & Capituli S. Pauli Lond.

1661. 17. Jul. Henr. Carpenter, A. M. admiſſ. ad Eccl. de Stapleford-Tany Com. Eſſex. vac. per mort. Thomæ Nicholſon, ad preſ. Arabellæ Allen filiæ Edmundi Allen Mil.

Account of Dr. Rich. Watſon.

Faſti Oxon. *Vol.* II. *col.* 825.

Eod. die 9. *Apr.* 1662. *Richard Watſon* of *Caius* College in *Cambridge*, and Chaplain to *James* Duke of *York*, was declared Doctor of Divinity in a Convocation at *Oxford*, he being then abſent. Whereupon a Diploma for it being drawn up, it was ſealed on the third of the Ides of the ſame Month. He had been Maſter of the Free-School in *Cambridge* while he was Fellow of the ſaid College, and being a moſt zealous Man for the Church of *England*, preached *a Sermon touching Schiſm* in St. *Mary*'s Church there *Anno* 1642. which being highly offenſive to the Preſbyterians, he was ejected from his Fellowſhip and School. Afterwards to avoid their Barbarities, he fled into *France*, was patroniz'd at *Paris* by Sir *Richard Brown*, Clerk of his Majeſty's Council, officiated for ſome Months in his Oratory or Chapel there, and was one of thoſe *Engliſh* Divines who did many Times argue with the contrary Party concerning the Viſibility of their Church. The ſaid Sir *Richard* alſo endeavoured to have ſuch an Eſtabliſhment made for him, as thereby in the moſt difficult of Times, he might have had a comfortable Subſiſtence and a ſafe Protection under his ſacred Roof, beſides the other Graces and Civilities received from him. Afterwards he became Chaplain to *Ralph* Lord *Hopton*, in whoſe Service he continued till that Lord's Death, being then accounted one of the prime Sufferers of the *Engliſh* Clergy beyond the Seas. After his Majeſty's Reſtauration, he did not return with him, but continued at *Caen* till 1661. and then repairing to his native Place, became Chaplain to the Duke of *York*, Rector of *Pewſie* in *Wilts* in *Septemb.* 1662. Prebendary of *Warmiſter* in the Church of *Sarum*, by the Ceſſion of *Richard Hyde* in the latter End of *March* 1666. Prebendary of *Bitton* in the ſaid Church in the Place of *Tho. Hill*, in *Dec.* 1671. —— This Perſon who was a good Scholar, but vain and conceited, died on the 13th of *January* 1684.

Fellow of Caius *College*, Cambridge.

Ejected, flies into France.

Chaplain to Sir Richard Brown.

Afterward to Lord Hopton.

Then to James *Duke of* York.

A vain conceited Man.

Dr. Wilford *Archdeacon of* Bedford.

Reg. Sanderſon Linc. MS.

Eod. die 9. Apr. 1662. Franciſcus Wilford, S. T. P. admiſſus eſt ad Archidiaconatum Bedford ad preſ. Domini Regis pro hac vice ratione promotionis Johannis Hacket, S. T. P. in Epiſcopum Cov. Lichf. —— Idem inſtallatus in Decanatu Elien. vac. per mort. Edwardi Martin, S. T. P. die 30. Maii 1662. Obiit menſe Julio 1667.

THURSDAY *Apr.* 10.
A Conference of the two Houſes upon the Bill for Uniformity.

Extracts from the Journal of the Lords.

Die Jovis 10. *Apr.* 1662.

A Meſſage was ſent to the Houſe of Commons by Sir *Mundiford Brampſton* and Sir *Nathaniel Hobart*, Knights, to deſire a preſent Conference in the Painted Chamber concerning the *Act of Uniformity*. The Lord Chancellor, the Earl of *Bridgwater*, and the Biſhop of *London* were appointed to manage the Conference.

Directions of the Lords to the Managers.

The Houſe directed, that the Book of Common-Prayer recommended from the King ſhall be delivered to the Houſe of Commons, as that being the Book to which the Act of Uniformity relates: And alſo to deliver the Book wherein the Alterations are made, out of which the other Book was fairly written: And likewiſe ſo to communicate to them the King's Meſſage recommending the ſaid Book. And laſtly, to let the Commons know, that the Lords upon Conſideration had of the Act of Uniformity have thought fit to make ſome Alterations, and add ſome Proviſoes, to which the Concurrence of the Houſe of Commons is deſired.

Report of the Conference made in the Houſe of Commons.

Eod. die 10. *Apr.* In the Houſe of Commons, a Report from the Conference had with the Lords upon the *Bill of Uniformity:* That the Reaſon of the Delay of the ſaid Bill was, that the Book of Common-Prayer had by Reference from his

Majeſty been under the Conſideration of the Convocation, who had made ſome Alterations and Additions thereunto: And that the Lords had peruſed the ſame, as alſo the Bill ſent from this Houſe, and had returned the ſame together with the Book of Common-Prayer, as the ſame is amended and by them agreed to, and ſome Amendments and Proviſoes to the Bill.

Friday *Apr.* 11.

Dr. Joh. Wilkins *Vicar of* St. Lawrence Jewry, London.

Die Veneris 11. *Apr.* 1662.

Johannes Wilkins, S. T. P. admiſſ. ad Vicariam Sancti Laurentii Judaiſmi London. ad preſ. Caroli II. Regis jure Prærogativæ vac. per promotionem Sethi Ward, S. T. P. ad Epiſcopatum Exon. —— in Epiſcopum Ceſtren. conſecratus die 15. Nov. 1668.

Reg. Henchman London.

He had been Vicar of Fawſley Com. Northton.

Joh. Wilkins Clericus, A. M. admiſſ. ad Vic. de Fawſley in Com. Northampt. ex preſ. Ricardi Knightley Armig. die 2. Junii 1637.

Reg. Petriburg.

Saturday *Apr.* 12.

Proceedings in the Houſe of Commons.

Die Sabbati 12. *Apr.* 1662.

In the Houſe of Commons, the Amendments and Additions ſent from the Lords to the Bill of Uniformity were read.

And in the upper Houſe of Convocation.

For a Form of Subſcription to the Common-Prayer, &c.

And for printing and publiſhing the Book.

Eod. die. In ſuperiori Domo Convocat. Habito tractatu de Subſcriptionibus Clericorum Inſtituendorum, & Ludimagiſtrorum licentiandorum, & tribus Articulis 36. Canone, &c. Dominus Epiſcopus London Præſidens, &c. de & cum conſenſu, &c. curam commiſit Reverendis Patribus Dominis Epiſcopis Sarum & Coven. & Lichfel. ad conſulend' Juriſperitos de concipiend' Forma in ſcriptis in & circa Subſcriptionem prædictam. Et hoc facto ulterius tractatum habuit de eligendo perſonas aptas & idoneas ad corrigend' Impreſſionem Libri publicarum Precum; quodque poſt Impreſſionem dicti Libri factam, Epiſcopi cujuſlibet Dioceſeos curam in ſeſe ſuſcipiant ad recipiend' eoſdem Libros, & ad procurand' eoſdem publicari & aſportari Eccleſiis Parochialibus ſeparalibus in eorum reſpective Dioceſibus. Et deinde Dominus Epiſcopus London. continuavit, &c.

Dr. James Smith, *Precentor of* Exeter.

James Smith, S. T. P. ſucceeded Dr. *Seth Ward* in the Præcentorſhip of the Church of *Exeter*, inſtall'd by Proxy *Feb.* 7, 1661. and now again in Perſon *Apr.* 12, 1662. —— He died *June* 20, 1667.

Le Neve's Faſti.
See Ath. Ox. *Vol.* I. *col.* 279.

Elizabeth *Counteſs of* Angleſey.

In the Church of *Walton* upon *Thames*:
Here lyeth ELIZABETH
Counteſs of ANGLESEY,
Who dyed April *the* 12th, 1662.

Le Neve.

Sunday *Apr.* 13.

Sermon before the King by Mr. Rob. South.

Mr. *Robert South*, Chaplain to the Lord Chancellor *Clarendon*, was noted for his excellent Oratory, and his Lord being much delighted with a Sermon that he had preached before him, he made way for him to preach the ſame Sermon again before his Majeſty: And having firſt paſſed the Scrutiny of ſo wiſe and learned a Man, and ſo great and famous a Counſellor, every one's Expectation was heightned, and happy was he or ſhe among the greateſt Wits of the Town, that could accommodate their Humour in getting convenient Room in the Chapel at *Whitehall* to hang upon the Lips of this ſo great an Oracle. The Day appointed being come, which was the 13th of *April* 1662. for the acting this Scene over again, Mr. *South* aſcends the Pulpit, and the Eyes of all were immediately faſtned upon him. After he had performed his Obeiſance to his Majeſty, he named his Text, which was *Ecclеſ.* vii. 10. *Say not thou what is the Cauſe that the former Days were better than theſe? For thou doeſt not enquire wiſely concerning this.* Then after a witty Preamble, he proceeded to the Diviſion of the Words, and having performed that with great Dexterity, he lays by the Text for the preſent, and according to the ancient and laudable Manner, addreſſed himſelf to the *Bid-Prayer*, which being ended, he reſumed his Text, and attempted to handle the ſeveral Parts of it. The Prohibition in the Text he laboured to enforce by an Induction of Particulars, the firſt was, that the Pagan Times were not better than theſe, then the Popiſh Times were not, *&c.* but the laſt inſiſted on was the Times of the late Rebellion; and while he was endeavouring to evince that, which was indeed the main Thing that he intended to handle, it pleaſed God as the Fanatick Author of *Annus Mirabilis Secundus* obſerved, that he was ſuddenly taken with a Qualm, Drops of Sweat ſtanding in his Face as big as Peaſe, and immediately he loſt the Uſe of his Speech, only he uttered ſome few Words to this Effect: *Oh Lord! we are all in thy Hands, be merciful unto us*, and then came down. The Expectations of all being thus ſadly diſappointed, they were contented with the Divertiſement of an Anthem, and ſo the Solemnity for the Service of that Day was ended.

Wood's Ath. Oxon. *Vol.* II. *laſt Edition, col.* 1044.

Before any Prayer in the Pulpit, he names the Text.

And then bids Prayer.

And ſeemed to intend an Invective upon the late Times

But was confounded and left Speechleſs.

The Story told by the Author of Annus Mirabilis ſecundus.

4to. 1662. *p.* 33. *ſect.* 12.

And by Mr. Baxter, *who would have it a Judgment upon him, for his intending to deliver ſomewhat againſt him and his* Holy Commonwealth.

Biſhop *Morley* having preferred a young Man, named Mr. *S*—— (Orator of the Univerſity of *Oxford*, a fluent witty Satyriſt, and one that was ſome Time motioned to me to be my Curate at *Kidderminſter)* this Man being Houſhold Chaplain to the Lord Chancellor was appointed to preach before the King; where the Crowd had high Expectations of ſome vehement Satyr; but when he had preached a quarter of an Hour, he was utterly at a Loſs, and ſo unable to recollect himſelf, that he could go no further, but cryed, *the Lord be merciful to our Infirmities*, and ſo came down. But about a Month after, they were reſolved yet that Mr. *S*—— ſhould preach the ſame Sermon before the King, and not loſe his expected Applauſe: And preach it he did (little more than half an Hour with no Admiration at all of the Hearers.) And for his Encouragement the Sermon was printed. And when it was printed, many Perſons deſired to ſee

Mr. Richard Baxter's *Life, Fol. Lib.* I. *Part* II. *p.* 380.

what Words they were that he was ſtopped at the firſt Time: And they found in the printed Copy all that he had ſaid firſt, and one of the next Paſſages which he was to have delivered was againſt me for my *Holy Common-wealth*.

The Eſpouſals of the King and Queen.

The Eſpouſals of *Catharine* Infanta of *Portugal* by Proxy, with *Charles* the Second, King of *Great-Britain*: And the Preparations for embarking the ſaid new Queen of *England* from the Port of *Liſbon*.

Journal of Edward *Earl of* Sandwich *in* April 1662.

The Journal of Edward *Earl of* Sandwich, *Ambaſſador to* Portugal *and Admiral of the Fleet to carry over the Queen.*

Wedneſday April 2. The *Conde de Ponte*, *Franciſco Correa de Silva*, the Biſhop of *Capo Verde*, and Mr. *Mules* dined with me. After Dinner, I went with them on Board the *Royal Charles*, to ſee the Accommodation for the Queen's Voyage. At Night I cauſed a Note to be drawn of the Cabbins of the Ship, and what Servants *Engliſh* was of Neceſſity to be in the Ship with the Queen, and then left all the reſt to the Queen's Diſpoſe, by a Letter to the Secretary of State wherein this Note was incloſed; and further I deſired of him a perfect Liſt of all that would accompany the Queen, to accommodate them timely and well.

Care to accommodate her Majeſty and her Servants.

Thurſday April 3. The Queen of *England* being ill of a Cold, I went to the Door of her Chamber to enquire of her Health. In the Afternoon I went to *Ode-Vilas* Convent.

More Jewels and Sugars.

Friday April 4. *Duarte de Silva* came in the Morning with more Jewels, and promiſed great Haſte both for the Sugars and other Merchandizes.

The Queen of England'*s Care for the Accommodation of her Train.*

Saturday April 5. I went to wait upon the Queen Regent, and told her Majeſty what I was commanded in my laſt Inſtruction, and recommended *Don Lewis d' Almeida* and Mr. *Mules*, and the Secretary of the Ambaſſy to the Queen's Favour, and alſo gave her Majeſty Thanks for her Favours beſtowed upon the *Conde de Ponte*. The Queen of *England* ſent to ſpeak with me, and accordingly I went, and received her Majeſty's Commands, which were to take ſpecial Care to accommodate thoſe Perſons that went along with her Majeſty into *England*. In the Afternoon, the *Conde de Ponte* and *Don Juan de Sorſa* went with me on Board the Ship *Charles*, and deſigned out Quarters to all that the Queen had appointed to go in her own Ship.

The Admiral deſires timely Notice of her Majeſty's Intention to embark.

Monday April 7. I went to wait upon the Queen of *England*, to deſire ſix or ſeven Days Warning before the Day her Majeſty would embark, to take Leave of this Court, and to be on Board four or five Days before the Queen to prepare for her Majeſty's Reception; the which her Majeſty ſaid, ſhe would deliberate of, and give me further Notice.

Tueſday April 8. *Waltham* in his Ketch came from *Tangier*, and brought me Letters from the Governour and others.

Lord Sandwich *takes Leave of the Court of* Portugal.

Thurſday April 10. I had Audience of the King and Queen Regent of *Portugal*, and Queen of *England*, and took my Leave, and went on Board the *James* to prepare the Fleet for her Majeſty's Embarkation. I was conducted by the Marquis of *Govea* in the King's Coaches to the Court, and from thence through the *Terero de Paro* and *Ruo Nuevo* to the *Alcantara*, where the Boats attended for me, and there I embarqued and came on Board the *James*.

Slow Payment of the Portion Money.

This Morning the *Conde de Ponte* came to me and ſaid I ſhould have an Anſwer from the Queen to my laſt Papers, and that twenty thouſand Crowns ſhould be at my Order upon Account of the laſt Moiety, the which I deſired for the Supply of Sir *John Lawſon*.

Friday April 11. In the Morning I ſent a Letter to the Secretary of State to procure the ſaid twenty thouſand Crowns, and to receive the Pleaſure of the Queen for my further Attendance. At Night I had Anſwer, to have ten thouſand paid as ſoon as there was Occaſion, and the other ten thouſand when the Fleet arrived there. And I was ſummoned to wait upon the Queen with my Train to the Church on *Sunday*.

Saturday April 12. I received a Letter from the Secretary of State by Command of the Queen of *England*, in Anſwer to my Paper, importing, the Security of the firſt Million to be paid by *Duarte de Silva*, and that I ſhould not ſtand upon Circumſtances.

A Preſent of the King to the Earl of Sandwich.

This Afternoon Mr. *Mules* came with *Duarte de Silva*, and brought me a Preſent from the King, a Bag of Gold of a thouſand Moidores.

Sunday April 13. About ten o' Clock in the Morning I went a-ſhore at the *Terrero de Paro*, and there was met by *Don Lucas* Maſter of the Ceremonies, and in the King's Coach conducted to the Palace, where I met the King, Queen of *England* and Queen Regent, and *Don Pedro* the Infant coming out of the Preſence Chamber. The Earls of *Portugal* walk with the King covered, and in that reſpect the Queen of *England* commanded me to put on my Hat, which I obeyed. The King, &c. went along together to the Head of the Stairs that deſcend into the Court, and the two Queens took Leave with that Decency and Conſtancy that was admirable to ſee. After the Queen of *England* went into her Coach; next which went the Coach of Reſpect empty, and then my Coach, and then the Nobles of *Portugal* according to their Dignity. The Streets of *Liſbon* were all adorned with rich Carpets and Hangings at the Windows, and Pageants made in their Manner to demonſtrate as much Joy as could be; and the Regiments of Trained-Bands and Guards which were in the City drawn out. When the Queen came to the Great Cathedral Church, we all alighted, and went before her into the Church, myſelf placed next before *Don Pedro*, the

The Queen of England *takes Leave of her Royal Relations.*

Their Proceſſion to the great Church in Liſbon.

Kiſſing the Croſs and hearing High Maſs.

The Earl of Sandwich *retires during Maſs.*

The Queen goes aboard the Royal Charles.

King leading the Queen of *England* by the Hand; when we came into the Church near the Door, the Prieſts brought a Croſs under a rich Canopy, ſupported by ſix Prieſts, which the King and *Don Pedro* kiſſed kneeling upon Cuſhions. When they came into the Quire, the King and Queen took their Seats to hear Maſs, and the *Conde de Ponte* (now Marquis *de Sandis*) and the Viſcount *de* . . . . and another *Don* went with me to a Room purpoſely prepared for me to repoſe in until the Maſs was celebrated. After Maſs I came down to the Quire again, and took my Place before the Queen, and ſo we went into the Coaches another Way of the City to a new Bridge built at the End of the King's Yard purpoſely for the Queen to take Water at, all hanged richly and floored with Carpets, where the Queen deſcended, and embarqued with the King and *Don Pedro* in the King's Barge, and ſo went together a board the *Royal Charles*; where as ſoon as they were entred, the *Henry* (Sir *John Mennes*, Vice-Admiral) fired ſixty one Guns, the *James*, Rear-Admiral, fifty nine (Captain *Clarke* Commander) and all the reſt of the Fleet proportionably. After ſome Hours Diſcourſe, the King went a-ſhore, and I by the Queen's Command went a-ſhore with him. The Ships all fired again, the Vice-Admiral forty one, the Rear-Admiral thirty nine, and the reſt proportionably.

At Night the Ships ſhewed out Lights at every Port-hole, and in their Tops, and Yards, and fired Rockets and Squibs very handſome to ſee in the Night-time.

They weigh Anchor and ſail down the River.

Monday April 14. We weighed Anchor about ten a Clock, and fell down as far as the *Alcantara*, the King and *Don Pedro* came on board us, under ſail, and ſtay'd 'till we came to an Anchor, and then went off. In the Night about twelve a Clock the King came *incognito* in a Barge with his Muſick, very good Voices, and lay at the Stern of our Ship, and gave the Queen Muſick.

They put to Sea.

Tueſday April 15. By ſix a Clock in the Morning we weighed Anchor again, the Wind at N. W. and got out of the River to Sea. As I paſſed by the Caſtles the Queen commanded me to lower the Standard, which was done. As ſoon as we were out at Sea, the Queen and all the Ladies were Sea-ſick.

Her Majeſty commanded me to give the King a ſpeedy Account of her Majeſty's ſetting forward, which I did, and wrote a Pacquet for *England* preſently.

This Afternoon Captain *Utbird* came on board, and brought me News, that the *Engliſh* Fleet had taken the Admiral of *Algiers*; and that the *Levant* Merchant and a Man of War that was her Convoy was in *Tangier* Bay bound for *Liſbon*.

A Liſt of the Ships.

The Ships in my Fleet as followeth:

Admiral *Royal Charles*,
Vice-Admiral *Henry*,
Rear-Admiral *Royal James*,
York,
Mountague,
Lyon,
Princeſs,
Breda,
Dover,
Rubye,
Pearl,
Elias,
Dartmouth.
Colcheſter.

Five Ketches, five Merchant-men bound home.

See Apr. 22.

Monday *Apr.* 14.
Dr. Joh. Pearſon *Maſter of* Trinity *College*, Cambridge.

John Pearſon, S. T. P. was admitted Maſter of *Trinity* College in *Cambridge* in the Place of Dr. *Henry Ferne* Biſhop of *Cheſter*, lately deceaſed. He likewiſe ſucceeded in the See of *Cheſter* in 1672.

Mr. Tho. Portman *Prebendary of* Exeter.

Thomas Portman, A. M. was admitted to a Prebend in the Church of *Exeter April* 14, 1662. void by the Death of Mr. *John Pinſon*, a great Sufferer in the late Times, a learned and worthy Man. —— *Tho. Flavel*, A. M. Rector of *Ruan* in *Cornwall*, was admitted to a Prebend in the ſaid Church *Jan.* 18, 1660. void by the Death of *Timothy Shute*.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.* 30.

Death of the Lord Say *and* Seal.

William Viſcount *Say* and *Sele* departed this Life at *Broughton Com. Oxon. April* 14, 1662. and lyeth there buried: To whom ſucceeded in his Honours *James* his eldeſt Son by *Elizabeth* Daughter to *John Temple* of *Stow* in *Com. Buck*. Eſq;

Dugdale's *Baron. Tom.* II. *p.* 247.

Die Martis 15. *Apr.* 1662.

Tuesday *Apr.* 15.
A Bill for the Biſhop of London *to make Leaſes.*

The Lords received a *Bill* from the Commons, entitled, *An Act to enable the Biſhop of* London *to make Leaſes of the Houſes which are built upon the Scite of his Palace*. Which being formerly ſent down with ſome Alterations and a Proviſo; to which their Lordſhips Concurrence is deſired; The ſaid Alterations and Proviſo being read were agreed to.

Extracts from Journal of the Commons.

Advices from Scotland.

Adviſed from *Edinburgh April* 15. That all Things there are very peaceable. The Biſhops are univerſally received with great Joy and Welcome. On *Sunday* laſt Dr. *Mackenzy*, who is deſigned to be Biſhop of *Murray*, preached in the Forenoon, and Dr. *Leighton* Biſhop of *Dunblain* in the Afternoon, that many were in Hazard of being ſtiffled: They clearly evinced the Rebellion in the *Covenant*, and gave us very orthodox Diſcourſes. To Day the Archbiſhop of St. *Andrew*'s went for St. *Andrew*'s, and is to be met to morrow in *Fife* by the Earl of *Rothes*, Preſident of the Council, and the whole Gentry of that Shire.

Mercur. Publ. No. 16. *p.* 254.

On *Friday* next the Archbiſhop of *Glaſcow* goes for *Glaſcow*, the Provoſt and Bailiffs of that Place being here already, with ſeveral other Perſons to attend him thither. The Conſecration of the reſt of our Biſhops is appointed to be at *Holy-Rood* Houſe on the fourth of *May*; after which they will all join their helping Hand for a due Settlement of our Church, in a Reformation of our Diſorders.

Wednesday *Apr.* 16.

Debate of the Commons on the Lords Amendments to the Bill of Uniformity.

Journ. Com.

The Houſe of Commons reſumed the Debate upon the Amendments ſent down from the Lords to the Bill of Uniformity. And the Queſtion being propounded, Whether Debate ſhall be admitted to the Amendments made by the Convocation to the Book of Common-Prayer, and ſent down by the Lords to this Houſe? It paſſed in the Negative. The Queſtion being put, that the Amendments made by the Convocation, and ſent down by the Lords, might by the Order of this Houſe have been debated: It was reſolved in the Affirmative.

A remarkable Letter of Seignior Bellarini *to Father* Young.

Fair Warning, 1663, 8vo *Part* II. *ch.* III. *p.* 62.

The New Deſign: Or a Letter from Seignior *Bellarini* to Father *Young*, found in his Study upon his Deceaſe, dated *April* 16, 1662. tranſlated out of the *Italian*, ſhewing the moſt effectual Ways and Means of introducing Popery into *England*.

The Contents of it as given by Dr. Stillingfleet.

Stillingfleet's *Hiſtory of Separation,* 4to. *Pref. p.* 20.

In this Letter (ſays Dr. *Stillingfleet*) which more particularly reaches to our own Caſe, are ſeveral very remarkable Things. The *firſt* Advice is to make the Obſtruction of Settlement their great Deſign; eſpecially upon the fundamental Conſtitutions of the Kingdom, whereunto if Things ſhould fall, they would be more firm than ever. The next Thing is to remove the Jealouſies raiſed by *Prynne, Baxter, &c.* of their Deſign upon the late Factions, and to ſet up the proſperous Way of Fears and Jealouſies of the King and Biſhops. *Thirdly*, to make it appear under-hand how near the Doctrine, Diſcipline, and Worſhip of the Church of *England* comes to us; at how little Diſtance their Common-Prayer is from our Maſs, and that the wiſeſt and ableſt Men of that Way are ſo moderate, that they would willingly come over to us, or at leaſt meet us half way. Hereby the more ſtay'd Men will become more odious, and others will run out of all Religion for Fear of Popery. *Fourthly*, let there be an Indulgence promoted by the Factions, and ſeconded by you. *Fifthly*, that the Trade and Treaſure of the Nation may be engroſſed between themſelves and other diſcontented Parties. *Laſtly*, that the Biſhops and Miniſters of the Church of *England* be aſperſed, as either worldly and careleſs on the one Hand, or ſo factious on the other, that it were well they were removed.

Theſe Counſels have been followed by them.

Ibid. Preface, p. 22.

Theſe (ſays Dr. *Stillingfleet*) are ſome of thoſe excellent Advices then given, and how well they have been followed, we all know. For according to this Counſel, when they could not hinder the Settlement *then*, the great Thing they aimed at for many Years, was the breaking in Pieces the Conſtitution of this Church by a General Toleration.

A printed Copy of the Letter.

Printed in Fair Warning, Part II. 4to. 1663. *p.* 62.

A Copy of the ſaid Letter from Seignior Bellarini *to Father* Young, *dated* April 16, 1662.

Holy Father,

We do here congratulate your Endeavours for the Propagation of the Catholick Faith, and ceaſe not our Prayers for you: Yet we know that in vain do we expect a Bleſſing from above, if we do not prudently apply all Means here below. And upon that wonderful Revolution in *England*, there muſt be great Alterations in your Councils and Methods, although you muſt aim at *one* great Deſign, *the Obſtruction of Settlement*, eſpecially upon the fundamental Conſtitutions of the Kingdom, whereunto if Things ſhould fall, they would be more firm than ever; as ſome Things when ſhaken take deepeſt Root.

To this Purpoſe you would do well,

Jealouſies to be removed of Papiſts joining with the late Factions.

I. To remove that Jealouſy raiſed by *Prynne, Baxter, &c.* and other diſcontented Perſons of our Deſign upon the late Factions, and to ſet up that proſperous Way of Fears and Jealouſies of the King and Biſhops. You know an Enemy is then with Succeſs eſtabliſhed in his main Hold, when he is with Prudence alarmed elſewhere. We may eaſily break in upon the *Engliſh* Nation through Liberty and Anarchy, while they think we are coming in through Government and Order.

To teach what is Popery, and what is not.

II. Publickly to agree, declare, and inſtruct Men what is Popery and what is not; leſt under that Notion all laudable, ancient, neceſſary, and pious Inſtructions, when diſpleaſing ſhould be caſt off under the Name of Popery; and leſt any antiquated Superſtition or Hereſy ſhould be received under the Notion of New Lights, or of Order and Decency.

To ſet forth the Church of England *as coming near to the Church of* Rome.

III. You would do well to make it appear under-hand how near the Doctrine, Worſhip, and Diſcipline of the Church of *England* comes to us; how willingly (as our good Brother ſpeaks) their Articles would be interpreted in a Catholick Senſe; at how little Diſtance their Common-Prayer is from our Maſs: Whereby you may perſuade the World, that the Proteſtant Religion is weary of itſelf, and that the wiſeſt and ableſt Men of that Way are ſo moderate, that they would willingly come over to us, or at leaſt meet us half Way: Hereby the more ſtayed Men will become odious, and others will run out of all Religion for Fear of Popery.

To raiſe an Odium on the Proteſtant Factions, and whet the Laws againſt them.

IV. Let there be that *Odium* by Writing and ſecret Practices raiſed upon the Factious, that the Law may be ſo intent upon them, that you may eſcape; and thoſe troubleſome Perſons may be diſabled from ſpeaking againſt you as they uſed to do, of being odious in the Eye of the Law and the People.

V. Let

The King's Supremacy to be decried; and all Parties to join for a general Indulgence.

To ingroſs the Trade of the Nation among themſelves.

V. Let the Power of the King in Matters of Religion be decry'd: Or at leaſt let there be an Indulgence promoted by the Factions and ſeconded by you.

VI. You may have ſuch Inſight into the Trade and Treaſure of the Nation, that you may have the *one* engroſſed between yourſelves and other diſcontented Parties, and the *other* ſtopped: So that the Inhabitants will for want either endeavour an Alteration at Home, or tranſplant themſelves among us abroad; ſo that either we may join with them, or they with us, in order to the main Deſign.

To poſſeſs the People that there is no true Ordination in the Church of England.

VII. It were well if you took all juſt Occaſion to make it plain to the People, that there is no true Ordination or Succeſſion of Biſhops, Paſtors, and Miniſters in *England*; and that they who are pretended Biſhops and Miniſters, are either worldly and careleſs on the one Hand, or ſo factious on the other Hand, that it were well they were removed: However, it were well the People ſhould be taken off from them, by a clear Diſcovery of their Unworthineſs.

To aſk the People what is become of their Forefathers, and where their Religion was before Luther.

VIII. Father *R.* would uſually ſay, that the beſt Way to work upon the *Engliſh*, was to make uſe of their natural Affections, and urge them with this; *What is become of your Fore-fathers who died in our Religion? Where was your Religion before* Luther?

To foment Differences between King and People, by putting the King upon arbitrary Meaſures.

IX. We ſuppoſe that in *England*, after twenty Years Confuſion, they are at a Loſs for the Revenue: And therefore it were ſeaſonable ſuch a Way were propoſed, that on the one Hand might ſeem very plauſible to the King, the Nobility, and Commons, but is indeed very grievous to the People. As any Alterations in the ancient Cuſtoms have their Advantage for us, ſo eſpecially an Alteration in the Revenue, which will have that Influence on the People, which all your Suggeſtions and Inſinuations cannot have. You know what Counſel Father *P.* gave Father *E.* of *Bruſſels*, to put the King upon the new Way of Impoſition by Exciſe, which muſt be ſettled by a mercenary Army of Horſe and Foot, which ſhall harraſs the Countrey.

To anſwer rather than oppoſe.

And to puzzle the People with ſeveral Queſtions.

Laſtly, Your Method for winning particular Perſons you know given by our Fore-fathers is this; 1. Be ſure to keep the Reſpondents Part and not the Opponents. It is not ſo eaſy to prove, as to wrangle againſt Proof. 2. Follow them with certain Queſtions, which the Vulgar are not vers'd in. As, 1. Where was your Church before *Luther?* Or where hath it been viſible in all Ages? *Q.* 2. How prove you that you have a true Scripture that is the Word of God among you? *Q.* 3. What expreſs Word of God do the Catholicks contradict? *Q.* 4. How prove you that you have a truly called Miniſtry, that is to be heard and believed by the People? *Q.* 5. By what Warrant did you ſeparate from the Catholick Church, and condemn all your own Fore-fathers, and all the Chriſtian World? *Q.* 6. If you will ſeparate from the Catholick Church, what Reaſon have you to follow this Sect, rather than any one of all the reſt? *Q.* 7. What one Man can you name from the Beginning that was in all Things of *Luther*'s or *Calvin*'s Opinions? *Q.* 8. Do you not ſee, that God doth not bleſs the Labours of your Miniſters, but People are as bad as they were before? What the better are you for hearing them?

Our hearty Prayers are for your Succeſs: And,

Sir, I am

Yours to Command,

F. B.

Mr. John Ellis *Vicar of* Mucking *and then of* Horndon Com. Eſſex.

Newcourt, *Vol.* II. *p.* 427, 343.

Die 17. Apr. 1662. Johannes Ellis Clericus admiſſ. ad Vic. de Mucking Com. Eſſex. ad preſ. Decani & Capituli S. Pauli London, Proprietariorum. —— Idem ad Vic. de Horndon ſuper Montem Com. Eſſex. 26. Jul. 1669. — Obiit 1690.

THURSDAY *Apr.* 17.

Extracts from Journal of the Commons.

Die Jovis 17. *Apr.* 1662.

A Debate of the Commons upon the Amendments ſent down from the Lords to the Bill of Uniformity.

Account of the three Regicides brought from Holland, Corbet, Barkſtead *and* Okey.

Theſe three Perſons having been outlaw'd by a former Indictment, were brought to the King's-Bench *Bar, and demanded ſeverally what they could ſay, why Execution ſhould not be awarded againſt them: after the Indictment was firſt read to them; they pleaded they were not the ſame Perſons, and thereupon the ſame Day a Jury was preſently returned, the Court ſitting; and they found they were the ſame Perſons, and ſo Execution awarded. So is the Report in the Manuſcript, but the Record is of an Attainder by Act of Parliament, but there might be an Outlawry alſo. —— See* Keble's *Reports, Fol. p.* 14

Regicides no Saints or Martyrs, 8vo. *p.* 91.

The three of the late King's Judges apprehended in *Holland*, and ſent over by Sir *George Downing*, were now under the Sentence of Death.

Miles Corbet, a Gentleman of an ancient Family in *Norfolk*. His Nephew, Sir *Thomas*, was a worthy loyal Gentleman, and kept his Unkle from defiling himſelf with his Sovereign's Blood 'till the laſt Day, for fear the Entail ſhould be cut off from his Children, according to his own Confeſſion; but then the Devil with his own as helliſh Zeal ſpurr'd him on both to *Sit* and *Sign*. And 'tis probable upon this Inducement, Sir *Thomas* parted with the Seat of his Family, which to my Knowledge he did, and was very kind to his Siſters with their Deſcendants. —— We have an odd Account of his Carriage in the Houſe of Commons, where *he was Inquiſitor-General to the Committee of Examinations, having found an Expedient to purge both Houſes of ſuch Members as the Army or Independents diſliked, without letting them know either their Charge or Accuſers*; which the *Hiſtory of Independency* terms a kind of *Hangmans's Office*, and that *he look'd more like a Hangman, than the Hangman himſelf*. 'Tis true likewiſe, he was conſtantly called *Corbet the Jew*, much reſembling that Nation both in Countenance and Actions.

The next is *Barkſtead*, a Citizen and Goldſmith of *London*, ſaith Mr. *Ludlow*, as if he had been a Banker of Thouſands; whereas the Workers in that Trade are of as dirty and laborious a Profeſſion as *Country Blackſmiths*, and take as much Pains for a ſmall *Livelihood.* This Man's chief Imploy was to make *Silver Thimbles*, whereby he might become endear'd to the Siſterhood; he was Second to *Ven* in leading up the *Mob* to threaten and force the Parliament; and thus ſetting forward when the War begun, he had his Advance in it, where nevertheleſs he paſs'd for a very ſhallow Mortal, but continuing a zealous Pretender, and withal very officious to his Maſter *Cromwell*, he continued him a Tool upon all Occaſions, and as I remember, made him one of his Lords.

The laſt is *Okey*, whom Mr. *Ludlow* will have a *Citizen of* London *too*, as if he had made ſome great Figure there, whereas he was modeſter, and declar'd, *he was of the leaſt of the Families in* Iſrael, *and he the leaſt of that.* Firſt he belong'd to a Brew-Houſe as a *Dray-Man*, after that a poor *Chandler* near *Lyon's-Key:* But betaking himſelf to the *Sword* upon our Civil Diſtractions, he appear'd a Man of Senſe and Courage, which cultivated by Action and Experience, rendred him one of the beſt *Officers* among them. —— And after all, no one of the whole Party carried himſelf ſo much like a *Gentleman* and *Chriſtian*, as this *Okey*.

FRIDAY *Apr.* 18.
Debate of the Commons on the Bill for Uniformity.

Die Veneris 18. *Apr.* 1662.

Extracts from Journal of the Commons.

The Houſe of Commons reſumed the Debate upon the remaining Amendments ſent from the Lords to the Bill of Uniformity.

The Militia Bill.

The Lords returned the Commons Bill for ſettling the Militia with divers Amendments, to which they deſired the Concurrence of the Commons.

Francis Heath, *LL. D.*

The King's Mandate to the Univerſity of *Cambridge*, to admit *Francis Heath* to the Degree of Doctor in Law, dated *Apr.* 18, 1662.

SATURDAY *Apr.* 19.
Three Regicides are repreſented as undeſerving Sufferers and very Martyrs for the People.

Printed in t Year 1662, 4t

The Speeches, Diſcourſes, and Prayers of Colonel *John Barkſtead*, Colonel *John Okey*, and Mr. *Miles Corbet* upon the 19th of *April* 1662. being the Day of their Suffering at *Tyburn*. Together with an Account of the Occaſion and Manner of their Taking in *Holland.* And alſo of their ſeveral occaſional Speeches, Diſcourſes, and Letters, both before and in the Time of their late Impriſonment. Faithfully and impartially collected for a general Satisfaction.

Beginning with a Narrative of their being decoy'd in Holland *by Sir* George Downing, *and ſent over Priſoners to* England.

A Narrative of Colonel *Okey*, Colonel *Barkſtead* and *Miles Corbet*, Eſq; their Departure out of *England*; their Chriſtian Carriage, and the kind Reception they found in all Places where they came: Together with the unparallell'd Treachery and Inhumanity exerciſed by Sir *G. D.* in decoying them to, and apprehending them at *Delph:* As alſo their ſurreptitious embarking thence, and tranſporting to the Tower of *London.*

Account of theſe Sufferers as given by Authority.

London, *printed for* Nat. Brooke *and* Edward Thomas, 1662. 4to.

There was on the Government Side publiſhed a better Account, intituled the Speeches and Prayers of *John Barkſtead*, *John Okey*, and *Miles Corbet*. Together with ſeveral Paſſages at the Time of their Execution at *Tyburn*, the nineteenth of *April* 1662. With ſome due and ſober Animadverſions on the ſaid Speeches.

To the Reader. This is to aſſure thee, that firſt there is not a Syllable to the beſt of the Writer's Skill that took theſe Speeches at the Place of Execution either added or diminiſhed in the Tranſcript, either in Favour or Injury to the Dead, *&c.*

The *Animadverſions* conclude.— In Concluſion it may be preſumed they knew not what to ſay, as their Crime wanted a Precedent, ſo it wants a Plea or Defence: And therefore they have Recourſe to any Thing, which ſtuff'd out with the old ſpecious Shews of Piety, they think ſhall deceive the World. *Finis.*

The Execution of the three Regicides.

Mercur. Publ. 4to. No. 16. *p.* 241.

Senſible of their being odious to the People.

Attended with infinite Crouds

Thoſe three Regicides, *John Barkſtead*, *John Okey*, and *Miles Corbet*, being this Day delivered over to the Sheriffs of *London* and *Middleſex*, by his Majeſty's Lieutenant of the *Tower*, in order to their Execution, were accordingly drawn on ſeveral Sledges from the *Tower* to *Tyburn*. So odious were they to his Majeſty's good Subjects, that *Miles Corbet* himſelf declared how ſenſible he was of the Peoples Hatred and Reproaches expreſſed in their Way to Execution. As they were drawn along, *Barkſtead* was obſerved to be eating, *Okey* had an Orange, and *Corbet* a Book. The Number and Crowd of the People was ſo great (ſo many Thouſands, as thoſe who were not preſent will hardly believe) that the Sheriffs were forced to cauſe the Priſoners to be taken off the Sledges at ſome Diſtance, and ſo conveyed into the Cart, which for that Purpoſe was before placed ready under the Gallows, there being no poſſible Room to be made to drive the Sledges nearer: *Barkſtead*'s Sledge being foremoſt, he was firſt brought into the Cart, where the Executioner immediately took off his Peruke (wherein was a Paper unwritten, worn with his Peruke) and put the Rope about his Neck, which *Barkſtead* complaining was too ſtreight, the Executioner told him *he ſhould have Rope enough*, and looſned it. The Executioner perceiving the other two not come (who as yet were hindred by the great Crowd and preſs of People) ſaid to *Barkſtead*, *if you pleaſe*, *you may to your Prayers now*; but *Barkſtead* taking forth a Silver Bottle, drank, and ſaid, *I will ſtay till my Brethren come.* Whereupon (as ſoon as Paſſage could be made) *Okey* was brought up; to whom *Barkſtead* ſaid, *welcome Brother*; at which *Okey* imbraced him, and after ſaid, *Mr. Sheriff we ſhall have Liberty to ſpeak and pray, I hope*; the Sheriff replied, *you muſt not think we can ſtand here to hear you juſtify yourſelf in ſuch a Crime as that for which you are brought hither, but if you can moderate yourſelf, and do any Thing in order to make your Peace with God, you may have Liberty.* Then *Corbet* was brought up, after which the Noiſe being ſomewhat allayed, *Okey* ſaid, *Mr. Sheriff, the Providence of God hath brought us to this Place to pay that which* every

They deſire Liberty to ſpeak. Which was granted by the Sheriff.

Speech of Mr. Okey.

every Man oweth. I ſhall not trouble you to boaſt of any Thing but my Infirmities: I can ſay nothing of my Birth, our Tribe being the leaſt of Iſrael, *and I the leaſt of the Family. It is not unknown what Troubles have been in the Nation, and that I was called out to ſerve the Parliament,* (but recalling himſelf preſently) he ſaid, *the King and Parliament, and ſerved according to my beſt Knowledge faithfully. I am adjudged for the Matter of the King. I was not of the Council within or without: I knew nothing of it till I ſaw the Paper that was printed. I ſate once or twice: I prayed for him, and ſo for this King, as is my Duty. I had no Malice; I might err in Judgment, but not in Will. I have often begg'd that if there were any Malice in me againſt the King, the Lord would diſcover it to me; I did it but this Morning. Whatever Aims and Deſigns others had, as appeared afterwards that they had ſome, I had none. I take this as juſt from God for not walking with God. You have ſeen many Troubles and much Bloodſhed, a Vacancy as to a ſingle Perſon. The Nation wiſh'd much for him that now reigns, and I wiſh that he may reign here and for ever with Righteouſneſs. I wiſh the People would in ſome Meaſure walk anſwerable to ſuch a Mercy. I deſire as a dying Man, that ſeeing they have received ſo great a Mercy, they would as they love the King, and as in Duty they ought, pray more for the King, and drink leſs; for if you heard what I heard beyond Sea, it would make your Hairs ſtand an end. I deſire that as this Nation hath and doth flouriſh, ſo it may continue, and every one endeavour to fear God and Honour the King, and every one beg for the flouriſhing of the Goſpel.* Here the Sheriff ſaid, *I am glad to hear this from you.* Then *Okey* went on, *Had there not then been a Face of Authority when I join'd with them, I would have diſown'd them. I was coming over into* England, *and I ſtaid but two Days too long, and then I heard the Votes of the Houſes had paſs'd that it was too late for me to come in; if I had, I would rather have ſuffered than done any Thing againſt them. I was always for Magiſtracy and Miniſtry, my Prayers are that God would give you Peace and Truth.*

Speech of Mr. Corbet.

Then *Miles Corbet* began (with a Promiſe to obſerve the Sheriff's Directions in ſpeaking nothing that might give Offence) and ſaid thus, *We are now dying Men, on dying Ground, in the Preſence of the great God. I deſire to ſpeak in his Fear touching what we are to ſuffer for. I ſhall ſay, if this which is done to us were without Authority it were abominable, but the Wiſdom of the Nation, the Parliament hath done it, and the Judges have adjudged it. Men may judge and make Laws, it is our Duty to ſubmit, or elſe we muſt depart. There have been ſome Aſperſions caſt upon us, as if we were againſt Magiſtracy and Miniſtry: As for his Majeſty, the Hand of God hath brought him in, I deſire in all Things he may act for God, and for the true Profeſſors of Religion, the Proteſtant Religion. I have heard abroad, that there are many Sects broke out; truly there is more and a greater Light in this Nation than in any Place about us. The Glory of a Nation is in the Multitude of People that fear the Lord, and in all the Places where I have travelled (which have been very many Miles) I have not found any that have ſo great a Light, and live ſo much after it: I deſire both the Goſpel may have a free Courſe, and that Men may live according to it. As for the congregational Way, of which I profeſs my ſelf, I think that which was agreed upon at the* Savoy *to be the beſt, and I can aſſent to that which was done by the Aſſembly of Divines at* Weſtminſter, *except to their Diſcipline. That which I deſire upon the Knees of my Soul is, that as they are Proteſtants by Name, ſo they would appear ſuch by their Works, forbearing Swearing and Drunkenneſs. If I knew any here that I had wrong'd, I would aſk them Forgiveneſs. I have been in many publick Employments, and in all Parliaments except ſince my Abſence. I brought an Eſtate and ſpent it in them, and have nothing left for Forfeiture. I was no Contriver of the Bill againſt the King, but when it came into the Houſe, I was ſurprized and ſpake againſt it, but being done by what was then call'd the Authority of the Nation, I then thought I did not ill, I ſate but once; I would not ſpeak to juſtify it. I never bought any Land, neither Biſhops nor any other, I knew not that Trade. Let Men keep to their Station, and when God calls them, let them ſerve him and the King. If any have done me any Wrong, as People reproach'd us as we came along, the Lord forgive them; if any pray'd for us, the Lord hear their Prayers.. When we were in* Holland, *for this is not the only Time, we pray'd together for the King and the Peace of the Nation. As for the Court of Juſtice where we receiv'd our Sentence, I muſt ſay, that as the Law ſtands they did according to their Places.*

Here again *Okey* ſaid to the People, *As to your Religion you have ſuch Miniſters both to Life and Doctrine, the like not in the World again. I was ſixteen Years Major and Colonel in the Army, I know not any Man whoſe Ox or Aſs I took away. I forgive all, even thoſe that purſued us to Death.*

Speech of Mr. Barkſtead.

Then *Barkſtead* ſpake, and told the Sheriff he alſo would obſerve Directions, and ſay nothing that ſhould give the leaſt Offence, and *I ſhall,* ſaid he, *be very ſhort, both becauſe my Brethren have ſaid much which I intended, and becauſe of my preſent Weakneſs, which is not of one Day, but of a longer Continuance. I engaged very freely at the Beginning of the War, and I ſerv'd them faithfully. Before this Trouble I begg'd Pardon for my Sins, I ſhould not elſe have ſtood ſo comfortable here as I do now. In my Judgment and Practice I have been in a congregational Way. I ſhould be glad to ſee Men live anſwerable to the Goſpel: For I have been many Thouſands of Miles, and have found none ſo pure. As for the Government as it now ſtands, I can and do, and (as long as I have being) will pray for it: And as for the King, I pray God bleſs him, that he may reign both here and hereafter. I have acted formerly even againſt Men of my own Judgment, that which was very hard, and now I deſire they may live in Love, and love the Nation, I would have them ſit ſtill; the Lord will do* *his own Work, the late Work was the Work of the Lord. You ſay in the Beginning of your Prayer*, thy Kingdom come, thy Will be done, *and at the End of it*, for thine is the Kingdom, the Power and the Glory. *God hath given the Kingdom to* Jeſus Chriſt, *and 'tis no Diſhonour to his Majeſty to be under that King. As to the Buſineſs of the King, I was no Contriver within nor without, but many Miles diſtant, when I was call'd to it, I did it without Malice and pray'd for him, and ſince his Majeſty came to the Throne I pray'd for him:* And ſo ended, excuſing his preſent Infirmity.

Then *Okey* ſaid (in Confirmation of what the other had ſpoken,) *it is not only our Judgment now; but was our Practice beyond Sea, to perſuade People to live quietly.*

Their Prayers.

After which they went to Prayers, *Corbet* pray'd firſt, *Okey* next, and then *Barkſtead*, each of them praying for the King and Council, and particularly that *God would make his Majeſty a nurſing Father over the People of this Nation*, with many more like Expreſſions, and deſiring that *he might reign happily both here and hereafter.*

When their Prayers were ended, and their Caps pull'd over their Faces, they all ſaid, *Lord into thy Hands we commit our Spirits, Chriſt have Mercy upon our Souls:* Which Words they repeated till the Cart wherein they all ſtood was driven from under them. The Cart was ſo placed that they all hung with their Faces towards *Weſtminſter*; *Barkſtead* was firſt cut down and quartered, *Okey* next, and then *Corbet*; after which their Quarters were carried away to be boiled, and diſpoſed in ſeveral Places according to Order.

Diſpoſal of their Heads and Quarters;

Only Okey *allowed to be buried in the Tower of* London.

Merc. Publ. No. 16, 4to. *p.* 256.

His Majeſty was graciouſly pleaſed to ſignify his Will and Pleaſure to the Sheriffs of *London*, that the Head and Quarters of *John Okey*, who was executed on *Saturday*, be buried in the Tower of *London*, in regard at his Execution he exhorted the People to reſt quietly, and live in Obedience under his Majeſty's Government, as he profeſſed he himſelf would have done, if God would have permitted him a longer Life; and declared that he had endeavoured to make others of the ſame Perſuaſion at his late being beyond Sea. But *Barkſtead*'s Head is to be placed on the Traytor's Gate of the Tower of *London*, and *Miles Corbet*'s Head on the Bridge, and their ſeveral Quarters on the City Gates.

The Account given by their Friends was a Libel againſt the Government.

Dr. Calamy's *Contin. of Account, p.* 548.

In a Diary of Mr. *Thoroughgood*, I find this Note: *July* 27, 1662. Mr. *Street* [Miniſter] at St. *John*'s [in the Iſle of *Thanet*] was ſilenc'd and put by Preaching by Capt. *Rook*, by ſpecial Order from the King himſelf, becauſe the Book that was ſet out concerning the Execution of Colonel *Okey* and two others, was ſeen at his Houſe.

Lond. 1662. *one Sheet* 4to Ath. Oxon. *Vol.* II. *c.* 759

There was likewiſe publiſhed, *a Letter from Colonel* Barkſtead, *Colonel* Okey, *and* Miles Corbet *to their Friends in the Congregational Churches in* London: *Together with the Manner of their Apprehenſion.* [Reflecting much upon Sir *George Downing* as a Revolter from their Cauſe, *&c.*]

Complaints of the Inſolence of popiſh Writers.

Mr. *Edward Bagſhaw* in the Dedication of his *Enquiry into the Pope's Infallibility*, dated *Drury-Lane*, *Apr.* 19, 1662. complains much of the Inſolence of Popiſh Books. Some (ſays he) have lately pleaded for Popery, and for that which is the chief Bulwark of it, the Pope's Authority, with as good a Grace, (if Railing and needleſs Rhetorick may deſerve that Name) as if they had never been anſwered. One in his great Heat of Zeal, or ſomething worſe [*Ruſhworth Dialog.* I.] doth tell us, that Queſtions about the Pope's Authority over Biſhops, of Biſhops over Prieſts, and of Prieſts over the Laity, are of no ſmall Moment: For he that goes about to deſtroy that Hierarchy, aimeth at nothing leſs than an utter overthrow of Religion. Which are but *Bellarmine*'s Words in *Engliſh*. —— And a late nameleſs Author ſo far cries up the Pope's Authority, that he ventures to ſpeak Words which no ſober Man would own. [*Fiat Lux*, dedicated to the Counteſs of *Arundel*, and twice printed.] *In my Judgment* (ſaith he) *Chriſt our Lord hath no leſs ſhewn his Divinity and Power in the Pope, than in himſelf.* And again, *all Things conſider'd, I may truly ſay, that* Chriſt *in the Pope and Church is more miraculous than in his own Perſon.* And yet farther, as if thoſe Expreſſions were too modeſt Blaſphemy, and not barefaced enough, he goes on: *The firſt great Fundamental of Chriſtian Religion, which is the Truth and Divinity of* Chriſt, *had it not been for the Pope, had failed long ago in the World.* Whereupon enlarging himſelf, he adds, *Whence I may truly ſay, that* Chriſt *is the Pope's God, for if the Pope had not been, and proved ſo reſolute an Aſſertor,* Chriſt *had not been taken for any ſuch Perſon as he is believed this Day.* And ſo in a Boaſt concludes: *This I will boldly ſay and am aſſured of, that if the Pope be not an unerring Guide in Affairs of Religion, all is loſt. For a Man once rid of the Controul of his Authority, may as eaſily deride and as ſolidly confute the Incarnation, as the Sprinkling of Holy Water, nor could the Reaſon of the World confute them.* While I relate ſuch kind of Paſſages as theſe, which I tremble to mention, I hope your Lordſhip will pardon my Zeal, if I complain a little that Treatiſes of a far more innocent Nature are ſharply cenſured, while thoſe open Impieties do eſcape unpuniſhed, as if our Laws were keen only againſt the Aſſertors of *Chriſtian Liberty*, but had no Edge at all againſt the Broachers of *Antichriſtian Blaſphemy.*

Ruſhworth's *Dialogues.*

And the Author of Fiat Lux.

The Pope as full of Divinity and Power as Chriſt himſelf.

Chriſt as miraculous in the Pope and Church, as in his own Perſon.

Chriſt is the Pope's God, for without the Pope Chriſt had not been believed.

All Religion is loſt, if the Pope be not infallible.

MONDAY *Apr.* 21.

Proceedings of the Commons on the Bill for Uniformity.

Extracts from the Journal of the Commons.

The Houſe of Commons proceeded upon the reſt of the Amendments to the Bill of Uniformity. And ſo again *Die Martis* 22. *Apr.* the Commons proceeded further upon the Lords Amendments to the Bill of Uniformity.

Dr. Mark Frank *Preb. of* St. Paul's, *and Rector of* Barley.

Reg. Sheldon. Lond.

Marcus Frank, S. T. P. collatus ab Epiſcopo Lond. ad Preb. de Iſlington in Eccl. Catth. S. Pauli, London, vac. per mort. ult. Incumb. —— ad Eccl. de Barly Com. Hertf. 2. Febr. prox. ſequ.

Augmentation of the Vicarage of Standon *by* Walter *Lord* Aſton, *at the Requeſt of Mrs.* Sadleir.

Sir Henry Chancy's *Antiquities of* Hertf. *Fol. p.* 223.

The Benefaction of *Walter* Lord *Aſton*, Proprietary of the Rectory, and Patron of the Vicarage of *Standon Com. Hertford*, who at the Inſtance and Requeſt of *Anne Sadleir*, Relict of *Ralph Sadleir*, Eſq; by Indenture dated 21. *Apr.* 14. *Car*. II. did convey a fair Houſe, with a Garden and Orchard to Sir *Thomas Leventhorpe*, Baronet, Sir *Richard Atkins*, Knt. and Baronet, Sir *Ralph Baeſh*, Knight of the *Bath*, Sir *John Wats*, Knt. Sir *John Gore*, Knt. *Richard Golſton*, Eſq; *Edward Gardiner*, Eſq; and *Henry Wilkinſon*, Gent. to the Uſe of the Vicars of *Standon* ſucceſſively for ever, reſerving yearly two Pair of Kid-Leather Gloves to the ſaid *Walter* Lord *Aſton* and his Heirs, to be paid at *Chriſtmas* every Year. Provided he be not preſented or put in by Sequeſtration, or any other indirect Title; but be choſen by the Conſent of *Anne Sadleir*, and Lord *Aſton* and their Heirs, with a Clauſe that when the Number of Truſtees ſhall be reduc'd to four or three at the fartheſt, new Truſtees ſhall be choſen.

The Biſhops in Convocation take Care of an Impreſſion of the Book of Common-Prayer before Aug. 24.

And conſult the Chancellor about amending a Miſtake in the Rubrick *after publick Baptiſm.*

And reſolve there ſhall be no Ordinations but in the four Ember-Weeks.

And that no Biſhop ordain any Man of another Dioceſe, without Letters demiſſory from his Dioceſan.

Acta Convocat. in Append. ad Synod. Angl. 8vo, 1702.

See Biſhop Gibſon's Codex Juris, *Fol. p.* 161.

Eod. die Lunæ 21. Apr. 1662. In ſuperiori Domo Convocationis, Reverendus Pater, &c. tractatum habuit cum Confratribus ſuis de Imprimendo Libro Publicarum Precum ante 24. Diem Menſis Auguſti Prox. Necnon de recipiend' directionibus a Domino Cancellario Angliæ quibus mediis verbum *Children* in loco *Perſons* [*not baptized*] per Domum Communitatis Parliamenti in Libro Publicarum Precum inſeratur. Et hoc facto, Dominus Epiſcopus London. de & cum conſenſu Confratrum ſuorum decrevit & ordinavit, quod Dominus Epiſcopus Dunelmen. in loco Domini Epiſcopi Ceſtren. modo defunct' Dominis Epiſcopis in & circa Alterationes dicti Libri Publicarum Precum 5. Martii ult. elapſ. aſſignatis adjungeretur: & alterius ſtatuit, quod nullæ Ordinationes Clericorum per aliquos Epiſcopos fierent, niſi intra quatuor tempora pro Ordinationibus aſſignat'. Quodque nullus Epiſcopus extra Diœceſin ſuam aliquos Clericos ad ſacros vel Diaconatus vel Preſbyteratus Ordines admitteret, niſi priùs Literis dimiſſoriis a Reverendiſſimo Patre Cantuar' Archiepiſcopo obtentis. Et hoc facto dictus Dominus Epiſcopus London. de & cum conſenſu Confratrum ſuorum, &c. curam & reviſionem Libri Publicarum Precum concernen' quintum diem Novembris Reverendo Patri Domino Epiſcopo Dunelm. commiſit & continuavit, &c.

Biſhop Gauden *diſappointed in his Ambition to* Wincheſter.

Notwithſtanding the bold Importunities of Biſhop *Gauden* to puſh for a Tranſlation to *Wincheſter*, Dr. *George Morley* with leſs Application obtain'd that opulent See; elected *Apr*. 20. confirmed *May* 14. following; he lived with great Reputation in it till the 29th of *October* 1684.

Account and Character of Archbiſhop Juxon.

Promoted in Decency to Canterbury, *when his Age had made him leſs capable of filling that Poſt.*

The King had no great Regard to him.

Biſhop Sheldon *deep in Politicks, and dextrous in Buſineſs.*

Biſhop Burnet's Hiſtory, Fol. p. 176.

Juxon the ancienteſt and moſt eminent of the former Biſhops, who had aſſiſted the late King in his laſt Hours was promoted to *Canterbury*, more out of Decency, than that he was then capable to fill that Poſt; for as he was never a great Divine, ſo he was now ſuperannuated. Tho' others have aſſured me, that after ſome Diſcourſes with the King, he was ſo much ſtruck with what he obſerved in him, that upon that he loſt both Heart and Hope. The King treated him with outward Reſpect, but had no great Regard to him. *Sheldon* and *Morley* were the Men that had the greateſt Credit. *Sheldon* was eſteemed a learned Man before the Wars: But he was now engag'd ſo deep in Politicks, that ſcarce any Prints of what he had been remained. He was a very dextrous Man in Buſineſs, had a great Quickneſs of Apprehenſion, and a very true Judgment. He was a generous and charitable Man. He had a great Pleaſantneſs of Converſation, perhaps too great. He had an Art that was peculiar to him, of treating all that came to him in a moſt obliging Manner: But few depended much on his Profeſſions of Friendſhip. He ſeemed not to have a deep Senſe of Religion if any at all; and ſpoke of it moſt commonly as of an Engine of Government, and a Matter of Policy. By this Means the King came to look on him as a wiſe and honeſt Clergyman.

And tho' with leſs Appearance of Religion, the King thought him a wiſe and honeſt Clergyman.

Account and Character of Biſhop Morley.

Pious, Charitable, and of exemplary Life.

A great Loſs by the Death of Dr. Hammond.

Morley had been firſt known to the World, as a Friend of the Lord *Falkland*'s: And that was enough to raiſe a Man's Character. He had continued for many Years in the Lord *Clarendon*'s Family, and was his particular Friend. He was a Calviniſt with relation to the *Arminian* Points, and was thought a Friend to the Puritans before the Wars: But he took Care after his Promotion to free himſelf from all Suſpicion of that kind. He was a pious and charitable Man, of a very exemplary Life, but extream paſſionate, and very obſtinate. He was firſt made Biſhop of *Worceſter*. Dr. *Hammond*, for whom that See was deſigned, died a little before the Reſtauration, which was an unſpeakable Loſs to the Church: For as he was a Man of great Learning, and of moſt eminent Merit, he having been the Perſon that during the bad Times had maintained the Cauſe of the Church in a very ſingular Manner, ſo he was a very moderate Man in his Temper, tho' with a high Principle, and probably he would have fallen into healing Counſels. He was alſo much ſet on reforming Abuſes, and for raiſing in the Clergy a due Senſe of the Obligations they lay under. But by his Death *Morley* was advanced to *Worceſter*. And not long after he was removed to *Wincheſter*, void by *Duppa*'s Death. *Morley* was thought always the honeſter Man of the two, as *Sheldon* was certainly the abler Man.

Morley *the honeſter,* Sheldon *the abler Man.*

Mr. William Wood *Rector of* Oxendon Com. Northampt.

Reg. Laney.

Die Lunæ 21. Apr. 1662. Gulielmus Wood Clericus, A. M. admiſſ. ad Rect. Eccleſiæ de Oxendon in Com. Northton. vac. per mort. Magiſtri Langley ult. Incumb. ad preſ. Mileſii Fleetwood de Aldwinkle Armigeri.

TUESDAY *Apr.* 22.

Order of keeping St. George's *Feaſt at* Windſor.

Printed by the King's Printers 1662, 4to. *Reprinted* 1674.

The Order of the Ceremonies uſed at the Celebration of St. *George*'s Feaſt at *Windſor*, when the Sovereign of the moſt noble Order of the Garter is preſent. Printed by his Majeſty's ſpecial Command. *Edw. Walker*, Garter.

I. The Manner of Proceeding to the Chapel on St. *George*'s Eve.
II. The Ceremonies to be uſed on St. *George*'s Day.
III. St. *George*'s Day Afternoon.
IV. The Morrow after St. *George*. [*Concluding*.]

Then Service being ended, the Prelate and Prebends are conducted down —— and laſtly, the Sovereign, and ſo proceed to the Chapter-Houſe, where the Sovereign and Knights put off their Mantles, leave them there and depart. And ſo ends this great Solemnity.

A Committee of Commons to conſider of the Caſe of thoſe who for their Loyalty had been tranſported into Foreign Plantations.

In the Houſe of Commons, a Committee ordered to conſider as well of the Caſe and Sufferings of ſuch as for their Loyalty were tranſported into Foreign Plantations are already returned, as well as thoſe that are yet beyond the Seas.

Mercur. Publ. 4to. No. 17. *p.* 259.

The Houſe reſumed the Debate of the Amendments to the Bill of Uniformity, and agreed to ſeveral Amendments.

Mr. Tho. Freeman *Vicar of* Cold-Aſhby.

Thomas Freeman Clericus A.M. ad Vic. de Cold-Aſhby Com. Northton. vac. per Mort. Franciſci Clipſam ult. Incumb. ad preſ. Johannis Daking Gen. pleno jure, Die 22. Apr. 1662. —— Obiit 1686.

Reg. Laney. Petriburg. MS.

The King came to viſit his old Tutour Biſhop Duppa *upon his Sick Bed, and kneeled down by the Bed-ſide and begg'd his Bleſſing, which the good Biſhop with one Hand on his Majeſty's Head, and the other lifted up to Heaven, gave with a moſt paſſionate Zeal.*

As Biſhop *Duppa* was ever acceptable in the Preſence of his Maſter whilſt able to make his Approaches to the Court; ſo when Infirmity (which confin'd him to his Chamber) render'd him fit only to be viſited, he wanted not thoſe Royal Viſits made to him by his Lord. —— As once the King of *Iſrael* came to ſee the dying Prophet *Eliſha*, that he might take his Farewel, and with that Farewel a Bleſſing from one he ſhould never ſee again: So did a better King than he, the King of our *Iſrael*, repair to this dying Prelate a few Hours before his Expiration, not only to *ſee*, but to require a *Benediction* from him at Parting, which in the loweſt Poſture of Humility he beſought. And let me tell you, (not to flatter him) amongſt his other Virtues, never was there a more affable Sweetneſs, or leſs Pride in ſo great a Prince. Both which he fairly expreſſed, when kneeling down at the Bed-ſide, he begg'd his laſt Bleſſing, which he like *Jacob* on his Death-Bed (and now dim-ſighted as *Jacob*) with one Hand laid upon his Maſter's Head, and the other lifted up to Heaven, he with a moſt paſſionate Zeal beſtowed.

Biſhop King's [illegible]*ral Serm. for Biſhop* Duppa, 4to. 1662.

Wednesday *Apr.* 23.

The great Lords and Court Officers gone to attend the Queen at Portſmouth.

This being his Majeſty's Coronation Day the Houſes did not ſit. Several great Officers of his Majeſty's Houſhold went this Week to *Portſmouth*, to attend the Queen's Majeſty's happy Landing. The Lord Chamberlain, *Edward* Earl of *Mancheſter*, went on *Monday* laſt; the Lord High Steward, *James* Duke of *Ormond* went on *Tueſday*, and divers other Perſons of Honour are following after.

Publick Intelligence, 4to.

The Coronation Oath omitted in the Form and Ceremonies recited in April 1661.

The Coronation Oath, &c. before omitted under April 23, 1661.

The Biſhop of London. Sir, will you grant and keep, and by your Oath confirm to the People of *England*, the Laws and Cuſtoms to them granted by the Kings of *England*, your lawful and religious Predeceſſors; and namely, the Laws, Cuſtoms, and Franchiſes granted to the Clergy by the glorious King St. *Edward* your Predeceſſor, according to the Laws of God, the true Profeſſion of the Goſpel eſtabliſhed in this Kingdom, agreeable to the Prerogative of the Kings thereof, and the ancient Cuſtoms of the Realm?

Skinner Motus Compoſiti *in* Engliſh, 1685, 8vo.

The King. I grant and promiſe to keep them.

Biſhop. Will you keep Peace and godly Agreement (according to your Power) both to God, the Holy Church, the Clergy, and the People?

King. I will keep it.

Biſhop. Sir, will you to your Power cauſe Law, Juſtice, and Diſcretion, with Mercy and Truth, to be executed according to your Judgment?

King. I will.

Biſhop. Sir, will you grant to hold and keep the Laws and rightful Cuſtoms which the Commonalty of this Kingdom have; and will you defend and uphold them to the Honour of God, ſo much as in you lieth?

King. I will grant and promiſe ſo to do.

Then the Biſhop of Rocheſter *read this Admonition to the King before the People with a loud Voice.*

Our Lord and King, we beſeech you to pardon, and to grant, and to preſerve unto us, and to the Churches committed to your Charge, all canonical Privileges, and do Law and Juſtice, and that you would protect and defend us, as every good King to his Kingdoms ought to be Protector and Defender of the Biſhops and the Churches under their Government.

The King. With a willing and devout Heart I promiſe and grant my Pardon, and that I will preſerve and maintain to you, and the Churches committed to your Charge, all canonical Privileges, and due Law and Juſtice, and that I will be your Protector and Defender, to my Power, by the Aſſiſtance of God, as every good King in his Kingdom in Right ought to protect and defend the Biſhops and Churches under their Government.

Then the King aroſe, and was led by the Biſhops of Dureſme *and* Bath *and* Wells *to the Communion Table, where he made a ſolemn Oath in Sight of all the People, to obſerve the Premiſſes, and laying his Hand upon the Bible, ſaid,*

The Things which I have promiſed I ſhall perform and keep. So help me God, and the Contents of this Book.

Lambert *brought Priſoner to the* Tower.

Mr. *John Lambert* (heretofore called Major-General *Lambert*) is now according to Order brought Priſoner to the *Tower* of *London*, where Sir *Henry Vane* will ſoon be.

Dr. Sam. Bolton *Prebendary of* Weſtminſter.

Sam. Bolton, S. T. P. admiſſ. ad Eccl. S. Petri le Poor, Lond. vac. per Mort. Ric. Holdworth ad praeſ. Dec. & Capit. Paul. 22. Dec. 1662. Idem admiſſ. ad Eccl. S. Leonardi Foſter-lane, Lond. vac. per Inconform. Jacobi Nalton ad praeſ. Dec. & Capit. Weſtm. 26. Jan. 1662.

Ath Oxon. *Vol.* I. *col.* 562. *and Vol.* II. *laſt Edit. col.* 145.

Samuel Bolton, S. T. P. was inſtalled Prebendary of *Weſtminſter April* 23, 1662. He was the Son of *Robert Bolton*, a moſt religious and learned Puritan, born at *Broughton* in the Dioceſe of *Peterborough*, educated in *Lincoln* College in *Oxford*, and afterwards became an eminent Preacher in *London*, and much followed by the Preciſe Party. Being one of the King's Chaplains, he was created Doctor of Divinity at *Oxford*, by Virtue of the Chancellour's Letters, which ſay, that he is a Man of extraordinary Abilities, and great Integrity; and one who by preaching in this City is very ſerviceable to the Intereſt of the King and the Church, *&c.* He died on the eleventh of *December* 1668. and was buried in the *Abbey* Church of *Weſtminſter* on the South Side of the Quire, near to the Stairs leading up to the Pulpit.

Articles of Peace with Algier.

Printed at large in Mercur. Publ. 4^to^. *p.* 401. *See* June 25.

Articles of Peace between his Sacred Majeſty *Charles* II. King of *Great-Britain*, *&c.* and the City and Kingdom of *Algier*, and the Territories thereof, concluded by Sir *John Lawſon*, Knight, *April* 23, 1662.

Thursday *Apr.* 24.

Funeral of Biſhop Duppa, *with a Sermon by Biſhop* King.

Mercur. Publ. No. 17, 4to. *p.* 258.

This Day that reverend and virtuous Prelate, *Brian* late Lord Biſhop of *Wincheſter*, was buried in *Weſtminſter-Abbey*, his Corps being very decently attended thither from *York* Houſe in the *Strand*, at whoſe Funeral the Right Reverend Father in God *Henry* Lord Biſhop of *Chicheſter*, who ſucceeded this Reverend Prelate in that See of *Chicheſter*, beſtowed a very worthy Sermon, as due to the Memory of ſo pious a Biſhop, and the long and great Amity that had been betwixt them.

Printed at Lond. 1662. 4to. *for* Hen. Herringman.

A Sermon preached at the Funeral of *Brian* Lord Biſhop of *Wincheſter*, in the *Abbey* Church of *Weſtminſter April* 24, 1662. By Dr. *Henry King* Lord Biſhop of *Chicheſter*, on *Pſalm* cxvi. 15.

—— *P.* 11. You had one famous Light, whoſe Learning and exemplary Life ſhone brightly in the Orb of our *Engliſh Church* extinguiſhed very lately, [Dr. *Ferne* Biſhop of *Cheſter*] and when that Earth which cover'd him is ſcarcely made up, behold here *another Worthy* follows, ready to take his final Lodging in the ſame Duſt.

His Birth and Education.

P. 34. He was born of virtuous and worthy Parents. His Education was in this famous School, in this very College where he was admitted a King's Scholar of that noble Foundation, which hath ſent out ſo many excellent Proficients in Learning to each Univerſity. ——

P. 35. From hence he was tranſlated by Election to *Chriſt-Church* in *Oxford*, where having run through ſome Offices in the College conferr'd both as Rewards and Tryals upon the beſt Deſervers, he was remov'd to *All-Souls*, and when his Degree and Time made him capable of publick Employment, choſen Proctor of the Univerſity.

After the taking his Degree of Doctor, in ſome few Years he was by his Royal Maſter (whoſe Chaplain he had been) made Dean of *Chriſt-Church*, ſo becoming Head of that College, into which he was firſt admitted Student.

The more publick Office of *Vice-Chancellour* was then caſt upon him by that *martyr'd Archbiſhop*, who well underſtood the Univerſity's Advantage from ſo deſerving a Subſtitute.

Theſe Offices he ſupply'd with ſuch Ability and Integrity, that his gracious Maſter thought him worthy to receive the greateſt Truſt he poſſibly could plant him in, to be the Tutour and Educator of our Sovereign in his Minority, together with his Princely Brother.

A comely Perſon, of graceful Deportment, and excellent Parts.

This Truſt brought on him the Honour of a Biſhoprick for his Reward, firſt *Chicheſter*, then *Saliſbury*: Thus being lifted up two Aſcents by the Bounty of his old Maſter, he was eaſily raiſed to the third by his preſent Sovereign, the Biſhoprick of *Wincheſter*, in which he became *Ex Officio* Prelate of the Garter.—— For which he was every Way qualified, both in the Comelineſs of his Perſon, and the Graceſulneſs of his Deportment, and the Excellency of his Parts.

P. 44. This worthy Perſon —— having compleated ſeventy and three Years, with ſome few Days over, exchanged his painful Life into an everlaſting Reſt, leaving his Virtues to be imitated by thoſe that can, and his Loſs to be lamented by all that are left behind.

Mercur. Publ. 4to, No. 17. *p.* 260.

The Houſe of Commons proceeded upon the remaining Amendment to the Bill of Uniformity, and that Part of the Paragraph concerning the Allowance of Fifths to Nonconformiſts, and adjourned the Debate 'till *Saturday*.

Act for regulating Corporations executed in London.

Ibid. p. 257. *Publick Intelligence*, 4to.

In Purſuance of an Act of this Parliament, for regulating Corporations, the Commiſſioners nominated and appointed by his Majeſty for the City of *London*, have according to the ſaid Act already ſate, and diſplaced theſe Perſons following, late Members of that great Corporation.

Aldermen. *Tempeſt Milner*, *William Love*.

Common-Council Men. *Bread-ſtreet* Ward, *John Acrod*, *Thomas Stanley*, *Henry Aſhurſt*.

Aldgate Ward. *John Marriot*, *Thomas Paris*.

Alderſgate. *Stephen Hams*.

Bridge. *John Brett*, Senior.

Cheap Ward. *William Hills*, *Thomas Jackſon*, *John Taylor*, *Daniel Nicholls*.

There

And as Kidderminster *by the Account of Mr.* Baxter.

There came out the *Act*, that all that had any Place of Truſt in Cities, Corporations, or Countries ſhould be put out, unleſs they declared that they held *that there is no Obligation lying upon them or any other Perſon from the Oath called the Solemn League and Covenant.* Hereupon all the thirteen capital Burgeſſes, Bailiff, Juſtice, and all (ſave one that had been an Officer in the King's Army, were turned out: though I ſuppoſe never any more than two or three of them took the Oath and Covenant themſelves) and almoſt all the twenty five inferiour Burgeſſes were turned out with them. —— After a ſhort Time the Lord *Windſor*, who was Lord Lieutenant of the County, and Governour of *Jamaica*, bought a Houſe in the Town and lived among them, —— ſince which they have had three Years of as great Quietneſs and Liberty, as any Place I know in the Land.

Life of Mr. Baxter, *Fol. Lib.* I *Part.* II. *p.* 376.

FRIDAY *April* 25.

Death of Dr. Sibthorpe.

He ſeems to have been the Son of John Sibthorpe, *Clerk, admitted to the Church of* Aſhent *in the Dioceſe of* Peterborough, *by Royal Preſentation,* May 17, 1564.

Joh. Sibthorpe, Cler. admiſſ. fuit in Ludimagiſtrum de Water Newton in Com. Hunt. & emanarunt inde Literæ Teſtimoniales ſub Sigillo Dom. Epiſc. Linc. 3. *Nov.* 1604. *Acta Will. Chaderton Linc. MS.*

13. *Febr.* 1607. *Rob. Sibthorpe, A. B. inſtitutus ad Vic. Sancti Egidii in Villa de Northton. vac. per Ceſſ. ult. Incumb. Reg. Dove. Petriburg.*

11. *Martii* 1618. *Robertus Sibthorpe, A. M. Vicariam ſuam ſancti Egidii in Villa Northampt. coram Epiſcopo reſignavit, & Epiſcopus poſtea inſtituit eundem ad Vic. S. Sepulchri Northampt ex Preſentatione Johannis Lamb LL. D. Reg. Dov. MS.*

8. *Apr.* 1662. *Epiſcopus inſtituit Rob. Sibthorpe, A. M. ad Vic. S. Petri de Brackley ad preſ. Will. Liſle Armig. vac. per Reſign. ult. Incumb. Reg. Dove.*

23. *Sept.* 1629. *Dom. Epiſcopus inſtituit Rob. Sibthorpe, S. T. P. ad Rect. de Burton Latimers ad preſ. Caroli Regis jure Prærogativa per Promot. Joh. Owen, S. T. P. ad Epiſcopatum Aſaphen. Reg. Dove.*

5. *Maii* 1662. *Georgius Beck, A. M. ad Rect. de Burton Latimers, vac. per Mort. Roberti Sibthorpe, S. T. P. Reg. Laney.*

Death of a much talk'd of Man, Dr. *Robert Sibthorpe*, initiated in Academical Learning in *Lincoln* College, *Oxon.* as it ſeems, but leaving the Univerſity before he took a Degree, entred into Holy Orders, and taking to Wife the Daughter of Sir *John Lamb* of *Rothwell* in *Northamptonſhire*, Chancellour of *Peterborough*, and afterwards Dean of the *Arches*, was put into the Commiſſion of the Peace, being then Rector of *Water-Stratford* in *Bucks*, by the Gift of Sir *Arthur Throckmorton* of *Paulerſpurg*.

Athen. Oxon. *Vol.* II. *col.* 180.

About that Time ſhewing himſelf a fierce Perſecutor of the Puritans living near him, he was through the Means of his Father-in-law made Vicar of *Brackley* in *Northamptonſhire*: And by the Endeavours of Dr. *Pierſe* Vice-Chancellour of *Oxon.* Doctor of Divinity, *Ann.* 1624. though he before had not been honoured with any Degree in this, or as I preſume in any other Univerſity. He with *Roger Manwaring* were ſtiff Aſſertors of the King's Cauſe and Prerogative, and great Promoters for the Raiſing a Loan of Money without the Knowledge and Aſſiſtance of his Parliament, *Ann.* 1626. For which Service both had Preferment, *Manwaring* being afterwards made Rector of *Stanford-Rivers* in *Eſſex*, *&c.* and *Sibthorpe* Chaplain in Ordinary to his Majeſty, Prebendary of *Peterborough*, and Rector of *Burton Latimers* in *Northamptonſhire*; from which two laſt he was violently ejected in the Beginning of the Civil Wars. He was a Perſon of little Learning and of few Parts, only made it his Endeavours by his Forwardneſs and Flatteries to gain Preferment. —— His remarkable Sermon was entitled, *Apoſtolical Obedience.* An Aſſize Sermon at *Northampton*, on *Rom.* xiii. 7. The whole Scope of which is to juſtify the Lawfulneſs of the General Loan; and of the King's impoſing publick Taxes by his own Regal Power without Conſent in Parliament, and to prove that the People in Point of Conſcience and Religion, ought chearfully to ſubmit to ſuch Loans and Taxes without any Oppoſition. For which Matters he was called into Queſtion, and cenſured by the Parliament. In the Time of the Rebellion he ſuffered very great Calamities for his Majeſty's Cauſe: But upon the Return of King *Charles* II. he was reſtored to his Prebendſhip, Rectory of *Burton Latimers*, and other Eccleſiaſtical Benefices, if he had any beſides them, and that dying in a good old Age, he was buried on the twenty fifth of *April* 1662. in the Chancel of the Church of *Burton Latimers.*

He had taken both the Degrees in Arts.

Not Preb. of Peterb.

London, 1627. 4to.

Theſe Miſtakes are to be rectified in this Account given by Mr. *Wood*; 1. That he had taken no Degree 'till that of Doctor of Divinity in 1624. whereas in our Regiſters he is ſtyled Batchelor of Arts in 1607. and Maſter of Arts in 1617. and again Maſter of Arts in 1622. 2. That he was Prebendary of *Peterborough*, whereas 'tis certain he had no ſuch Dignity. 3. That he was a *Perſon of little Learning and few Parts*; whereas the Court and Countrey thought he deſerv'd a better Character.

During the Uſurpation he underwent great Calamities, and once particularly was *forced to fly for his Life in the Habit of his Clerk.* He was likewiſe *plundered of all that he had.* *Wood* ſaith, he was a *Perſon of little Learning and few Parts, and only made it his Buſineſs by Forwardneſs and Flattery to gain Preferment.* But *Lloyd* ſeems to give another Turn to his Character, makes him a Man of Worth and Piety, and tells us, that Biſhop *Towers* in his Letter to the Archbiſhop of *Canterbury*, *wiſhed* Sibthorpe *as heartily in the Deanery, as himſelf in the Palace.*

Walker's *Sufferings of the Clergy.* P. II. *p.* 60. b.

A further Account given by the Honourable Sir John Dolben, *Baronet, preſent Rector of* Burton Latimers.

After the Reſtauration it does not appear that he had any additional Preferment, or was reſtored to be Chaplain at Court. It being a great Part of the Wiſdom of the King and his Miniſters not to pay much Countenance to any of the Clergy who had been cenſur'd as Incendiaries of the late Civil Wars.

There are now very few in the Pariſh of *Burton Latimers* that remember him: But the old Men ſay by Tradition, that he was of a very hoſpitable Diſpoſition, and liberal to the Poor; very active and induſtrious in maintaining the Rights of the Inhabitants againſt the Incroachment of the Lords of the Manor [the *Bacons*]. Upon which Account chiefly his Memory ſeems to be very dear amongſt them; and he was eminently celebrated as a Perſon that always ſtood up for the common Good. The Senſe his Pariſhioners had of his Integrity, and the thorough Confidence they repoſed in him, appears from a written Teſtimony concerning him in one of the Pariſh Books, ſigned by ſeveral of them. The Church of *Burton* was beautified, and that of St. *Giles*'s in *Northampton* rebuilt by his Procurement. Over the Pulpit in the Church of St. *Giles*'s *Northampton* there remains this Inſcription:

MS. Letter to the Biſhop of Peterbor.

Rob. Sibthorpe*'s Care*
To God's true Fear
This down fall'n Church
Got Help to rear.
1616.

The Accurateneſs of the Pariſh Books of *Burton*, the Precedents of various Kinds, and the uſeful *Memorandums* of ſeveral remarkable Things, that happened here during the former Part of his Time (which were taken by his particular Direction) ſhew him to have been a very conſiderable and very good Man. He marry'd a Widow whoſe Name was *Bird*, and there was one of the ſame Name (probably a Relation of his Wife's) his Curate at *Burton* ſeveral Years. He was D. D. Chaplain to King *Charles* I. and a Juſtice of Peace. He died here in 1662. and was buried within the Rails of the Altar on the twenty fiſth of *April* that Year. No Remains or Tradition of any Monument or Inſcription for him.

Dr. Edward Martin *Dean of* Ely.

Die Dominico Oct. 16, 1631. *Edwardus Martin electus eſt & admiſſus Præſidens Collegii Regin. Cantab. S. T. B.*

Le Neve Faſti. *p.* 72. *See* Aug. 2, 1660. Faſti Oxon. *Vol.* I. *c.* 840. Queen's *College.* *See* May 30, 1662.

Dr. *Edward Martin*, S. T. P. Maſter of *Queen*'s College *Cambridge*, obtained his Majeſty's Letters for the Deanery of *Ely*, void by the Promotion of Dr. *Henry Ferne* to the See of *Cheſter*, dated *Febr.* 22, 1661. and was inſtalled by Proxy *April* 26, 1662. and died preſently after. He had been incorporated B. D. at *Oxford June* 16, 1621. afterwards Doctor of that Faculty, Chaplain to Archbiſhop *Laud*, Rector of *Houghton Conqueſt* in *Bedfordſhire*, and of *Dunnington* in *Cambridgeſhire*, Maſter of St. *John*'s College in *Cambridge*, and Dean of *Ely*. But being a zealous Man for the Church of *England*, was turned out of thoſe Livings by the Committee of Religion, as you may largely ſee in that infamous Libel, entitled, *The firſt Century of ſcandalous malignant Prieſts, &c.* He loſt other Spiritualities, and ſuffer'd much for the King's Cauſe, notwithſtanding he was a godly and learned Man. All that ſeems bad of him, you may ſee in *Canterbury*'s *Doom*, publiſhed by *William Pryn*, an inveterate Enemy to Prelacy, *&c.*

Offence taken at his licenſing an Hiſtorical Relation written by Dr. Tho. Jackſon.

Athen. Oxon. *Vol.* I. *col.* 541.

An Hiſtorical Narration, &c. written by Dr. *Thomas Jackſon* Dean of *Peterborough*, was licenſed by Dr. *Edward Martin*, domeſtick Chaplain to Biſhop *Laud*, without his Privity, for which he turned him out of his Service (as he himſelf ſaith) and the Book called in and ſuppreſſed. But *Pryn*, an implacable Enemy to the Biſhop, ſaith, *That the ſaid Hiſtorical Narration, which was the vileſt Impoſture that was ever thruſt upon our Church, was licenſed by the ſaid* Martin *with* Laud's *Privity, and that the calling of it in was the Act of Archbiſhop* Abbot, *upon* Pryn's *Complaint and the publick Scandal it gave, much againſt* Laud's *Will, who ever ſince connived at the Sale of them.*

Cant. Doom. *p.* 508, 510.

A Collection of Dr. Martin's, *publiſhed after his Death.*

Lond. 1662. 12°. Walker's *Sufferings of the Clergy, P.* II. *p.* 157.

Soon after his Death was publiſhed a ſmall Collection, entitled, *Dr.* Martin, *late Dean of* Ely, *his Opinion of Churches and Perſons. Together with his Character of divers* Engliſh *Travellers in the Time of our late Troubles; particularly of Dr.* Coſin *Dean of* Peterborough *at* Paris, *&c.* [By which it appears, his Principles were very rigid, and his Temper ſour'd by Sufferings and a tedious Exile.]

Removed from his Maſterſhip of Queen's *College in* Cambridge, *and Mr.* Herbert Palmer *put in his Place by the Earl of* Mancheſter, *Chancellour of the Univerſity,*

Ex Notis MSS. Tho. Baker, S. T. B. in Rebus Academicis verſatiſſimi.

April 11, 1644. On which Day the Right Honourable *Edward* Earl of *Mancheſter* in Purſuit of an Ordinance of Parliament, for regulating and reforming the Univerſity of *Cambridge*, came in Perſon into the Chapel of *Queen*'s College, and by the Authority to him committed as aforeſaid, did, in Preſence of all the Fellows now reſident, declare and publiſh Mr. *Herbert Palmer* to be conſtituted Maſter of the ſaid College, in the Room of Dr. *Edward Martin*, late Maſter there, but now juſtly and lawfully ejected, requiring him the ſaid Mr. *Herbert Palmer* then preſent to take upon him the ſaid Place, Office, and Charge, and did put him into the ſaid Maſter's Seat or Stall within the ſaid Chapel, and delivered unto him the Statutes of the ſaid College in Teſtimony of his actual Inveſtiture and Poſſeſſion of the ſaid Charge: And the ſaid Earl of *Mancheſter* doth likewiſe ſtraitly charge all and every the Fellows, Scholars, and Students, and all others belonging to the ſaid College, to acknowledge him the ſaid Mr. *Herbert Palmer* to be actual Maſter of this College, and ſufficiently authorized to execute the ſaid Office, and accordingly uſe unto him all ſuch Reſpects and Obedience, as the Statutes of the ſaid Houſe do require to be given unto him, as Maſter thereof: Notwithſtanding he be not elected or admitted according to the ordinary Courſe preſcribed by the ſaid Statutes, in this Time of Diſtraction and War; there being a Neceſſity of Reforming as well of the Statutes themſelves, as of the Members of the College. In witneſs whereof the ſaid Earl of *Mancheſter* hath commanded this Declaration and Act of his Lordſhip to be entred into the Leidger-Book of Acts of the ſaid College, and alſo of the Univerſity of *Cambridge* to remain of Record for perpetual Memory.

Though not elected or ſtatutably admitted.

MANCHESTER.

Mr. Will. Towers *Prebendary of* Peterborough *and Son of the late Biſhop, admitted to the Rectory of* Fiſkerton Com. Linc.

Reg. Sanderſon Linc.

Die 25. Apr. 1662. Gulielmus Towers, S. T. B. [Prebendarius Eccleſiæ Petriburg. Filius Johannis Towers, S. T. P. nuper Epiſcopi] admiſſus eſt ad Rect. de Fiſkerton in Com. Linc. ad Preſentationem Decani & Capituli S. Petri de Burgo pleno jure Patronorum, [where he was a Benefactor to the Church and Poor, and left a very charitable Daughter.]

SATURDAY *April* 26.

Order of the Lords for a Report on the Bill for reſtoring Impropriations.

Journal of the Lords.

It is this Day ordered by the Lords Spiritual and Temporal in Parliament aſſembled, that the Lords the Judges or any one of them to whom the Bill for reſtoring Impropriations hath been by Order referred, are to make their Report to this Houſe on *Wedneſday* next.

The Commons deſire a Conference on the finiſhed Bill of Uniformity.

Mercur. Publ. N°. 17. *p.* 260.

The Houſe of Commons reſumed the Debate of the Amendments to the Bill of Uniformity, and have now perfectly finiſhed their Debates, and thereupon deſired a Conference with the Lords.

The Biſhops in Convocation agree on the Forms of Prayer for

Append. ad Synod. Angl.

Eod. die Sabbati 26. Apr. 1662. Formæ Precum pro 5to Novembris, 30. Januarii & 29. Maii, fuerunt introductæ & publice perlectæ, & unanimi conſenſu approbatæ.

for Novemb. 5. *Jan.* 30. *and May* 29.
And conſult for a Tranſlation of the Liturgy into Latin.

approbatæ. Et tractatu inter eos habit' & fact' de Tranſlatione Libri Publicarum Precum in Sermonem Latinum. Dominus Epiſcopus London, &c. de & cum conſenſu Confratrum ſuorum, &c. curam Tranſlationis ejuſd. Reverendis Viris Johanni Earle Decano B. Petri Weſtm. & Johanni Pearſon ſacræ reſpective Theologiæ Profeſſoribus commiſit.

MONDAY *April* 28.
Debate of the Commons on the Amendments to the Bill for Uniformity.
Order for recommending to the Convocation reverend and uniform Geſtures and Demeanors at publick Prayers and Preaching.

Extracts from Journal of the Commons.

Die Lunæ 28. *Apr.* 1662.

The Houſe of Commons reſumed the Debate upon the Amendments to the Bill of Uniformity. —— A Proviſo for being uncovered, and for uſing reverend Geſtures at the Time of divine Service was twice read, but the Matter being held proper for the Convocation, ordered that ſuch Perſons as ſhall be employed to manage the Conference with the Lords, do intimate the Deſire of this Houſe, that it be recommended to the Convocation to take Order for reverend and uniform Geſtures and Demeanors to be enjoined at the Time of divine Service and Preaching.

The Commons make an Amendment for preſerving the Book of Common-Prayer in Courts, &c.
And for tranſlating the Bible into Welſh.

Mercur. Publ. N°. 17. *p.* 271.

The Houſe paſſed an Amendment to be added to the Amendments ſent from the Lords, for the preſerving of the Book of Common-Prayer, by having it recorded and kept in Cathedral Churches, in the Courts at *Weſtminſter*, and in the Tower of *London*; with another Amendment for tranſlating the Bible into *Welſh*.

Prince Rupert *D. of* Buckingham *and Lord* Middleton *ſworn of the Privy-Council.*

Ibid. p. 272.

This Day his Highneſs Prince *Rupert*, *George* Duke of *Buckingham*, and *John* Lord *Middleton*, Lord Great Commiſſioner of *Scotland* were ſworn of his Majeſty's moſt honourable Privy Council.

Mr. Fran. Hall *collated to* St. Michael Baſſiſhaw, London.

Newcourt, *Dioc. Lond. Vol.* I. *p.* 176.

Apr. 28. 1662. *Francis Hall*, S. T. B. was collated by the Dean and Chapter of St. *Paul's*, to the Church of St. *Michael Baſſiſhaw* in *London*, which he reſigned in 1664. He had been collated to the Prebend of *More* in the Church of *Paul's*, *Aug.* 23, 1660. by Dr. *Will. Juxon*, then Biſhop of *London*, and on *Feb.* 12. following by the ſame Patron, now Archbiſhop of *Canterbury*, collated to the Church of St. *Pancras*, *Soper-Lane*; he voided his Prebend (if I miſtake not) in 1682.

TUESDAY *April* 29.
The Commons agree to the Bill for ſowing Flax and Hemp, excepting the Clauſe of exempting from Tythes.
The Lords agree to the Bill for repairing Streets and Highways.

Mercur. Publ. N°. 17. *p.* 271.

The Bill for ſowing Flax and Hemp was reported to the Houſe of Commons with ſeveral Amendments, which were all agreed to except that Clauſe which exempted the Land ſown with Flax and Hemp to be free from Tythes. Whereupon it was recommitted, and all Members that come are to have Voices.

A Meſſage from the Lords, ſignifying, that their Lordſhips agreed with the Commons in all the Amendments to the Bill for repairing the Streets and Highways in and near *London* and *Weſtminſter*.

Proclamation for the Prizing of Victuals within the Verge.

Ibid. N°. 18.

By his Majeſty. A Proclamation for the Prices of Victuals within the Verge of his Majeſty's Houſhold; to prevent the Exaction of Bakers, Butchers, Brewers, *&c.* upon any his Majeſty's Servants, Train, or others attending the Court, *&c.* Given *Apr.* 26, 1662.

The Queen in the Bay of Biſcay *ſends Meſſengers to give Account to the King.*

Heath's Chron *p* 507.

The Queen who had imbarked in the *Royal Charles* from *Liſbon*, *Apr.* 13. met with ſuch contrary Winds, that in a Fortnight's Time they hardly got into the Middle of the Bay of *Biſcay*, where her Majeſty diſpatched away Mr. *Mountague*, Sir *Thomas Sandes*, and Sir *Joſeph Douglas* on the 29th of *April* at ſeven at Night, to give an Account to the King.

Account from Scotland *of the Reception of the Archbiſhop at* Glaſcow.

Ibid. p. 265.

Account given from *Glaſcow* in *Scotland*, of the Archbiſhop of that See and the Lord Chancellour, attended with a numerous Retinue of Nobility and Gentry, making their Entry into that City on *Saturday April* 19. and walking on Foot towards the Cathedral, where the Lord Chancellour had provided an Houſe for the Lord Archbiſhop to lodge in with himſelf, the Caſtle where he is to reſide being not yet fully repaired. That on the 20th being the Lord's-Day, the Lord Archbiſhop himſelf preached in the Cathedral a learned, pious, and peaceable Sermon, to the great Satisfaction of that numerous Auditory; after which the Magiſtrates according to ancient Cuſtom waited on him home. That on *Monday* 21. the Lord Chancellour and Archbiſhop went to viſit the Univerſity, where one of the Profeſſors entertained them with a loyal and learned Speech; after which they received their Archbiſhop in their Faculty Houſe as their Chancellour, it being an ancient Right belonging to the Archbiſhops of *Glaſcow*, from the very Foundation of that College. In fine, never was any Biſhop ſo chearfully and with ſuch large Teſtimonies of Affection received into this Place. So that I may ſay, the People were truly ſenſible, as Mr. *Blair* one of the Miniſters of *Glaſcow* did well obſerve in his Sermon in the Afternoon, that *this Time ought deſervedly to be accounted as a Time of the Churches joyful Reſurrection from the Dead.*

The Archbiſhops are Viſitors of that Univerſity.

WEDNESDAY *Apr.* 30.
The Ducheſs of York *brought to bed of a Daughter.*

Mercur. Publ. 4to N°. 18. *p.* 269.

Die Mercurii 30. *Aprilis*, 1662.

This Morning very early her Highneſs the Ducheſs of *York* was brought to Bed of a Daughter at St. *James's*.

Conference of Lords and Commons upon the Bill for Uniformity.

A Meſſage was ſent from the Commons by *James Herbert*, Eſq; (Brother to the Earl of *Pembroke*) who went up to the Lords with others to deſire a Conference upon the Amendments to the Bill of Uniformity; and being returned, that the Lords had conſented to a preſent Conference in the *Painted Chamber*, which was held accordingly, after which the Commons adjourn'd 'till *Friday* Morning, having ordered a Report to be then made.

The Lord Chief Juſtice of the *King's-Bench* reported to the Houſe of Lords, that in Obedience to their Lordſhips Order of the twentieth of *March* laſt, he and

One Clauſe is againſt the Act of Oblivion;

And may be againſt the Bill for Judicial Proceedings.

and the reſt of the Judges have conſidered, whether the *Act* entitled, *An Act for reſtoring all ſuch Advowſons, Rectories, and Impropriations, Glebe-Land and Tythes to his Majeſty's Loyal Subjects as were taken from them, and making void certain Charges impoſed on them upon their Compoſitions for Delinquency by the late uſurped Powers,* be againſt the Act of Indemnity and the Act of confirming Judicial Proceedings, or either of them? And they are of Opinion, that the Clauſe in that Bill concerning the Payment of Arrears as yet remaining in the Tenants Hands unto thoſe to whom the Right did belong is againſt the *Act of Oblivion.* And they were further informed, that divers of the ſaid Advowſons, Tythes, *&c.* have been purchaſed for divers valuable Conſiderations, with the Conſent of the former Owners; and for others of them, which exceeded in value the Compoſition Money agreed to be paid) the Owners had a Conſideration. And they conceive, that all the reſt of them (the Truſt which was in the late Truſtees being determined) are now in his Majeſty's Diſpoſe. And the Caſe being various, it may fall out, that this Bill as it is penned, may, as to ſome of thoſe Caſes be againſt the *Bill of Judicial Proceedings,* or *Act of Oblivion*; and as to others of them not againſt the ſaid Acts: And therefore they cannot give a full and general Anſwer to their Lordſhips Queſtion. But as to thoſe Advowſons, Rectories, Tythes, *&c.* which were taken away from any of his Majeſty's Loyal Subjects, only as in Part of, or in full for their Compoſitions, they humbly conceive that it is not againſt the *Act of Judicial Proceedings* or *Act of Indemnity,* if his Majeſty (in whom they are now) ſhall conſent to an Act for reſtoring the ſame.

Yet his Majeſty may conſent to an Act for reſtoring Advowſons, &c. *taken away from his Loyal Subjects for their Compoſitions in the late Times.*

A Letter of the Lord Clarendon *as Chancellour of* Oxford *to his Vice-Chancellour.*

Letter of the Lord Clarendon *to the Univerſity of* Oxford;

In excuſe for his late Deſire of a Diploma *for a Doctor's Degree for the Speaker's Chaplain and Unkle Mr.* Carpenter:

Inter Archiva Acad. Oxon.

Good Mr. Vice-Chancellour,

I have received your's of the twenty firſt, and have ſince received the *Diploma* by Dr. *Mews,* which I have ſent to Mr. Speaker of the Houſe of Commons, for whoſe Sake only I recommended it to you: And indeed having ſtopp'd that Letter, and upon that Occaſion I hope prevented ſending any more of the ſame Nature, I could not well deny his Interpoſition on the Behalf of a Perſon, who doth every Day officiate in the Houſe of Commons. The like Importunity hath not prevailed with me on the Behalf of the other two Prebendaries of *Wells,* who had likewiſe obtained Letters from the King, which were alſo returned me by you. And in Truth the Favour you have done this third Perſon can hardly be ſaid to have proceeded from my Motion: And therefore I hope the Chearfulneſs with which you ſay the Convocation hath formerly received my Recommendations will not be thereby depreſſed: And you may very confidently aſſure the Convocation, that I am naturally as reſerved in, and averſe to ſuch Recommendations as they can wiſh. And as I have very poſitively refuſed to comply with the Importunity of very great Perſons in that Affair: So if you look over all the Letters I have wrote to that Purpoſe, you will, I think, find none but ſuch as have been on the Behalf of Strangers, who never intend to come into *England,* and have merited well from the King abroad; or of thoſe who being eſpecially recommended by my Lords the Biſhops of *London* and *Wincheſter,* ſeemed by that to have alſo a Pre-approbation from the Univerſity. And even at my being there, when you told me the Univerſity reſolved to do me that Honour as to confer ſome Degrees in my Preſence. I did not myſelf recommend any but Dr. *Rawlinſon* and three or four more, nor were the reſt known to me otherwiſe than by ſuch Recommendation as I received there of them: So that the Univerſity need have no Apprehenſion of any unreaſonable Condeſcenſions in that kind from me, who never willingly call any Man Doctor, who comes to that Degree *per ſaltum,* and without performing all thoſe Obligations which are incumbent to the Degree. I have no more to add, but that I am,

With a Promiſe not to yield to the Importunity of others for the like Favour.

Moſt of his former Letters were for Strangers; or for Perſons recommended by the Biſhops of London *and* Wincheſter.

The Univerſity need not apprehend his unreaſonable condeſcending in ſuch Caſes.

Your very Affectionate Servant,

Worceſter Houſe,
April 30, 1662.

Clarendon C.

In Conventu Præfectorum Ædium tertio Maii ſubſequentis habito, Dr. Baylie Vice-Cancellarius Literas ſupra-ſcriptas perlegit, & quilibet Præfectus tunc Temporis præſens promiſit ſe tenorem Literarum prædictarum in ſuo Collegio vel Aula publicaturum.

Indulgence to Diſſenters publiſhed at Dublin.

Sir Ja. Ware Geſta Hibernorum.

His Majeſty's Royal Indulgence to Diſſenters was publiſhed in *Dublin* by the Lords Juſtices of *Ireland April* 30, 1662.

Journal of the Earl of Sandwich *in his Voyage with the Queen.*

Orig. MS.

A Continuation of the Journal of Edward *Earl of* Sandwich *in his Voyage with the new Queen from* Portugal.

Lord Marlburgh *and others bound for the* Eaſt-Indies.

Tueſday April 22. This Morning we met a Merchant Ship bound for the *Eaſt-Indies* with my Lord *Marleburgh*; and at Noon the *Convertine* with Captain *Povey* and Soldiers for the *Eaſt-Indies* alſo. They gave us for News that all was well in *England.*

Complaint of Sugar Cheſts broken up.

Thurſday April 24. Sir *John Mennes* came a-board, informed me of Men in the *Elias* that had broken up ſome Sugar Cheſts, I gave him Order to call a Council of War, and to try the Men.

Saturday

Lord Sandwich *waits on the Queen, and receives her Commands to make the beſt of his Way, and to ſend Mr.* Mountague *to* England.

Saturday April 26. I waited upon the Queen in the Morning to know her Pleaſure concerning the making the beſt of our Way, and ſending Mr. *Mountague* before for *England.* The *Conde de Ponte* (to whoſe Agreement with me the Queen referr'd herſelf) adviſed not to part Company with the *Pearl* and *Elias.* Mr. *Mountague* to go ſpeedily. And accordingly this Evening Mr. *Mountague* went for *England* in the *Princeſs,* with Letters from the Queen. I wrote to the King, Duke, Lord Chancellour (to whom I incloſed a Letter from the Queen) and Lady *Sand.* At this Time alſo I ſent the Pacquet prepared to be ſent as ſoon as we came out of the River of *Liſbon.*

Monday April 28. The *Princeſs* was yet in Sight four Leagues off us, and two other Ships five or ſix Leagues off on our Starboard Side.

Wedneſday April 30. The *Mountague* ſtrook Ground at Noon in an hundred Fathom: The *Rubye* at two o' Clock in eighty five Fathom. They reckon their Latitude 48 ½.

Account of ſome Books and Papers publiſhed in or about April 1662.

The Hiſtory of three famous Non-conformiſts, Barrow, Greenwood, *and* Penry, *in the Reign of Queen* Elizabeth, *now publiſhed by ſome who ſay they ſuffer for the ſame Things.*

London, *Printed for* W. Marſhall, 4to.

The Examinations of *Henry Barrow, John Greenwood,* and *John Penry* before the High Commiſſioners and Lords of the Council. With their Anſwers to the many Queſtions why they would not take an Oath, and why they refuſed to hear, or have Communion in the Church of *England.* As alſo Mr. *Penry*'s Declaration of his Faith and Allegiance to her Majeſty; and his Letter to the Church at *London,* where he was a Member, under their manifold Tryals: Together with Mr. *Barrow*'s Letter a little before his Death. Faithfully penned by the Priſoners themſelves, very uſeful for all ſuffering Chriſtians, who ſuffer for the ſame Things.

Hiſt. of the Catholick Church for 1000. *Years, by the* Scots *Miniſter at* Roterdam.

Printed at the Hague *by* Adrian Ulack, 1662. *Fol.*

A compendious Hiſtory of the Catholick Church from the Year 600. until the Year 1600. ſhewing her Deformation and Reformation; together with the Riſe, Reign, Rage, and Begin-Fall of the *Roman* Antichriſt, with many other profitable Inſtructions. Gathered out of divers Writers of the ſeveral Times, and the other Hiſtories. By *Alexander Petrie,* Miniſter of the *Scots* Congregation at *Roterdam.* Dedicated to his Highneſs *William* III. by the Grace of God Prince of *Orange, &c.* Together with a Continuation of the Hiſtory of *Scotland*'s Aſſemblies from 1601. to the Time when they were brought to an End without any repealing Law, or juſt Reaſon.

Mr. Humfrey'*s ſecond Diſcourſe of Re-ordination.*

London, *for* T. Williams, 1662, 4to.

A ſecond Diſcourſe about Re-Ordination, being an Anſwer to two or three Books come out againſt this Subject, in Behalf of the many concerned at this Seaſon, who for the Sake of their Miniſtry, and upon Neceſſity do yield to it, in Defence of their Submiſſion. By *John Humfrey,* Miniſter. Together with his Teſtimony, which from the good Hand of the Lord is laid upon himſelf to bear againſt the Evil, and to prevent or redreſs (as much as by him may be poſſible) the Danger of the Impoſition.

The ſixth Edition of Helvicus Theatrum Hiſtoricum at Oxford.

Oxonii 1662. *Fol.*

Ath. Oxon. *Vol.*II.*col* 883. *Edit.* 1721.

Chr. Helvici Theatrum Hiſtoricum, &c.

Mr. *Samuel Lee* wrote in the Name of *Henry Hall* the Printer, *Epiſtola Lectoribus Chronographicis præſertim Oxonienſis Academiæ florentiſſimæ Alumnis;* ſet before this *Latin Chron.* of *Helvicus,* when printed at *Oxon.* in *Fol.* 1651. the Beginning of which is, *Cum exemplaria Helvici, &c.* and alſo penn'd *Tractatulus ad Periodum Julianam ſpectans, &c.* written in the Name of the ſaid Printer to the Reader, and hath this Beginning, *Nemo tam præpoſtero conatu, &c.* which *Tractatulus* doth immediately follow the ſaid *Epiſtola Lectoribus* in the ſaid Edition. Our Author *Lee* alſo continued the ſaid *Theatrum Hiſtoricum* of *Helvicus* from about the Year 1630. to 1651. and from thence again to 1662. when then again it was reprinted the ſixth Time. In which Edition of 1662. Mr. *Lee* did put, of his Writing, *Tractatulus de Antiquitate Academiæ Oxon.* printed in a *Folio* Leaf, and placed between *Epiſt. Lectoribus* and *Tractatulus ad Periodum,* which two laſt are, each of them, printed alſo in half a Sheet *Folio.*

Two Latin *Tracts of Dr.* Tho. Willis, Sidley *Profeſſor at* Oxford.

Haga Comitis 1662. 8vo. *p.* 376.

Diatribæ duæ Medico-Philoſophicæ de Fermentatione, ſive de Motu inteſtino particularum in quovis Corpore. Altera de Febribus ſive de Motu earundem in Sanguine Animalium. His acceſſit Diſſertatio Epiſtolica de Urinis. Studio Thomæ Willis, ex Æde Chriſti Oxon. M. D. & in iſta celeberrima Academia Naturalis Philoſophiæ Profeſſoris Sidleiani. Editio tertia ab Authore recognita, atque ab eodem multiplici Actuario locupletata.

Dedicated to Biſhop Sheldon.

Reverendiſſimo in Chriſto Patri ac Domino Domino Gilberto Epiſcopo Londinenſi & Sacelli Regis Decano.

——— Meditationes illæ, ſemel & deinceps editæ, jam tandem, cum ſacrum tuum Nomen paginis ſuis præterunt, in Lucem primum prodiiſſe gloriantur. Æquum certe erat ut idem Mecœnas, qui me e tenebris meis, ad propria Metalla damnatum a fuligine & pedore, quibus abvolvebar in apricum evocavit, etiam Lucubrationibus meis, & Ornatum, & Splendorem fœnerari non detrectaret. Scripti ſimul & Scriptoris Editor juxta atque Author.

Mr. Heydon'*s Harmony of the World.*

London, *for* H. Broome, 1662.

The Harmony of the World. Being a Diſcourſe wherein the Phænomena of Nature are conſonantly ſalved and adapted to inferiour Intellects. By *John Heydon,* Gent.

*Mr.*Clarke'*s Lives of ten eminent Men; and of* Guſtavus Ericſon *King of* Sweden.

London, *ſold by* W. Miller, 1662.

A Collection of the Lives of ten eminent Divines, famous in their Generation for Learning, Prudence, Piety, and Faithfulneſs in the Work of the Miniſtry. Whereunto is added, the Life of *Guſtavus Ericſon* King of *Sweden,* who firſt reformed Religion in that Kingdom, and of ſome other eminent Chriſtians. By *Samuel Clarke*, Preacher of the Goſpel in St. *Bennet Fink*.

Of the Truth and Reaſon of the Chriſtian Religion.

A ſhort Diſcourſe of the Truth and Reaſon of the Religion delivered by Jeſus Chriſt; wherein the ſeveral Arguments for Chriſtianity are briefly handled: The Miracles done by our Saviour's Apoſtles and Chriſtians in Confirmation of this Doctrine are proved from the Confeſſions of the Enemies of our Religion, Jews and Heathens; and from the unqueſtionable Authorities of the moſt eminent Fathers of the Primitive Church. Unto which is added, a Diſquiſition touching the Sibylls and Sibylline Writings; wherein the Objections made by *Opſopæus*, *&c.* are examined, and the Authority of thoſe Writings aſſerted.

London, *ſold by* Hen. Herringman, 1662.

Stone Henge *reſtored to the* Danes, *by Dr.* Walt. Charleton.

Chorea Gigantum. Or the moſt famous Antiquity of *Great-Britain*; *Stone-Henge* ſtanding on *Saliſbury* Plain reſtored to the *Danes*. By *Walter Charleton*, M. D. and Phyſician in Ordinary to his Majeſty.

To the King's moſt Excellent Majeſty.

A Place which the King had viſited and ſurvey'd after the Defeat of his Army at Worceſter, *when he was flying for Safety.*

The ſecond Edition was printed at London, *Fol.* 1725.

With Stone Henge *reſtored* [*to the* Romans] *by* Inigo Jones, *Eſq; Architect General to the King.*

And Mr. Webb's *Vindication of* Stone Henge *reſtored, by Mr.* Jones, *in Anſwer to Dr.* Charleton's *Reflections.*

Your Majeſty's Curioſity to ſurvey the Subject of this Diſcourſe, the ſo much admir'd Antiquity of *Stone Henge*, hath ſome Time been ſo great and urgent, as to find a Room in your Royal Breaſt, amidſt your weightieſt Cares, and to carry you many Miles out of your Way toward *Safety*, even at ſuch a Time, when any Heart but your fearleſs and invincible one, would have been wholly filled with Apprehenſions of *Danger*. For as I have had the Honour to hear from that Oracle of Truth and Wiſdom, your Majeſty's own Mouth, you were pleaſed to viſit that *Monument*, and for many Hours together, entertain yourſelf with the delightful View thereof, when after the Defeat of your Loyal Army at *Worceſter*, Almighty God in infinite Mercy to your three Kingdoms, miraculouſly delivered you out of the bloody Jaws of thoſe *Monſters* of Sin and *Cruelty*. —— I now at length conceive it to have been erected by the *Danes*, when they had this Nation in Subjection, and principally if not wholly deſigned to be a *Court Royal*, or Place for the *Election* and *Inauguration* of their Kings, according to a certain ſtrange Cuſtom, yet of eldeſt Date, moſt ſacred *Eſteem*, and but of late *Diſcontinuance*, among that Martial People, *&c.*

April 27, 1662.

With Commendatory Verſes by *Rob. Howard* and *John Dryden*.

A Portugueze *Grammar.*

A Portugueze Grammar. Or Rules ſhewing the true and perfect Way to learn the ſaid Language: Newly collected in *Engliſh* and *French*, for the Uſe of either of each Nation that deſire to learn the ſame. By *Monſieur de la Molliere*.

London, *ſold by* S. Brown, 1662.

Mr. Bagſhaw *againſt Infallibility.*

A Brief Enquiry into the Grounds and Reaſons whereupon the Infallibility of the Pope and Church of *Rome* is ſaid to be founded. By *Edward Bagſhaw*, Student of *Chriſt-Church*.

London, *Printed by* A. M. 1662.

Epiſt. Ded. *To the Right Honourable the Earl of* Angleſey, *one of his Majeſty's moſt Honourable Privy-Council.*

Mr. Edw. Bagſhaw *lived as domeſtick Chaplain to the Earl of* Angleſey, *who obſerving his impetuous Warmth and Love of Writing againſt the Biſhops, would have drawn him off by putting him on ſome other Argument, particularly againſt Popery, which his Lordſhip judged might better employ and exhauſt his Thoughts and his Time. So wiſely did Lord* Clarendon *deal with Dr.* Owen, *and another great Man with Mr.* Matt. Pool. *The Earl of* Angleſey *had carried over his Chaplain, Mr.* Edw. Bagſhaw, *into* Ireland, *to ſettle him there, and keep him quiet. But he would not accept of the Preferment offered, and returned to* England *more diſcontented.*

—— It is now, my Lord, ſome Scores of Years ſince we of this Nation have by Scripture Light diſcovered all the Frauds and Cheats of this *Myſtery of Iniquity*, and yet it ſeems all Mens Eyes are not opened; for ſome of late have pleaded for *Popery*, and for that which is the chief Bulwark of it, the *Pope's Authority*. ——[He brings ſeveral Quotations out of *Ruſhworth*'s *Dialogues*, and the nameleſs Author of *Fiat Lux*, dedicated to the Counteſs of *Arundel*, and twice printed; *ſuch kind of Paſſages* (ſays he) *as I tremble to mention.*] Since then the Pope's Infallibility is that Name of Blaſphemy, which makes all its Patrons ſo bold and irreligious, ſince that is the *bottomleſs Pit*, out of which all this deadly Smoak doth iſſue; I have here, according to your Lordſhip's Commands, endeavoured to ſhew the Vanity and Ridiculouſneſs as well as Impiety of that Opinion. —— And now, my Lord, before I conclude, I ſhould crave Leave to tell the World, how good as well as how great you are. I ſhould borrow ſo much Language from *Common Fame* and the *General Voice*, as to declare, that for Wiſdom to direct, for Eloquence to expreſs, for Diligence to execute, very few equal, and none exceed your Lordſhip. But ſince what is Truth in itſelf, and would be Juſtice in others, in me, becauſe of my Relation, may be eſteemed Flattery, I ſhall turn my Praiſes into Prayers, *&c.*

Dated *Drury-Lane*,
April 19, 1662.

Mr. Breviter's *Sermons.*

The mighty Chriſt the Saints Help. Being the Subſtance of ſome Sermons preached at *North-Walſham* in the County of *Norfolk*, upon *Pſalm* lxxxix. 19. By *Richard Breviter*, M. A. Miniſter of God's Word at *Walcot*.

1662. 8vo. *See Dr.* Calamy's *Contin. p.* 632.

Of ancient Church Government, by Mr. Woodhead *or Mr.* Walker.

A Brief Account of ancient Church Government, with a Reflection on ſeveral modern Writings of the Preſbyterians, [The Aſſembly of Divines their *Jus Divinum Miniſterii Anglicani*, publiſhed 1654. and *D. Blondel*'s *Apologia pro Sententia Hieronymi*, and others] touching this Subject. [This Book was generally reported to have been written by *Abraham Woodhead*, yet a certain Roman-Catholick, who was originally of *Univerſity* College, and much pretended to know all the Works that Mr. *Woodhead* had written (which he had with great Zeal bought and collected for the Honour he had to the Author) hath ſeveral Times told me that he was not the Author of that Book, but *Obadiah Walker*.]

Lond. 1662. *and* 1685. *in four Parts.*

See Athen. Oxon. *Vol.* II. *col.* 456.

Funeral Sermon for Mr. Joh. Langham, *by Mr.* Boroughs *of* Cotteſbrook.

A Sovereign Remedy for all Kinds of Grief. Opened and applied in a Sermon at the Funeral of Mr. *John Langham*, the eldeſt Son of Sir *James Langham*, Knight, a Child of five Years and an half old, who died at *Cotteſbrook* in *Northamptonſhire*

London, *for* John Baker, 1662. 4to.

thamptonſhire July 29, 1657. With a Narrative of ſundry remarkable Paſſages concerning him before and in the Time of his Sickneſs. By *Thomas Boroughs*, B. D. The Second Edition.

Epiſt. Ded. *To the Right Worſhipful Sir* John Langham, *Baronet, and to his eldeſt Son Sir* James Langham, *Knight.*

—— You have made the Author himſelf yours, by your manifold Favours to him. To the Right Worſhipful Sir *John*, my honoured Patron, I owe my Preſentation to this Place (though I had alſo a concurrent and unanimous Call from the People without any Contradiction) *&c.* Dated *Cotteſbrook April* 10, 1662.

Mr. Hibbert*'s Body of Divinity.*

Syntagma Theologicum. Or a Treatiſe wherein is conciſely comprehended the Body of Divinity and the Fundamentals of Religion, orderly diſcuſſed. Whereunto are added certain Divine Diſcourſes. By *Henry Hibbert*, late Paſtor of *Trinity* Church in *Kingſton* upon *Hull*, and now at *Allhallows the Leſs, London.*

London, *ſold by* Joh. Clark, 1662.

Tract of Architecture.

A Brief Diſcourſe concerning the three chief Principles of magnificent Building, *viz.* Solidity, Conveniency, and Ornament.

London, *ſold* R. Lowndes, 1662

Diſcourſe of Women.

A Diſcourſe of Women, ſhewing their Imperfections alphabetically. Newly tranſlated out of the *French* into *Engliſh.*

London, *ſold by* H. Brome. 1662.

Court and State Jeſts.

Fragmenta Aulica. Or Court and State Jeſts, in noble Drollery, true and real: Aſcertained to their Times, Places, and Perſons. By an Extant Wit.

Of making all ſorts of Dials.

A *Latin* Treatiſe, called *Index Horarius*, tranſlated into *Engliſh*; ſhewing an exact Way of making ſeveral and curious ſorts of direct and reflex Dials.

London, 1662.

Forms of Writs in Common Bench, *by* Francis Brownlow.

Brevia Judicialia. Or an exact Collection of approved Forms of all ſorts of Judicial Writs in the Common Bench; as well Meſne Proceſs before Appearance, as Execution after Judgment, with the ſeveral Entries thereof upon Record —— with the Returns of the ſaid Writs. Collected by *Richard Brownlow*, Eſq; late chief Prothonotary of the ſaid Court.

London, 1662, *Fol.*

Moot Book of Law Caſes.

Plowden*'s Queries.* Or a Moot Book of choice Caſes, uſeful for the young Students of the Common Law, engliſhed, methodized, and enlarged. By *H. B.* Eſq;

London, 1662, 8vo.

Abridgment of Sir Walter Rawleigh*'s Hiſtory.*

The Marrow of Hiſtory. Or an Epitome of all hiſtorical Paſſages, from the Creation to the End of the laſt *Macedonian* War. Firſt ſet out at large by Sir *Walter Rawleigh*, and now abbreviated by *A. R.*

London, *ſold by* Jo. Place,

FRIDAY *May* 2.

Die Veneris 2. *Maii*, 1662.

Act againſt the Quakers paſſed by Commiſſion.

Paſſed by his Majeſty's Commiſſion, *An Act for preventing Miſchiefs and Dangers that may ariſe by certain Perſons called* Quakers *and others refuſing to take lawful Oaths.*

Preamble.

A dangerous Opinion and Tenet, that the taking an Oath before a Magiſtrate is unlawful.

And a dangerous Practice to hold ſeparate Aſſemblies under Pretence of Religious Worſhip.

Whereas of late Times certain Perſons under the Names of *Quakers* and other Names of Separation, have taken up and maintained ſundry dangerous Opinions and Tenets, and amongſt other, that the taking of an Oath in any Caſe whatſoever, although before a lawful Magiſtrate, is altogether unlawful and contrary to the Word of God: And the ſaid Perſons do daily refuſe to take an Oath though lawfully tendred, whereby it often happens, that the Truth is wholly ſuppreſſed, and the Adminiſtration of Juſtice much obſtructed. And whereas the ſaid Perſons, under a Pretence of religious Worſhip, do often aſſemble themſelves in great Numbers in ſeveral Parts of this Realm, to the great endangering of the publick Peace and Safety, and to the Terrour of the People, by maintaining a ſecret and ſtrict Correſpondence amongſt themſelves, and in the mean Time ſeparating and dividing themſelves from the reſt of his Majeſty's good and loyal Subjects, and from the publick Congregations and uſual Places of divine Worſhip. For the redreſſing therefore and better preventing the many Miſchiefs and Dangers that do and may ariſe by ſuch dangerous Tenets and ſuch unlawful Aſſemblies. Be it Enacted, *&c.*

SATURDAY *May* 3.

Die Saturni 3. *Maii*, 1662.

Report of the Bill for reſtoring Impropriations.

The Lord *Mohun* reported from the Committee the Bill for reſtoring Impropriations and Advowſons to the King's Loyal Subjects, with certain Amendments and Alterations which are offered to the Conſideration of the Houſe. The ſaid Amendments were read twice, and ordered to be recommitted.

Extracts from Journal of the Houſe of Lords.

MONDAY *May* 5.

The Commons in haſte to diſpatch Buſineſs.

The Houſe of Commons ſate this Day both Forenoon and Afternoon, 'till betwixt eight and nine at Night, for the Diſpatch of Buſineſs.

Extracts from Journal of the Commons.

Dr. Anthony Sparrow *Maſter of* Queen*'s College* Cambridge.

Antonius Sparrow, S. Theol. Profeſſor Virtute Regii Mandati electus & admiſſus eſt in Præſidentem ſive Magiſtrum Coll. Regin. Cantabr. loco Edwardi Martin, S. T. P. quinto Die Maii, 1662. ejuſque Electio & Admiſſio confirmata eſt duodecimo Die ejuſd. Menſis per Dominum Procancellarium Virtute ſecundi Regis Mandati.

Mr. George Beck *Rector of* Burton Latimers.

Georgius Beck Cler. A. M. ad Rect. Eccl. de Burton Latimers Com. Northton. vac. per Mort. Roberti Sibthorpe, S. T. P. ult. Incumb. ad preſ. Johannis Kinſman Armig. & Johannis Beck pro hac vice Patronorum, inſtitutus Die Lunæ 5. Maii, 1662.

Reg. Laney Athen. Oxon. *Vol.* I. *col.* 180.

The Fleet with the Queen about the Iſle of Scilly.

The Queen, who by a rough Sea had lain ſick for the moſt Part of the Voyage, had the Pleaſure of being told, that the whole Fleet had now about the fifth of *May* reached the Iſlands of *Scilly*, the furthermoſt weſtern Dominions of *England.*

Heath*'s Chron, p.* 508.

TUESDAY *May* 6.

The Commons ſend a Meſſage to the Lords to give Diſpatch to the Bill for Uniformity.

Die Martis 6. *Maii*, 1662.

A Meſſage was brought from the Houſe of Commons by Sir *Thomas Meers* and others, to put their Lordſhips in Mind of giving Diſpatch to the *Bill for Uniformity*, as conceiving it to be of great Conſequence, and the rather becauſe they believe they ſhall not ſit long.

In the Houſe of Commons. The Bill for confirming an Act for Confirmation of Leaſes and Grants from Colleges and Hoſpitals was ordered to be engroſſed.

Mr. Mountague *from the Queen to his Majeſty.*

Mercur. Publ. 4to. No. 19. *p.* 291.

On *Tueſday* about twelve at Night Mr. *Mountague* came to *Whitehall*, where he acquainted his Majeſty how on the thirteenth of *April* the King of *Portugal* took Leave of his Royal Siſter the Queen of *England* in the *Royal Charles*, when having a good Wind they ſet ſail for *England*, but the next Day the Wind not ſerving retarded their Voyage. Her Majeſty in the mean while diſpatched Mr. *Mountague*, Sir *Tho. Sands*, and Sir *Joſeph Douglas* on the twenty ſixth of *April* about ſeven at Night for *England*. They left her Majeſty about the Middle of the Bay of *Biſcay*, making all Speed homeward, but were followed in Sight by the *Royal Charles* 'till the *Monday* after. So that by their own Coming they ſuppoſed her Majeſty and the Fleet would reach the Iſle of *Scilly* or the *Lands End* by *Monday* laſt.

Mr. Joh. Ley *or* Lee *Preb of* Cheſter.

Willis *of the Preb. of* Cheſter, *p.* 351.

John Ley alias *Lee*, A. M. collated to the fifth Prebend of *Cheſter April* 4, 1627. on the Reſignation of Dr. *George Snell*, died *May* 6, 1662. and was buried at *Sutton Coldfield Com. Warwic.* where he was Rector.

WEDNESDAY *May* 7.

Meſſage from the King that the Queen is ſoon expected, and his Majeſty would give Aſſent to the publick Bills before he goes to meet her.

Journal of the Houſe of Lords.

His Royal Highneſs the Duke of *York* acquainted this Houſe from the King, that he hath received lately Information, that the Queen is likely to arrive in *England* very ſpeedily, and it is his Majeſty's Intention to give his Royal Aſſent to thoſe Publick Bills as are depending between the two Houſes, before his going to meet the Queen.

A like Meſſage to the Commons.

Mercur. Publ. 4to. No. 18. *p.* 288.

The ſame Day a Meſſage from his Majeſty was brought to the Houſe of Commons by Mr. Secretary *Morrice*, ſignifying the happy News of the Queen's Majeſty's embarking from *Portugal* divers Days ſince, and being in all Probability e're this upon the Coaſts of *England*, if not actually landed, which would require his Majeſty's Abſence from *Whitehall*, and that therefore the Commons would ſet private Buſineſs aſide, and apply themſelves to Bills of publick Concernment.

A Conference of Lords and Commons.

Journal of the Houſe of Lords.

After which the Lords ſent to the Commons for a private Conference in the *Painted Chamber*, which was had accordingly, where their Lordſhips acquainted the Commons with the happy News of her Majeſty's approaching the Coaſts of *England*; their Lordſhips alſo declaring their Intentions to wave Matters of private Conſideration, and provide to finiſh what properly concerns the Publick.

Report by the Lord Privy-Seal,

Ibid.

Concerning the Bill for Uniformity.

How far they agree or differ in the Amendments.

After the ſaid Conference, the Lord Privy-Seal made a long Report of the Effect of the Conference with the Houſe of Commons concerning the *Bill for Uniformity*; that Mr. Serjeant *Charleton* managed the Conference, who in the Name of the Houſe of Commons acquainted their Lordſhips, that this Conference was deſired concerning the Amendments to the *Bill of Uniformity*. He ſaid, they did agree in moſt of them with their Lordſhips, and wherein they differ will appear by what follows:

To leave out the abuſed Phraſe of Tenderneſs of ſome Mens Conſciences.

The firſt Difference was in omitting theſe Words, [Tenderneſs of ſome Mens Conſciences] being in the fifth Line of the ſeventh Amendment, and inſtead thereof inſert the Word [hath] and then it runs thus, [which the Indiſpoſition of the Time hath contracted] turning the Word *have* into *hath*; he ſaid theſe Words might well be omitted, in reſpect there were Cauſes enough beſides mentioned, and the Phraſe of *Tenderneſs of Conſcience* having been much abuſed, the Commons were loth to give ſo much Countenance to an abuſed Phraſe as to inſert it.

Other Amendments agreed to in Part.

He proceeded unto the eleventh Amendment, unto which he ſaid the Houſe agreed in Part, as inſtead of [a] to read the Word [ſaid] but diſagreed in the other Part thereof, that is, to leave out theſe Words [annexed and joined to this preſent Act] and adhering to the Bill in that particular; and then it goeth thus, *in ſuch Order and Form as in the ſaid Book entitled the Book of Common Prayer, &c.* and ſo put it in the preſent Tenſe, upon which he ſaid two or three more Differences depend.

To the thirteenth Amendment they agreed in all except theſe Words [which Book is appointed to be annexed and joined in this preſent Act.]

Diſagree to the Amendment concerning the Croſs in Baptiſm.

The ſixteenth Amendment they agree to 'till they come to the Word [Nevertheleſs] in the firſt Line of the fourth Part of the Paper Amendment; after which Word they diſagree to all that follows in that Amendment concerning the *Croſs in Baptiſm*, the Reaſons whereof he deferr'd 'till he came to the Proviſo; and this was all he offered to their Lordſhips Paper Amendments; and ſo deſcended to thoſe Additions ſent by their Lordſhips to the Commons on Parchment.

The chief Miniſter to read the Liturgy once a Month.

To the firſt of theſe in the ſixth Line, inſtead of [three Months] inſert [Month], the Reaſon is, that it was thought heretofore too ſlight a Work for the chief Miniſters to read Common-Prayers, which was uſually performed by the inferiour ſort of Clergy, and therefore to meet with that Inconvenience, they deſired that the chief Miniſter might read it *once a Month.*

Subſcription to extend to Schoolmaſters and Tutours, in regard of the great Care to be taken of the Education of Youth.

The next Alteration was in the twenty ſecond Line, from the Word [foreſaid] leave out all to the Word [ſubſcribed] in the twenty ſecond Line, and inſtead thereof inſert theſe Words following [that every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Maſters and other Heads, Fellows, Chaplains, and Tutours of, or in any College, Hall, Houſe of Learning, or Hoſpital; and every publick Profeſſor and Reader in either of the Univerſities, and in every College elſewhere, and every Parſon, Vicar, Curate, Clerk, Lecturer, and every other Perſon in Holy Orders, and every Schoolmaſter keeping any publick or private School, and every Perſon inſtructing or teaching any Youth in any Houſe or private Family, as a Tutour or Schoolmaſter, who upon the firſt Day of *March*, which will be in the Year of our Lord God 1662. or at any Time thereafter, ſhall be incumbent or have the Poſſeſſion of any Deanery, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſor's Place, or Reader's Place, Parſonage, Vicarage, or any other Eccleſiaſtical Dignity or Promotion, or of any Curate's Place, Lecture, or School, or ſhall inſtruct or teach any Youth as Tutour or Schoolmaſter ſhall before the Feaſt Day of St. *Bartholomew*, which ſhall be in the Year 1662. or at or before his or their reſpective Admiſſion to be Incumbent, to have Poſſeſſion aforeſaid]. The Reaſon of this Addition was in extending it ſo far as *Schoolmaſters*, in that the Commons obſerved the Force of Education was great. So as the Commons thought they ought to take Care for the Education of Youth. For ſo, many (he ſaid) of the Gentry and Nobility found in the Long Parliament differing from the Church of *England*, did (as was conceived) ariſe from this Root. He obſerved, that it was an Overſight in the uſurped Powers, that they took no Care in this Particular, whereby many young Perſons were well ſeaſoned in their Judgment as to the King. This made the Commons take Care that the Schoolmaſters as well as Miniſters ſhould ſubſcribe, and rather more.

Additional Words to renouncing the Covenant.

The next Amendment was in the thirty eighth Line, after the Word [Covenant] add theſe Words [to endeavour any Change or Alteration of Government either in Church or State], the Reaſon of this Alteration was in reſpect the added Words were the very ſame which were uſed in *the Act for the Safety of the King's Perſon.*

Declaration to extend to Schoolmaſters and Tutours.

The next Alteration was in the fortieth Line, after the Word [Kingdom] leave out all the Words in the forty fifth Line, and inſtead thereof inſert theſe Words [which ſaid Declaration and Acknowledgment ſhall be ſubſcribed by every of the ſaid Maſters and other Heads, Fellows, Chaplains, and Tutours of or in any College, Hall, or Houſe of Learning, and every publick Profeſſor and Reader in either of the Univerſities before the Vice-Chancellour of the reſpective Univerſity for the Time being or his Deputy. And the ſaid Declaration or Acknowledgment ſhall be ſubſcribed before the reſpective Archbiſhop or Ordinary of the Dioceſe; or every other Perſon hereby enjoined to ſubſcribe the ſame; upon Pain that all and every of the Perſons aforeſaid failing in ſuch Subſcription ſhall loſe and forfeit ſuch reſpective Deanery, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſor's Place, Reader's Place, Parſonage, Vicarage, Eccleſiaſtical Dignity, or Promotion, Curate's Place, Lecture, and School ſhall be void, as if ſuch Perſon ſo failing was naturally dead. And if any ſuch Schoolmaſter, or other Perſon inſtructing or teaching Youths in any private Houſe or Family as a Tutour or Schoolmaſter, ſhall inſtruct or teach any Youth as a Tutour or Schoolmaſter before Licenſe obtained from his reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſe according to the Laws and Statutes of this Realm, for which he ſhall pay twelve Pence only, and before ſuch Subſcription and Acknowledgment made as aforeſaid, ſhall, for the firſt Offence ſuffer three Months Impriſonment without Bail or Mainpriſe, and for every ſecond and other ſuch Offence ſhall ſuffer three Months Impriſonment without Bail or Mainpriſe, and alſo forfeit to his Majeſty the Sum of Five Pounds. And after ſuch Subſcriptions made, every Parſon, Vicar, Curate, and Lecturer ſhall procure a Certificate under the Hand and Seal of the reſpective Archbiſhop, Biſhop, Ordinary of the Dioceſe, who are hereby ordered and required upon Demand to make and deliver the ſame, together with the Declaration or Acknowledgment aforeſaid upon ſome Lord's Day within three Months next following in his Pariſh Church where he does officiate.

To add the Penalty of three Months Impriſonment.

The Clauſe of three Months Impriſonment is added to meet with thoſe Men who have no Livings to loſe, and therefore the Commons thought this Addition neceſſary.

To extend to Curates and Lecturers.

Then he deſcended to an Amendment in the forty ninth Line, of the Word [Benefice] leave out the Words [with Curate] and inſert theſe Words [with Curate's Place or Lecturer's Place reſpectively.]

Sine-Cures not to be left to Nonconformiſts.

In the Diſabling Clauſe, Livings with Cure were only included: But the Commons think not fit to leave Sine-Cures to Non-conformiſts. For therein he thinketh more Favour would be ſhewn them, than to permit them to have Livings with Cure, wherefore they have inſerted theſe Words [Curate's Place or Lecturer's Place.]

Renouncing the Covenant to be omitted after twenty Years, that they might not ſeem to perpetuate the Memory of it.

In the fiftieth Line after the Word [Dead] inſert theſe Words following [Provided always, that from and after the twenty fifth Day of *March*, which ſhall be in the Year of our Lord 1682. there ſhall be omitted in the ſaid Declaration or Acknowledgment ſo to be ſubſcribed, and read theſe Words following, *viz.* And I do declare that I do hold there lies no Obligation upon me or any other Perſon from the Oath commonly called the Solemn League and Covenant, to endeavour any Change or Alteration of Government in Church or State, and that the ſame was in itſelf an unlawful Oath impoſed upon the Subjects of this Realm againſt the known Laws and Liberties of this Kingdom. So as any one of the Perſons aforeſaid ſhall be from henceforth at all obliged to ſubſcribe or read that Part of the ſaid Declaration or Acknowledgment. The Reaſon of this Proviſo was, that the Commons would not perpetuate the Memory of the Covenant, when a common Medicine of twenty Years may probably determine the Lives of thoſe that took it.

The next was in the thirty fifth Line after the Word [who] inſert theſe Words [now incumbent and in poſſeſſion of any Parſonage, Vicarage, or Benefice, and who] and leave out the Word [who] in the fifty fourth Line.

Not to exclude from Livings thoſe who will hereafter conform.

The Reaſon of the Alteration was, they would not exclude ſuch as hereafter might be willing to conform, from other Livings, though they diſabled them from ſuch as for the preſent they enjoyed. Whereas in their Lordſhips Alterations there was no Limitation of Time, and ſo none capable of Livings, who are capable hereafter to conform.

The next Alterations were in the fifty ſeventh Line, after the Word [ſhall] leave out [or do] and inſtead thereof inſert the Words [thenceforth be capable to be admitted to any Parſonage, Vicarage, Benefice, or other Eccleſiaſtical Promotion or Dignity whatſoever, or ſhall preſume to conſecrate or adminiſter the Lord's Supper.

Every Incumbent before his Admiſſion to give Teſtimony of his Conformity, and to be in full Orders.

The Commons think every Incumbent ſhould before his Admiſſion give Teſtimony of his Conformity, and ought before his Admiſſion to be in full Orders.

The next Amendment is in the ſixty ſecond Line, where the eighth Line of the Skin is omitted; the Line is [Or that the ſame Avoidance be openly and publickly declared]. Now it doth not appear by that Clauſe, what is meant by *openly*, and there being Certainty enough in the former Words, the Commons were not willing to leave in a Clauſe which might raiſe Diſputes.

Archbiſhop or Biſhop.

And then the Gentlemen came to the Amendments in the ſecond Paper, which they agreed to, with this Addition of the Words [Archbiſhop, Biſhop of the Province or] after the Words [by the], in the fourth Line add the Words [Archbiſhop or] after the Word [ſame], in the eleventh Line of the ſaid Amendment, the Commons inſerted the Word [Archbiſhop] as being unfit to omit him in that Affair. The ſame Reaſon is for the Amendment in the eleventh Line.

The next Amendment is in the fortieth Line, agreed to with the Addition of the Word [are] between the Word [and] and [hereby] in the Amendment.

The next is the thirty ſeventh Line: Agreed to leave out the reſt of the Bill after the Word [Authority].

Then he came to the Proviſo's in Parchment, Nº. 4.

Proviſo for tranſlating the Liturgy into the Welſh *Tongue.*

To be uſed in all Places where the Welſh *Tongue is commonly uſed.*

The Churchwardens to provide the Books.

The firſt Paragraph for providing the Book unto the Word [Provided] in the fifteenth Line in the firſt Skin agreed to with the Addition following, *viz.* after the Word [therein] add theſe Words following, [Provided always, and be it enacted by the Authority aforeſaid, that the Biſhops of *Hereford*, St. *David*'s, *Aſaph*, *Bangor*, and *Llandaff*, and their Succeſſors, ſhall take ſuch Order among themſelves for the Souls Health of the Folk committed to their Charge in *Wales*, that the Book hereunto annexed be truly and exactly tranſlated into the *Britiſh* or *Welſh* Tongue, and that the ſame being tranſlated, and being by them or any three of them at leaſt, viewed, peruſed, and allowed to be imprinted to ſuch Number at leaſt, ſo that one of the ſaid Books ſo tranſlated and imprinted may be had for every Cathedral, Collegiate, and Pariſh Church, and Chapel of Eaſe in the ſaid reſpective Dioceſes and Places where the *Welſh* is commonly ſpoken or uſed before the firſt Day of *May* 1665. And that from and after the Imprinting and Publiſhing of the ſaid Book ſo tranſlated, the whole Divine Service ſhall be uſed and ſaid by the Miniſters and Curates throughout all *Wales*, within the Dioceſes where the *Welſh* Tongue is commonly uſed, in the *Britiſh* or *Welſh* Tongue, in ſuch Manner and Form as is preſcribed, according to the Book hereunto annexed to be uſed in the *Engliſh* Tongue, differing nothing in any Order or Form from the ſaid *Engliſh* Book, for which Book ſo tranſlated and imprinted the Church-wardens of every the ſaid Pariſhes ſhall pay out of the Pariſh Money in their Hands for the Uſe of the reſpective Churches, and be allowed the ſame in their Accounts: And the ſaid Biſhops and their Succeſſors, or any three of them at the leaſt, ſhall ſet and appoint the Price for which the ſaid Book ſhall be ſold. And another Book of Common-Prayer in the *Engliſh* Tongue ſhall be bought and had in every Church throughout *Wales*, in which the Book of Common-Prayer in *Welſh* is to be had by Force of this Act before the firſt Day of *May* 1664. and the ſame Books to remain in ſuch convenient Places within the ſaid Churches, that ſuch as underſtand them may reſort at all convenient Times to read and peruſe the ſame: And alſo ſuch as do not underſtand the ſaid Language, may, by conferring both Tongues together, the ſooner attain to the Knowledge of the *Engliſh* Tongue; any thing in this Act to the contrary notwithſtanding. And until printed Copies of the ſaid Book ſo to be tranſlated may be had and provided, the Form of Common-Prayer eſtabliſhed by

Dean and Chapters to obtain a true and perfect Copy of this Act and the Book.

To be examined and collated by Perſons appointed by the King.

To be Evidence in Law.

by Parliament before the making of this Act ſhall be uſed as formerly in ſuch Part of *Wales* where the *Engliſh* Tongue is not commonly underſtood. And to the End that true and perfect Copies of this Act and the ſaid Book hereunto annexed may be ſafely kept and perpetually preſerved, and for the avoiding of all Diſputes for the Time to come, Be it Enacted by the Authority aforeſaid, that the reſpective Deans and Chapters of every Cathedral or Collegiate Church within *England* or *Wales*, ſhall, at their proper Coſt and Charges, before the twenty fifth Day of *December* 1662. obtain under the Great Seal of *England* a true and perfect Copy of the ſaid Act, and of the ſaid Book annexed hereunto, to be by the ſaid Deans and Chapters, and by their Succeſſors, kept and preſerved in Safety for ever, and to be alſo produced and ſhewed forth in any Court of Record as often as they ſhall be thereunto lawfully required: And alſo there ſhall be delivered true and perfect Copies of this Act and of the ſame Book in the reſpective Courts at *Weſtminſter*, and into the *Tower* of *London*, to be kept and preſerved for ever among the Records of the ſaid Courts and Records of the *Tower*, to be produced and ſhewed forth in any Court as Need ſhall require, which ſaid Book ſo to be exemplified under the Great Seal of *England* ſhall be examined by ſuch Perſons as the King's Majeſty ſhall appoint under the Great Seal of *England* for that Purpoſe, and ſhall be compared with the Original Book hereunto annexed, and they ſhall have Power to correct and amend in Writing any Error committed by the Printer in printing of the ſame Book, or of any thing therein contained, and ſhall certify in Writing under their Hands and Seals, or any three of them, at the End of the ſame Book, that they have examined and compared the ſame Book, and find it to be a true and perfect Copy: Which ſaid Books and every of them ſo exemplified under the Great Seal of *England* as aforeſaid, ſhall be deemed, taken, adjudged, and expounded to be good and available in the Law to all Intents and Purpoſes whatſoever, and ſhall be accounted as good Records as this Book itſelf hereunto annexed, any Law or Cuſtom to the contrary notwithſtanding.

None to be exempted from Subſcription for Fear of eſtabliſhing Schiſm.

The ſecond and third Paragraphs touching the King's Profeſſor of Law, and touching the Subſcriptions to the twentieth Article agreed unto the Word [Provided]. All which Proviſo's they reject for theſe Reaſons:

1. It is a Proviſo without Precedent.
2. That it would eſtabliſh Schiſm.
3. That it would not gratify ſuch for whom it was intended.

And leſt they ſhould allow Men to receive Profits from the Church to which they would not conform.

To the firſt, he ſaid, that it was very apparent in *England* that it was without Precedent, and as he thought in the World alſo. For they never heard that ever any National Church did the like. It was one thing, he ſaid, to allow a different Religion in a Nation, another thing to allow Men to receive Profits from that Church unto which Men would not conform.

The Diſſenters in Time of Queen Elizabeth *and King* James *diſſented in Opinions only.*

Secondly, Though they were Diſſenters in the Particulars of the Proviſo in the Time of Queen *Elizabeth* and King *James*, yet in thoſe Days thoſe Opinions ſtayed there and went no further.

No diſpenſing with the two Ceremonies of the Croſs and Surplice, long uſed in the Church, and not to be ſuſpected of Popery.

To the ſecond Head, that it would unavoidably eſtabliſh Schiſm, for all Perſons of different Inclinations would apply to ſuch as ſhould have this Liberty, and that would neceſſarily make Parties, eſpecially in great Cities. He did obſerve, theſe two Ceremonies of the Croſs and Surplice were long in the Church, and he found a high Commendation of the Uſe of the Croſs in Baptiſm in the Book ſent to the Commons from the Lords, wherein it was ſo clearly explained, as there can be no Suſpicion of Popery in it. It was uſed, he ſaid, to quicken the Memory as to the Benefits of Baptiſm, and if it were omitted, much of the Service belonging to Baptiſm muſt be omitted alſo, many Paſſages depending on the Uſe of that Ceremony.

Better impoſe no Ceremonies than diſpenſe with any.

The Gentleman added, that he thought it better to impoſe no Ceremonies, than to diſpenſe with any, and he thought it very incongruous at the ſame Time when you are ſettling Conformity to eſtabliſh Schiſm.

The Notion of Things indifferent not to be enjoined takes away all the Right of human Authority.

To the third Head, it would not ſatisfy thoſe for whom it was intended: For they chiefly reject it upon theſe Grounds, that Things indifferent ought not to be enjoined, which Opinion, he ſaid, took away all the Right of Human Authority, which conſiſts in commanding Things otherwiſe indifferent. So as when this ſhall be yielded, you give them nothing, they oppoſing for the Impoſition's Sake. He added, theſe were Reaſons as to the Nature of the Things; and as to the Reaſons given by their Lordſhips to the Commons, he anſwered as followeth:

The Declaration at Breda *as to tender Conſciences no Objection to Uniformity.*

The King's Engagements at *Breda* as to tender Conſciences, unto which he ſaid, that his Majeſty could not underſtand the Miſleaders of the People, but the Miſled. It would be very ſtrange to call a Schiſmatical Conſcience a Tender Conſcience. He ſaid, a tender Conſcience denoted an Impreſſion from without received from another, and that upon which another ſtrikes.

That Declaration was under two Reſtrictions; 1. A Reference to Parliament. 2. A Regard to the Peace of the Kingdom.

Secondly, Suppoſe theſe had been meant, yet he ſaid there could be no Inference of any Breach of Promiſe in his Majeſty, becauſe that Declaration had theſe two Limitations; firſt, a Reference to Parliament; ſecondly, ſuch Liberties to be granted only as are conſiſtent with the Peace of the Kingdom.

No need of allowing Fifths to Incumbents excluded their Livings.

Then he came to the ſecond Proviſo, touching allowing Fifths to ſuch Incumbents as ſhould be excluded their Livings, which he obſerved was no ſeaſonable Proviſo, at leaſt at this Time, and if it were, yet not fit to allow ſuch Perſons any thing out of Eccleſiaſtical Livings. He ſaid, what would be more

Which would encourage Not-Conforming;
And be a Reflection on the Act itſelf.

repugnant than at the ſame Time to enact Uniformity, and to allow the *Fifth* of an Eccleſiaſtical Living to a Nonconformiſt for not conforming? Which he ſaid, joined with the Pity of the Party, would amount to the Value of more than the whole Living. He ſaid, ſuch a Courſe was too much a Reflection upon the Act, when you ſay ſome Godly People would not ſubmit; and it can ſignify nothing but Fear in making ſuch a Conceſſion.

He added, this would make the Act contradictory, to ſay in one Part of the Bill, that it was an equal Act, and in another Part to allow Diſſenters to it.

And be in Favour of ſome Men who had not paid the Fifths to the Wives and Children of Orthodox Miniſters.

There was another Reaſon of the Commons Diſſent, that divers Wives and Children of Orthodox Miniſters were made miſerable by ſome of theſe Men: It may be, for not paying unto them thoſe *Fifths* which were allowed unto them in the late Times.

No Law to ſuppoſe that any will break it.

He added, that none that make Laws ought to ſuppoſe that any would break them.

Fifths out of ſmall Livings would leſſen the Maintenance and Reputation of the conforming Clergy.

He ſhid further, that it was not reaſonable to allow the Fifths of Eccleſiaſtical Livings, becauſe generally ſuch Livings were too ſmall, not able to maintain a learned Man with Books. And by leſſening Livings thus, it would gratify unconformable Men, who deſire Livings in ſuch Hands ſhould be made ſmall, whereby the Reputation of the conformable Clergy would be leſſened.

The whole Profit ought to go to the Labourer.

Secondly, he ſaid, ſuch a Conceſſion is not only againſt Reaſon but Juſtice alſo: It was a Divine Canon which ſaid, He that ſerveth at the *Altar ſhould live of the Altar*. Therefore the Profit of the Living ought to go to the Labourer.

Separation would endanger not only the Peace of the Church, *but of the* Kingdom.

He ſaid, that Unity was ſo precious, that it ſerved not only for the Peace of the Church, but of the Kingdom alſo. For to give Occaſions for Multitudes to meet (which would certainly follow the Diſſenters) what Danger that might carry with it was worthy your Lordſhips Conſideration.

Decent Geſtures in Time of Divine Service recommended to the Convocation.

He did from the Houſe of Commons deſire their Lordſhips that they would recommend to the Convocation the directing of ſuch decent Geſtures to be uſed in Time of Divine Service as was fitting. He found one Miſtake in the Rubrick of Baptiſm, which he conceived was a Miſtake of the Writer, [Perſons] being put inſtead of [Children].

Agree in all other Matters, and that the Book ſent from the Lords ſhall be annexed to the Bill.

And having thus far diſſented from their Lordſhips in *Decimo Sexto*, he came to an Agreement in *Folio*, giving the Commons Conſent that their Lordſhips ſhould annex to the Bill that Book ſent by your Lordſhips; and ſo at length came to a final Concord by his Silence, which put an End to that Conference.

Ordered by the Lords, that the Alterations and the Matter of the Conference ſhall be read and taken into Conſideration to morrow in the Afternoon.

THURSDAY *May* 8.

The Lords take into Conſideration the Commons Amendments.

Die Jovis 8. *Maii*, 1662.

The Amendments and Alterations in the Bill of Uniformity brought from the Houſe of Commons at a Conference and reported Yeſterday, were now read twice, and for the better Conſideration hereof, the Houſe was adjourned into a Committee during Pleaſure; and being reſumed, the Queſtion was put, Whether this Houſe agrees with the Houſe of Commons in the Clauſe concerning Schoolmaſters, with the Alterations and Amendments? It was reſolved in the Affirmative.

Agree to the firſt concerning Schoolmaſters,

And to all the reſt.

The next Queſtion was put, Whether this Houſe agrees to all the reſt of Alterations and Amendments, as came up from the Houſe of Commons? It was reſolved in the Affirmative.

Then the ſaid Alterations and Amendments in the ſaid Bill of Uniformity were read the third Time, and the Queſtion being put, Whether this Houſe agrees to the ſaid Alterations and Amendments? It was reſolved in the Affirmative.

The Biſhops amend at the Table the Miſtake of the Scribe.

Whereas it was ſignified by the Houſe of Commons at the Conference Yeſterday, that they found one Miſtake in the Rubrick of Baptiſm, which they conceive was a Miſtake of the Writer, *Perſons* being put inſtead of *Children*. The Lord Biſhop of *Durham* acquainted the Houſe, that himſelf and the Lord Biſhop of St. *Aſaph*, and the Lord Biſhop of *Carliſle* had Authority from the Convocation to amend the ſaid Word, averring it was only a Miſtake of the Scribe, and accordingly they came to the Clerk's Table, and amended the ſame.

Ordered, that the Biſhops and reſt of the Clergy in Convocation prepare ſome Canon or Rule for uniform Geſtures and Demeanours.

Whereas it was intimated at the Conference Yeſterday, at the Deſire of the Houſe of Commons, that it be recommended to the Convocation to take Order, that reverend and uniform Geſtures and Demeanours be enjoined at the Time of Divine Service and Preaching. It is ordered by this Houſe, and hereby recommended to the Lords the Biſhops and the reſt of the Convocation of the Clergy, to prepare ſome Canons or Rule for that Purpoſe, to be humbly preſented to his Majeſty for his Aſſent.

The Lords paſs the Bill of Uniformity with Amendments.

This being Aſcenſion Day, the Houſe of Commons had adjourned over 'till *Friday* Morning: But the Lords ſate to put their laſt Hand to that neceſſary Bill of Uniformity of Publick Prayers, *&c.*

Mercur. Publ. 4to. No. 10. *p.* 289.

Death of Dr. *Peter Heylyn*, Prebendary of *Weſtminſter*. See his Epitaph on a Monument in *Weſtminſter-Abbey*.

Dart's *Hiſt. of the Church of* Weſtm. *Vol.* II. *p.* 115.

Conſecration of ſix Biſhops at Edinburgh.

The Conſecration of ſix Biſhops in the Abbey Church of *Haly-rood* Houſe at *Edinburgh* for the Sees of *Dunkeld*, *Murray*, *Roſs*, *Brechin*, the Iſles and *Caithneſs*.

Publick Intelligence, 4to.

neſs. The Conſecration Sermon was preach'd by Dr. *Gordon*, who gave great Satisfaction, &c.

Friday *May* 9.

The Commons in haſte to diſpatch Buſineſs.

Mercur. Publ. 4to. No. 19. p. 294.

This Day the Commons had a Conference with the Lords concerning the Bill for preventing of Frauds and Abuſes; and diſpatched ſeveral ſhort Bills that lay before them.

The Lords paſs the Bill for reſtoring Impropriations.

Die Veneris 9. Maii. —— The Lord *Mohun* reported that the Committee had conſidered the Bill for reſtoring of Impropriations to ſome of the King's Loyal Subjects with certain Alterations and Proviſoes, which were offered to the Conſideration of the Houſe. The ſaid Alterations and Proviſoes were read twice and agreed to.

The Bill read a third Time and paſſed.

A Meſſage was ſent to the Houſe of Commons, —— to let them know that the Lords do agree with them in the Alterations, Amendments, and Proviſoes in the Bill concerning Uniformity.

Saturday *May* 10.

A Meſſage from the Lords, of their Agreement with the Commons.

Mercur. Publ. No. 19. p. 294.

The Lords ſent a Meſſage to the Houſe of Commons, that their Lordſhips have agreed with that Houſe in all the Amendments to the *Bill of Uniformity*; ſo as now that great Work is paſt both Houſes.

Mr. Edw. Bagſhaw's *Letter to the Lord Chancellor.*

London, *printed for* J. S. 1662. 4to. *p.* 10.

A Letter to the Right Honourable Edward *Earl of* Clarendon *Lord High Chancellour of* England. *By* Edward Bagſhaw *Student of* Chriſt-Church.

Complains of being condemn'd without being heard.

Having been repreſented as an Enemy to the Church, and not well affected to the State.

Which Suſpicions, if well grounded, would not only render him incapable of Preferment, but unworthy of Protection.

And by the Tenour of the whole Letter it is plain, that he put it in the Power of the Lord Chancellor to bring him to Conformity, by beſtowing ſome good Preferment on him.

—— Since your Lordſhip hath already ſuffered your Goodneſs ſo much to be wrought upon, as in a manner to condemn me unheard, and ſeem to conceive of me as I have been lately repreſented for a direct Enemy to the *Church*, and but meanly affected to the *State*; I thought it neceſſary if for no other Reſpect, yet for the Sake of Truth (which always ſuffers in the Oppreſſion of any one of her Followers) to remove your Lordſhips Miſtakes, and by a kind of publick Confeſſion of my Faith, to vindicate myſelf from thoſe Suſpicions, which if well grounded would render me not only incapable of Preferment (the want of which I ſhall never complain of) but likewiſe unworthy of any Protection. —— 1. A Suppoſal that I am no Friend to Biſhops. —— 2. That I have no good Inclination to the Civil Government. —— The Accuſations of Mr. *L'Eſtrange* in his late *Memento*, &c. [*Concluding.*] I can aſſure your Lordſhip, that your great Perſonal Worth, and the Excellence of your Civil Accompliſhments, together with that ſtrict League of Friendſhip, which ſuch Reſemblance of virtuous Qualities muſt needs produce between your Lordſhip and that right Honourable and truly Noble Perſon to whom I am related are ſolely reflected upon by me, when I take Leave thus publickly to profeſs myſelf,

My Lord,

Drury-Lane, May 10, 1662.

Your Lordſhips moſt humble
And moſt obedient Servant,
Edw. Bagshaw.

Death of Dr. Gabriel Clark, *Archdeacon of* Durham, *and Account of him.*

Faſti Oxon. *Vol.* II. *col.* 813.

1615. 7. *Martii Gabriel Clarke, Cler. A. M. inſtallatus in Preb. de Empingham in Eccl. Cath. Linc. vac. per mort. Nath. Giffard.*

1619. 7. *Aug. Gab. Clarke, A. M. coll. ad Archidiac. Northumb. vac. per reſign. Johannes Cradock.*

1620.. *Apr. Gab. Clarke, A. M. ad Archidiac. Dunelm. vac. per mort Willielmi Morton, S. T. B.*

The Death of Dr. *Gabriel Clarke*, Archdeacon of *Durham*. I take him to be the ſame Perſon who was of *Chriſt-Church, Oxon.* and proceeded there M. A. *May* 14, 1612. collated to the Archdeaconry of *Northumberland* by Dr. *Neile* Biſhop of *Durham*, upon the Reſignation of Dr. *John Cradocke Auguſt* 7, 1619. and being Doctor of Divinity became Archdeacon of *Durham* by the ſame Hand, on the Death of *William Moreton*, Batchelor of Divinity, in the Beginning of *September* 1620.

Farther Account by Dr. Walker.

Sufferings of the Clergy, Part II. *p.* 19.

Mr. *Walker* finds him Archdeacon of *Durham*, firſt Prebend in this Church, to which he had been admitted in 1635. Rector of *Erlington* [it ſhould be *Erſington*] and Maſter of *Greſham* [it ſhould be *Gretham*] Hoſpital. All worth near 1000 *l. per Annum*. Poſſibly he ſurvived the Uſurpation; for his Succeſſor in the Prebend was not admitted until 1662.

And by Dr. Heylyn.

Heylyn's *Life of Archbiſhop Laud, Fol. p.* 55.

Dr. *William Laud*, afterwards Archbiſhop of *Canterbury*, was by Dr. *Buckeridge* commended (*Anno* 1608.) to the Service of Dr. *Richard Neale* then Biſhop of *Rocheſter*, a Man who very well underſtood the Conſtitution of the Church of *England*, though otherwiſe not ſo eminent in all Parts of Learning, as ſome other Biſhops of his Time: But what he wanted in himſelf, he made good in the Choice of his Servants, having more able Men about him from Time to Time than any other of that Age: Amongſt which (not to reckon B. *Laud*) were Dr. *Auguſtine Lindſell* Biſhop [firſt of *Peterborough*, then] of *Hereford*, Dr. *Thomas Jackſon* Preſident of *Corpus-Chriſti* College, *Oxon.* and Dean of *Peterborough*; Dr. *John Coſin* Prebendary of *Durham* and Dean of *Peterborough* after *Jackſon*; Dr. *Benjamin Laney* Maſter of *Pembroke* Hall in *Cambridge*, Dean of *Rocheſter* [Biſhop of *Peterborough*] Dr. *Robert Newell* his half Brother, Prebendary of *Weſtminſter* and *Durham*, and Archdeacon of *Bucks*; Dr. *Gabriel Clarke* Prebendary and Archdeacon of *Durham*; Dr. *Eleazar Duncum* one of the Prebendaries of *Durham* alſo; Mr. *Barlow* a right ſolid Man, &c.

In the Cathedral of Durham.

J. H. S.
Hic jacet Dominus Gabriel Clarke,
SS. Theologiæ Profeſſor,
Archidiaconus Dunelm.
Et hujus Eccleſiæ Subdecanus,
Qui mortuus eſt
Anno 1662.
Maii decimo.

Willis's *Survey of Cathedrals, p.* 260.

He had the firſt Prebend in the Church of *Durham*, the Rectory of *Erlington* in the Biſhoprick, and *Greſham* Hoſpital, all worth near 1000*l. per Ann.* He is mention'd by Dr. *Heylyn* as one of the *eminent Men* retained with others in the Service of Biſhop *Neile*, to whom he was Chaplain.

Walker's *Attempt, Part* II. *p.* 19.

Death and Character of Dr. Peter Heylin.

His Education.

Wood's Ath. Oxon. *Vol.* II. *col.* 181.

Death of Dr. *Peter Heylyn*, Son of *Henry Heylyn*, deſcended from an ancient Family of his Name living at *Pentrie-Heylyn* in *Montgomeryſhire*, born at *Burford* in *Oxfordſhire* on the 29th of *November* 1599. educated in Grammar Learning in the Free-School there under Mr. *Thomas North* firſt, and after under Mr. *Edward Davis*, where profiting in Trivials to a Miracle, eſpecially in Poetry (in which he gave ſeveral ingenious Specimens as Occaſion offer'd) was in the Year 1613. plac'd by his Father in *Hart-Hall* under the Tuition ſucceſſively of two Tutors, *viz.* Mr. *Joſeph Hill*, and Mr. *Walt. Newberry*, a zealous Puritan. The next Year he ſtood to be Demie of *Magdalen* College, but being then put by was the Year following elected.

His own Account of his early Principles.

Epiſt. Ded. to his Sermon on the Tares, 1659, 4to.

It was my Happineſs to be bred under ſuch a Father, as very well underſtood the Conſtitution of the Church of *England*, and was a diligent Obſerver of all publick Duties which were required of him in his Place and Station. And altho' my Tutor in *Hart-Hall* (of which Houſe I was before I went to *Magdalen* College) was biaſs'd on the other Side, and that I was then very young, and capable of any Impreſſion which he might think fit to ſtamp upon me, yet I carried thence the ſame Principles I brought thither with me, and which I had ſuck'd in as it were with my Mother's Milk.

Mr. A. Wood's *fuller Relation.*

Wood's Ath. Oxon. *Vol.* II. *col.* 182.

—— 1618. choſen Probationer, and the Year following perpetual Fellow of *Magdalen* College. —— In 1623. made Deacon and Prieſt by Dr. *Howſon* Biſhop of *Oxon.* —— In 1625. he went into *France.* —— On the 24th of *April* 1627. he anſwered *pro Forma* on theſe Queſtions: I. *An Eccleſia unquam fuerit inviſibilis?* II. *An Eccleſia poſſit errare?* Both which he determined negatively, contrary to the Mind and Judgment of *Prideaux* the King's Profeſſor of Divinity, *&c.* —— In *Feb.* 1627. he was by the Letters of the Lord *Danvers* commended to Dr. *Laud*, then Biſhop of *Bath* and *Wells*, for his Advancement in the Church. —— Nominated one of his Majeſty's Chaplains, B.D. in *Jan.* 1629. —— In *Oct.* 1631. made Rector of *Hemingford* in *Huntingdonſhire*, by the Procurement of Bp. *Laud*, and on the firſt of *November* following the King gave him a Prebend of *Weſtminſter.* —— The next Year the King beſtowed on him the rich Parſonage of *Houghton in the Spring*, within the Biſhoprick of *Durham*, void by the Promotion of Dr. *Auguſtine Lindſell* to the Biſhoprick of *Peterborough*, which for his own Convenience the King gave way that he ſhould change it with Dr. *Marſhal*, for the Rectory of *Ailresford* in *Hampſhire.* In 1633. he proceeded D. D. *&c.* — In 1638. he became Rector of *South-Warnborough* in *Hampſhire*, by exchange with Mr. *Tho. Atkinſon* of St. *John*'s College for *Iſlip* near *Oxon.* and put into the Commiſſion of Peace for *Hampſhire.* —— *Apr.* 10, 1640. he was choſe Clerk of the Convocation for *Weſtminſter.* —— In 1642. he followed the King to *Oxon.* —— In 1643. voted a Delinquent and ſequeſtred, — compounded for his temporal Eſtate. —— In 1645. he left *Oxon.* and ſhifted from Place to Place — and ſettled for a Time with his Wife and Children at *Wincheſter.* —— In 1647. he removed to *Minſter-Lovel* in *Oxfordſhire*, —— thence to *Abingdon* in *Berks*, where he bought an Houſe and Land call'd *Lacy's-Court.* —— In 1660. reſtored to his Spiritualties; but never roſe higher than Sub-dean of *Weſtminſter*, which was a Wonder to many, and a great Diſcontent to him and his: But the Reaſon being manifeſt to thoſe that well knew the Temper of the Perſon, I ſhall forbear to make mention of that Matter any farther, *&c.*

Inſtall'd Nov. 9, 1631.

Church-Men of the warmeſt Temper were not thought ſo fit to be promoted, as the moderate and pacifick Divines.

His Life more at large by Mr. Geor. Vernon.

London, *printed for* C. Harper, 8vo. 1682.

The Life of the learned and religious Dr. *Peter Heylyn*, Chaplain to *Charles* I. and *Charles* II. Monarchs of *Great-Britain.* Written by *George Vernon*, Rector of *Bourton on the Water* in *Glouceſterſhire.*

Epiſt. Ded. *To the worthy and my ever honoured Friends*, Henry Heylyn *of* Minſter-Lovell, *Eſq*; *and* Henry Heylyn, *Gentleman*, *Son to Dr.* Heylyn.

A preſaging Dream.

On *Saturday* Night before his fatal Sickneſs he had this Dream, *viz.* that being in an extraordinary pleaſant Place, admiring the Beauty and Glory of it, he ſaw King *Charles* I. his martyr'd Maſter, and heard him ſpeak to him in theſe Words: *Peter, I will have you buried under your Seat at Church, for you are rarely ſeen but there or in your Study.* This Dream he related to his Wife the very next Morning, and deſired that his Burial might be exactly according to it. A violent Fever ſeiz'd him *May* 1, 1662. depriv'd him of his Underſtanding for ſeven Days, the eighth Day he died; but for ſome Hours before had the Uſe of his Faculties reſtored to him, telling one of the Vergers of the Church who came to him, *I know it is Church Time with you, and this is Aſcenſion-Day: I am aſcending*

His regard to Dreams ſeems to have been borrowed from his great Patron Archbiſhop Laud.

ing to the Church triumphant: I go to my God and Saviour into Joys celeſtial, and to Hallelujahs eternal. He died in his great Climacterical upon *Aſcenſion-Day.*

His Monument is erected on the North-ſide of the Abbey in *Weſtminſter*, over againſt the Sub-Dean's Seat: And the right reverend Dr. *Earle*, then Dean of *Weſtminſter*, was pleaſed to honour the Memory of his dear Friend with this following Inſcription:

His Epitaph by Dr. Earle.

Depoſitum Mortale
Petri Heylyn, *S. Th. D.*
Hujus Eccleſiæ Præbendarii & Subdecani,
Viri plane memorabilis,
Egregiis dotibus inſtructiſſimi,
Ingenio acri & fæcundo,
Judicio ſubacto,
Memoria ad prodigium tenaci,
Cui adjunxit incredibilem in ſtudiis patientiam,
Quæ ceſſantibus oculis non ceſſarunt.
Scripſit varia & plurima,
Quæ jam manibus leruntur;
Et argumentis non vulgaribus
Stylo non vulgari ſuffecit.
Et Majeſtatis Regiæ Aſſertor
Nec florentis magis utriuſque
Quàm afflictæ,
Idemque perduellium & Schiſmaticæ Factionis
Impugnator acerrimus.
Contemptor invidiæ
Et animo infracto
Plura ejuſmodi meditanti
Mors indixit ſilentium:
Ut ſileatur
Efficere non poteſt.
Obiit Anno ætatis 63.
Poſuit hoc illi mæſtiſſima Conjux:

Dr. Walker more particular in his Sufferings.

Account of the Sufferings of the Clergy.

Mr. *Walker* ſpeaks more particularly of his Sufferings: That the Houſe of Commons in 1640. ordered Articles to be drawn up againſt him for promoting the Suit againſt *Prynn*; though, if I miſtake not, he was no other Ways concerned than in furniſhing the Lords of the Privy-Council at his Majeſty's Command, with Matters out of the *Hiſtriomatrix:* But getting clear of that Proſecution he was not long after brought before the ſame Committee again on ſome Articles drawn up by Mr. *Prynn* himſelf; the chief Accuſation in which concern'd a Sermon that he had preach'd many Years before. But Dr. *Heylin* getting the better of his Adverſary in this alſo, and being diſmiſſed by the Committee, retired to *Alresford.* In the Beginning of 1643. he was ſent for by a Party of Horſe from *Portſmouth*, which he had the good Luck to eſcape: But being continually diſturbed with new Alarms, he was forced to betake himſelf for Sanctuary to his Majeſty at *Oxford.* Upon the News of which the Committee take him in Hand the third Time, vote *him a Delinquent, and ſequeſter the Profits of his Prebend, and of both his Livings, as likewiſe his temporal Eſtate, and all his Goods and Chattels.* In purſuance of which they ſeiz'd his *Books*, which themſelves appraiſed at one thouſand Pounds, and carried them to *Portſmouth*, where they were put into a publick Library, from whence he could never after redeem them. At the ſame Time alſo they *ſeized upon his Corn and Hay*, and *in Carts and Waggons carried away his houſhold Goods*, leaving him as naked as *Job*; inſomuch that being aſked by his Friends at *Oxford* how he lived, he told them, *upon Horſe Fleſh and old Leather*, meaning his Coach and Horſes, with which he had fled to *Oxford*, which was the only Thing he had ſaved of all his Goods, and which he was forced to ſell for a Subſiſtence. When he had eaten up theſe, to uſe his own Figure, he was afterwards for ſome Time ſupported by Charity, ſending his Wife to *London* among her own Relations to try what ſhe could get there; and travelling himſelf in Diſguiſe through the Countrey, ſometimes under the Name of *Barker*, and at other Times under that of *Harding.* —— At length being weary of ſuch a Pilgrimage, and having gotten ſome Supplies of Money, he ſettled at *Wincheſter* in the Houſe of one Mr. *Lizard*, a right honeſt Man, where he continued in Peace, until that Gariſon was treacherouſly delivered up to the Parliament; at which Time he was forced to lie concealed in a private Room of that Houſe for a while, the Soldiers in the mean Time ſearching for him with the utmoſt Diligence. At length taking the Opportunity of a Market Day, he made his Eſcape in the Habit of a Countryman with a long Stick in his Hand, but ſome Miles out of that City he met with a Party of the Parliament Soldiers, who examin'd him, and feeling a Ring under his Glove, which in the Hurry he had forgotten to take off, they ſwore he was ſome *runaway Cavalier*, and preſently fell to rifling him. ——In 1648. he came to the Seat of his elder Brother called *Minſter-Lovel* in *Oxfordſhire*, which he farmed of his Nephew Colonel *Heylin.* — From thence in 1653. he remov'd to *Lacy's-Court* in *Abingdon*, ſome Time after which his temporal Eſtate, although he had before compounded for it, was ordered to be decimated, and he appearing on that Account before *Oliver*'s Major-General to argue his own Caſe, one Captain *Allen* formerly a Tinker, and his good Lady a poor Tripe Wife, took upon him to reprove the Doctor for maintaining his Wife ſo highly: Whereupon Dr. *Heylin* with his uſual Courage and Spirit told him, *that he had married a Gentlewoman, and did maintain her according to her Quality, and ſo might he his Tripe Wife.* In the mean Time it was in vain, that the Doctor pleaded his Caſe before the *Baſha*, and accordingly the Order for Decimation was put in Execution. I have this only to add concerning his Sufferings, that he had in all eleven Children, *&c.*

Proceedings in Convocation, upon ſome Rule recommended to them for reverend Geſtures in Divine Service.

The Majority agree to preſent the Canon made to that Purpoſe in 1603. *to the Houſe of Commons.*

Append. ad Synod. Angl.

Die Sabbati 10. Maii 1662. In ſuperiori Domo Convocationis. —— Habito Tractatu ex directione Domus Communitatis Parliamenti de *Reverentia ſolenni inter Liturgiæ Publicæ celebrationem*, necnon tempore Sermonum & Homiliarum adhibenda, major pars dictæ Domus ſuperioris Convocationis in votis dedit, ut Conſtitutio in Libro Conſtitutionum ſive Canonum Eccleſiaſticorum alias in Anno Domini 1603. ſub titulo *de ſolenni Reverentia inter Liturgiæ Publicæ celebrationem* edit’ & proviſ’ dictæ Domui Communitatis Parliamenti preſentetur; habita priùs Conſideratione de & ſuper dicto Canone per Domum inferiorem Convocationis.

Six new Biſhops conſecrated for ſo many Sees in Scotland.

With a Sermon preached by Dr. Gordon.

Mercur. Publ. No. 19. *p.* 309.

Adviſed from *Edenburgh*, that on the 7th of this Inſtant, ſix of our Biſhops were conſecrated in the Abbey Church of *Haly-Rood-Houſe*, *viz.* the Biſhops of *Dunkeld*, *Murray*, *Roſs*, *Brechen*, *Iſles*, and *Cathneſs*. The Conſecration Sermon was preach'd by Dr. *Gordon* who gave great Satisfaction to that numerous Auditory that throng'd to ſee this Solemnity performed. The Lord Commiſſioner, Lord Chancellor, and moſt of the Nobility were preſent, with above 200 Miniſters: though the Number of the Clergy would have been far greater, had they had Notice of it before *Monday* laſt. On *May* the 8th the Parliament ſate; the Biſhop of *Dunkeld* preach'd before them, who in his Sermon prov'd the Covetant to be rebellious, and that thereby the People were bound to kill even the King under the Notion of a Malignant. He did alſo very learnedly aſſert the Lawfulneſs and Neceſſity of Epiſcopacy againſt thoſe, who though they were convinc'd, yet (as he ſaid) were aſham'd to repent, becauſe they were eſteem'd the Idols of the former Times. After Sermon, the Oaths of Allegiance and Supremacy being adminiſtred to the Earls and Lords, the *Act for reſtoring Biſhops to their ancient Right of ſitting in Parliament* was read, which paſſed the Houſe *Nemine Contradicente*. This Act being paſs'd, ſome Earls, Lords, and others were ordered to bring them into the Houſe, where they were joyfully received, and took their Places according to their Dignities.

Opening of the Parliament in Scotland, *with a Sermon by the Biſhop of* Dunkeld

Their firſt Act was for reſtoring Biſhops.

Who were accordingly introduc'd.

SUNDAY *May* 11.

Conſecration of Dr. Hall *Biſhop of* Cheſter.

Archdeacon of Cornwall *and* Canterbury, *Canon of* Exeter *and* Windſor, *Vicar of* Minhenet *in* Cornwall, *and of St.* Botolph's Alderſgate, London.

Athen. Oxon. *Vol.* II. *col* 297
Willis's *Survey of Cathedrals*, 4to. *p.* 335.
See Aug. 23, 1668.

The Conſecration of Dr. *George Hall*, Archdeacon of *Canterbury*, made Biſhop of *Cheſter* in the Room of Dr. *Henry Fearne*, deceaſed: He had about the ſame Time the Rectory of *Wigan* in *Lancaſhire* conferred on him by Sir *Orlando Bridgman*, Chief Juſtice of the *Common-Pleas*, with an Expectation that it would have been for ever annexed to the ſaid See according to the good Intentions of Sir *Orlando*'s Father Dr. *John Bridgman*, late Biſhop of *Cheſter*; but he kept it only in *Commendam*, and was there buried in *Auguſt* 1668.

The Dukes of York, Ormond, *&c. coaſt about the Iſle of* Wight *to meet the Queen.*

Heath's *Chron. p.* 508.

On *May* 11. his Royal Highneſs attended by the Duke of *Ormond*, the Earls of *Suffolk* and *Cheſterfield*, the Lord *Berkley*, and other Perſons of Quality, went aboard the ſtately Yacht which the City of *Amſterdam* had preſented to the King, to coaſt about the Iſle of *Wight*, to meet her Majeſty: And about ten this *Sunday* Morning they diſcovered the *Royal James*, but there was ſo great a Calm that they could not reach the *Royal Charles* till ſix in the Evening, when he went aboard, and being conducted to her Majeſty's Cabbin, he was placed in a Chair on her right Hand, where after ſeveral Expreſſions of Joy for her Majeſty's happy Arrival on the Coaſt of *England*, and having preſented his Majeſty's high Reſpects to, and exceeding Affection for her, his Royal Highneſs took Leave, and retired to his Yacht.

At ſix in the Evening the Duke goes aboard the Royal Charles, *and compliments the Queen.*

MONDAY *May* 12.

The 18th *Canon of* 1603. *for a* Reverence and Attention to be uſed within the Church in Time of Divine Service, *with ſome Alterations and Amendments, was approved and confirm'd in Convocation.*

Append. ad Synod. Angl. 8vo.

In ſuperiori Domo Convocationis. —— Conſtitutio ſive Canon de Reverentia tempore Divinorum adhibenda alias ultima Seſſione in hac Domo tractat' a Domo inferiori Convocationis unà cum nonnullis Alterationibus ſive Emendationibus per eos factis fuit introduct'. Dictoque Canone unà cum dictis Emendationibus publice perlectis, eadem Conſtitutio fuit unanimi conſenſu & aſſenſu totius Domus ſuperioris approbat' & confirmat'. Et hoc facto dictus Dominus continuavit, &c.

Heath's *Chron. p.* 568.

On *Monday* Morning Sir *Joſeph Douglas* was diſpatch'd by his Royal Highneſs to the King, but could not reach *Portſmouth* till this Evening, *May* 13, from whence Sir *Joſeph* took Poſt, leaving the Duke of *Ormond* to make Preparation for the Reception of her Majeſty.

TUESDAY *May* 13.

Mr. Nye's *Books and Papers to be left with the Archbiſhop of* Canterbury.

Journal of the Commons.

Report made in the Houſe of Commons that whereas Mr. *Crouch*, a Member of this Houſe did acquaint the Houſe, that in purſuance of their Order he had received of Mr. *Nye* divers Preſentations, Books of Inſtitutions and other Records and Writings concerning Eccleſiaſtical Livings, and now deſired the Directions of the Houſe how he ſhould diſpoſe thereof. Ordered that Mr. *Crouch* do deliver all the Preſentations, Books of Inſtitutions, and other Records and Writings concerning Eccleſiaſtical Livings, which by Order of this Houſe he received from Mr. *Nye*, into the Hands of the moſt reverend Father in God the Lord Archbiſhop of *Canterbury*, who is deſired to take Care that the ſame may be preſerved in Perpetuity for publick Uſe.

Ordered,

Eſpecially the late Surveys of Biſhopricks and Deans and Chapters.

Ordered, that Mr. *Michael Mallet* and Mr. *William Ayloffe* do deliver all ſuch Surveys and other Records and Writings concerning the Archbiſhopricks and Biſhopricks, Deans and Chapters, which are in their Hands, unto the moſt reverend Father in God the Lord Archbiſhop of *Canterbury*, who is deſired to take Care for the Preſervation thereof, and to diſpoſe of the ſame to the reſpective Biſhops, Deans and Chapters, who are therein concerned, if he ſhall think fit.

Epitaph of Sir Thomas Cotton, *the happy Collector of Manuſcript Books and Papers for a noble Library.*

In the South Chancel of *Connington* Church in *Huntingdonſhire.*

Le Neve.

THOMAS COTTONUS *Baronettus*, ROB. *Filius, Hæres & Imitator Paternæ ſedulitatis in conquirendis Britannicarum Antiquitatum Monumentis.*

H. S. E.

Oppreſſæ Patriæ & Regi CAROLO *1mo. fidem præſtitit,*
Bibliothecam inæſtimabilem ſummo ſtudio
Nec minoribus impenſis conſervavit,
Locupletavit, & Poſteritati eruditæ dicavit,
Duas uxores lectiſſimas fœminas ſibi ſociavit.
Ex priori filium Johannem, filias Luciam & Franciſcam ſuſcepit
Ex poſteriori, tres filios (uno prærepto) & duas filias
Superſtites reliquit.
Obiit Maii 13°. Anno Dom. 1662.
JOHANNES COTTON *Patri amantiſſimo poſuit.*
Quantula pars hominum Corporis exuviæ!

Mr. John Kawley *Rector of* Bradwell juxta Mare *in* Eſſex.

Die 13. Maii 1662. Johannes Kawley Cler. admiſſ. ad Eccleſiam de Bradwell juxta Mare Com. Eſſex. vac. per mort. Egidii Berry ad preſ. Franciſci Domini Newport. —— Joh. More Cler. ad eand. vac. per reſign. Johannis Kawley 26. Febr. 1662.

Newcourt, *Vol.* II. *p.* 85.

WEDNESDAY *May* 14. Richard Milward *created D. D.*

The King's Letters Mandatory to the Univerſity of *Cambridge*, to admit *Richard Milward* to the Degree of Doctor in Divinity; dated *May* 14, 1662.

Ricardus Milward, S. T. P. Coll. Trin. Cantabr. Rector de Braxſted in Com. Eſſex. inſtallatus in Canonicatu Windeſor die 30. Junii 1666. Obiit 30. Septemb. 1680.

Reg. Eccl. Windeſor, MS.

Rector of Braxſted, Eſſex.

Ricardus Milward Clericus, admiſſ. ad Rect. Eccl. de Braxſted-Magna Com. Eſſex. vac. per Mort. Thomæ Meighen, die 12 Decemb. 1643. ad preſ. Philippi Com. Pembroch.

Reg. Lond.

Vicar of Iſleworth Com. Middleſex.

Ricardus Milward, S. T. P. admiſſ. ad Vic. de Iſleworth Com. Middleſ. die 3. Jul. 1678. vac. per Mort. ult. Vicarii ad preſ. Decani & Capituli Windeſor. cui ſucceſſit Joh. Horden, A. M. 16. Apr. 1681. per Mort. Ricardi Milward.

Newcourt, *Dioc. Lond. Vol.* I. *p.* 676.

He publiſh'd Mr. Selden's Table Talk.

Mr. Selden's *Table Talk:* Being the Diſcourſes or his Senſe of various Matters of Weight and high Conſequence, relating eſpecially to Religion and State. *London* 1689, 4to. Publiſhed by *Richard Milward*, who had obſerved his Diſcourſes for twenty Years together.

Wood's Athen. Oxon. *Vol.* II. *col.* 111.

Bp. Morley *tranſlated from* Worceſter *to* Wincheſter.

The Confirmation of Dr. *George Morley*, Biſhop of *Worceſter*, tranſlated to the See of *Wincheſter May* 14, 1662.

Journal of the Earl of Sandwich *Admiral.*

Journal of Edward *Earl of* Sandwich *his Arrival with the Queen.*

News from the Streights.

Thurſday May 1, 1662. We met a Merchant come from the *Streights, Leghorne*, he touch'd at *Toulon*, whence he parted two Months ſince, Sir *John Lawſon* was newly up from the Careen: He ſaith the *French* would not let him go in, without he would ſtrike his Flag, which he refuſed to do, and ſo careened without. The *Crown* came Convoy with him along. He ſays alſo, that the *Nonſuch* had taken the Vice-Admiral of *Algier* of twenty four Guns. He ſays he was at *Alicant* ſix Weeks ſince, where he met Sir *Rich. Stayner* ready to ſail for the Bay of *Algier*. He arrived in *Tangier* Bay the ninth of *April*, where he found the *Aſſurance* and *Swallow* Ketch, and left Company of Capt. *Beach* in the *Crown* there, who brought three People down from *Genoa*, Artiſts to build a Mould.

The Fleet at the Land's-End.

Sunday May 4. Wind at E. N. E. at eight in the Morning we were three Leagues off *Scilly* Iſlands, bearing N. W. fair in Sight, and ſeven Leagues N. E. was the *Lands End* fair to be ſeen alſo.

Off St. Michael's-Mount.

Tueſday May 6. Wind at E. N. E. freſh Gale. We turned up within two Leagues of St. *Michael's-Mount* North from us, about ſeven a-Clock at Night, and there we came to an Anchor.

A Preſent of freſh Proviſions to the Queen.

Wedneſday May 7. This Morning Colonel St. *Albans* came on board and brought the Queen a Preſent of freſh Proviſions from St. *Michael's-Mount.* I ſent aſhoar a Pacquet to the King, Duke, Lord Chancellor, Lord Chamberlain.

Near to Cape-Lizard.

Wedneſday May 8. We weighed Anchor about four a-Clock in the Afternoon, and turned up within a League and a half of *Cape-Lizard*, where we ſtopt the Ebb at an Anchor. At that Time came into us the *Foreſight* with Capt. *Allen*, bound for *Liſbon* Convoy to 160 Horſe, Major *Dungan* Commander, who was on board us. Captain *Lambert* alſo in the *Norwich* came to us, he is bound to *Tangier*, who told us, that before he came out from *Portſmouth*, News was come from Court, that the *Princeſs* was arrived from the Fleet. We heard from *Penſance*, that the *Princeſs* arrived at *Plymouth* on *Sunday* laſt.

His Royal Highneſs comes aboard the Queen's Ship.

Sunday May 11, 1662. At Noon we had *Torbay* W. N. W. off us ſix Leagues. At Sun-ſet his Royal Highneſs came on board us from his Yacht, and attending upon him, the Duke of *Ormond*, the Earl of *Suffolk*, the Earl of *Cheſterfield*, the Earl of *Carlingſord*, Mr. *Coventry*, Mr. *Brouncker*, Mr. *May.*

And again the next Day.

Monday May 12. In the Morning his Royal Highneſs came on board again, about Noon we ſtopt the Tide of Ebb at an Anchor, *Portland* bearing W. N. W. from us three Leagues off. The Duke of *Ormond* made the beſt of his Way for *Portſmouth*, and Sir *John Douglaſs* to go with a Pacquet to the King.

Mr. Mountague *and* Mr. Talbot.

Tueſday May 13. Wind Weſtwardly, at Noon we were off *Dunnoſe-Point* of the Iſle of *Wight*, where Mr. *Mountague* and Mr. *Talbot* came on board us. The Duke kept in his Yacht upon the Quarter of the *Charles*, and every Day came on board to viſit the Queen. At Night we came to an Anchor off St. *Ellens-Point*.

The Queen lands at Portſmouth, *and is received by the Duke of* Ormond, *the Lord* Mancheſter, &c. *and conducted to the King's Houſe.*

Wedneſday May 14, 1662. Wind weſterly, we weighed Anchor, and about two o' Clock in the Afternoon came to an Anchor off the *Spithead*, and about four o' Clock in the Afternoon, his Royal Highneſs took the Queen in the *Ann* Yacht and ſail'd to the Beach at *Portſmouth*, next the Town-Gate, and then her Majeſty went into the Barge wherein ſhe was brought to Shoar, the Duke of *Ormond* and the Earl of *Mancheſter* attending on the Shoar Side to receive her Majeſty, who immediately upon Landing went in her own Coach, the Lords, the *Portugal* Ambaſſador and myſelf walking a Foot before the Coach to the King's Houſe in *Portſmouth*.

Sir Joſeph Douglaſs *brings an Expreſs from the Queen.*

Publick Intelligence, 4to. Heath's *Chron p* 508.

This Morning Sir *Joſeph Douglas* came very early to Court with an Expreſs from her Majeſty. He was according to the Orders he had formerly received on *Saturday* laſt making towards *Portſmouth* in the *Princeſs* commanded by Capt. *Hall*, when his Royal Highneſs the Duke of *York* met him five Leagues off the Iſle of *Wight*, and commanded him back with him to meet the Fleet. On *Sunday* Morning about nine o' Clock we diſcovered the *Royal James*, but there was ſo great a Calm, that they could not reach the *Royal Charles* till ſix at Evening. No ſooner had the General eſpyed his Highneſs's Yacht, but he went out in his Barge to meet him, the Royal Banner being all the while vail'd till he was aboard. When his Highneſs came into the Ship, the Soldiers gave three ſeveral Shouts, and all the great Guns in the *Royal Charles* (which from the Queen's Entrance till that Time had been ſilent) proclaimed his Welcome, after which the ſeveral Ships of the Fleet paid him their Salutes. Being conducted to her Majeſty's Cabbin, he was placed in a Chair on her Right Hand, where after ſeveral Expreſſions of Joy for her Majeſty's happy Arrival on the Coaſts of *England*, his Highneſs took his Leave, to retire himſelf to his Yacht that Night.

Of the Duke of York's *Viſit to his Majeſty.*

Meſſage to his Majeſty of the Queen's Arrival.

See Iter Luſitanicum: *Or the* Portugal *Voyage, with what memorable Paſſages interven'd at the Shipping, and in the Tranſportation of her ſacred Majeſty* Katherine *Queen of* Great-Britain *from* Liſbon *to* England. *By Dr.* Samuel Hynde. London, *printed for* Rob. Pawlet.

On *Monday* Morning about ten o' Clock, Sir *Joſeph Douglaſs* was diſpatch'd away in his Majeſty's Yacht, (with whom went the Duke of *Ormond*, the Earls of *Suffolk* and *Cheſterfield*, and other Perſons of Quality) to bring the News to his Majeſty of the Queen's Approach. They were forc'd to tide it thence, and ſometimes lay at Anchor, it being a dead Calm, ſo that they could not reach *Portſmouth* till four o' Clock laſt Night. There the Duke of *Ormond*, *&c.* ſtaid to make Preparations for the Reception of her Majeſty, whilſt Sir *Joſeph Douglas* took Poſt for *Whitehall*. When he came thence the Fleet were at St. *Hellen's-Point* in the Iſle of *Wight*; from whence, had it not been too bold a Venture to hazard Majeſty in a Night-Tide, they might have reach'd *Portſmouth* this Morning; but making Uſe of the Day-Tide, which ſerv'd about ten o' Clock, they arrived in all Probability at *Portſmouth* about four this Afternoon.

Account of Biſhop Morley *tranſlated to* Wincheſter.

Notes of the Editor of the Engliſh Life of Dr. Jo. Barwick, 8vo. *p.* 513.

Dr. *George Morley*, Chaplain in Ordinary to King *Charles* I. and Canon of *Chriſt-Church*, who after the Murder of his Royal Maſter, had ſpent moſt of his Time abroad in Exile, was, upon the Reſtoration, for his eminent Loyalty and great Sufferings, made firſt Dean of *Chriſt-Church*, then Biſhop of *Worceſter*, *Oct.* 28, 1660. and at laſt Biſhop of *Wincheſter*, *May* 14, 1662. and died at *Farnham-Caſtle*, *Oct.* 29, 1684.

Athen. Oxon. *Vol.* II. *c* 583,

His great Charity and publick Spirit.

He was confirmed Biſhop of *Wincheſter May* 14, 1662. where he truly verified the Saying that the King gave out, when he beſtowed the ſaid Biſhoprick on him, that *he would never be the Richer for it.* For beſides his Expences in building and repairing his Palace at *Wincheſter*, he laid out much more than the Supplies the Parliament gave him in the Act, which impower'd him to leaſe out *Waltham-Park*, and his Tenements which were built out of *Wincheſter-Houſe* in *Southwark*. He ſpent 8000*l.* in repairing the Caſtle at *Farnham* before the Year 1672, and afterwards ſpent more; and above 4000*l.* in purchaſing *Wincheſter-Houſe* at *Chelſea* to annex it to the See, which when he came to, he found not an Houſe to dwell in, yet afterwards left two fair ones to his Succeſſors. In this firſt Year of his Tranſlation he viſited his Dioceſe in Perſon, and went into the Iſle of *Wight*, where had not been a Biſhop before in the Memory of Man.

THURSDAY *May* 15.

Proceedings in the Houſe of Lords.

Die Jovis. 15. *Maii* 1662.

In the Houſe of Lords, the Lord *Mohun* reported the Effect of the Conference with the Houſe of Commons concerning the Bill for reſtoring of Advowſons and Impropriations to thoſe that compounded, — that the Houſe of Commons have conſidered of their Lordſhip's Alterations and Proviſo to that Bill:

Upon the Bill for reſtoring Impropriations.

They agree with their Lordſhips in the Alterations with the adding of this Saving, viz. *Saving to all Perſons others than the Truſtees and their Heirs, and all claiming under them ſuch Right to the ſaid Rectories and Premiſſes as hath accrued before the* 19th *Day of* May 1662. And as to the Proviſo *for allowing the third Part to the Church*, the Commons do not agree to it. After the Conſideration hereof, the Queſtion being put, whether to agree to this *Saving* brought from the Houſe of Commons, it was reſolved in the Affirmative.

Their Lordſhips agree with Commons.

Mr. John Dod *Rector of* Hinton.

Reg. Laney.

1662. 15. Maii Johannes Dod Clericus, A. M. admiſſ. ad Rect. de Hinton in Com. Northton. vac. per Mort. Thomæ Harris ult. Incumb. ad preſ. Hon. Viri Johannis Baronis de Steane pleno jure. —— ceſſit 1692.

FRIDAY *May* 16.

Death of Mr. John Ley, *an eminent Preſbyterian Divine.*

His Birth, Education and Preferments.

See Faſti Ox. *Vol.* II. *col.* 75. Athen. Oxon. *Vol.* II. *col.* 190. *See* Eachard's Ch. II. *p.* 94.

Death of an eminent and learned Preſbyterian Mr. *John Ley*, born at *Warwick Feb.* 4, 1583. deſcended from the *Leys* of *Cheſhire*, educated in Grammar Learning in that Borough, became a Student of *Chriſt-Church* in *Oxon.* 1601. when M. A. preſented by the Dean and Canons to the Vicarage of *Great-Budworth* in *Cheſhire*, and there continued ſeveral Years a conſtant Preacher. Afterwards he was made Prebendary of the Cathedral Church at *Cheſter*, Sub-Dean thereof 1605. a weekly Lecturer on *Friday* in St. *Peter*'s Church in the ſaid City, and Clerk of the Convocation of the Clergy once or twice. But he having always been puritanically inclined, ſided with the Preſbyterians upon the Defection of the Members of the Long Parliament *An.* 1641. took the Covenant, was made one of the Aſſembly of Divines, Examiner in *Latin* to the ſaid Aſſembly, Rector of *Aſhfield* in *Cheſhire*, and for a Time Rector of *Aſtbury* or *Eſtbury* in the ſaid County, Chairman of the Committee for the Examination of Miniſters, and of the Committee for Printing, one of the Ordainers of Miniſters according to the Preſbyterian Way, *&c.* Preſident of *Sion* College about 1645. and afterwards when Dr. *Edward Hyde* was ejected from his rich Parſonage of *Brightwell* near *Wallingford* in *Berks*, he was appointed to ſucceed him by the Committee, which if I miſtake not, he kept with other Benefices for a Time. In 1653. he was appointed one of the Tryers for the Approbation of Publick Miniſters, and, in the Year following, an Aſſiſtant to the Commiſſioners of *Berks* for the ejecting of ſuch whom they then called *ſcandalous, ignorant and inſufficient Miniſters and School-Maſters.* Soon after, upon Pretence that he could enjoy but little Peace or Hope of Settlement at *Brightwell*, (for the Truth is, he was much hated while he lived there) he obtained the rich Rectory of *Solyhull* in *Warwickſhire*, from the Patron thereof Sir *Sim. Archer* of *Kinberſlade* near *Tamworth*, Knight, before the Year 1656. where he continued for ſome Time. At length breaking a Vein within him, by over-ſtraining himſelf in ſpeaking, became very weak thereupon. So that being not able to go on in the Miniſtry, he reſigned *Solyhull* upon ſome Conſideration given, and went to *Sutton-Colfield* in the ſaid County, where after he had lived privately for a ſhort Time, gave up the Ghoſt in a fair Age. He was eſteemed in his Time a Man of Note, eſpecially by thoſe of the Preſbyterian Perſuaſion, well vers'd in various Authors, and a ready Preacher, and Writer, *&c.* he died at *Sutton-Coldfield* 16 *May* 1662. and was buried in the Church there, leaving then the Character behind him by ſome, that *he was one of the Pillars of Preſbytery*, and by others *a Perſon learned and well read in the Fathers and Councils.*

SATURDAY *May* 17.

Motion of the Commons, to addreſs his Majeſty for a Proclamation for the better Obſervance of the Lord's Day; And to enforce his former Proclamation againſt Prophaneneſs, &c.

And that no Miniſter in Poſſeſſion Dec. 25. 1659. *be injured by Lapſe to his Majeſty.*

Journal of the Commons.

Die Sabbati 17. *Maii* 1662.

Ordered, that it be humbly recommended from this Houſe of Commons to his Majeſty, to iſſue his Proclamation for the due Obſervation of the Lord's-Day according to the Laws; and likewiſe to enforce his former Proclamations againſt Prophaneneſs, Swearing and Drunkenneſs.

Ordered by the Commons, that his Majeſty be humbly moved, that no Miniſter that was in Poſſeſſion of any Living on the 25th of *December* 1659. upon a Preſentation, Donation, or Nomination from the rightful Patron, be prejudiced by any Title of Lapſe accrued to his Majeſty; for that a Bill concerning this Matter was now depending betwixt the two Houſes.

The Speaker's Speech to the King.

By the King's Printers. Fol. 1662.

Die Lunæ 19. *Maii* 1662.

The King preſent on the Throne. —— The Commons called up.

The Speech of Sir Edward Turner, *Speaker of the Houſe of Commons, to the King.*

The King to his People, as the Sun to the Earth.

May it pleaſe your moſt excellent Majeſty,

The glorious Body of the Sun doth exhilerate the Soul of Man with its Light, and fructifies the Earth by its Heat: In like Manner, we the Knights, Citizens and Burgeſſes of the Commons Houſe of Parliament, do with all Humility and Thankfulneſs acknowledge, theſe frequent Acceſſions to your Royal Preſence do both comfort our Hearts, and influence our Actions.

His Return to this Land, as the Flowing of Nile *to* Egypt.

Geographers do tell us, the Land of *Egypt* is a dry Soil, but made fertile by the overflowing of the River *Nilus*; and according to the Degrees of the Flood, the Inhabitants do prognoſticate the Fruitfulneſs of the enſuing Year, if it flows to twelve Degrees, it Preſages a good Harveſt; if to thirteen, then more plentiful, but if to fourteen Degrees, their Hopes are raiſed to an Expectation of an abundant Encreaſe.

Great Sir, Your Return into this Nation in the twelfth Year of your Reign, reſembles the Flowing of the River *Nilus* in the twelfth Degree; that Year was crowned with the Enjoyment of your Royal Perſon. The laſt Year being the thirteenth Year of your Majeſty's Reign, we were made happy in your Coronation, and by your Sanction of many good and uſeful Laws both for the Church and State. And now our River *Nilus* begins to flow fourteen Degrees, we are by the Mercies of God in an humble Expectation of a great Jubilee. Our gracious Queen is now happily landed, who we do hope, and daily pray, may prove a ſuitable Companion to your Royal Perſon, and e're long a nurſing Mother to this Nation.

The Queen now happily landed.

If

The great Number of Bills to be paſſed.
Both Hands filled with Preſents from the Commons.
The Church ſettled in her ancient Glory.
And the People reſtored to their ancient Rights and Privileges.

If your Majeſty but pleaſe to caſt your Eyes upon the Table, and behold the great Number of Bills that there preſent themſelves before you, like ſo many Sheafs of Corn bound up and ready to be houſed; and will vouchſafe to ſee how both my Hands are filled with no light Preſents from your Loyal Commons; and if your Royal Majeſty, the great Lord of the Harveſt, ſhall vouchſafe to crown this Day by your gracious Conceſſions to our Deſires, the World will then ſee, how great a Duty your People chearfully pay both to your Royal Perſon and your Government, and likewiſe how great a Zeal your Majeſty hath, by the faithful Advice of the Lords Spiritual and Temporal, and Commons aſſembled in Parliament, to ſettle the Church in her ancient Glory, and to reſtore the happy People of this Nation to their ancient Rights and Privileges.

A Reproach upon the Nation wiped away.

Some foreign Writers, that envy the Happineſs of our Government, injuriouſly aſperſe this Nation with a reproachful Saying, *That the Crown of* England *is only maintained by the Benevolence of the People, which never is granted, but in Exchange of ſome Royal Prerogative.*

Great Sir,

Prerogative and Property like Stones in an Arch ſupport one another.

We know, the ſtrongeſt Building muſt fall, if the coupling Pins be pulled out; therefore our Care hath been to prepare ſuch Conſtitutions, that the Prerogative of the Crown, and the Propriety of the People, may like ſquared Stones in a well-built Arch, each ſupport the other, and grow the cloſer and ſtronger for any Weight or Force that ſhall be laid upon them.

In the Church the Hedge was broken down, and the Foxes and the Wolves did enter.
Many Diſorders that created a Neceſſity for a Bill of Uniformity.

We cannot forget the late diſputing Age, wherein moſt Perſons took a Liberty, and ſome Men made it their Delight, to trample upon the Diſcipline and Government of the Church: The Hedge being trod down, the Foxes and the Wolves did enter, the Swine and other unclean Beaſts defiled the Temple: At length it was diſcerned, the *Smectymnian* Plot did not only bend itſelf to reform Ceremonies, but ſought to erect a Popular Authority of Elders, and to root out Epiſcopal Juriſdiction: In order to this Work, Church Ornaments were firſt taken away, then the Means whereby Diſtinction, or Inequality might be upheld amongſt Eccleſiaſtical Governors; then the Forms of Common Prayer, which as Members of the publick Body of Chriſt's Church were enjoyned us, were decryed as ſuperſtitious, and in lieu thereof, nothing, or worſe than nothing, introduced. Your Majeſty having already reſtored the Governours and Government of the Church, the Patrimony and Privileges of our Church-men, we held it now our Duty, for the Reformation of all Abuſes in the Publick Worſhip of God, humbly to preſent unto Your Majeſty, a Bill for *the Uniformity of Publick Prayers and Adminiſtration of Sacraments.*

We hope, the God of Order and Unity will conform the Hearts of all the People in this Nation, to ſerve him in this Order and Uniformity.

Their Care of the Militia.
A Bill for the Regulation of it, and placing the ſole Right in his Majeſty.

Next to the Worſhip and Service of God, we applied ourſelves to the ſettling our great Concern, the Militia. We have already, according to our Duties, and the Laws, declared the ſole Right of the Militia to be in your Majeſty: And now with your Permiſſion, we humbly tender your Majeſty a Bill for the better Regulation and ordering the ſtanding Forces of this Nation; wherein we have taken Care to make all Things ſo certain, that your Majeſty's Lieutenants and their Deputies, may know what to command, and all the People learn how to obey.

And becauſe our late Wounds are yet but green, and poſſibly before the Body Politick be well purged, may incline to break out again, whereby your Majeſty may be forced to draw your Sword before your Treaſury be ſupplied with Money: We have conſented, that your Majeſty may raiſe for the three next enſuing Years, one Month's Tax in each Year, after the Rate of 70000 *l. per Menſem*, if Neceſſity ſhall ſo require.

They make an Addition to the Revenues of the Crown.
By a Bill for 2 s. on every Chimney, or Hearth, and Stove.

In the next Place, according to your Majeſty's Commands, we have ſurveyed the waſted Revenue of the Crown: and in Purſuance of our Promiſes, do humbly propound unto your Majeſty a fair Addition: We conſidered, that great Part of your Majeſty's Revenue is but for Life; and both that, and alſo part of the reſt, depends upon the Peace, the Trade, and Traffick of the Nation, and therefore may be much impaired by Wars with foreign Nations: This put us upon the Search of ſomething that might ariſe within our own Walls, and not be ſubject to ſuch Contingences: We pitcht our Thoughts at laſt upon thoſe Places where we enjoy our greateſt Comforts and Securities, our Dwelling-houſes: And conſidering even that Security is ſecured unto us by your Majeſty's Vigilance and Care in the Government; we have prepared a Bill, whereby we deſire it may be enacted, *That all Houſes in this Kingdom, which are worth in yearly Value above twenty Shillings, and not inhabited by Almes-men, may pay unto your Majeſty, your Heirs and Succeſſors, two Shillings yearly, for every Chimney-hearth in each Houſe, for ever.*

When the great *Abitophels* of our Age had by Force raviſhed the venerable Laws of this Nation, *(uno abſurdo dato, ſequuntur Millia)* then every petty Artiſt in his Way, yea even the very common Beggars, had the Confidence to offer Violence to their Chaſtity.

Several Bills for the Regulation of Trade.

We have therefore been conſtrained to prepare ſeveral Bills for the Regulation of Trade, our Cloathing-Trade, our Fiſhing-Trade, our Trade for Stuffs, our Trade for Silks; and for the better Maintenance of Intercourſe in Trade, to reinforce our former Laws for maintaining the Highways, with ſome Additions for Decency and Pleaſure of Travellers.

And for Relief of three ſorts of Poor.

God in his Providence hath determined, *that Poor we muſt have always with us*; ſome are made ſo by the immediate Hand of God: others by their Loyalty, Duty, and Service of your Royal Perſon, and your bleſſed Father; others by their own Wickedneſs and Idleneſs: We have taken Care to relieve the firſt, to encourage the ſecond, and to reform the laſt.

Some private Bills.

Nor hath the Caſe of any private Perſon been unwelcome to us; thoſe many private Bills that lie before your Majeſty do enough confirm this Truth, That where we found it juſt and honourable, we have denied our helping Hand to none that prayed it.

Concluſion of the Speech, with Thankſgiving and Prayer.

And now, *Great Sir*, after theſe many Months moſt painful and faithful Service of your Majeſty, and our Countries, we hope, we ſhall have Leave to go home, to viſit our Relations, to tell our Neighbours, what great Things your Majeſty hath done for us, what great Things *(abſit invidia verbo)* we have done for your Majeſty, and what great Things God hath done for us all; and to pray Almighty God for his Mercy to this Nation, in the Continuance of your Majeſty's long and happy Reign over us.

Publick Acts.

Cap. II. *For Highways and Streets.*

An Act for repairing the Highways and Sewers, and paving and keeping clean of the Streets in and about the Cities of London and Weſtminſter, and for Reforming of Annoyances and Diſorders in the Streets of, and Places adjacent to, the ſaid Cities; and for the Regulating and Licenſing of Hackney Coaches, and for the Enlarging of ſeveral ſtrait and inconvenient Streets and Paſſages.

Cap. III. *The Militia Act.*

Preamble.

The ſole Power of all Forces is by Law in his Majeſty.

The two Houſes cannot lawfully raiſe War offenſive or defenſive againſt the King.

An Act for Ordering the Forces in the ſeveral Counties of this Kingdom.

Foraſmuch as within all his Majeſties Realms and Dominions, the ſole and ſupream Power, Government, Command and Diſpoſition of the Militia, and of all Forces by Sea and Land, and of all Forts and Places of Strength, is, and by the Laws of *England* ever was, the undoubted Right of his Majeſty and his Royal Predeceſſors, Kings and Queens of *England:* And that both, or either of the Houſes of Parliament, cannot, nor ought to pretend to the ſame; nor can, nor lawfully may raiſe or levy any War offenſive or defenſive againſt his Majeſty, his Heirs, or lawful Succeſſors; and yet the contrary thereof hath of late Years been practiſed, almoſt to the Ruin and Deſtruction of this Kingdom; and during the late uſurped Governments, many evil and rebellious Principles have been inſtilled into the People of this Kingdom, which may break forth, unleſs prevented, to the Diſturbance of the Peace and Quiet thereof. Be it therefore declared and enacted, *&c.*

To that Effect an Oath to be taken by all Officers.

Lieutenants, Officers and Soldiers, to take the Oaths of Allegiance and Supremacy, and alſo this Oath following, *I*, A. B. *do declare and believe, that it is not lawful, upon any Pretence whatſoever, to take Arms againſt the King; and that I do abhor that traiterous Poſition, that Arms may be taken by his Authority againſt his Perſon, or againſt thoſe that are commiſſioned by him, in Purſuance of ſuch Military Commiſſions. So help me God.*

Cap. IV. *Act of Uniformity.*

An Act for the Uniformity of Publick Prayers and Adminiſtration of Sacraments, and other Rites and Ceremonies: And for Eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons in the Church of England.

Preamble.

From the firſt of Queen Elizabeth *there had been an Uniformity by Act of Parliament.*

A Comfort and Bleſſing to the Nation.

Till ſenſual and ignorant People did wilfully and ſchiſmatically abſtain from their Pariſh Churches.

And the Neglect of the Common Prayer and Orders of the Church was to the great Decay and Scandal of the Reformed Religion.

For Preſervation whereof, and to ſettle the Peace of the Church.

Whereas in the firſt Year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies of the Church of *England*, (agreeable to the Word of God, and Uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, entituled, *The Book of Common Prayer and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoyned to be uſed by Act of Parliament holden in the ſaid firſt Year of the ſaid late Queen, entituled, *An Act for the Uniformity of Common Prayer and Service in the Church and Adminiſtration of the Sacraments*, very comfortable to all good People deſirous to live in Chriſtian Converſation, and moſt profitable to the Eſtate of this Realm, upon the which the Mercy, Favour, and Bleſſing of Almighty God is in no wiſe ſo readily and plentifully poured as by Common Prayers, due uſing of the Sacraments, and often preaching of the Goſpel, with Devotion of the Hearers: And yet this notwithſtanding, a great Number of People in divers Parts of this Realm, following their own Senſuality, and living without Knowledge and due Fear of God, do wilfully and ſchiſmatically abſtain and refuſe to come to their Pariſh-Churches, and other publick Places where Common Prayer, Adminiſtration of the Sacraments, and Preaching of the Word of God is uſed, upon the *Sundays* and other Days ordained and appointed to be kept and obſerved as Holy Days. And whereas by the great and ſcandalous Neglect of Miniſters in uſing the ſaid Orders or Liturgy, ſo ſet forth and enjoyned as aforeſaid, great Miſchiefs and Inconveniences, during the Time of the late unhappy Troubles, have ariſen and grown, and many People have been led into Factions and Schiſms, to the great Decay and Scandal of the Reformed Religion of the Church of *England*, and to the Hazard of many Souls: For Prevention whereof in Time to come for ſettling the Peace of the Church, and for allaying the preſent Diſtempers, which the Indiſpoſition of the Time hath contracted, the King's Majeſty (according to

His Majeſty had granted a Commiſſion to review the Book of Common Prayer.

Which has been again reviſed by the Convocation, with Alterations and Additions.

Declaration of the five and twentieth of *October*, one thouſand ſix hundred and ſixty) granted his Commiſſion, under the great Seal of *England*, to ſeveral Biſhops and other Divines, to review the Book of Common Prayer, and to prepare ſuch Alterations and Additions, as they thought fit to offer: And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by his Majeſty called and aſſembled, (and now ſitting) his Majeſty hath been pleaſed to authorize and require the Preſidents of the ſaid Convocation, and other the Biſhops and Clergy of the ſame, to review the ſaid Book of Common Prayer, and the Book of the Form and Manner of the Making and Conſecrating of Biſhops, Prieſts and Deacons; and that, after mature Conſideration, they ſhould make ſuch Alterations and Additions in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient, and ſhould exhibite and preſent the ſame to his Majeſty in Writing, for his further Allowance or Confirmation: Since which Time, upon full and mature Deliberation, they, the ſaid Preſidents, Biſhops and Clergy of both Provinces, have accordingly reviewed the ſaid Books, and have made ſome Alterations, which they think fit to be inſerted to the ſame; and ſome Additional Prayers to the ſaid Book of Common Prayer to be uſed upon proper and emergent Occaſions, and have exhibited and preſented the ſame unto his Majeſty in Writing in one Book, entituled, *The Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church of* England, *together with the Pſalter or Pſalmes of David, pointed as they are to be ſung or ſaid in Churches*; And the *Form and Manner of Making, Ordaining and Conſecrating of Biſhops, Prieſts and Deacons.* All which his Majeſty having duly conſidered, hath fully approved and allowed the ſame, and recommended to this preſent Parliament, that the ſaid Books of Common Prayer, and of the Forms of Ordination and Conſecration of Biſhops, Prieſts, and Deacons, with the Alterations and Additions which have been ſo made, and preſented to his Majeſty by the ſaid Convocations, be the Book which ſhall be appointed to be uſed by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Univerſities, and the Colleges in *Eaton* and *Wincheſter*, and in all Pariſh-Churches and Chapels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that make or conſecrate Biſhops, Prieſts and Deacons, in any of the ſaid Places, under ſuch Sanctions and Penalties as the Houſes of Parliament ſhall think fit.

Approved and allowed by his Majeſty.

And by him recommended to the preſent Parliament.

By Authority whereof this Book is to be appointed.

For the Peace of the Nation, the Honour of Religion, &c.

Now, in Regard that nothing conduceth more to the ſettling of the Peace of this Nation, (which is deſired of all good Men) nor to the Honour of our Religion, and the Propagation thereof, than an univerſal Agreement in the Publick Worſhip of Almighty God, and to the Intent that every Perſon within this Realm may certainly know the Rule to which he is to conform in Publick Worſhip and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the Manner how and by whom Biſhops, Prieſts and Deacons are and ought to be made, ordained and conſecrated. Be it enacted by the King's moſt excellent Majeſty, *&c.*

Cap V. **An Act for the Regulating and Making of Stuffs in Norfolk and Norwich.**

Cap. VI. **An Act for Enlarging and Repairing of Common Highways.**

Cap. VII. **An Act to reſtrain the Exportation of Leather and raw Hides out of the Realm of England.**

Cap. VIII. **An Act for Diſtribution of threeſcore thouſand Pounds amongſt the truly loyal and indigent Commiſſion Officers, and for Aſſeſſing of Offices, and Diſtributing Moneys thereby raiſed for their further Supply.**

Cap. IX. **An Act for the Relief of poor and maimed Officers and Soldiers, who have faithfully ſerved his Majeſty and his Royal Father in the late Wars.**

Cap. X. **An Act for Eſtabliſhing an Additional Revenue upon his Majeſty, his Heirs and Succeſſors, for the better Support of his, and their Crown and Dignity, by charging every Fire-Hearth and Stove with the yearly Payment of two Shillings.**

Cap. XI. **An Act for preventing Frauds and regulating Abuſes in his Majeſty's Cuſtoms.**

Cap. XII. **An Act for the better Relief of the Poor of this Kingdom.**

Cap. XIII. **An Act for Prohibiting the Importation of foreign Bone-lace, Cut-work, Imbroidery, Fringe, Band-ſtrings, Buttons, and Needle-work.**

Cap XIV. **An Act for Directing the Proſecution of ſuch as are accomptable for Prize-Goods.**

Cap. XV. **An Act for Regulating the Trade of Silk-throwing.**

Cap. XVI. **An Act for the more ſpeedy and effectual bringing thoſe Perſons to Account, whoſe Accounts are excepted in the Act of Oblivion.**

Cap. XVII. **An Act for the Relief of Collectors of Publick Moneys, and their Aſſiſtants and Deputies.**

Cap XVIII. **An Act againſt the Exporting of Sheep, Wool, Wool-fells, Mortlings, Shorlings, Yarn made of Wool, Wool-flocks, Fullers Earth, Fulling-Clay, and Tobacco-Pipe-Clay.**

Cap. XIX. **An Act againſt Importing of foreign Wool-Cards, Card-wyre, or Iron Wyre.**

Cap XX. **An Act for Providing of Carriage by Land and by Water, for the Uſe of his Majeſty's Navy and Ordinance.**

Cap. XXI. **An Act for Preventing the unneceſſary Charge of Sheriffs, and for Eaſe in paſſing their Accounts.**

Cap. XXII. **An Act for Preventing of Theft and Rapine upon the Northern Borders of England.**

An Additional Act concerning Matter of Aſſurance uſed amongſt Merchants.

Cap. XXIII. **An Act Declaratory concerning Bankrupts.**

Cap. XXIV. Cap. XXV. **An Act for Reſtoring of all ſuch Advouſons, Rectories, impropriate Glebe Lands and Tythes, to his Majeſty's Loyal Subjects, as were taken from them, and for making void certain Charges impoſed upon them, for their Compoſitions for Delinquency by the late uſurped Powers.**

Preamble.

Loyal Subjects on Pretence of Delinquency were forc'd into Compoſitions by the arbitrary Powers then in being.

Whereas many loyal Subjects of our late Sovereign Lord King *Charles* the Firſt, and of the King's Majeſty that now is, were upon Pretence of Delinquency for adhering unto, and faithfully ſerving their ſaid Majeſties according to their Duty and Allegiance, enforced and conſtrained by the pretended Power of the Long Parliament, not only to part with great Sums of Money in Satisfaction of the ſaid ſuppoſed Delinquency, but likewiſe to ſettle all or part of ſuch Advouſons, Rectories, Glebe-Lands, and Tythes, Eſtates and Terms, as they or any in Truſt for them, were then ſeized or poſſeſſed of, and to make Grants and Aſſurances of Rents and Annuities to and upon ſuch Truſtees as were appointed by the ſaid Long Parliament, as well for the Augmentation of certain Vicarages, as for the Uſe and Maintenance of preaching Miniſters and Lecturers, without any valuable Conſideration given for the ſame, other then ſome Abatement of thoſe exceſſive Fines impoſed on them for their pretended Delinquency, and exacted from them by thoſe arbitrary Powers, to the impoveriſhing and undoing of many of the King's moſt loyal Subjects. Be it therefore enacted, *&c.*

Cap. XXVI. **An Act for Reforming of the Abuſes committed in the Weight and falſe Packing of Butter.**

Cap. XXVII. **An Act for Repairing of Dover Harbour.**

Cap. XXVIII. **An Act for the Regulation of Pilchard Fiſhing in the Counties of Devon and Cornwall.**

Cap. XXIX. **An Act for the Reverſing of the Earl of Strafford his Attainder.**

Cap. XXX. **An Act for the Importing Madder pure and unmixed.**

Cap. XXXI. **An Act to prevent the Inconvenience by Melting the Silver-Coin of this Kingdom.**

Cap. XXXII. **An Act for the better Regulating of the Manufacture of Broad Woollen Cloth within the Weſt-Riding of the County of York.**

Cap. XXXIII. **An Act for Preventing Abuſes in Printing ſeditious, treaſonable, and unlicenſed Books and Papers, and for Regulating of Printing and Printing-Preſſes.**

Some private Bills.

Among the Private Bills.

An Act to enable the Biſhop of London to leaſe out Tenements now built upon the Scite of his Palace in London.

An Act for the Endowment of ſeveral Churches by the Lord Viſcount Scudamore of Sligo in the Realm of Ireland.

An Act for Confirming, Explaining and Enlarging an Act for the Levying of certain Moneys due upon the Collections for the Proteſtants of Piedmont.

After which his Majeſty made a moſt gracious Speech from the Throne.

Printed by the King's Printers, Fol.

My Lords, and you Gentlemen of the Houſe of Commons,

Seldom ſo many Bills paſſed in any one Seſſion.

Eſpecially private Bills occaſioned by a Neceſſity of the late ill Times.

I think, there have been very few Seſſions of Parliament, in which there have been ſo many Bills, as I have paſſed this Day: I am confident, never ſo many private Bills, which I hope you will not draw into Example. It is true, theſe late ill Times have driven Men into great Streights, and may have obliged them to make Conveyances colourably, to avoid Inconveniences, and yet not afterwards to be avoided; and Men have gotten Eſtates by new and greater Frauds than have been heretofore practiſed; and therefore in this Conjuncture extraordinary Remedies may be neceſſary which hath induced me to comply with your Advice, in paſſing theſe Bills; but I pray, let this be very rarely done hereafter: The good old Rules of the Law are the beſt Security; and let not Men have too much Cauſe to fear, that the Settlements they make of their Eſtates, ſhall be too eaſily unſettled when they are dead by the Power of Parliaments.

Not to be drawn into Example: but the Settlement of Eſtates to be ordinarily left to the good old Rules of the Law.

My Lords and Gentlemen,

The King obliged by his two Houſes, cannot thank them enough.

He will apply the Money well.

The Nation corrupted in their Way of living in Exceſs.

The King himſelf faulty that Way will reform.

You have ſo much obliged me, not only in the Matter of thoſe Bills which concern my Revenue, but in the Manner of paſſing them, with ſo great Affection and Kindneſs to me, that I know not how to thank you enough. I do aſſure you, and I pray aſſure your Friends in the Countrey, that I will apply all you have given me, to the utmoſt Improvement of the Peace and Happineſs of the Kingdom, and will, with the beſt Advice and good Husbandry I can, bring my Expences within a narrower Compaſs. Now I am ſpeaking to you of my own good Huſbandry, I muſt tell you, that will not be enough; I cannot but obſerve to you, that the whole Nation ſeems to me a little corrupted in their Exceſs of Living. Sure all Men ſpend much more in their Clothes, in their Diet, in all their Expences, than they have uſed to do. I hope it hath only been the Exceſs of Joy, after ſo long Sufferings, that hath tranſported us to theſe other Exceſſes; but let us take heed, that the Continuance of them doth not indeed corrupt our Natures. I do believe I have been faulty that Way myſelf; I promiſe you I will reform, and if you will joyn with me in your ſeveral Capacities, we ſhall by our Examples do more good both in City and Countrey, than any new Laws would do. I tell you again, I will do my Part, and

Laws for reforming Abuſes in Beggars and Poor will do much good, if well executed.

Settling the Militia *will prevent ſeditious Inſurrections,* &c.

A Clamour againſt the Multitude of Protections.

and I will tell ſome of you, if you do not do yours. I hope the Laws I have paſſed this Day will produce ſome Reformation with reference to the Multitude of Beggars and poor People which infeſt the Kingdom; great Severity muſt be uſed to thoſe who love Idleneſs, and refuſe to work, and great Care and Charity towards thoſe who are willing to work. I do very heartily recommend the Execution of thoſe good Laws to your utmoſt Diligence, and I am ſure I need not put you in Mind ſo to ſettle the *Militia*, that all ſeditious Inſurrections may not only be prevented, to which the Minds of too many are inclined, but that the People may be without reaſonable Apprehenſion of ſuch Inſecurity. You will eaſily believe that it is very neceſſary for the publick Juſtice of the Kingdom, and even for the Preſervation of the Reverence due to Parliaments that I make this a Seſſion; and it will be worthy of your Wiſdoms when you come together again, to provide that there be not ſo great Clamour againſt the Multitude of Protections.

I will ſay no more, but renew my hearty Thanks to you all, and refer the reſt to the Chancellour.

His Majeſty's Speech being ended, the Lord Chancellour began as followeth:

Speech of the Lord Chancellour.

The Lord Chancellour's Speech.

My Lords, and you the Knights, Citizens, and Burgeſſes of the Houſe of Commons,

The King had declared his Confidence in this Parliament at the Opening of it.

It is now little more than a Year that the King firſt called you to attend him here, at the Opening of the Parliament; then you may remember he told you, that he thought there were not many of you, who were not particularly known to him; that there were very few of whom he had not heard ſo much good, that he was (he ſaid) as ſure as he could be of any thing that was to come, that you would all concur with him, and that he ſhould concur with you in all Things, which might advance the Peace, Plenty, and Proſperity of the Nation. His Majeſty ſaid he ſhould be exceedingly deceived elſe.

A happy and a bleſſed Omen.

It was a princely Declaration, and a rare Confidence, which could flow from no other Fountain, but the Sincerity and Purity of his own Conſcience, which admitting no other Deſigns or Thoughts into his Royal Breaſt, but ſuch as muſt tend to the unqueſtionable Proſperity and Greatneſs of his People, could not but be aſſured of your full Concurrence and Co-operation with him. It was a happy and a bleſſed Omen, which at the Inſtant ſtruck a Terrour into the Hearts of thoſe, who promiſed themſelves ſome Advantages from the Differences and Diviſions in your Councils, and hoped from thence to create new Troubles and Moleſtations in the Kingdom; and God be thanked, the King hath been ſo far from being exceedingly deceived, that he doth acknowledge he hath been exceedingly complied with, exceedingly gratified in all he hath deſired, and he hopes he hath not in the leaſt Degree diſappointed your Expectation.

Mr. Speaker, and you Gentlemen of the Houſe of Commons,

The Commons have been a noble Soil, and have yielded two Harveſts in one Year,

To pay Debts and to raiſe a ſtanding Revenue.

The greateſt Cauſe of our late Diſtractions was the Poverty of the Crown.

You have like the richeſt and the nobleſt Soil, a Soil manured and enriched by the bountiful Hearts of the beſt Subjects in the World, yielded the King two full Harveſts in one Year; and therefore it is but good Huſbandry to lye fallow for ſome Time: You have not only ſupply'd the Crown to a good Degree for diſcharging many Debts and Preſſures, under which it even groan'd, and enabled it to ſtruggle with the preſent Streights and Neceſſities, Debts not contracted, and Neceſſities not run into by Improvidence and Exceſs; you may when you pleaſe receive ſuch an Account as will clear all ſuch Reproaches; but you have wiſely, very wiſely provided ſuch a conſtant growing Revenue, as may, with God's Bleſſing, preſerve the Crown from thoſe ſcandalous Wants and Neceſſities, as have heretofore expoſed it and the Kingdom to thoſe diſmal Miſeries, from which they are but even now buoyed up; for whatſoever other human Cauſes may be aſſigned, according to the ſeveral Fancies and Imaginations of Men, of our late miſerable Diſtractions, they cannot be ſo reaſonably imputed to any one Cauſe, as to the extream Poverty of the Crown: The Want of Power could never have appeared, if it had not been for the Want of Money.

The two Acts for the Militia *and the Revenue will be a Foundation of Peace and Security.*

You have, my Lords and Gentlemen, worthily provided for the Vindication and Manifeſtation of the one by the Bill of the *Militia*, and for the Supply of the other by the Act for the additional Revenue; and I am confident, both the preſent and ſucceeding Ages will bleſs God, and celebrate your Memories for thoſe two Bills, as the Foundation of their Peace, Quiet, and Security, how froward and indiſpoſed ſoever many are at preſent, who finding ſuch Obſtructions laid in their Way to Mutiny and Sedition, uſe all the Artifice they can to perſuade the People, that you have not been ſolicitous enough for their Liberty, nor tenacious enough for their Profit, and wickedly labour to leſſen that Reverence towards you, which ſure was never more due to any Parliament.

The Spirit of Libelling to be reſtrained.

It was a very natural and an ingenious Animadverſion and Reflection, which the late incomparable Lord Viſcount of St. *Alban*'s made upon that old Fable of the Giants, who were firſt overthrown in the War againſt the Gods, when the Earth, their Mother, in revenge thereof, brought forth *Fame*; which he ſaid, is the ſame, when Princes and Monarchs have ſuppreſſed actual and open Rebellion, then the Malignity of the People, the Mother of Rebellion, doth bring forth Libels, Slanders, and Taxation of the State, which he ſays, is of the ſame kind with Rebellion; but more feminine. And without Doubt this ſeditious Daughter of the Earth, this Spirit of Libelling was never more pregnant than it is now; nor King, nor Parliament, nor Church, nor State, ever more expoſed to thoſe *Flagella Linguæ*, thoſe Strokes of the Tongue, from which God Almighty can only preſerve the moſt innocent and moſt excellent Perſons, as if repining and murmuring were the peculiar Exerciſe of the Nation, to keep it in Health, as if *England* had ſo much of the Merchant, *Nunquam habendi fructu fælix, ſemper autem quærendi cupiditate miſerrima.*

Never more pregnant than now.

Men are in no Degree diſpoſed to imitate or remember the general excellent Temper of the Time of Queen *Elizabeth*; the bleſſed Condeſcenſion and Reſignation of the People then to the Crown; the awful Reverence they then had to the Government, and to the Governours, both in Church and State. This good and happy Spirit was in a Time beyond our Memory; but they remember, as if it were but Yeſterday, how few Subſidies Parliaments then gave to that Queen, how ſmall Supplies the Crown then had from the People, and wonder that the ſame Meaſures ſhould not ſtill fill the Coffers, and give the ſame Reputation, and make the ſame Noiſe in *Chriſtendom*.

An excellent Temper of the People in the Reign of Queen Elizabeth.

But ſome will wonder at the few Subſidies then given.

But *(my Lords and Gentlemen)* how bold ſoever ſome unquiet Spirits are with you, upon this Argument, you are much ſuperior to thoſe Reproaches. You know well, and you can make others know, without breaking the Act of Indemnity, how the Crown hath been ſince uſed, how our Sovereign Lord the King found it at his bleſſed Return to it; you can tell the World, that as ſoon as he came hither, beſides the Infinite that he forgave, he gave more, more Money to the People, then he hath ſince received from them; That at leaſt two Parts of three, that they have ſince given him, have iſſued for the diſbanding Armies never raiſed by him, and for Payment of Fleets never ſent out by him, and of Debts never incurred by him. You will put them in Mind of the vaſt Diſparity between the former Times, and theſe in which we live, and conſequently of the Diſproportion in the Expence the Crown is now at, for the Protection and Benefit of the Subject, to what it formerly underwent. How great a Difference there is in the preſent Greatneſs and Power of the two Crowns, and what they were then poſſeſs'd of, is evident to all Men; and if the Greatneſs and Power of the Crown of *England* be not in ſome Proportion improved too, it may be liable to Inconveniences it will not undergo alone. How our Neighbours and our Rivals, who court one and the ſame Miſtreſs, Trade and Commerce, with all the World, are advanced in Shipping, Power, and an immoderate Deſire to engroſs the whole Traffick of the Univerſe, is notorious enough; and this unruly Appetite will not be reſtrained, or diſappointed, nor the Trade of this Nation ſupported and maintained, with the ſame Fleets and Forces which were maintained in the happy Times of Queen *Elizabeth*. Not to ſpeak of the naval Power of the *Turks*, who inſtead of ſculking abroad in poor ſingle Ships as they were wont to do, domineer now on the Ocean in ſtrong Fleets, make naval Fights, and have brought ſome Chriſtians to a better Correſpondence, and another kind of Commerce and Traffick with them than was expected, inſomuch as they apprehend no Enemy upon the Sea, but what they find in the King of *England*'s Ships, which hath indeed brought no ſmall Damage upon them, with no ſmall Charge to the King, but a great Reputation to the Nation.

They then ſufficed, but there is now a Neceſſity for more ample Proviſion,

For diſbanding of Armies, paying of Fleets, diſcharging of Debts, keeping up the Power of the Crown, and the Honour of the Nation.

My Lords and Gentlemen, You may with a very good Conſcience aſſure your ſelves, and your Friends and Neighbours, that the Charge the Crown is now at by Sea and Land, for the Peace and Security, and Wealth and Honour of the Nation amounts to no leſs than 800000*l.* a Year; all which did not coſt the Crown before theſe Troubles 80000*l.* the Year; and therefore they will never blame you for any Supply you have given, or Addition you have made to the Revenue of the Crown; and whoſoever unſkilfully murmurs at the Expence of *Dunkirk*, and the other new Acquiſitions, which ought to be look'd upon as Jewels of an immenſe Magnitude in the Royal Diadem, do not enough remember what we have loſt by *Dunkirk*, and ſhould always do, if it were in an Enemy's Hands; nor duly conſider the vaſt Advantages thoſe other Dominions are like, by God's Bleſſing in a ſhort Time, to bring to the Trade, Navigation, Wealth and Honour of the King and Kingdom. His Majeſty hath enough expreſſed his Deſire to live in a perfect Peace and Amity with all his Neighbours; nor is it an ill Ingredient towards the Firmneſs and Stability of that Peace and Amity, which his Royal Anceſtors have held and maintained with them, that he hath ſome Advantages in caſe of a War, which they were without. It was a right Ground of Confidence, ſuch an one as ſeldom deceives Men, that the great Law-maker, the wiſe *Solon*, had, when he concluded, that Reverence and Obedience would be yielded to his Laws, becauſe he had taken the Pains to make his Citizens know, and underſtand, that it was more for their Profit to obey Law and Juſtice than to contemn and break it. The extravagant Times of Licence, which I hope we have almoſt outlived, have ſo far corrupted the Minds, and even the Nature of too many, that they do not return with that Alacrity they ought to do, into the Road and Paths of Order and Government, from which they have ſo long been led aſtray; nor it may be, is there Pains enough taken to make them underſtand the Profit, Benefit and Eaſe, which always attends

The Charge of the Crown is now 800,000 l. *a Year; when before the late Troubles it was not* 80,000 l.

Dunkirk, *a Jewel of the Crown, not to be loſt, or put into an Enemy's Hand.*

His Maſeſty deſires to live in perfect Peace;

But has ſome Advantages in Caſe of a War.

Men have had their Minds and Nature corrupted by the late extravagant Times of Licenſe:

And may be reduced to their primitive Temper.

Of being the beſt Neighbours, the beſt Friends, and the beſt Subjects in the World.

The Biſhops to act with Moderation, Wiſdom, Charity, and Hoſpitality.

The Clergy to repent viſibly of the former Miſchief they have done;

And the Laity to return into the Boſom of the Church.

tends a chearful Obedience and Submiſſion to Laws and Government. I am perſuaded, a little Pains and Kindneſs and Condeſcenſion in the wiſe towards the weak, half the Diligence and Dexterity in Converſation and Example which hath been uſed to corrupt the People in their Loyalty and Underſtanding, will quickly reduce them to their primitive Temper, which is, to be the beſt Neighbours, and the beſt Friends, and the beſt Subjects of the World: And I make no queſtion, but the great Piety and Devotion, the Moderation, Wiſdom, Charity, and Hoſpitality of my Lords the Biſhops, in their ſeveral Dioceſes, will in a ſhort Time recover the poor miſled People: And though the Frowardneſs and Pride of ſome of their Teachers may not be yet enough ſubdued, though ſome of the Clergy ſtill repeat their old Errors, for which they have been glad to receive Pardon, and do in Truth diſcredit all their other Doctrine with the Abſence of any viſible Repentance, for what Miſchief they have formerly done, yet I hope the Laity will ſoon return into the Boſom of their dear Mother the Church, and eaſily diſcern the Fraud and Impoſture of their Seducers; and that all Diligence and Dexterity will be uſed, ſeriouſly and heartily to reconcile both Clergy and Laity, by all Means which may prove effectual.

Sharper Laws and Penalties to contend with refractory Perſons.

A King of the greateſt Experience can diſtinguiſh between the Tenderneſs *of Conſcience and the* Pride *of Conſcience.*

Who will not ſuffer the Weak *to undergo the Puniſhment ordained for the Wicked.*

You have *(my Lords and Gentlemen,)* likewiſe Patriots, upon your Obſervation, that the moſt ſignal Indulgence and Condeſcenſions, the temporary Suſpenſion of the Rigour of former Laws, hath not produced that Effect which was expected, that the Humours and Spirits of Men are too rough and boiſterous for thoſe ſoft Remedies, you have prepared ſharper Laws and Penalties, to contend with thoſe refractory Perſons, and to break that Stubbornneſs which will not bend to gentler Applications: And it is great Reaſon, that they, upon whom Clemency cannot prevail, ſhould feel that Severity they have provoked. You have done your Parts like good Phyſicians, made wholſome Preſcriptions for the Conſtitution of your Patients, well knowing that the Application of theſe Remedies, the Execution of theſe ſharp Laws depends upon the Wiſdom of the moſt diſcerning, generous and merciful Prince, who having had more Experience of the Nature and Humour of Mankind, than any Prince living, can beſt diſtinguiſh between the Tenderneſs of Conſcience, and the Pride of Conſcience, between the real Effects of Conſcience, and the wicked Pretences to Conſcience; who having fought with Beaſts at *Epheſus*, knows how to guard himſelf and the Kingdom from the Aſſaults and Violence of a ſtrong, malicious, corrupted Underſtanding and Will; and how to ſecure himſelf and the Kingdom from the feeble Traps and Nets of deluded Fancies and Imaginations: In a Word, a Prince of ſo excellent a Nature and ſo tender a Conſcience himſelf, that he hath the higheſt Compaſſion for all Errors of that kind, and will never ſuffer the Weak to undergo the Puniſhment ordained for the Wicked, and knows and underſtands better than any Man that excellent Rule of *Quintilian, eſt aliquid quod non oportet, etiamſi licet, & aliud eſt jura ſpectare, aliud juſtitiam.*

My Lords and Gentlemen,

The not obſerving the Hiſtory of former Times a great Reaſon of Miſchief and Deſtruction to States and Kingdoms.

You cannot but remember the paſt Times; and the Confuſions in them.

If we ſuffer again by the ſame Means, we are ill Hiſtorians and worſe Politicians.

Machiavel, who, they ſay, is an Author much ſtudied of late in this Kingdom, to extoll his own excellent Judgment and Inſight in Hiſtory; in which indeed he was a Maſter, would perſuade Men to believe, that the true Reaſon, why ſo many unexpected Accidents and Miſchiefs fall out, to the Deſtruction of States and Empires, is, becauſe their Governours have not obſerved the ſame Miſchiefs heretofore in Story, and from whence they proceeded, and what Progreſs they made, which he ſays, if they had done they might eaſily have preſerved themſelves from Ruin, and prevented the Inconveniences which have fallen out. I am ſure you are all good Hiſtorians, and need only to reſort to the Records of your own Memories. Remember how your Peace hath been formerly diſturbed, by what Contrivance and Artifices the People have been alarm'd with unreaſonable and unnatural Fears and Jealouſies, and what diſmal Effects thoſe Fears and Jealouſies have produced. Remember how near Monarchy hath been diſſolved, and the Law ſubverted under Pretence of reforming and ſupporting Government, Law and Juſtice. And remember how many honeſt Perſons were miſled by not diſcerning Conſequences, who would as ſoon have renounced their Part in Heaven, as have concurred in the firſt unwarrantable Action, if they had ſuſpected what did follow: And if we ſuffer the ſame Enemy to break in upon us at the ſame Avenues, if we ſuffer our Peace to be blown up by the ſame Trains and Machinations, we ſhall be held very ill Hiſtorians, and worſe Politicians.

The great Enemy among us are the Common-wealth's Men,

Who are reſtleſs in their Councils here, and have Encouragement from abroad.

There is an Enemy amongſt us of whom I doubt we are not jealous enough, and towards whom we cannot be too vigilant, and in Truth, in Compariſon of whom we may reaſonably undervalue all other Enemies; that is, the Republicans, the Commonwealthſmen, who are every Day calling in Aid of the Law, that they may overthrow and aboliſh the Law, which they know to be their irreconcileable Enemy. Indeed, *my Lords and Gentlemen*, there is a very great Party of thoſe Men in every Faction of Religion, who truly have no Religion, but as the Pretence ſerves to advance that Faction. You cannot be too ſolicitous, too inquiſitive after theſe Men, who are reſtleſs in their Counſels, and wonderfully punctual and induſtrious in their Correſpondences, which they maintain Abroad as well as at Home: And you cannot doubt they have Encouragement enough from Abroad; few of our Neighbours love us ſo exceedingly well, but that they would be glad to ſee us entangled in domeſtick Broils. Theſe Men are worthy of your Care and Diligence in your ſpeedy ſettling the *Militia*, which the King hath even now ſo particularly recommended to you.

Never a more dangerous Sedition at Rome, *than when the Citizens were ſullen and ſilent.*

I ſhall conclude with only putting you in Mind, that there was ſcarce ever a more dangerous Sedition in the Republick of *Rome*, then in a Time of full Peace, when the Citizens were ſullen, when there was no Noiſe but in Whiſpers, when Men neglected their Trades, and ſtayed idle in their own Houſes, as if they cared not which Way the World went, from whence alone their Neighbours the *Etrurians* were encouraged to make a War upon them. *Novum ſeditionis genus* (ſays *Livy*) *ſilentium otiumque inter cives.* Never any Nation under Heaven, has leſs Cauſe of Sullenneſs than we, never more of Joy and Thankſgiving: We all know that God Almighty loves a chearful Giver, and we may as well know that he loves a chearful Receiver: Beſides all other ſtupendious Bleſſings conferr'd upon us, he hath given us the moſt chearful Giver that ever People hath been bleſs'd with; a King that hath with all imaginable Chearfulneſs given us all we have aſked of him, all he hath to give; who would not take or retain any thing we give to him, but for our own Sakes; that by receiving and retaining it, he may give it to us again in more Abundance, in Abundance of Peace, and Plenty and Honour, and all the Comforts which can make a Nation happy.

Never leſs Cauſe of Sullenneſs here, or more of Joy and Thankſgiving.

We wanted but one Bleſſing, the Arrival of our Queen.

Of rare Perfection in Body and Mind.

This Time hath made a glorious Addition to our Happineſs, which ought proportionably to increaſe our Chearfulneſs; we wanted only one Bleſſing, the Arrival of our Queen whom God hath now ſafely brought to us; a Queen of ſuch a rare Perfection in Body and Mind, of ſuch great Endowments of Wiſdom, Virtue and Piety, that we may reaſonably promiſe ourſelves from her, all the Happineſs we are capable of, and a Succeſſion of Princes to govern us, till the End of the World; and there cannot be a more tranſcendent Inſtance of the King's Love and Paſſion for his People, than that he hath ſtaid theſe four Days to take his Leave of you; and that he might give you this Day's Work, all theſe good Laws, hath denied himſelf ſo long the enjoying the greateſt Comfort he is aſſured of in this World.

If People have not an univerſal Joy, they are guilty of great Ingratitude.

If there be not the moſt univerſal Joy in the Reception of thoſe Bleſſings; if there be not an univerſal Contentedneſs and Satiſfaction in the Hearts of all Men; and if that Contentedneſs and Satiſfaction do not break out, and is not viſible in the Looks, and Thoughts, and Words, and Actions of the whole Nation, to the inflaming the Hearts of the other Nations under his Majeſty's Obedience by our Example, we are guilty of an Ingratitude that is worthy to deprive us of all we enjoy, and to diſappoint us of all we pray for. And therefore I do moſt humbly beſeech you, *my Lords and Gentlemen*, that as there is a moſt noble Chearfulneſs and Alacrity viſible in you; and hath ſhed itſelf over all your Countenances; ſo that you will think it worthy of your Pains, to infuſe the ſame good Spirit into City and Countrey that they may all expreſs that Joy and Delight in the Bleſſings they are poſſeſſed of, and chearfully endeavour to improve thoſe Bleſſings, by their chearful enjoying them, that God may continue thoſe Bleſſings to us, and the King's Comfort may be encreaſed, by the Comfort he ſees we have in him, and in what he hath done for us; and as all Princes may take a Pattern from him to govern, and make their Subjects happy; ſo that all Subjects may learn from us, how to obey, and make that Happineſs laſting to them by an eminent and innocent Alacrity in their Acknowledgment.

This good Spirit to be infuſed into City and Countrey.

Apology for the King's not paſſing the Earl of Derby's *Bill.*

I am by the King's expreſs Command to add one Particular which his Majeſty meant, but forgot to ſay himſelf. You cannot but obſerve that his Majeſty hath not paſſed the Bill that concerns the Earl of *Derby*, which you cannot imagine proceeds from his Majeſty's want of Care of, and kindneſs to that noble Family, which hath ſerved him ſo faithfully, and ſuffered ſo much for ſo doing; but all Parties having referred the Matter to his Majeſty, he doubts not but to make a better End for that noble Earl than he would attain if the Bill had paſſed.

The Parliament prorogued to the 18th *of* February *next.*

I ſhall only add the King's Commands for the Prorogation of this Parliament till the 18th Day of *February*, and this Parliament is prorogued till the 18th Day of *February* next.

To our truſty and well-beloved our Vice-Chancellor, &c. *of our Univerſity of* Cambridge.

Charles *R.*

The King's Letter to the Univerſity of Cambridge *in Favour of Mr.* Rich. Pearſon *of* King's *College.*

Truſty and well-beloved we greet you well. Whereas in the Abſence of our Library-Keeper we have intruſted the Care of our ſaid Library to *Richard Pearſon*, Fellow of *King's-College* in that our Univerſity, which requires his conſtant Attendance: Our Pleaſure is, that you diſpenſe with him from all Exerciſes and Duties required from him during ſuch his Attendance on our Service, whereof we will not doubt. And ſo we bid you farewell. Given at our Court at *Whitehall* the 19th Day of *May* in the fourteenth Year of our Reign, 1662.

The King at Night poſts away to Guildford, *and next Day to* Portſmouth.

Heath's *Chron. p.* 508.

The Parliament Affairs being happily ended, his Majeſty poſted away at nine this *Monday* Night with his ordinary Guards, in the Earl of *Northumberland*'s Coach, Prince *Rupert* with him only, to *Kingſton*, where he came ſoon after ten, and at the End of that Town entred into the Earl of *Cheſterfield*'s, there ſet ready for him, and the Duke of *York*'s Guards to attend him, and came before twelve at Night to *Guilford*, where he lodged that Night: And the next Day by Noon to *Portſmouth*, and becauſe of the Queen's Indiſpoſedneſs, which yet held her in her Chamber, the King ſatisfied himſelf by giving her a private Viſit, and then withdrew to his own Apartments.

Induſtry of the Papiſts at this Juncture.

Enchiridion. Or a Manual of Controverſies clearly demonſtrating the Truth of Catholick Religion by Texts of Holy Scripture, Councils of all Ages, Fathers of the firſt five hundred Years, Common Senſe and Reaſon. And fully anſwering the principal Objections of Proteſtants and all other Sectaries.—— With the *Latin* Approbations, dated *Duaci* 14. *Apr.* 1654. *Onuphrius Eliſeus, S. T. Doctor, nuper Collegii Anglorum Abiſſiponenſis Profeſſor & Præſes.*—— *Dat. Duaci, Kal. Maii* 1654. *Ed. Daniel S. Theol. Doctor ejuſdemque Profeſſor.*—— *Ad H. T. poſt viſum Enchiridion ipſius, dat. prid. Kal. Apr.* 1654. *Thomas ex Albiis Eaſt-Saxonum.*

London, *for* Matth. Turner, 1686. 12° *p.* 364.

In the Reign of King *James* II. this Book was reprinted as written by *Henry Turberville* a Clergyman. The fourth Edition corrected. To which is added, the Author's laſt controverſial Piece in Verſe, with ſeveral Sentences out of the Fathers, collected by *J. D.* the Author's Friend, all marked with a Star.

Printed in the Year 1682. 8vo.

The Papiſts were the more buſy in propagating their Faith upon the Expectation of a Queen of their own Religion. It ſeems to have been about this Time, that Father *Creſſy* who came over to be one of the Servants of Queen *Catharine*, and lived with her in *Somerſet-Houſe*, publiſhed a *Non eſt Inventus* returned to Mr. *Edward Bagſhaw*'s Enquiry, and vainly boaſted Diſcovery of Weakneſs in the Grounds of the Church's Infallibility. By *S. C.* [*i. e. Serenus de Creſſy*, Benedictine.]

No Fear betray'd of a Popiſh Queen.

No Member of Parliament moved for the marrying a Proteſtant but the Earl of Caſſils *in* Scotland.

Biſhop Burnet *Hiſt. p.* 174.

The King had communicated the Matter of his Marriage both to the Parliament of *England* and *Scotland*. And ſo ſtrangely were People changed, that though they all had ſeen the miſchievous Effects of a Popiſh Queen in the former Reign, yet not one Perſon mov'd againſt it in either Parliament, except the Earl of *Caſſilis* in *Scotland*, who moved for an Addreſs to the King to marry a Proteſtant: He had but one to ſecond him; ſo entirely were Men run from one Extream to another.

TUESDAY *May* 20.

Convocation prorogued to February 19.

The King comes to Portſmouth.

Acta Convocat.

Journal of Edw. *Earl of* Sandwich, Eachard.

His Majeſty's Writ for proroguing the Convocation of the Prelates and Clergy of the Province of *Canterbury* to the 19th of *February* next following.

About Noon the King came to *Portſmouth*, the Queen kept her Bed for a great Cold. She had been welcom'd there by a glorious Show of Nobility, Gentry, and Citizens of *London*, who appeared with the richeſt Habits and Equipages that could be procured.

WEDNESDAY *May* 21.

The Form of the Marriage of the King and Queen.

Not ſo much celebrated as declared by the Biſhop of London.

Ibid. MS.

In the Afternoon the King and Queen came into the Preſence-Chamber upon the Throne, and the Contract formerly made with the *Portugal* Ambaſſador was read in *Engliſh* by Sir *John Nicholas*, in *Portugueſe* by the *Portugal* Secretary *de Saire*; after which the King took the Queen by the Hand, and (as I think) ſaid the Words of Matrimony appointed in the Common-Prayer; the Queen alſo declaring her Conſent. Then the Biſhop of *London* ſtood forth, and made the Declaration of Matrimony in the Common-Prayer, and did pronounce them Man and Wife in the Name of the Father, Son and Holy Ghoſt.

Account given by Biſh. Burnet, *not ſo exact, for the Place was not* Wincheſter; *and Dr.* Sheldon *was not then Archbiſhop of* Canterbury.

They had been before married by the Lord Aubigney *according to the* Roman *Ritual, in Preſence of the Duke of* York.

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 174.

When the Queen was brought over, the King met her at *Wincheſter* in Summer 1662. the Archbiſhop of *Canterbury* came to perform the Ceremony: But the Queen was biggotted to ſuch a Degree, that ſhe would not ſay the Words of Matrimony, nor bear the Sight of the Archbiſhop. The King ſaid the Words haſtily: And the Archbiſhop pronounced them married Perſons. Upon this ſome thought afterwards to have diſſolved the Marriage, as a Marriage only *de Facto*, in which no Conſent had been given. But the Duke of *York* told me, they were married by the Lord *Aubigny*, according to the *Roman* Ritual, and that he himſelf was one of the Witneſſes: And he added, that a few Days before he told me this, the Queen had ſaid to him, that ſhe heard ſome intended to call her Marriage in queſtion; and that, if that was done, ſhe muſt call on him as one of her Witneſſes to prove it.

This Defect and Juggle was afterwards objected to the Earl of Clarendon *as prime Miniſter, by the Earl of* Briſtol *who was himſelf a Papiſt.*

In the Articles which the Earl of *Briſtol* exhibited to the Houſe of Peers againſt *Edward* Earl of *Clarendon*, Lord Chancellour of *England*, *July* 10, 1663. among other Things it was charged, that he the ſaid Earl in purſuance of his traiterous Deſign, being entruſted with the Treaty of Marriage betwixt his Majeſty and his Royal Conſort the Queen, he concluded it upon Articles ſcandalous, and dangerous to the Proteſtant Religion, and brought the King and Queen together without any ſettled Agreement in what Manner the Rites of Marriage ſhould have been performed. Whereby the Queen refuſing to be married by a Proteſtant Biſhop or Prieſt, in caſe of her being with Child, either the Succeſſion ſhould have been made uncertain for want of the due Rites of Matrimony, or elſe his Majeſty expoſed to the Suſpicion of having been married in his own Dominions by a Popiſh Prieſt.

The Lord Chancellour was likewiſe charged with the Intrigue of procuring this Match in Favour of the deſcent of the Crown to his Daughter's Children.

My Lord Roch. *in the Preface to his Father's Hiſtory ſaith,* p. 18. *That the King knew very well, that his own Marriage had not been firſt projected or propoſed by this*

Life of Chancellour Clarendon, 8vo. *p.* 158.

As to the Preſumption, or rather Aſſurance (in the Phraſe of ſome) the Chancellor had, that the Infanta being a *Portugueſe* was paſt the Age of bearing Children, there is nothing on Earth can be more abſurd and ridiculous. If it were true, was it ſuch a Secret in Nature that no Body muſt know it but he? But the Lady's Age, and the Example of other Women overthrows all this to the Ground. She was much about three and twenty Years and a half when the Marriage was conſummated, ſhe having been born on the 14th of *November* 1638. and the Royal Nuptials celebrated on the 21st of *May* 1662. As for Examples of this kind they are innumerable; the Ducheſs of *Braganza* was older than ſhe, at the Time when ſhe was delivered of her, &c.

Mem.

this Author, and that he had after told his Majeſty, what Suſpicions there were in the World, that that great and virtuous Princeſs might prove unfruitful.

Mem. There had been a Proclamation publiſhed upon the firſt View of this Match, declaring the Confirmation of the Treaties, and a Continuance of the Amity and Commerce between the Crowns of *England* and *Portugal October* 6, 1660.

Order of Council in Favour of Chilniſky, *who had begun a Tranſlation of the Bible into the* Lithuanian *Tongue.*

Council Book. MS.

Whitehall May 21, 1662. In Council, upon hearing the Buſineſs between the Delegate of *Lithuania*, and *Chilniſky*, who hath begun a Tranſlation of the Bible in the *Lithuanian* Language: It was ordered that *Chilniſky* ſhould ſpeedily ſend over a Copy of all that he hath printed (being to the End of the *Pſalms*) and all that Part he hath written fair, to be viewed and corrected by the Churches, and ſo to be returned to be printed. Alſo that the ſaid *Chilniſky* ſhould ſpeedily tranſcribe the reſt, and ſo from Time to Time ſend it over to the Churches to be corrected by them, and to do it within five or ſix Months at the fartheſt, and to have four Pounds the Month for his Entertainment in the mean Time: And Mr. *Fenn* the Treaſurer of *Lithuania* to pay ſix Pounds to Mr. *Nathaniel Adams*, at the Deſire of the Delegate.

A Native of Northampton *deaf and dumb taught by Dr.* Wallis *to ſpeak and pronounce diſtinctly.*

Lowthorpe's *Abridgment, Vol.* III. *p.* 390.

Account of Mr. *Daniel Whaley*, Son of Mr. *Whaley* late of *Northampton*, and Mayor of that Town, born deaf and continuing dumb, taught to ſpeak and to underſtand a Language by Dr. *John Wallis* of *Oxford*; who undertook this Taſk about the Beginning of *Jan.* 1661-2. and the Perſon ſo taught was preſent at the Meeting of the Royal Society, *May* 21, 1662. and did there, to their great Satisfaction, *Pronounce* diſtinctly enough ſuch *Words* as by the Company were propoſed to him; and though not altogether with the uſual Tone or Accent, yet ſo as eaſily to be underſtood. About the ſame Time alſo (his Majeſty having heard of it, and being willing to ſee him) he did the like ſeveral Times at *Whitehall*, in the Preſence of his Majeſty, his Highneſs Prince *Rupert*, and divers other of the Nobility. In the Space of a Year, which was the whole Time of his Stay with Dr. *Wallis*, he had *read* over a great Part of the *Engliſh Bible*, and had attained ſo much Skill as to *expreſs* himſelf intelligibly in ordinary Affairs; to *underſtand* Letters written to him, and to *write* Anſwers to them, though not elegantly, yet ſo as to be *underſtood.* And in the Preſence of many Foreigners (who out of Curioſity have come to ſee him) he hath oftimes not only *read Engliſh* and *Latin* to them, but *pronounced* the moſt difficult *Words* of their Languages (even *Poliſh* itſelf) which they could propoſe to him.

See Dr. Jo. Wallis *his Treatiſe* De Loquela, *prefixed to his* Grammar of the Engliſh Tongue, 1653.

See a Method of inſtructing Perſons deaf and dumb to Speak *and underſtand a Language, by Dr.* Joh. Wallis. *Abridg'd by Mr.* Lowthorpe, *Vol.* III. *p.* 393.

See Elements of Speech, An Eſſay of Enquiry into the natural Production of Letters. *Together with an* Appendix *to inſtruct Perſons deaf and dumb.* By Will. Holder, *D. D.* Lond. 1669. 8vo.

The ſaid Doctor did afterwards the like for Mr. *Alexander Popham* (a young Gentleman of a very good Family, and a fair Eſtate) who did from his *Birth* want his *Hearing*; whom I taught (ſaith the Doctor) to ſpeak diſtinctly, and to underſtand a Language, ſo as to expreſs his Mind (tolerably well) by Writing, and to underſtand what was written to him by others.

Dr. Charles Gibbs *Prebendary of* Weſtminſter.

Le Neve.

Wood's Athen. Oxon. *Vol.* II. *col.* 514.

May 21, 1662. *Charles Gibbes*, D. D. was inſtalled Prebendary of *Weſtminſter*. The ſixth Son of Sir *Ralph Gibbes*, born at *Hunnington* in *Warwickſhire November* 4, 1604. Student in *Oxford* 1620. Elected Fellow of *Merton* College 1624. Preſented by the Warden and Fellows to the Rectory of *Gamlinghay* in *Cambridgſhire* in *April* 1638. He reſigned it in 1647. to prevent Sequeſtration, and retiring to *Canterbury* taught a private School there. In 1661. *April* 30. admitted to the Rectory of *Stanford-Rivers* in *Eſſex*, where he died in good Reputation, *Sept.* 16, 1681.

His Sermons were after his Death publiſhed in 4to.

FRIDAY *May* 23.

Earl of Sandwich *comes to his Office of the Wardrobe in* London.

Journal of Edw. *Earl of* Sandwich.

I came to the Wardrobe in *London* to my Family, where I met a Letter from Captain *Teddiman* to Mr. *Samuel Pepys*, ſhewing the News of Sir *John Lawſon*'s having made Peace with *Algiers*, they agreeing not to ſearch our Ships.

Peace made with Algier.

Printed at large in the Publick Intelligence, 4to.

Articles of Peace between his Sacred Majeſty Charles II. *King of* Great-Britain, France, *and* Ireland, &c. *and the City and Kingdom of* Algiers, *and the Territories thereof, concluded by Sir* John Lawſon, *Knight, the* 23d *Day of* April, 1662.

Imprimis, That from this Day and for ever forwards there be a good and firm Peace between his Sacred Majeſty of *Great-Britain*, *&c.* and the Baſſaw *Duan* and the Governours of *Algiers* and the Dominion thereunto belonging; and the Ships, Subjects, and People of either Party ſhall not do nor offer any Offence or Injury to each other, but treat one another with all poſſible Reſpect and Friendſhip, *&c.*

When theſe Articles came to be printed and publiſhed in *England*, it was ordered by his Majeſty in Council at *Hampton-Court* the 25th of *June* 1662. that the enſuing Clauſe be imprinted together with the Articles aforeſaid.

Upon this Peace the King recommended to his Biſhops the Redemption of Slaves, and they ſoon ſubſcribed and raiſed ten thouſand Pounds for that Purpoſe of Piety and Charity.

His Majeſty out of his princely and tender Care having ſince the Concluſion of this Treaty recommended the Redemption of all the Slaves his Subjects in *Algiers* unto the Lords Biſhops in this Kingdom, their Lordſhips have in this truly chriſtian and pious Deſign proceeded with ſuch Alacrity and Expedition, that for the Effecting thereof ten thouſand Pounds are already prepared to be tranſmitted into thoſe Parts for Redemption of all Captives, according to the Tenour of theſe Articles, at the Rate they were firſt ſold in the Market.

May 23, 1662. Dr. *John Gauden*, the forward Biſhop of *Exeter*, being diſappointed of the See of *Wincheſter* accepted that of *Worceſter*, and was this Day elected to it, and confirmed *June* 10. but in a Hurry of Ambition departed the 10th of *September* following.

SUNDAY *May* 25.
Lord Sandwich's *Account of the Queen's Incapacity of having Children;*
As remonſtrated to him by the Engliſh *Merchants,*
And told to Sir Rob. Southwell *by the Dutcheſs of* Guadilopa.

The King at Night firſt bedded the Queen.

The Incapacity of the Queen's having Children was publickly talk'd of among the *Engliſh* Merchants at *Liſbon*, before this Princeſs left the Place; and they remonſtrated the ſame to the Earl of *Sandwich*, when he came to bring her to *England.* Of this Incapacity Sir *Robert Southwell* was fully aſſured afterwards by the Ducheſs of *Guadilopa* at *Madrid*, a Lady who had been acquainted with her from her Infancy, and in her Nurſery. But this is not to be imputed either to her Age, or her Countrey, but to ſome peculiar Infirmities of Body; and it is manifeſt from the Teſtimonies of ſome Ladies about her, that ſhe was in a child-bearing Condition 'till after the King's Death, which was twenty two Years after her Marriage.

Journal of Edw. *Earl of* Sandwich. Eachard's *Hiſt. Chap.* II. *p.* 83.

Mr. Baxter *ſilenced himſelf three Months before the Act of Uniformity, partly becauſe he was afraid of a doubtful Clauſe in the Act, and partly that he might not encourage others to conform by any Hope of his Example of Conformity.*

The laſt Sermon that Mr. *Richard Baxter* preached in Publick was at *Black Fryers*, on *May* 25, 1662. for which he was accuſed, as telling the People, that the Goſpel was now departing from them. And he was told by the Lady *Balcarres*, that the old Queen of *Bohemia* was much offended, that he ſhould ſay, *the Goſpel was going away*, becauſe ſome Miniſters were ſilenced, and others put in their Places. Whereas there was not the leaſt Colour of Ground for ſuch an Accuſation, from any thing he ſaid. Thus he ceaſed from his publick Miniſtry three Months before *Bartholomew* Day, the Time when the reſt of his Brethren were ſilenced, which was a Thing for which many cenſur'd him. But he forbore preaching ſo ſoon, partly becauſe the Lawyers did interpret a doubtful Clauſe in the Act of Uniformity, as putting an End to the Liberty of the Lecturers at that Time; and partly becauſe he would let all the Miniſters in the Nation underſtand in Time, what his Intentions were, leſt any might be influenced to a Compliance, upon a Suppoſition that he intended to conform.

Dr. Calamy's *Abridgm. of* Dr. Baxter's *Life,* 2d. *Edit. p.* 304.

MONDAY *May* 26.
Biſhop Burnet *ſaw a Letter from the King to the Lord* Clarendon, *of conſummating his Marriage, and being well pleaſed with her:*

She was ſaid afterwards to have been with Child, and to have miſcarried.

The King did not care for her, though for ſome Time he carried it decently to her.

But afterwards kept Miſtreſſes without reſerve.
And all the Miniſters applied to them, except Clarendon *and* Southampton.

I ſaw the Letter that the King writ to the Earl of *Clarendon* the Day after their Marriage [Bed], by which it appeared very plainly that the Marriage was conſummated, and that the King was well pleaſed with her; the King himſelf told me, ſhe had been with Child: And *Willis*, the great Phyſician, told Dr. *Lloyd*, from whom I had it, that ſhe had once miſcarried of a Child, which was ſo far advanced, that if it had been carefully look'd to, the Sex might have been diſtinguiſhed. But ſhe proved a barren Wife, and was a Woman of a mean Appearance, and of no agreeable Temper: So that the King never conſider'd her much; and ſhe made ever after but a very mean Figure. For ſome Time the King carried Things decently, and did not viſit his Miſtreſs openly. But he grew weary of that Reſtraint, and ſhook it off ſo entirely, that he had ever after that Miſtreſſes to the End of his Life, to the great Scandal of the World, and to the particular Reproach of all that ſerved about him in the Church. He uſually came from his Miſtreſſes Lodgings to Church, even on Sacrament Days: He held, as it were, a Court in them; and all his Miniſters made Application to them. Only the Earls of *Clarendon* and *Southampton* would never ſo much as make a Viſit to any of them, which was maintaining the Decencies of Virtue in a very ſolemn Manner.

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 175.

Mr. Randolp Croxall *Rector of* Tolleſhunt.

Die 26. Maii, 1662. Randolphus Croxall, Cler. admiſſ. ad Rect. de Tolleſhunt Militis Com. Eſſex. vac. per Mort. ult. Rect. ad preſ. Caroli II. Regis.

Newcourt II. *p.* 607.

The great Benefit of Chriſtians Education, illuſtrated, proved, and proſecuted; in a Sermon preached at *Acton* in *Cheſhire*, the twenty ſixth of *May* 1662. upon Occaſion of Founding a Free-School there. Commended by Mr. *Zachariah Crofton.*

London, *ſold by* Dorman Newman, 1662.

TUESDAY *May.* 27.
Dr. Jaſper Mayne's Latin *Sermon at* Oxford.

Concio ad Academiam Oxonienſem pro more habita inchoante Termino Maii 27, 1662. a Jaſpero Mayne, S. T. P. Ædis Chriſti Præbendario Regique in Ordine a Sacris. Ad Galat. v. 1.

Londoni apud R. Royſton, 1662. 4to.

Cambridge *Verſes on the King's Marriage.*

Epithalamia Cantabrigienſia in Nuptias Auſpicatiſſimas Sereniſſimi Regis Caroli II. Britanniarum Monarchæ & Illuſtriſſimæ Principis Catharinæ Potentiſſimi Regis Luſitaniæ Sororis Unicæ.

Cantabr. ex Officina Johannis Field. 1662, 4to.

Her Portion was 300,000 l. *beſides* Tangier *and* Bombay; *and her Jointure* 30,000 l. per Ann.

The worthy and virtuous Princeſs Donna *Catherina* Infanta of *Portugal*, was born on the fourteenth Day of *November* 1638. ſo that ſhe was full four and twenty Years of Age at this Time. She was Daughter of *Juan* Duke of *Braganza*, reſtored to the Crown of *Portugal* after that Monarchy had been interrupted for about ſixty Years, and only Siſter of Don *Alphonſo* the ſixth, of Don *Pedro*, ſucceſſively Kings of *Portugal.* The Portion which ſhe brought was two Millions of Croiſadoes, about three hundred thouſand Pounds Sterling; with the Inheritance of *Tangier* in *Barbary*, and the Iſle of *Bombaim* in the *East-Indies*; in Conſideration of which ſhe had a Jointure ſettled on her of thirty thouſand Pounds a Year.

Eachard *Ch.* II. *p.* 83.

Mr. Jeremy Fiſh *Vicar of* Redgwell *and Rector of* Alphamſton *in* Eſſex.

Die 27. Maii, 1662. Jeremias Fiſh, A. M. admiſſ. ad Vic. de Redgwell Com. Eſſex. vac. per Mort. Johannis Pindar, ult. Vicarii, ad preſ. Magiſtri, Sociorum, & Scholarium Aulæ S. Catharinæ Cantabr. —— Idem ad Rect. de Alphonſton Com. Eſſex. 3. Octob. 1662.

Newcourt *Vol.* II. *p.*490.

Ibid. p. 8.

THURSDAY *May* 29.
Form of Prayer and Thankſgiving for the twenty ninth of May.

A Form of Prayer with Thankſgiving to be uſed of all the King's Majeſty's loving Subjects on the twenty ninth of *May*, yearly, for his Majeſty's happy Return to his Kingdoms. It being alſo the Day of his Birth. Set forth by his Majeſty's Authority.

London, *for the King's Printers,* 1662, 4to.

Some of the Preſbyterian Miniſters, even after they were ejected, did obſerve the thirtieth of Jan. *and the twenty ninth of* May, *though they afterwards deſiſted.*

It is added, that at length taking Notice, how much the Obſervation of theſe Days was abuſed; what vile and malicious Falſhoods were vented from the Pulpit, and how much the Innocent were miſrepreſented and vilified at theſe Seaſons; for many Years before his Death he deſiſted from obſerving them in publick.

Life of Mr. Tho. Roſewell, 8vo. *p.* 18.

Mr. *Thomas Roſewell*, a Miniſter ejected by the *Bartholomew* Act, 1662. had been educated in Principles of true Loyalty. He was greatly affected with the Caſe of King *Charles* I. and did highly eſteem the monarchical Form of Government as it is in *England*. Theſe Things made him more free in expreſſing his Sentiments during the Uſurpation than were conſiſtent with his Safety: And for theſe Reaſons he was wont for ſeveral Years to obſerve the thirtieth of *January* and the twenty ninth of *May*: The one as a Day of Humiliation for the Murder of King *Charles* I. which he always abhorred as a vile deteſtable Act, and the more ſo for ſome particular Circumſtances which he had heard did attend it. The other as a Day of Thankſgiving for the Reſtauration of King *Charles* II. which he look'd upon (as Multitudes of his Brethren, and many other wiſe and excellent Perſons did) as a great Mercy; and the rather becauſe it was effected in ſuch a quiet and peaceable Manner.

The like Practice by Mr. Philip Henry.

Zach. viii 19. Heb. x. 2, 3.

Mr. *Philip Henry*, another eminent Nonconformiſt, for ſome Years after King *Charles* II. came in, obſerved the yearly Day of Humiliation for this Sin [the Murder of King *Charles* I.] deſiring that God would not lay the Guilt of Blood to the Charge of the Nation. But afterwards finding to what Purpoſe it was generally obſerved, and improved even to the reproaching and condemning, not only of the Innocent, but ſome of the excellent ones of the Land, and noting that there is no Precedent in Scripture of keeping annual Days of Humiliation for particular Sins, after the immediate Judgment is at an End, he took no further Notice of it. ——

And again, he was a hearty Well-wiſher to the Return of the King, —— and joyned in the annual Commemoration of the King's Reſtauration, and preached on *Mark* xii. 17. *Render to Cæſar the things that are Cæſar's.* Conſidering (ſaith he) that it was his Right; alſo that the ſad Poſture of the Civil Government through Uſurpers; and the Manner of his coming in without Bloodſhed. This he would all his Days ſpeak of as a National Mercy, but what he rejoyced in with a great deal of *Trembling* for the *Ark of God*.

The King and Queen come to Hampton-Court:

Journal of Edw. *Earl of* Sandwich, *MS.*

This *Thurſday* about nine o' Clock at Night, the King and Queen came to *Hampton-Court*. In the great Hall at the Screene waited the Lord Chancellour, Lord Treaſurer, and many other of the Nobility, and ſo went up before them into the Preſence Chamber. The Lord Chancellour and Treaſurer only kiſſed her Majeſty's Hand in the Hall.

Their ſeveral Stages from Portſmouth.

In the City Accounts for 1662. *A Preſent to the Queen in twenty Shilling Pieces of Gold* 1,100 l.

Eachard *Ch.* II. *p.* 84.

From *Portſmouth* the Royal Pair removed to *Wincheſter*, to *Farnham*, and to *Windſor*, and ſo to *Hampton-Court*, where their Majeſties took up a conſiderable Part of the Summer. Here the Queen received the Addreſſes of all the Nobility, and Submiſſions of the ſeveral Deputies for the Cities of *England*; more particularly from the Lord-Mayor and Aldermen of *London*, who by Sir *William Wylde* their Recorder, pronounced a *Spaniſh* Oration, and preſented her with a rich Purſe of Gold.

Mr. Will. Groves *Prebendary of* Sarum.

Walker's *Sufferings of the Clergy*, *P.* II. *p.* 66.

Maii 29, 1662. Will. Groves coll. ad preb. de North Grantham in Eccl. Cath. Sarum vac. per Mort. Johannis Still, A. M.

Mr. Beridge's *Sermon on the twenty ninth of* May;

Lond. 1662. 4to.

No King in Iſrael. In a Sermon preached the twenty ninth Day of *May*. It being the Birth Day of his moſt Sacred Majeſty, that now is, *Charles* II. as alſo the Day of his Reſtauration to his Crown and Kingdoms. By *John Beridge*, M. A. and now Rector of *Maſſingham Magna* in the County of *Norfolk*.

Dedicated to the Lady Mary Gaudy.

Epiſt. Ded. *To the Right Honourable the Lady* Mary Gaudy, *Wife to Sir* Charles Gaudy *of* Crowes-Hall *in the County of* Suffolk, *Knight and Baronet, and eldeſt Daughter of the Right Honourable* George *and* Bridget *Earl and Counteſs of* Deſmond.

Madam,

As to your Mother I dedicated my firſt (to whom I owe ſo much both of Honour and Thankfulneſs) to her; I had preſented this alſo, had not your Ladyſhip's Merits (as the firſt and immediate Repreſentation of herſelf both in Nature and Goodneſs, and from whoſe Nobleneſs I have likewiſe received Favour) juſtly claimed Right thereunto.

Text. *Judges* xvii. 6. *In thoſe Days there was no King in Iſrael, but every Man did that which was right in his own Eyes.*

P. 16. A ſecond Propoſition is, that Monarchy or Regal Power is the beſt of Governments. And had we nothing either of Reaſon or Scripture to make good this Truth, yet your own Experience would be a ſufficient Confirmation. After thoſe many and ſtrange Tryals, great Changes of Times and Revolutions of Things that have been amongſt us in theſe Nations. For hath there not been one while a Parliament without a King (*i. e.* a Body without a Head) to rule and govern amongſt us, or rather to torment and tyrannize over us? Another while a Protector (as if we were always in our Infancy and Nonage) then a Commonwealth; and another Time Lord Keepers, forſooth, but of what? both of our Eſtates and Liberties; yet not *for* us, but *from* us. After them a *Council of State*, and a *Committee of Safety* (or rather of Iniquity;) then a *Rump*, and I know not what. All ſo many Tyrants and Tygers over us, *&c.*

A Sermon by Mr. Price *Chaplain to General* Monk *in May* 1660.

Mr. *Price*, Fellow of *King's* College *Cambridge*, and Chaplain to General *Monk* in the Work of the Reſtauration, had publiſhed a Sermon preached before the Commons *May* 10, 1660. being a ſolemn Thankſgiving for the Mercies God had beſtowed on the Nation through the ſucceſsful Conduct of the Lord General

Political Axioms wiſe and good allow'd if not dictated by General Monk.

Monk: And in the Dedication of it to the Commons, he laid down theſe political Axioms wiſe and good.

I. That the Church of *England* could not have fallen, but by the Heat of its own Eccleſiaſticks. ——

II. That the Countrey will never miſchief the Court, unleſs the Court firſt miniſters Occaſion of Offence, either ſeeming or real. It is the fatal Unhappineſs of Courtiers to miſtake their Intereſt, either by preferring their private Intereſt above their Maſter's, or their Maſter's above their Countrey's, and ſo wrong either themſelves, or their Prince, and often both. ——

III. That the Throne of *England* cannot fall by the Body of its Subjects.

IV. 'Tis the Subjects Advantage to keep the Prerogative of the Crown unviolable. ——

Character of General Monk.

In his Sermon he gave this Character of the General; "As for his Prudence
" I think the Serpent and the Dove do cohabit in his Breaſt, if ever in any.
" As for his Courage, he hath the Souldier's nobleſt Virtue, without their
" nobleſt Vice, Courage without Ambition; notwithſtanding there have not
" wanted Sollicitations, and thoſe great ones to the contrary, *&c.*

Dr. Reeve's *Sermons on the Reſtauration.*

London, *ſold by* W. Grantham, 1663. *Sold by* Joſ. Goodwin *in* Oxford.

England's Reſtitution. Delivered in ſeveral Sermons at *Waltham Abbey* in *Eſſex.* By *Thomas Reeve*, D. D.

Biſhop Parry's *Sermon of* David *reſtored.*

David Reſtored: Or an Antidote againſt the Proſperity of the Wicked and Afflictions of the Juſt. In a ſeaſonable Diſcourſe on the ſeventy third *Pſalm.* By the Learned and Right Reverend Father in God *Edward Parry*, late Lord Biſhop of *Killala* in *Ireland.* Dedicated to the moſt illuſtrious Sufferer the Marquis of *Ormond*, by the Author's Son, who preſerved it from the Ruin of theſe Times.

The Vanity of Mr. Baxter's *boaſting that the King was voted home the next Day after his Sermon before the Commons;*
When the Subject of his Sermon did not tend that Way, but rather the contrary.

Mr. Long's *Hiſt. of Plots*, 8vo. *p.* 112.

May 29. Surely there was ſome Vanity in Mr. *Baxter* to boaſt that the King was voted home the next Day after a Sermon preached by him before the Houſe of Commons, as if that had not been done, if he had not preached. Whereas though the Commons were then conſulting to call home the King, yet he delivered not one Word that might promote that noble Deſign; but many Things that might hinder or clog it with very diſhonourable Terms. He intimates the *Supreme Power* to be ſtill in the *two Houſes:* He magnifies the *Loyalty* of the *Preſbyterians*; he adjures the Commons to oppoſe *Epiſcopacy*, under the Titles of *ſound Doctrine* and *Church Government*; he pleads for *Preſbytery*, and that the Church Revenues might be ſettled on them, as the *godly*, *peaceable*, *prudent* People in the Land, *&c.* And yet this Man boaſted, that the King was voted home the next Day after that Sermon of his. ——

FRIDAY *May* 30.
The King's Letter in Behalf of Mr. Tho. Williamſon *for the Manour of* Scotter Com. Linc. *held of the Dean and Chapter of* Peterborough.

Inter Archiva Eccleſiæ Petrib.

The King's Letters to the Dean and Chapter of Peterborough, *concerning the Manour of* Scotter, Com. Linc.

CHARLES *R.*

Truſty and well-beloved we greet you well: By a Petition preſented unto us in the Name of *Thomas Williamſon*, Eſq; we underſtand that he and his Anceſtors have been ancient Tenants to your Church of *Peterborough* for the Manour of *Scotter* in the County of *Lincoln*, and notwithſtanding he is at preſent a Tenant in Poſſeſſion thereof by Virtue of a Leaſe near expired, and hath made frequent Applications to you to renew the ſame for a juſt and reaſonable Fine offered by him, you have hitherto either excuſed or delayed to hearken to any Propoſitions in his Behalf, upon Pretence of a Purchaſer's Title thereunto, procured in the late publick Diſtempers: In Conſideration of which, and particularly the Petitioner's Right, together with his loyal Affections and Deſervings, as having been inſtrumental in our Reſtauration: We are graciouſly pleaſed effectually to recommend his Suit to you, that according to the Merits of his Caſe, you will afford him the Favour to renew his ſaid Leaſe of the Premiſſes as an ancient Tenant, and in Order thereunto admit him to a Treaty for the ſame, upon ſuch a reaſonable Fine and Conſideration as you and he ſhall agree for, which being an Act of Juſtice to him, as we conceive, we ſhall not doubt your Willingneſs to concur with our Deſires in this Behalf. Given at our Court at *Whitehall* the thirtieth Day of *May*, 1662.

To our truſty and well-beloved the
Dean and Chapter of our Cathedral Church of *Peterborough.*

By His Majeſty's Command,

EDWARD NICHOLAS.

The two great Myſteries of Chriſtian Religion, by G. G. G. i. e. Godfrey Goodman Gloc. 1643. 4to.

That Biſhops, Deans and Chapters, had been good Landlords while they continued in Poſſeſſion of their Rights was well affirmed by Biſhop *Goodman.* And becauſe (ſaith he) I was a Member of ſeveral Cathedral and Collegiate Churches (which are now diſſolved) leſt Poſterity may hereafter blame them, and think their Offence to be great, I ſhall therefore give them this Teſtimony, that I take God to witneſs, I did never ſee any thing amongſt them, but what did proceed from Piety, Charity, and Goodneſs. I was a very diligent Obſerver, and truly in their Chapters Things paſſed with as much Wiſdom and Diſcretion as ever I did ſee Buſineſs paſs in the Lords Houſe of Parliament. What Charity did we ſhew to our Tenants in accepting ſuch ſmall Fines? By our Counſels we ſometimes made them good Huſbands; very often we prevented the Sale, and preſerved the Leaſe for the true Heirs, eſpecially if Orphans: And in a Word, they lived better under us as Tenants, than ever they will do as Landlords; and I do verily believe, that if the Parliament had been pleaſed to employ the Members of the Church, inſtead of their Committees, Surveyors, and other Officers (who were the very worſt of Men) that with renewing Leaſes, and putting Years into Lives, they would have raiſed as great Sums of Money (yet reſerving the Rents and Inheritance to the State) as now they have done by ſelling the Inheritance. And truly we were provident in improving the Church Revenues. I am at this Time in Wants. I would deſire of God no more to live upon than what I have raiſed and improved in Church Rents; and what I have done together with others, that I might have but according to my Proportion. So that in a manner *pro tanto*, we were in Effect Founders of the Church, for we might have converted our Improvement to our own private Uſes.

Biſhop Hacket's *Advice againſt the Increaſe of Popery.*

Dr. Plume's *Life of Biſhop* Hacket, *Fol. p.* 42.

Biſhop *Hacket* thought the Increaſe of Popery ought to be ſtrictly watched, not only for the Perniciouſneſs of the Tenents of their Heterodox Religion in themſelves, as being in his Opinion idolatrous and favouring of Rebellion, but likewiſe for the Cruelty and ſanguinary Minds of Papiſts themſelves. That whereas all Proteſtants expreſs a charitable Reſpect towards the Souls and Bodies of all Papiſts, abhorring all bloody Perſecutions of them; on the other Side, *deſignant nos Oculis ad Mortem*; Papiſts ever bear bloody Minds towards us, and want nothing but Power and Opportunity to make as many Bonfires in *England*, as they had done formerly: And whereas in their Excuſe ſome ſay, that the many late Treaſons againſt their *Princes* were but the private Acts of ſome particular Papiſts, then he wondred no *Pope* ſhould ever think fit to ſend out his *Bull* to declare that he abhorred them; or that none of their learned Men ſhould print Books *Licenſed by Authority*, wherein they were renounced.

Reſtauration Sermon at Leghorne, *by Mr.* Rob. Le Groſt.

London, *by* Tho. Leach, 1662, 4^to^.

Sionis Reductio & Exultatio. Or *Sion*'s Return out of Captivity, with *Sion*'s Rejoycing for her Return. A Diſcourſe intended for a ſolemn Feſtivity of the *Engliſh* Nation at *Livorno* in *Italy*, upon the happy News of King *Charles* II. his Return into *England*, which was there celebrated with munificent Feaſting and magnificent Shows, Fire-works, and other Signs of Triumph three Days together, in the Month of *July*, *Anno Dom.* 1660. Since occaſionally preached in Part at St. *Margaret*'s in *Weſtminſter*, the *Sunday* after the Solemnization of the King's Birth Day and Entry into *London*; and now preſented to publick View, as to correct the Miſapprehenſion and Miſinterpretation of ſome that were preſent, ſo to prevent the Miſinformation and Depravation of others that were abſent. By *Ro. Le Groſſe*, Cleric. an Orthodox Prieſt of the Church of *England*, and D. Œcumenical then reſiding in *Livorno*, at his Return from *Grand Cairo* in *Egypt*.

Imprimatur. *G. Stradling*, *&c.*
Ex Æd. Sabaud. Aug. 24, 1662.

To his moſt illuſtrious Highneſs Rupert *Prince* Palatine, &c.

—— Having had the Honour to wait upon your Highneſs at *Toulon* in *France*, and thence to be remanded by your Highneſs into *Italy* about ſome Affairs concerning his Majeſty's Service in thoſe Parts whilſt I was abroad, *&c.*

The Countrey Miniſters go up to London *for Advice, and return the more averſe to Conformity.*

Dr. Calamy's *Account, p.* 713.

Several of the Countrey Miniſters under their Doubts and Scruples of Conformity repaired to *London*, to know the Opinions and Reſolutions of the leading City Clergy.

Thus Mr. *William Jones* of *Denbigh* made a Journey to *London* to confer with Mr. *Baxter* and others about Conformity, before the Day came that was fixed by the Act; deſiring a more exact Knowledge of the State of Affairs, than he could get at ſuch a Diſtance. He returned bent for Nonconformity, to which he was moſt inclined before.

No Credit to be given to the little Stories told of Biſhop Sheldon, *though he was apt enough to be ſevere upon thoſe whom he thought to be unreaſonable Men.*

Abridgm. of Baxter's *Life*, 8^vo^. *p.* 171.

Stories were told of Biſhop *Sheldon*'s being afraid and unwilling that the ſcrupulous Miniſters ſhould conform. Two Paſſages (ſays Dr. *Calamy*) deſerve a Remark. The firſt is related by Dr. *Bates* in his Funeral Sermon for Mr. *Baxter*, 'tis this: When the Lord Chamberlain *Mancheſter* told the King, while the Act of Uniformity was under Debate, that *he was afraid the Terms of it were ſo rigid, that many of the Miniſters would not comply with it*; he reply'd, *I am afraid they will.* Nay, 'tis credibly reported, he ſhould ſay, *Now we know their Minds, we'll make them all Knaves if they conform.* —— Dr. *Allen* of *Huntingdonſhire*, Clerk in the Convocation (1661) earneſtly laboured with Dr. *Sheldon* then Biſhop of *London*, that they might ſo reform the Liturgy, as that no ſober Man might make Exception; but was wiſhed to forbear, *For that what ſhould be, was concluded on, or reſolved.*

P. 159.

Death of Biſhop Rutter *in the Iſle of* Man.

Ex Cartis Rev. Patris Thomæ Sodor & Man Epiſc.
See B. Willis *Survey of Cathedrals*, 4^to^. *p.* 369.

Samuel Rutter, A. M. Biſhop of *Sodor* and *Man*, and Prebendary of *Langden* in the Church of *Lichfield*, died *May* 30, 1662. in the Iſle of *Man*, where he was buried under the uncover'd Steeple of St. *German* (then in Ruins) with this Epitaph on a Braſs Plate:

His Epitaph as drawn by himſelf.

In hac Domo quam a vermiculis
Mutuo accepi Confratribus meis,
Sub Spe Reſurrectionis ad Vitam,
Jaceo Samuel Permiſſione Divina
Epiſcopus hujus Inſulæ.
Siſte, Lector, vide ac ride
Pallatium Epiſcopi.
Obiit 30. *Die Menſis Maii Anno* 1662.

He was firſt Archdeacon of *Man*, and upon the Death of Biſhop *Parr* in 1643. had the Eccleſiaſtical Government as chief Magiſtrate. He was confirmed Biſhop *October* 8, 1661.

His Succeſſor in the See of *Sodor* and *Man* was Dr. *Iſaac Barrow.*

Sacheverel Willis, &c. *See* July 5, 1663.

Dean Barwick *his Care of preſerving the Church of St* Paul *free from any incroachments of the City.*

Life of Dr. Joh. Barwick, *Engl.* 8vo *p.* 307.

About this Time it was, that when the Lord-Mayor of *London* (while the Dean, Dr. *Barwick*, was in the Countrey, taking the Air for his Health) had order'd himſelf a new Seat to be made in St. *Paul*'s Church, at the Expence of the City; as ſoon as the Dean heard of it, he preſſed that Honourable Perſon in more than one Letter, to permit the Church, to whom the Care of thoſe Matters properly belong'd, to excuſe the City from that Expence; and took Care that Copies of the Letters which he wrote upon that Occaſion, were tranſcribed into the authentick Regiſters of the Church, leſt poſſibly the City, let into a Miſtake by ſuch a Precedent, might afterwards claim ſome Right in a Church, which under God and the King is altogether free.

Dr. Francis Wilford *Dean of* Ely.

Le Neve Faſti. *p.* 72.

Francis Wilford, S. T. P. was inſtalled Dean of *Ely* in the Place of Dr. *Edward Martin*, deceaſed, *May* 30, 1662. and died in *July* 1667.

Newcourt, *Vol.* II. *p.*494.

Die 5. Junii, 1662. Franciſcus Poner, A. B. Cler. admiſſ. ad Vic. de Rickling Com. Eſſex. ad Coll. Dom. London Epiſcopi.

Books and Papers publiſhed in about May 1662.

1670. 8vo. *p.* 174.

The Judgment of the foreign Reformed Divines in Favour of Epiſcopacy oppoſite to papal Tyranny is well collected by the Author of *Toleration diſcuſs'd*, in the ſeveral Declarations expreſly made by *Luther*, the Authors of the *Auguſtine Confeſſion*, *Bucer*, *Calvin*, *Zanchie*, *Beza*, *Gaches*, *Le Main*, *Gayon*, *Bogerman.*

London, *by* R. Young, 1640. 4to.

When the Covenanters in *Scotland* appealed to the Reformed Churches in *France*, *Peter du Moulin*, junr. wrote and publiſhed an excellent *Letter of a* French *Proteſtant to a* Scotiſh *Man of the Covenant: Wherein one of their chief Pretences is removed, which is their Conformity with the* French *Churches in Points of Diſcipline and Obedience.*

Mr. Ben. Baxter *of Man's Ignorance.*

London, *for* G.Sawbridge, 1662. 8vo.

Of Man's Ignorance in knowing what is Good or Evil for him in this Life. And whether the Knowledge of what is here good for him be ſo hid, that he cannot attain to it. By *Benjamin Baxter*, Miniſter of the Goſpel at *Upton.*

*Mr.*Cooke's *Marrow of Surgery.*

London, *for* J. Sherley, 1662. 12o.

The Marrow of many good Authors in Surgery, with Inſtitutions phyſical and chirurgical; and the Aphoriſms of *Hippocrates.* By *James Cooke*, Practitioner.

Dr. Hammond's *Practical Cathechiſm.*

London, *for* R. Royſton, 1662. 8vo.

A Practical Catechiſm. By *H. Hammond.* The ſeventh Edition. Whereunto is added, The Reaſonableneſs of the Chriſtian Religion; by the ſame Author. The fourth Edition.

An Epiſtle of Father Walſh *to the Roman-Catholick Archbiſhops and Biſhops in* Ireland, *in Defence of the late* Iriſh *Remonſtrance.*

London, *Printed by* Tho. Mabb, 1662, 8vo.

An Epiſtle of Father *Peter Walſh* to the moſt illuſtrious Lords and moſt reverend Fathers in God the Roman-Catholick Archbiſhops and Biſhops of *Ireland*, prefixed to his *More Ample Account*, 1662. 8vo. which he calls *A little Treatiſe* compoſed upon Occaſion of ſome Diſputes ariſen here at *London* laſt *January*, and ſince, about the Expediency of ſigning the late *Humble* Remonſtrance, Acknowledgment, Proteſtation, and Petition preſented to his moſt Sacred Majeſty in Behalf of the Roman-Catholick Clergy of *Ireland.* —— Dated *London May* 6, 1662. —— With an Approbation of the Book ſubſcribed at *London* this tenth of *May*, 1662. Fr. *Redmond Caron* of St. *Francis* Order, Reader *Jubilate* of Divinity, Fr. *Phil. Roch* of St. *Francis* Order Reader General of Divinity. —— With a Complaint of the Author *P. Walſh*, that while his laſt Sheet of the *Ample Account* (juſtifying and earneſtly recommending the *Iriſh* Remonſtrance and Proteſtation of Loyalty) was in the Preſs, ſome very ignorant and ſeditious Perſons of the Catholick *Iriſh* Clergy now at *Louvain* or *Bruſſels*, have buſied themſelves of late, and troubled the Internuncio at *Bruſſels*, with Exceptions againſt the Catholickneſs or Lawfulneſs of the Proteſtation. —— Poſtſcript to the *Ample Account.*

Lord Bacon's *Hiſt. of* Hen. VII.

Amſtelodami ex Officina Elzevir, 1662. 12o. *p.* 403.

Franc. Baconi de Verulamio Hiſtoria Regni Henrici Septimi Angliæ Regis. Opus vere Politicum cum Epiſtola Fr. S. Albani illuſtriſſimo ac excellentiſſimo Principi Carolo Principi Walliæ, &c.

Poems of Mr. Edm. Ellis.

Oxon. 1662. 4to.

Miſcellanea Poemata, &c. Autore Edmundo Elliſio A. M. —— They conſiſt of Orations, Meditations, *Engliſh* and *Latin* Verſes; with his Picture before the Title.

Life of Mr. Tho. Cawton; *with his Effigies*, Ætat. 54 Auguſt 7, 1659. *and this Motto*, Si non nunc, quando?

Born at Rainham *in* Norfolk 1605. *ſent by Sir* Roger Townſhend *to* Queen's *College* Cambridge, *and by him preſented to the Rectory of* Wivenho *in* Eſſex, *inſtituted* June 27, 1637. *called thence to St.* Bartholomew's *behind the* Exchange London, *before* 1648. *impriſoned for preaching loyally.* —— *in* Love's *Plot* —— *forced to fly into* Holland —— *there called to be* Engliſh *Preacher at* Roterdam. *where he died* Auguſt 7, 1659.

London, *for* Tho. Baſſet, 1662. 8vo. *p.* 120.

The Life and Death of that Holy and Reverend Man of God Mr. *Thomas Cawton*, ſome Time Miniſter of the Goſpel at St. *Bartholomew*'s behind the *Royal Exchange*, and lately Preacher to the *Engliſh* Congregation of *Roterdam* in *Holland.* With ſeveral of his Speeches and Letters while in Exile, for his Loyalty to the King's moſt Excellent Majeſty. To which is annex'd, A Sermon preached by him at *Mercers-Chapel Febr.* 25, 1648. not long after the inhuman Beheading of his Majeſty, for which he was committed Priſoner to the *Gate-Houſe* in *Weſtminſter.* Publiſhed with the Approbation of ſeveral of his Brethren, Miniſters of the Word in *London.*

To the worſhipful Sir *Anthony Toby* of *Boſton* in *Lincolnſhire*, Knight, and to his virtuous and religious Lady *Katherine Toby*, my much honoured and obliging Friends, in Token of my Thankfulneſs for their Love to my Father while impriſoned, and myſelf at preſent. —— *Thomas Cawton, Fil.*

The Approbation of this Narrative ſign'd by,

ARTHUR JACKSON, EDMUND CALAMY,
May 24, 1662. SIMEON ASHE, JAMES NALTON,
THOMAS WATSON.

Principles of the Chriſtian Religion.

London, *ſold by* Francis Tyton, 1662.

A View of the Fundamental Principles of the Chriſtian Religion. In three Parts. I. Of the common Nature of Fundamentals in Religion. II. The ſix firſt Principles out of ſix ſeveral Texts of Scripture. III. Of the ſix laſt Principles out of one eminent Text of Scripture.

Mr. Edw. Bagſhaw *Chaplain to the Earl of* Angleſey, *had been a warm and continual Writer againſt Conformity; and to divert him from that Humour, his Lord had wiſely enjoined him to write againſt Popery, and eſpecially againſt the Pope's Infallibility. But the Chaplain was ſo eager upon his firſt Controverſy, that he could not eaſily draw off his Pen from it; and makes ſome Apology in his Preface to another like Treatiſe againſt ceremonial Worſhip.*

London, *Printed for* C. G. 1662. 4to.

A brief Treatiſe about the Spiritual Nature of God, and of his Worſhip. By *Edward Bagſhaw*, Student of *Chriſt-Church*. With a prefatory Epiſtle dedicated to the Right Honourable the Earl of *Angleſey*.

—— I having now ſome Months been indebted to your Lordſhip for a Work of another Nature. —— I made Haſte, together with my Requeſt for ſome longer Time, to bring along with me this ſmall Offering. —— And though ſome of thoſe Things I have writ, ſince this Engagement was upon me, may ſeem to be caſual and undeſigned in their Choice, yet I muſt humbly leave it to your Lordſhip's Judgment to reſolve, whether my late Treatiſe about *Hereſies*, and this about the *Spirituality of God's Nature and Worſhip*, were not antecedently neceſſary to be publiſhed, before I proceeded to meddle with the Pope's *Infallibility*, which as your Lordſhip hath often moſt judiciouſly obſerved, is the *Atlas* and principal Column to ſupport all that Babyloniſh Building. —— This Employment of *laying my Axe to the Root of that Tree*, your Lordſhip, who could have done it much better, was pleaſed long ſince to lay upon me. —— Dated *Drury-Lane Febr.* 15, 1661.

Sir Will. Berkley's *View of* Virginia.

London, 4to. *p.* 12.

A Diſcourſe and View of *Virginia*. Written by Sir *William Berkley* the Governour in 1663.

Dr. William Petty *of Taxes and Contributions.*

London, *for* N. Brooke, 1662. 4to. *p.* 75.

A Treatiſe of Taxes and Contributions; ſhewing the Nature and Meaſures of Crown Lands, Aſſeſſments, Cuſtoms, Poll Monies, Lotteries, Benevolence, Penalties, Monopolies, Offices, Tythes, Raiſing of Coins, Hearth Money, Exciſe, *&c.* With ſeveral imperfect Diſcourſes and Digreſſions concerning Wars, the Church, Univerſities, Rents and Purchaſes, Uſury and Exchange, Banks and Lombards, Regiſters for Conveyances, Beggars, Inſurance, Exportation of Money and Wool, Free Ports, Coins, Houſing, Liberty of Conſcience, *&c.* The ſame being frequently applied to the preſent State of Affairs in *Ireland*.

With a Preface concerning the Happineſs of *Ireland* under the Government of his Grace the Duke of *Ormond*. [By *William Petty*.]

Sir Hen. Yelverton *of the Truth and Reaſonableneſs of Chriſtian Religion*,

With Mr. Twyſden *of the* Sibylls.

London, 1662. 8vo.

A ſhort Diſcourſe of the Truth and Reaſonableneſs of Religion, delivered by *Jeſus Chriſt*. Wherein the ſeveral Arguments for Chriſtianity are briefly handled; the Miracles done by our Saviour and his Apoſtles, and Chriſtians defended, *&c.* By Sir *Henry Yelverton*, Baronet. To which is added, — Diſquiſition touching the *Sybills* and *Sybilline* Writings, *&c.* Written by *John Twyſden*, Eſq; of *Kent*.

Dr. Duport's *Poem on the Queen's Arrival.*

Inter Poemata, 8vo. *p.* 426.

Ad Reginam Catherinam de Adventu ſuo Carmen Gratulatorium, quæ verno Tempore huc appulit, cum paucis ante Menſibus, & quidem Die Cinerum, eoque tempeſtuoſiſſimo, obierat Elizabetha Regina Bohemiæ. Autore Jacobo Duporto, S. T. P.

Lond. 1662. 4to.

Portugalia in Portu. Portugal in Harbour: Or *England's* Joy and Welcome to the moſt illuſtrious Infanta of *Portugal*, Donna *Catherina* Queen of *England*. By *John Crouch*.

Anſwer to Mr. Crofton's Berith-Anti-Baal.

London, *ſold by* H. Marſh, 1662.

Anti-Baal-Berith juſtified, and *Zachary Crofton* tryed and caſt in his Appearance before the (ſo called) Prelate Juſtice of Peace. In an Anſwer to his ſeditious Pamphlet, entitled, *Berith-Anti-Baal*, wherein his anti-monarchical Principles are made manifeſt and apparent to deſerve his juſt Impriſonment. Together with an Anſwer and Animadverſions upon the Holy Profane League and Covenant.

Biſhop Gauden's *Invective againſt the Murderers of King* Charles I.

London, *ſold by* H. Everſden, 1662.

A juſt Invective againſt thoſe of the Army and their Abettors, who murdered King *Charles* I. on the thirtieth of *January* 1648. With ſome other poetick Pieces in *Latin* referring to thoſe tragical Times, never before printed. Written *Febr.* 10, 1648. by Dr. *Gauden* then Dean of *Bocking* in *Eſſex*; now Lord Biſhop of *Exeter*.

Mr. Atwood's *Diſcovery of the Preſbyterians falſe Expoſition of the Scripture.*

Lond. 1662. *ſold at the* Grey-hound *in* Paul's *Church-yard.*

A Court for the Orthodox Chriſtian: Or a Diſcovery of the Preſbyterians falſe Expoſition of Scripture; with their Obſervation of *Chriſtmaſs*, and of the Oath of the King's Supremacy: Sent in a Letter to his honoured Kinſman *Robert Broke*, Eſq; By *William Atwood*, Gent.

SUNDAY *June* 1.

Conſecration of Biſhop Wiſhart.

See his compleat Hiſtory of the Wars of Scotland, *under the Conduct of the illuſtrious and truly valiant* James *Marquis of* Montroſs, 1647. 8vo.

He died at Edinburgh *in* July *or* Auguſt 1671. *buried in the Abbey Church of* Halyrood *Houſe.*

Faſti Oxon. 819.

The Conſecration of Mr. *Robert Wiſhart* Biſhop of *Edinburgh*, and Dr. *David Mitchel* Biſhop of *Aberdeen*, at St. *Andrew*'s in *Scotland*. The firſt was Son of the learned and famous Dr. *George Wiſhart*, and had been in the Retinue of the noble *James* Marquis of *Montroſs*, and afterwards Chaplain to the Queen of *Bohemia*, and about the Time of his Majeſty's Reſtauration was a Miniſter at *Newcaſtle* upon *Tyne*, where he was held in great Veneration for his unſpotted Loyalty. He was a Perſon of great Religion, and very charitable to the Poor, and having been a Priſoner he was always careful, at each Dinner that he made, to ſend the firſt Diſh from his Table to the Priſoners.

Some had revolted to Popery in deſpair of an eſtabliſhed Church in England, *as Biſhop* Goodman *complain'd.*

The two great Myſteries of Chriſtian Religion, by G. G. G. i. e. Godfrey Goodman Gloc. 1653.

The *Apoſtacy* of ſome few conſiderable Men to the Church of *Rome* under the late Ruins of the Church of *England* was owning to the Diſorders and Confuſions in having no Uniformity, no Church by Law eſtabliſhed, and not knowing where to ſeek a Church ſo viſible as that of *Rome*. Biſhop *Goodman* of *Glouceſter* confeſſed this Cauſe of his inclining to find out a Catholick Communion. The *Socinians* (ſays he) did increaſe. Some were queſtioned before the Parliament for denying the *Trinity*, and yet not greatly puniſhed. I find that the Fonts where we are baptized, and make Profeſſion of the Trinity and the Incarnation, they are generally pull'd down. I find that the Solemnity and Joy at Chriſt's Nativity was forbidden; that Faſting in *Lent*, and Sorrow at Chriſt's Paſſion, were by publick Order neglected; I found that all the Memorials of Chriſt's Paſſion, the harmleſs Croſſes were demoliſhed: I found no Honour was given to the Name of *Jeſus*; no ſettled Form of Prayer, but every one left to his own Inventions. Nor was there any Time appointed for Prayers, but only a little Preparation for Preaching. I found that in very many Pariſhes the Church Doors were locked up, and there was not ſo much as any publick Meeting; the Churches generally decaying and never repaired, that many would not have the Children baptized, *&c.*

4to. in the Dedication of it to Oliver Cromwell *Lord General.*

MONDAY *June* 2.
Sir Henry Vane*'s firſt Paper of Defence prepared for his Trial.*

Tryal printed by his Friends, 1662, 4to. *p.* 11.

The firſt Paper of the deceaſed Sufferer, Sir *Henry Vane*, Knight, towards the Defence of his Cauſe and Life, preparatory to the Tryal, before he could know how the Indictment was laid, entitled, *Memorandums touching my Defence.*

The Offence objected againſt me is *Levying War*, within the Statute of 25 *Edw.* III. *&c.*

His Arraignment.

The Day of Arraignment being *Monday June* 2, 1662. the Proceedings in Court were as followeth:

Sir *Henry Vane* was the laſt Term indicted of High-Treaſon before the *Middleſex* Grand Jury, and the Bill being found by them, he was now arraigned to this Effect:

That you as a falſe Traytor againſt his moſt excellent Majeſty King *Charles* the Second, your ſupreme and natural Lord, not having the Fear of God before your Eyes, and withdrawing that your Duty and Allegiance, which a true Subject ought to have and bear to our ſaid Liege and Sovereign Lord on the thirteenth of *May*, in the eleventh Year of our ſaid Sovereign Lord the King, at the Pariſh of St. *Martin*'s in the Fields, in the County of *Middleſex*, did compaſs and imagine the Death of our ſaid Sovereign Lord the King, and the ancient Frame of the Government of this Realm totally to ſubvert, and keep our ſaid Sovereign Lord from the Exerciſe of his Regal Government, *&c.*

Which being read, he prayed to have it read a ſecond Time, which was granted him. He then prayed to have it read in *Latin*, which all the Court denied, and *Keeling* the King's Serjeant ſaid, that though all Pleas are ſet down on Record in *Latin*, yet the Agitations of Cauſes in Court ought to be in *Engliſh*.

The Priſoner moved ſeveral Exceptions to the Indictment, and urged the general Pardon, and that he was not the Perſon excepted, *&c.* at laſt pleaded *not Guilty*, and had four Days till *Friday* next, for his Tryal.

Account of the Tryal of Sir Henry Vane.

For the dark Thoughts and Style of Sir Hen. Vane, *ſee his Treatiſe intituled,* The retired Man's Meditations: Or the Myſtery and Power of Godlineſs ſhining forth in the living Word, to the unmaſking the Myſtery of Iniquity in the moſt refined and pureſt Forms. And withal preſenting to View, 1. The Riches and Fulneſs of *Chriſt*'s Perſon as Mediator. 2. The natural and ſpiritual Man, in their proper Diſtinction. 3. The Reign and Kingdom of *Chriſt* in the Nature, Limits, and Extent thereof, as well in his Saints as over his Enemies. In which old Light is reſtored, and new Light juſtified. Being the Witneſs which is given to this Age. By *Henry Vane*, Knt. *London*, ſold by *T. Brewſter*, 1655, 4to. Chap. I. *Wherein is ſhewed, that the Foundation and firſt Rule of all true and right Knowledge of God is ſeated in* Chriſt *the living Word, as the bleſſed Trinity by their own immediate Operations do make themſelves perſonally viſible therein.*

In the Return of the Rump, or England'*s Confuſion, printed* 1659, 4to. *among the Members are temperate Mr.* Chaloner, *wiſe Alderman* Alkin, *ſingle-hearted preaching Sir* Henry Vane, *now become*

Echard's Ch. II. *p.* 85.

The Tryal and Execution of the famous Sir *Henry Vane*, whoſe Blood ſeems to have been demanded by the peculiar Vengeance of Heaven. This prodigious Man had been moſt deeply engag'd in the darkeſt Scenes of the late Calamities, which he carry'd on with infinite Subtlety and Artifice, to the Deception of incredible Numbers in the Nations; and tho' he cunningly kept himſelf from the impious Court that condemn'd the King, it was ſufficiently known that none contributed more to the bringing him thither; and after that none more zealouſly promoted the Eſtabliſhment of the *New Commonwealth*, and his Actions daily diſcover'd ſo much of Republican Rancour, that it was impoſſible for him to live in quiet under any Reſemblance of Monarchy. So after the Reſtoration, having been found tampering with ſome Malecontents of the Army and others, in order to freſh Diſturbances, the Government thought fit to confine him: And tho' he with *Lambert* was particularly excepted in the *Act of Indemnity*, yet he found ſo much Favour afterwards from the Houſe of Commons in the ſame Parliament, that they petition'd the King, in which they were join'd by the Houſe of Peers, that he might yet be exempt from ſuffering the Pains of Death; to which, as his Friends alledge his Majeſty conſented. This was look'd upon as a ſufficient Security; yet either upon the Account of his own Behaviour, or that of his Party, or ſome private Reſentment, the preſent Houſe of Commons thought fit to addreſs the King to bring him, together with Colonel *John Lambert* to their Tryals.

Accordingly on the 4th of *June* they were both arraign'd at the *King's-Bench* Bar, before Sir *Robert Forſter*, Lord Chief Juſtice, and other Judges, and indicted Sir *Henry* for imagining and compaſſing the Death of the King, and for taking upon him and uſurping the Government: And Colonel *Lambert for levying War againſt the King in ſeveral Parts of this Kingdom.* The Carriage and Behaviour of *Vane* was very extraordinary, for being charg'd by the King's Council with a continued Series of Treaſons from the King's Murder to the Reſtoration, without inſiſting upon the Rebellion with which they might have begun, he abſolutely deny'd they had any Power to try him, and declar'd, *that neither the King's Death, nor the Members themſelves could diſſolve the Long Parliament, whereof he being one, no inferior Court could call him in Queſtion.* —— His whole Behaviour was ſo aſſuming and inſolent, that the Court and King's Council told him, that his own Defence was a freſh Charge againſt him, and the higheſt Evidence of his inward Guilt, had there not been ſuch a *Cloud of Witneſſes to prove the Particulars.* —— The Jury after a very ſhort Stay brought him in Guilty of High-Treaſon. Colonel *Lambert*'s Behaviour was quite contrary, full of Submiſſion and Diſcretion. —— He was likewiſe condemn'd, but when he was to receive Sentence with

...tain old Sir Harry, *religious* Harry Nevill, *Colonel* Bennet, *Sir* Harry Vane's *little Second at preaching, &c.* —— *Sir* Robert Honywood, *Sir* Harry Vane's *Brother in Law, &c.*

Sir *Henry Vane*, he was by the King's Favour repriev'd at the Bar, upon the Report that the Judges had given of his ſubmiſſive and handſome Deportment at his Tryal; upon which he deſired the Judges to return to his Majeſty his moſt humble Thanks for his ſo *unexpected Mercy*, which the Judges ſaid might have been, and was once thought to be, extended to Sir *Henry*, if his Frowardneſs and contemptuous Behaviour had not precluded the Way to it. The Colonel was confin'd during Life in the Iſle of *Guernſey*, where he continu'd a patient and diſcreet Priſoner for above thirty Years.

WEDNESDAY *June* 4. *Mr.* George Wall, *Rector of* Hemſted.

Mr. Gibſon's *View of the Churches endow'd by Lord* Scudamore, 4to. 1727. 236, 237.

George Wall Preſbyter, M. A. was inſtituted and put into actual Poſſeſſion of the Rectory of *Hemſted* near *Hereford*, lately erected, founded and endowed by *John* Lord Viſcount *Scudamore*; this 4th Day of *June* 1662. And his Lordſhip afterwards built a large and handſome Parſonage-Houſe, for the better Accommodation of the Rector and his Succeſſors for ever.

Dr. Parſons *his Account of the Charities of Lord* Scudamore.

The Donations and Benefactions of John *Lord Viſcount* Scudamore *of* Slego, *to ſeveral Churches.*

To Hempſtead.

To the Church of *Hempſtead* near *Glouceſter*; he gave all the Tithes of the Pariſh to endow the ſame, purchaſing the Moiety of them from *Henry Powle*, Eſq; for that Uſe, and ſo made it a Rectory, and built a good Houſe for the ſucceeding Rectors upon a Parcel of Land which he purchaſed for that Uſe.

To Bredwardyne.

To the Pariſh-Church of *Bredwardyne*, in the Dioceſe of *Hereford*, his Lordſhip gave the Tythe of a Meadow called *Roberts-Meadow*.

To Little-Birch.

To the Pariſh Church of *Little-Birch*, in the Dioceſe of *Hereford*, he gave the Tythes of *Aylſton*'s Wood being ſix Score Acres.

To Home-Lacy.

To the Church of *Home-Lacy*, in the Dioceſe of *Hereford*, he gave all the Tythes of the Pariſh, made it a Rectory, built a fair Brick-Houſe for the Rector, repaired the Church, and beautified the ſame, adding very regular Seats and Pews. And to a Chapel of Eaſe in the ſame Pariſh called *Bowſon*, he gave the great Tythes of that Townſhip.

To Boſbury.

To the Church of *Boſbury*, in the Dioceſe of *Hereford*, he gave his Tythes of *Uplemdon alias Temple-Court* in that Pariſh.

To Door.

His Lordſhip alſo rebuilt Part of the Abbey-Church of *Door* in the Dioceſe of *Hereford*, built a new large Tower for the Bells, and was at the Charge of having the ſame Church conſecrated: (All which coſt above 1500*l.*) and built a very good Stone Houſe, Barn and Stable for the Rector there, and added to it the Scite of the Manour of the Abbey, and all the Impropriate Tythes of the Pariſh. All which Donations and the incidental Charges in Building, *&c.* amounted at a moderate Computation to at leaſt ten thouſand Pounds.

To Llanthony.

And after this about the Year 1670. *John* Lord Viſcount *Scudamore* having an Eſtate, which was the Priory of *Llanthony* near the City of *Glouceſter*, finding a poor Curacy of not above 10*l. per Annum*, bought in the Impropriation of the Place at a very dear Rate, and gave it to the Church for ever. The ſame Lord having the Scite of the whole Priory in his Eſtate, procur'd a private Act of Parliament to make all his Eſtate that was Tithe-free and Extra-Parochial, to become for ever Tythable at the full Extent, and to belong to *Hempſtead*, within a Mile of *Glouceſter*, which now by his Bounty is become a Rectory of good Value, worth at leaſt 150*l. per Annum*, there being an old demoliſhed Chapel in his Priory; he alſo gave the Chapel-yard worth 4*l. per Ann.* to the Church; and alſo built a neat Parſonage-Houſe, which coſt full 700*l.* and dying before the Houſe was finiſhed, ordered his Executors to compleat the ſame, which was honourably done by them.

Death of Mr. Henry Jackſon.

Athen. Oxon. *Vol.* II. *col.* 194.

The Death of Mr. *Henry Jackſon*, Son of *Henry Jackſon*, Mercer, born in St. *Mary's*, *Oxon.* admitted Scholar of *Corpus Chriſti*, *Dec.* 1, 1621. Probationer Fellow *Sept.* 5, 1612. to the reading of the Sentences five Years after, and at length, upon the Death of Dr. *Seb. Benefield*, ſome Time his Tutor, he became Rector of *Meyſey-Hampton* near to *Fairford* in *Glouceſterſhire*; which was all the Preferment he ever look'd after, for being a ſtudious and cynical Perſon he never expected or deſired more.

His Character and Works.

He was a great Admirer of *Rich. Hooker* and *John Reynolds*, whoſe Memories being moſt dear to him, he did for the Sake of the firſt, induſtriouſly collect and publiſh ſome of his ſmall Treatiſes; and of the latter ſeveral of his Epiſtles and Orations. He alſo did diligently recognize, and added marginal Notes, with a copious Index, to the twelve Books of *Joh. Lud. Vives*, *&c.* —— He alſo made a Collection of ſeveral of the Works of *Pet. Abelard* from ancient MSS. of that Author, reviſed and compared: All which he did intend at his own Charge to publiſh, but the grand Rebellion breaking forth in 1642. the Soldiers belonging to the Parliament rifled his Houſe, ſcattered the ſaid Collection, and made it ſo imperfect, that it could never be recovered. —— Dying on the fourth of *June* 1662. he was buried in the Chancel of the Church of *Meiſey-Hampton*, near to the Grave of Dr. *Benefield*.

THURSDAY *June* 5. *Mr.* Stillingfleet's Origines Sacræ.

Printed at London, 1662, 4to.

Origines Sacræ: Or a rational Account of Chriſtian Faith, as to the Truth and Divine Authority of the Scriptures, and the Matters therein contained. By *Edward Stillingfleet*, Rector of *Sutton* in *Bedfordſhire*. With an *Epiſtle Dedicatory* to Sir *Roger Burgoigne*, Knight and Baronet, his moſt honoured Friend and Patron, dated *June* 5, 1662.

Biſhop Sanderſon's *Licence to Mr.* Stillingfleet.

Reg. Sanderſon Linc. MS.

Licentia Roberti Lincoln. Epiſcopi ad prædicand' verbum Dei infra totam ſuam Linc. Dioc. conceſſa Edwardo Stillingfleet Clerico, A. M. Rectori Eccleſiæ Parochialis de Sutton Com. Bedford die 16. Octob. 1662.

The TRYAL of Sir Henry Vane, Knt.

Sir Henry Vane *at his Tryal juſtified what he did as done by Authority of Parliament, and that the King was then out of Poſſeſſion of the Kingdom; and the Parliament was the only Power regnant, and therefore no Treaſon could be committed againſt the King. And he objected, that a levying War in* Surrey *could not be given in Evidence to a Jury in* Middleſex; *and he deſired to offer a Bill of Exception, becauſe theſe Things were over-ruled by the Court, upon theſe Reſolutions:*

I. *That by the Death of* King Charles I. *that long Parliament was actually determined, notwithſtanding the Act, that it ſhould not be diſſolved but by the Conſent of both Houſes.*

II. *Reſolved, that tho' King* Charles II. *was* de Facto *kept out of the Exerciſe of the kingly Office by Traytors and Rebels, yet he was King both* de Facto *and* de Jure, *and all the Acts which were done to the keeping him out were High-Treaſon.*

III. *Reſolved, that the very Conſultation and adviſing together of the Means to deſtroy the King and his Government, was an Overt Act to prove the compaſſing of the King's Death.*

IV. *Reſolved, that in this Caſe the Treaſon laid in the Indictment being the Compaſſing of the King's Death, and the levying War being laid only as one of the Overt Acts to prove the compaſſing of the King's Death, tho' this levying of War be laid in the Indictment to be in* Middleſex, *yet a War levied by him in* Surrey *might be given in Evidence, for being not laid as the Treaſon, but only as the Overt Act to prove the compaſſing, it is a tranſitory Thing which may be proved in another County.*

V *Reſolved, that the Statute of* Will. II. cap. 31. *which giveth the Bill of Exception, extends only to Civil Cauſes not to Criminal.*

VI. *Altho' the Treaſon of compaſſing the King's Death was laid in the Indictment to be* 30. May, 11 Car. II. *yet upon the Evidence it appeared, that Sir* Henry Vane, *the very Day the late King was murdered, did ſit in Council for ordering the Forces of the Nation againſt the King that now is, and ſo continued on all along until a little before the King's coming in: It was reſolved, that the Day laid in the Indictment is not material, and the Jury are not bound to find him Guilty of that Day, but may find the Treaſon (as it was in Truth) either before or after the Time laid in the Indictment,* &c. *See* Kelyng's *Reports, Fol. p.* 14.

Tryal as printed by his Friends, 1662. 4^to^. *p.* 21.

A Tranſcript of the Priſoner's own Papers, containing certain Memorandums pleadable upon his Arraignment for and towards his Defence.

Firſt, To lay before the Court the Impoſſibility that he humbly conceives is already in View, as to the having any ſuch indifferent and equal Tryal as the Law intends him, and doth require and command on the Behalf of all the free People of *England*, *&c.*

The Judges ought not to deliver their Opinion before-hand, as *Cook* expreſsly in the Chapter of Petty-Treaſon, *fol.* 29. but here the Judges being aſſiſtant in the Lord's Houſe, when all Acts of Parliament paſs, and whoſe Advice is taken in them, (as appears by what is declar'd in the ſaid Acts) prejudg'd by their Opinions and the Opinions of the Parliament beforehand, the Merit of the Cauſe that now appears to be put upon the Iſſue in my Tryal. Hereby the Judges are rendred *ex parte*, and the Indifferency the Law requires, impoſſible to be afforded. ——

Further, it is obſervable how early hard Meaſure appeared in the Way wherein the Priſoner became excepted out of the Act of Indemnity. When the Commons, his proper Judges, declared him in their Thoughts not fit to be endangered in the Point of Life; yet unto the Judgment of the Lords (that ought not to judge Commoners unbrought before them by the Commons, much leſs in oppoſite Judgment to the Commons) the Commons were neceſſitated to yield, leſt otherwiſe the Act of Indemnity to the whole Nation ſhould ſtop upon this Diſpute and eſſential Difference between the two Houſes. —— And when he hath ſaid all that as a rational Man doth occur to him, and is fit for him in all Humility to preſent to the Court, he craves Leave further to add, that he ſtands at this Bar not only as a *Man*, and a Man cloathed with the Privileges of the moſt Sovereign Court, but as a *Chriſtian*, that hath Faith and Reliance in God, thro' whoſe gracious and wiſe Appointment, he is brought into theſe Circumſtances, and unto this Place at this Time, whoſe Will he deſires to be found reſigned up into, as well in what he now calls him to *ſuffer*, as in what he hath called him formerly to *act*, for the Good of his Countrey and of the People of God in it, *&c.*

Here follow the chief Obſervables (as to Matter of new Argument) on the Day of his Tryal, being *Friday June* 6, 1662.

On this Day the Sheriff returned forty eight Freeholders of the County of *Middleſex*. After thirty two were challenged by the Priſoner, he had a Jury of twelve Men ſworn, to wit, Sir *William Roberts*, jun. Sir *Chriſtopher Abdy*, &c.

After the Evidence given by ſeveral Witneſſes, Sir *Henry Vane* pleaded: *Cook* in his *Pleas of the Crown*, *fol.* 6. ſaith, *King* is to be underſtood of a King regnant and in actual Poſſeſſion of the Crown, and not of a King when he is only *Rex de Jure* and out of Poſſeſſion. Now an *Interregnum* is confeſſed by the Indictment, *&c.*

The true Copy of another of the Priſoner's Papers, intituled, Memorandums as to my main Defence, in relation to Matter of Fact, and as a Narrative thereof.

That without any ſeeking of mine, I was choſen by Writ under the Great-Seal, to ſerve as Burgeſs for the Town of *Kingſton upon Hull* in the Parliament that ſate down on the third of *November* 1640. and having in purſuance thereof taken my Seat in the ſaid Parliament, I was obliged by Law to give my Attendance upon the ſaid Truſt, as well as upon Grounds of Duty and Conſcience. —— As to the War —— this Matter was not done in a Corner, the Appeals were ſolemn, and the Deciſion by the Sword was given by that God, who being the Judge of the whole World, does Right, and cannot do otherwiſe. —— If either or both Houſes cannot commit Treaſon, then thoſe that act by their Authority cannot; —— and what is done in Parliament, or by their Authority, ought not to be queſtioned in any other Court, *&c.*

The main Subſtance of thoſe Papers was read and enlarged upon by the Priſoner. He was often interrupted, but his Memory was ſtill relieved by his Papers; ſo as after whatever Diverſions were cauſed by the Court or Council, he could recover himſelf again and proceed: Yet the Edge and Force of his Plea, as to the influencing of the Juror's Conſciences, may appear to have been much abated by ſuch Interruptions as was intended, *&c.*

Reg. Lond.

Die 5 Junii 1662. Johannes Goodman, S. T. B. admiſſ. ad Vicariam de Watford Com. Hertford. vac. per mort. Willielmi Davenant ult. Incumb. ad preſ. hon. viri Arthuri Comitis Eſſexiæ. —— Joh. Berrow, A. M. admiſſ. ad Vic. de Watford vac. per ceſſ. Johannis Goodman, S. T. P. 8. Apr. 1675. —— Johannes Goodman, S. T. P. coll. ad Eccl. de Hadham vac. per mort. Thomæ Henchman, S. T. P. —— inter Preſbyteros rite ordinatos per Rev. in Chriſto Patrem Rob. Linc. Epiſcopum in loco convenienti infra Parochiam S. Botolphi extra Aldgate London die 13. Feb. 1660. Johannes Goodman, S. T. B. Hezekiah Burton & Sam. Lowe Artium Magiſtri.

Reg. Sanderſon Linc.

A pretended Letter from the French *Church, written by an* Engliſh *Fanatick.*

Popery ſpeaking out of the Mouths of Fanaticks, Fol. p. 52.

I know (ſaith Dr. *Hickes*) a Gentleman who hath a Letter pretended to be written from *Paris* in the Name of the *French* Church, dated *June* 5, 1662. wherein they call the Parliament of *Scotland* an *ungodly Aſſembly*, *a Seed of Evil-Doers*,

Doers, that gather themſelves together againſt the Souls of the Righteous, and condemn innocent Blood, that ſlay the Upright, and breath out Blaſphemies againſt the Heavens, &c. But the Stile of this Letter demonſtrates, that it was written by ſome weſtern Fanatick, and fathered on the *French* Church.

FRIDAY *June* 6. *Order of Council for carrying on the Impreſſion of the* Lithuanian *Bible.*

Council Book.

Whitehall, Council-Board. Upon the ſeveral Petitions of *Samuel Rogiſlaus Chylinſki*, the Tranſlator of the *Lithuanian* Bible, and *Evan Tyler* Printer of the ſame: Ordered, that the Treaſurers appointed for the *Lithuanian* Collection do pay to *Evan Tyler* Printer of the ſaid Bible 76*l.* 1*s.* 4*d.*

SATURDAY *June* 7. *Mr.* L'Eſtrange *againſt* Bagſhaw.

London, 1662, 4to.

Truth and Loyalty vindicated from the Reproaches and Clamours of Mr. *Edward Bagſhaw:* With a Diſcovery of him and his ſeditious Confederates, *June* 7, 1662. By *Roger L'Eſtrange*, Eſquire.

SUNDAY *June* 8. *The Sectaries were loud for a Toleration.*

Which was then thought would increaſe the unhappy Diſſenſions in Religion.

Diſcourſe of Toleration, 1668, 4to. *p.* 23.

The Sectaries of all Sorts were very loud in their Demands of a *Toleration.* To which a very ſober Writer obſerv'd from ſeveral Inſtances, how *Toleration* and *Connivance* did not diminiſh Diſſenſions in Religion, and how wholeſome Laws did ſerve to Unity. But (ſaith he) were we without all other Inſtances, we cannot forget what was the Iſſue of *Toleration* in our own Nation and our own Days. That *Faction* which deſigned the Ruine of our *Church* and *State*; aiming to get a Party for themſelves, after they had quite overthrown all, whoſe Cares were to be for Diſcipline, did then give *Liberty to all tender Conſciences:* By which the Diſſenſions of Religion were ſo far increaſed, that it was the Wonder of all conſidering Men, how it was poſſible ſo few Years could produce ſuch a *prodigious Catalogue* of Hereſies. All theſe were carried on with the uſual *Effects* of *Schiſm*; the *Independents* faſtning *Antichriſtianiſm* to the *Preſbyterians*; the *Anabaptiſts* charging the *Independents* with ſome Relicks of the Man of Sin; the *Seekers* damning all for *Apoſtates*; the *Anti-Trinitarians* and *Socinians* daily belching out Blaſphemies againſt the *Son* and *Holy Spirit* of God; the *Antinomians* caſting off the *Law* of *God*, and the *Quakers* all Light to walk by but their own. How was every Houſe filled with Strifes and Contentions, and even the very Foundations of Unity and Society, which are Families, torn in Pieces. In every Town almoſt which was capable of two Preachers, one *Preſbyterian* and one *Independent* were planted there; like the *Roman* Malefactors, condemned as it were by the Factious to *Diſpute* and *Preach* and *Strive* one with the other for the greateſt Congregation. Hence became they the Sport of *Atheiſts* and *Papiſts*, &c.

As in the late Anarchy and ſad Confuſions.

Biſhop Wren *on the* Scotch *Covenant, to be ſhortly renounced by Act of Parliament.*

London, *for* Tim. Garthwait, 1662. 4to.

The abandoning of the *Scottiſh* Covenant: A brief Theological Treatiſe touching that unlawful *Scottiſh Covenant*, which in the late ungracious Times was (with Fraud enough and Force) obtruded upon the People of *England:* Written firſt upon ſundry private Occaſions in Priſon. By *Matthew* the Lord Biſhop of *Ely*, after the Manner of a Sermon upon theſe Words, *Pſalm* xliv. 18. *Nor behave ourſelves frowardly in thy Covenant.* But now thought fit to be publiſhed by him, for the preſent Uſe of his Dioceſe: The readilier to prepare all therein (Divines and others) for that due Abrenuntiation of the ſaid *Covenant*, which they are (out of Hand) to make by Virtue of the *Act for Uniformity.*

Concluding. For the Love of God then I beſeech you all, have ſome Care of your Souls, and be not thus fooled out of them. Away with all other Devices, all theſe *Baal-Berith*'s, theſe Idol, new fangled Covenants: Avant all but the Covenant of Grace in Chriſt. —— Let us take Care not to put ſuch foul Scorns upon him, as if he needed our Lying, and could not well be God any longer, without our abominable *Diſſembling*, which was the Badge that *Chriſt* put upon the old *Phariſaiſme*, and is the very Soul of that new *Scottiſh Covenant.* Now God be merciful unto them all, that lie but within the Shadow of it. *Amen.*

MONDAY *June* 9. *The Motives to Nonconformity.*

Eachard's Ch. II. *p.* 89.

The Reaſons of the Non-conformity of great Numbers have been variouſly judged and reported; but as they and their Friends have given them, they are reduceable to theſe five: 1. By the Act of Uniformity they were oblig'd to be re-ordain'd, if not epiſcopally ordain'd before, which was the Caſe of only ſome of them. 2. They muſt declare their Aſſent and Conſent to every Thing contain'd in the Book of Common-Prayer, &c. 3. They muſt take the Oath of Canonical Obedience. 4. They muſt abjure the *Solemn League and Covenant.* And 5. they muſt abjure the taking Arms upon any Pretence whatſoever againſt the King, &c. Tho' theſe Reaſons have been enlarg'd, and inſiſted on with the utmoſt Advantage every Particular would admit of; yet it is juſtly believed, that that temporary Part of the Act which was for the abjuring *the Solemn League and Covenant*, rais'd greater Difficulties among many, than the conforming to the Ceremonies of the Church. Many People had ſtill an unaccountable Fondneſs and Veneration for it, therefore the Difficulty was inſuperable to ſeveral who thought themſelves under a perpetual Obligation to that lawleſs Engine of Miſery, which had been invented to eſtabliſh Preſbytery, yet fram'd and finiſh'd by thoſe who hated both the Name and Thing.

Proclamation for Chimney Money.

By the King's Printers.

By the King. A Proclamation concerning the better Execution of the Act for the Revenue on Fire-Hearths and Stoves. Given *June* 9, 1662.

TUESDAY *June* 10. *Mr.* Sam. Dillingham *Rector of* St. Pancras Soper-Lane London.

Reg. Juxon.

Die 10. Junii 1662. Samuel Dillingham Clericus, admiſſ. ad Rect. S. Pancraſii *Soper-Lane*, London. loco Franciſci Hall Clerici ex coll. D. Cantuar. Archiepiſcopi.

Mr. Lockyer *could not be ejected from this Church by the* Bartholomew *Act.*

Mr. *Newcourt* ſuppoſes him Rector of this Church when it was burnt down in 1666.

Dr. *Calamy* mentions as ejected from St. *Bennet's Sheerbog* and *Pancras Soper-Lane*, Mr. *Nicholas Lockyer*, who had been the Protector's Chaplain, and quickly after King *Charles*'s Reſtauration, he was depriv'd of his Provoſtſhip of *Eaton* College, in which he ſucceeded Mr. *Francis Rouſe*. He continu'd preaching occaſionally till he dy'd, which was in 1685.

Abridgment, Vol. II. *p.* 37.

The King's Letter to the Univerſity of Cambridge, *for Mr.* Anthony Scattergood *to be created Doctor of Divinity. for his Pains in digeſting and fitting for the Preſs the Collection of* Critici Sacri.

Reg. Cantab.

The King's Letter to the Vice-Chancellor, &c. *of the Univerſity of* Cambridge.

Charles *R.*

Truſty and well-beloved we greet you well. Whereas *Anthony Scattergood*, Maſter of Arts, and Prebendary of the Cathedral Church of *Lincoln*, notwithſtanding his great Abilities and Sufficiency in Learning (whereof we have received good Teſtimony in general, and particularly of his ſingular Merit in the Pains he hath taken to digeſt and fit that great Work the *Critici Sacri* for the Preſs) did yet forbear to take the Degree of Doctor during the late diſorderly Times, which otherwiſe he might have taken many Years ſince. We being willing that Men of Parts and Piety ſhould rather be encourag'd than any Way prejudiced by ſuch their Forbearance, have thought fit to recommend the ſaid *Anthony Scattergood* unto you, hereby requiring that you forthwith admit him to the Degree of Doctor in Divinity, without thoſe previous or ſubſequent Uſages and Performances upon which he cannot conveniently attend. —— Given at our Court of *Hampton-Court* the 10th Day of *June* 1662. in the 14th Year of our Reign.

Account given of him.

He left a choice Collection of Books, which came at laſt into the Hands of Mr. Smith *Bookſeller in* Daventry, *who ſold many of them to the Biſhop of* Peterborough *in the Years* 1724, 1725.

His Preferments.

The ſaid *Anthony Scattergood* of *Trinity* College, was among many other *Cambridge* Men, incorporated Doctor of Divinity at *Oxford* on the 13th of *July* 1669. he was Prebendary of *Lincoln* and *Litchfield*; and Rector of *Winwick* and *Yelvertoft* in *Northamptonſhire*, and ſome Time Chaplain to Dr. *John Williams*, Archbiſhop of *York*; was eldeſt Son of *John Scattergood* of *Ellaſton* in *Staffordſhire*, was a learned Man and hath extant ſeveral Sermons and other Things. He was living in 1681. aged ſeventy Years or more.

Wood's Faſti Oxon, *Vol.* II. *col.* 851.

1641. 2. Apr. Anthonius Scattergood Clericus, A. M. admiſſus eſt ad Rectoriam Eccl. de Winwick in Com. Northampt. ad preſ. Johannis Lincoln. Epiſcopi per mort. ult. Incumb.

Reg. Towers, Petriburg, MS.

1687. 18. Januar. Johannes Cartwright Clericus, A. M. admiſſ. ad Rect. Eccleſiæ de Winwick Com. Northton. vac. per mort. Antonii Scattergood, S. T. P. ult. Incumb. ex preſentatione Thomæ Lincoln. Epiſcopi.

Reg. White, Petriburg, MS.

1669. 18. Febr. Antonius Scattergood, S. T. P. admiſſ. ad Rect. Eccl. de Yelvertoft in Com. Northton. vac. per mort. ult. Incumb. ad preſ. Knightley Harriſon Clerici, pro hac vice Patroni.

Reg. Henſhaw, Petriburg, MS.

1687. 4. Aug. Abiel Thomas alias Fretwell, A. M. inſtitutus ad Eccleſiam de Yelvertoſt, vac. per mort. Antonii Scattergood ult. Incumb. ad preſ. Willielmi Comitis de Craven pleno jure Patroni.

Reg. White, Petriburg, MS.

Advice to a Friend.

Advice to a Friend; in a Letter written in Anſwer to this Query, *What do you think of the Act of Uniformity?* Dated *June* 10, 1662. Signed *E. H.*

Printed in 1662, 4to.

Advice from Ireland *of a Reſolution of the Commons for the Lords to tranſmit into* England *a Bill for ſettling* 500l. per Ann. *on the Lord Primate, for his Sufferings and Services in Defence of the Proteſtant Religion.*

Adviſed from *Dublin*, *June* 10, 1662. that the Commons have reſolved, that a Committee attend the Lords Juſtices, acquainting them, that this Houſe have taken into Conſideration the great Sufferings of the Lord Primate of all *Ireland*, and his Services in Defence of the Proteſtant Religion, for which Reaſons that their Lordſhips would prepare and tranſmit a Bill into *England* for ſettling of 500 *l. per Annum ultra Repriſas*, upon the ſaid Lord Primate and his Heirs for ever, out of ſuch forfeited Lands as hold in Fee or by Copy of Court Roll from the See of *Ardmagh*, and are not ſet out and diſpoſed to Adventurers or Soldiers.

Mercur. Publ. 4to, No. 26. *p.* 407.

Wednesday *June* 11.

Sir Henry Vane *offered ſeveral Matters in Arreſt of Judgment, upon which the Court came to theſe Reſolutions:*

I. *That as Indictments are wrote in* Latin, *it is not neceſſary they ſhould be read in* Engliſh *to the Priſoner, or in ſuch Language as he underſtands, becauſe it is the Matter of the Indictment and not the Form to which he ought to anſwer.*

II. *That ſuch Priſoners ſhould not have Copies of their Indictments nor Council aſſigned to them, unleſs there ſhould ariſe Matter of Law, and in ſuch Caſe they ſhould have a Copy of ſo much of their Indictment as concern'd that Matter, and not of the whole Indictment.*

III. *That the Statute of* Weſtm. 2. cap. 31. *which grants a Bill of Exceptions did not extend to the Criminal*

Tryal printed by his Friends, 1662, 4to. *p.* 52.

Sir *Henry Vane* being brought into the Court, the Clerk demanded of him, what he had to ſay, why Sentence of Death ſhould not be paſſed upon him.

Sir *Henry Vane* firſt alledged, that he had not yet heard the Indictment read in *Latin*, —— and deſired that Council might be aſſigned him to make Exceptions thereto. This was over-ruled by the Court. —— The next Thing Sir *Henry* offered in his own Defence was the Bill of Exceptions, which he brought with him ready drawn, and offered it to the Judges, deſiring them according to the Statute of *Weſtm.* 2. made 13 *Ed.* I. to ſign it. —— The Judges over-ruled this Plea, ſaying it was not allowable in Criminal Caſes for Life. The *third* Thing Sir *Henry* deſired was, that the *Petition* of both Houſes, with his Majeſty's *Anſwer* thereunto, might be read in Court, which after ſome Diſpute was concluded to be a Thing they were not bound to take Notice of, not being an Act of Parliament. —— At length they condeſcended to read it, and that was all. The *fourth* and laſt Thing Sir *Henry* offered to the Conſideration of the Bench was, that Counſel might be aſſigned him to argue theſe Points: 1. *Whether a Parliament were accountable to any inferior Court?* 2. *Whether the King being out of Poſſeſſion, and the Power Regent in others* —— Here they ſtopp'd him, not ſuffering him to proceed, nor admitting that the King was ever out of Poſſeſſion, &c.

After Sentence given, Chief Juſtice *Forſter* endeavoured to take off the King from any Obligation by that Grant to the Petition of both Houſes, ſaying, *that God though full of Mercy, yet intended his Mercy only to the Penitent.*

Reaſons

nal Caſe of the Priſoners indicted at the Suit of the King, that Statute intending only to remedy of over-ruling of Evidence in Civil Pleas between Party and Party.
IV. *That the Priſoners could not offer any Thing in Arreſt of Judgment, but Matters which aroſe upon the Indictment, and not any Thing foreign to it, as what was now offered by* Vane, *namely that the King then was King* de Jure *only, and not* de Facto, *and that the Long-Parliament was yet in being: And therefore the Court proceeded to Sentence.* Siderfin's *Reports, Fol.* Term. Trin. 14 Car. II. B. R.
See Sir Harry Vane'*s laſt Sigh for the Committee of Safety, breathed forth in Diſcourſes and Conferences with the right honourable Vice-Admiral* Lawſon, *on the* 17th *of* December 1659. *aboard the* Great James. London, *printed* 1659, 4to.

Reaſons for an Arreſt of Judgment, writ by the Priſoner, but refuſed to be heard by the Court.

—— Had nothing been in it, but the Care of preſerving my own Life, I needed not have ſtayed in *England*, but might have taken my Opportunity to have withdrawn myſelf into Foreign Parts, to provide for my own Safety. Nor needed I to have been put upon pleading, as now I am, for an *Arreſt of Judgment*, but might have watch'd my Advantages that were viſible enough to me in the managing of my Tryal, if I had conſulted only the Preſervation of my Life or Eſtate. No, my Lords, I have otherwiſe learned *Chriſt*, than to fear them that can but kill the Body, and have no more that they can do. I have alſo taken Notice, in the little reading that I have had of Hiſtory, how glorious the very Heathens have rendred their Names to Poſterity, in the Contempt they have ſhewed of Death (when the laying down their Life has appeared to be their Duty) from the Love, which they have owed to their Countrey. Two remarkable Examples give me Leave to mention, —— *Socrates*, —— and a chief Governour of a City of *Greece*, —— with whom his Life was little in Eſteem, when the Good and Safety of his Countrey required the laying of it down.

II. The Bill of Exceptions tranſlated out of the beſt *Latin* Form the Priſoner could procure, no Counſel learned in the Law daring to aſſiſt him in thoſe Circumſtances, without Aſſignment from the Court, which was denied.

Tryal printed by his Friends, 1662, 4to. *p.* 64.

II. The Petition of both Houſes of Parliament to the King's moſt excellent Majeſty on the Behalf of Sir *Henry Vane* and Colonel *John Lambert*, after they left them uncapable of having any Benefit of the Act of Indemnity.

Ibid. p. 74.

THURSDAY *June* 12.

A brief Account of the new Sect of Latitude Men: Together with ſome Reflections upon the new Philoſophy. By *S. P.* of *Cambridge*. In Anſwer to a Letter from his Friend at *Oxford*. —— [The Letter from *Oxford* is ſign'd *G. B. May* 15, 1662. the Anſwer from *Cambridge S. P. June* 12, 1662.]

1662, 4to. *Reprinted in the Phœnix,* 8vo. *Vol.* II. *p.* 500.

Dr. Baſire'*s Letter to Mr.* Durell, *to ſhew the Moderation of the Miniſters of* Geneva *towards the Church of* England.

A Letter of Dr. *Iſaac Baſire* to the reverend Mr. *John Durell* at the *Savoy, June* 12, 1662. ſending to him the Letter which the Miniſters of *Geneva* had wrote to him, dated *Oct.* 3, 1654. being then at *Conſtantinople* in the Houſe of the *Britiſh* Ambaſſador, to ſhew how moderate they were about the Liturgy of *England*, wherein he had celebrated the Service of God for the Comfort of their Fellow Citizens reſiding at that Time in the Eaſt, and going back now and then from *Conſtantinople* to *Geneva*, who never ſcrupled at the Ceremonies of Baptiſm or the Lord's Supper.

Mr. Durell'*s Conformity of the reformed Churches,* 1662, 4to. *Append.*

Mr. John Blemell *Rector of* All-Saints *in* Thames-ſtreet

Die 12. Junii 1662. Johannes Blemell, A. M. preſentatus ab Archiepiſcopo Cantuar. ad Eccleſiam Parochialem Omnium Sanctorum ad fœnum in *Thames-ſtreet, London.* —— Tho. White, A. M. admiſſ. ad eand' Eccl. die 12. Junii 1666. vac. per mort. ult. Rectoris.

Newcourt, *Vol.* I. *p.* 249.

FRIDAY *June* 13.

Mr. Parr *Rector of* Chiſhall *by the Reſignation of Mr.* Willet, *whom Dr.* Calamy *has put down for ejected or ſilenc'd.* Abridgm. *Vol.* II. *p.* 307.

Robertus Parr, A. M. admiſſ. ad Rect. de Chiſhall Parva Com. Eſſex. 13. Junii 1662. vac. per reſign. Jacobi Willet, ad preſ. Luciæ Comitiſſæ Huntingdon. —— Idem ad Vic. de Chiſhall Magna Com. Eſſex. 26. Feb. 1662. —— He was Incumbent of both the *Chiſhall*'s when the Biſhop viſited in 1680. but died before *Nov.* 11, 1684.

Newcourt, *Vol.* II. *p.* 150. 151.

A Theſis at the Oxford *Act.*

Omnes qui audiunt Evangelium idque verum agnoſcunt ſunt Gratiæ & Salutis capaces. Theſis in Academia Oxon. explicata die xiii. Junii 1662. Cui acceſſerunt Animadverſiones in aliqua Janſenii atque etiam Calvini dogmata veritati prædictæ adverſa. Per Eccleſiæ Anglicanæ Preſbyterum.

1677, 8vo.

Sir Philip Matthews *created Baronet.*

Philip Matthews (Son of *Joachim Matthews*, LL. D.) of *Great Gobions*, within the Liberty of *Havering* in *Eſſex*, was created Baronet *June* 13, 1662.

Faſti Oxon. *Vol.* II. *col.* 777

Yet Mr. John Garret *was put down by Dr.* Calamy *as ejected or ſilenc'd by the* Bartholomew *Act, in his ſecond Edit. or Account,* 8vo *p.* 256. *tho' he died before the Day. And when the Doctor was ſenſible of the Miſtake, he contented himſelf with this Excuſe, that Mr.* Garret *would have held on preaching till* Aug. 24. *if Death had not prevented him, and that he was in Reſolution a Sufferer for Nonconformity.*

Death of Mr. *John Garret*, a Fellow-Labourer with Mr. *Whiddon* in the Church of *Totneſs*. There is in Print *the laſt Words of Mr.* Francis Whiddon *to his dearly beloved the Inhabitants of* Totneſs, *in two Sermons* June 22, 1662. *in the Morning and Afternoon of that Day, on* Zach. i. 5, 6. Which are Funeral and Farewell Sermons at once: And there Mr. *Whiddon* expreſſes himſelf thus: "It was but a "few Days ſince, that God put an End to the Labours of your reverend Mini-"ſter, and my Fellow Labourer (and in the Margin Notice is taken of Mr. *John* "*Garret*, who 'tis ſaid died *June* 13, 1662.)" And then he goes on and ſays, "And now the Lord threatens to put an End to mine; with this Difference, "he died in reſpect of Body, I in reſpect of Office, *&c.*

Dr. Calamy'*s Contin. p.* 378.

The Behaviour of Sir Henry Vane *to the Friends who viſited him in the Tower, after his Condemnation.*

On this Day Liberty being given to the Friends of Sir *Henry Vane* to viſit him in the Tower, he received them with very great Chearfulneſs, and with a compoſed Frame of Spirit, having wholly given himſelf up to the Will of God. He did occaſionally let fall many gracious Expreſſions, to the very great refreſhing and ſtrengthning of the Hearts of the Hearers, to wit, that being ſhut up from the World, he had been ſhut up with God, and that he did know what was the Mind of God to him in this great Matter; but that he had not the leaſt Recoil in his Heart, as to Matter or Manner of what was done by him: And though he might have had an Opportunity of eſcaping, or by Policy might have avoided his Charge, yet he did not make Uſe of it, nor could decline that which was come upon him.

Tryal printed by his Friends, 1662, 4to. *p.* 77.

Ld. Chanc. Clarendon *ſpoke thus of the Writings of Sir* Hen. Vane. *I remember the Popiſh Book called* Sancta Sophia *came out much about the ſame Time that Sir* Hen. Vane *publiſhed a Book of the ſame*

Among other Things he ſaid, I die in the certain Faith and Foreſight, that this Cauſe ſhall have its Reſurrection in my Death. My Blood will be the Seed ſown, by which this glorious Cauſe will ſpring up, which God will ſpeedily raiſe.

Ibid. p. 79.

——If by my being offered up, the Faith of many be confirmed, and others convinced and brought to the Knowledge of the Truth, how can I deſire greater Honour and Matter of Rejoicing? As for that glorious Cauſe which God hath owned in theſe Nations, and will own, in which ſo many righteous Souls have loſt their Lives, and ſo many have been engaged by my Countenance and Encouragement, ſhall I now give it up, and ſo declare all them Rebels and Murderers? No, I will never do it, that precious Blood ſhall never lie at my Door.

ſame Subject, of the Love of God, and Union with God, *which when I had read, and found nothing of his uſual Clearneſs and Ratiocination in his Diſcourſe, in which he ſeem'd much to excell the beſt of the Company he kept, and that the Stile thereof was very like that of* Sancta Sophia, *and that in a Croud of very eaſy Words, the Senſe was too hard to find out, I was of Opinion that the Subject Matter of it was of ſo delicate a Nature, that it required another kind of Diet, than Men are ordinarily ſupplied with.* Animadverſions on Mr. *Creſſy*, 8^vo^. *p.* 61.

Upon Friends perſuading him to make ſome Submiſſion to the King, and to endeavour the obtaining of his Life, he ſaid, *If the King did not think himſelf more concern'd for his Honour and Word, than he did for his Life, he was very willing they ſhould take it. Nay, I declare* (ſaid he) *that I value my Life leſs in a good Cauſe, than the King can do his Promiſe.* And when ſome others were ſpeaking to him of giving ſome thouſands of Pounds for his Life, he ſaid, *if a thouſand Farthings would gain it, he would not give it; and if any ſhould attempt to make ſuch a Bargain, he would ſpoil their Market*, &c.

SATURDAY *June* 14.

Sir *Henry Vane* before his being carried to Execution told a Friend, *God bid* Moſes *go to the Top of Mount* Piſgah *and die, ſo he bid him now go to the Top of* Tower-Hill *and die.*

Tryal printed by his Friends, 1662, 4^to^. p. 82.

Some Paſſages of his Prayer with his Lady, Children, and other Friends in his Chamber.

Moſt holy and gracious Father. —— Thou haſt promiſed that thou wilt be a Mouth to thy People in the Hour of Tryal; for thou haſt required us to forbear the preparatory Agitations of our own Minds, becauſe it is not we that are to ſpeak, but the Spirit of our heavenly Father that ſpeaketh in us, in ſuch Seaſons. In what Seaſons more, Lord, than when thou calleſt for the Teſtimony of thy Servants to be writ in Characters of Blood! Shew thyſelf in a poor weak Worm, by enabling him to ſtand againſt all the Power of thy Enemies. There hath been a Battle fought in Garments roll'd in Blood, in which upon ſolemn Appeals on both Sides, thou didſt own thy Servants, though through the Spirit of Hypocriſy and Apoſtacy, that hath ſprung up amongſt us, theſe Nations have been thought unworthy any longer to enjoy the Fruits of that Deliverance. Thou haſt therefore another Day of Deciſion to come, which ſhall be wrought by *Fire*. Such a Battle is to begin, and to be carried on by the Faith of thy People, yea is in ſome Sort begun by the Faith of thy poor Servant, who is now going to ſeal *thy Cauſe* with his Blood, *&c.*

He was ſaid to have been a Gentleman of an ancient Family in the County of Durham; *but the Family was directly South, either in* Kent *or* Eſſex, *till old Sir* Henry *having well fleec'd himſelf at Court, mov'd Northward upon this Occaſion:* Raby Caſtle *was in the Crown, one of the fineſt Royalties in the North of* England, *aſſign'd to King* Charles *with other Lands, when Prince of* Wales, *for the Support of his Family: When come to the Crown, the Parliament not ſupplying him to carry on the* Spaniſh *War, as they had promis'd both his Father and ſelf, he was oblig'd to aſſign it over to ſome Citizens for a Sum of Money, giving them Power to let Leaſes,* &c. *old* Sir Henry *knowing this to be a conſiderable Purchaſe, agreed with the Citizens for their Intereſt, and then got it confirm'd to him by the King,* &c. Regicides no Saints, 8^vo^. *p.* 99.

His SPEECH on the Scaffold.

Gentlemen, Fellow Countrey-men, and Chriſtians,

When Mr. Sheriff came to me this Morning, and told me he had received a Command from the King, that I ſhould ſay nothing reflecting on his Majeſty or the Government, I anſwered I ſhould confine and order my Speech, as near as I could, ſo as to be leaſt offenſive, ſaving my Faithfulneſs to the Truſt repoſed in me. —— I ſuppoſe you may wonder when I ſhall tell you, that I am not brought hither according to any known Law of *England*. It is true I have been before a Court of Juſtice —— yet when I was before them, I could not have the Liberty and Privilege of an *Engliſh-man*; the Grounds, Reaſons, and Cauſes of the Actings I was charged with duly conſidered. I therefore deſired the Judges, that they would ſet their Seals to my Bill of Exceptions. I preſſed hard for it again and again, as the Right of myſelf, and every free-born *Engliſh-man*; by the Law of the Land, *but was finally denied it* ——

Here Sir *John Robinſon*, Lieutenant of the *Tower*, interrupted him ſaying, you muſt not go on thus to rail againſt the Judges, *&c.* —— the Trumpets ſounded —— and again ſeveral Times in his Face. —— They endeavoured to ſnatch the Paper out of his Hand, but he kept it for a while, now and then reading Part of it, afterwards tearing it in Pieces, he delivered it to a Friend behind him, who was preſently forced to deliver it to the Sheriffs, *&c.*

Before the Stroke he ſpake to this Effect: *I bleſs the Lord who hath accounted me worthy to ſuffer for his Name: Bleſſed be the Lord, that I have kept a Conſcience void of Offence to this Day. I bleſs the Lord that I have not deſerted the righteous Cauſe for which I ſuffer.*

I have by me an original Paper, indorſed, Several Remarks concerning the Intrigues of Sir *Henry Vane*, *&c.* from 1648. until April 1653. by Mr. *Coſtmore*, Servant to *Robert* Earl of *Warwick* when Lord Admiral, not to his Advantage.

But his very laſt Words of all at the Block were as followeth: *Father glorify thy Servant in the Sight of Men, that he may glorify thee in the Diſcharge of his Duty to thee and to his Countrey.*

An ancient Traveller obſerved, that his Countenance did not in the leaſt change; and whereas the Heads of all he had before ſeen, did ſome Way or other move after ſevering, which argued ſome Reluctancy and Unwillingneſs to that parting Blow, the Head of this Sufferer lay perfectly ſtill immediately upon the Separation.

His Tryal, &c. *as publiſhed by his Friends in favour of him.*

The Tryal of Sir *Henry Vane*, Knight, at the King's-Bench, *Weſtminſter*, *June* the 2^d^ and 6^th^ 1662. Together with what he intended to have ſpoken the Day of his Sentence, *June* 11, for Arreſt of Judgment, had he not been interrupted and over-ruled by the Court; and his Bill of Exceptions: With other occaſional Speeches, *&c.* Alſo his Speech and Prayer on the Scaffold.

***Printed in the Year* 1662. 4^to^.**

Vith his Life and Death.

The Life and Death of Sir *Henry Vane*, Knight: With a true Account of his purely Chriſtian Goſpel Principles, Doctrine, Life, and Way of worſhipping God

Ibid.

God, for which he ſuffered Contradiction and Reproach from all Sorts of Sinners, and at laſt a violent Death, *June* 14, 1662. With his laſt Exhortation to his Children the Day before his Death.

Camden's Eliz. *Anno* 1591.

His Flights of Enthuſiaſm in his dying Hour, cauſed ſome to reflect on the Death of a much more wicked Enthuſiaſt, condemn'd and executed for Treaſon in the Reign of Queen *Elizabeth*, one *Hacket* born at *Oundle* in *Northamptonſhire*, who (as Mr. *Camden* relates) as he was upon the Hurdle in the Way to Execution, never left calling upon Almighty God with hideous Outcries; *And now behold* (ſays he) *the Heavens are opened, and the Son of the moſt High coming down to deliver me.* When he was come to the Place of Execution, he proſecuted his Blaſphemies with more horrid and furious Exclamations. *Heavenly and Almighty God, thou that art the* Alpha *and* Omega, *Lord of Lords, and King of Kings, thou eternal God, that knoweſt me to be the true* Jehovah *that thou haſt ſent; ſhew ſome Miracle from Heaven, for the Converſion of theſe Infidels, and ſave me from mine Enemies? or if thou doſt not, I'll ſet the Heavens on Fire, and with theſe very Hands caſt thee out of thy Throne.* I ſhould have ſcrupled the bare Recital of theſe Blaſphemies, were it not for a Deſire I have to poſſeſs you with a due Conſideration of thoſe execrable Abuſes, that are frequently impoſed upon the World under the Vizor of Religion. The Condition of the Kingdom was doubtleſs very ſad, that had ſuch turbulent Spirits to deal withal, &c.

Toleration diſcuſs'd, 1670. 8vo. *p.* 152.

The King chang'd the Sentence of Sir Henry Vane's *to Beheading;*

And would have extended his Mercy on his Submiſſion:

But he ſeem'd reſolute to dye.

And died in high Fits of Zeal and Paſſion.

He loſt his Head in the ſame Place with the Earl of Strafford.

Mr. Echard's *Hiſtory*.

Sir *Henry Vane* when he receiv'd Sentence, had uſed the Words of the bloody *Venner, Whom Man judges, God will not condemn.*—The King readily favour'd his Friends with changing his Sentence from hanging and quartering to that of beheading; and ſeem'd ſtill willing to have gone further; but when ſome perſuaded him to ſubmit to the King and endeavour to ſave his Life, he ſaid, *if the King did not think himſelf more concern'd for his Honour and his Word, than he did for his Life, they might take it.* Nay he declar'd, that *he valued his Life leſs in a good Cauſe, than the King could do his Promiſe*; with ſuch like Rants, as if he deſign'd to precipitate his own Ruin. Then for his religious Deportment, he declar'd *he had ſuch Signs of ſpecial Salvation, as to aſſure himſelf a Place no lower than the Right Hand of* Jeſus Chriſt. He further ſaid, *this was the Day of his ſpiritual Birth, and even whilſt here in Body, he was made Partaker of Eternal Life in the firſt Fruits of it.* Being brought to the Scaffold on the 14th of *June*, he there run out into ſuch Lectures of Treaſon and Enthuſiaſm, that the Sheriff and the reſt, after two or three Warnings, were forc'd to drown them with the Noiſe of Drums and Trumpets, and were going to take his Papers from him; but he with great Rage and Indignation tore them in Pieces, and ſubmitted to the Block in a very diſcompoſed Manner. Yet his Friends tell us, that his laſt Words at the Block which concluded his Prayers were theſe: *Father glorify thy Servant in the Sight of Men, that he may glorify thee in the Diſcharge of his Duty to thee and to his Countrey.* He dy'd in the very ſame Place on *Tower-Hill* with the famous Earl of *Strafford*, of whoſe Death he was the prime Inſtrument, and for whoſe Sake principally he was thought now to have ſuffer'd.—We ſhall only obſerve, that ſo much Diſſimulation and Enthuſiaſm, ſuch vaſt Parts and ſuch ſtrong Deluſions, ſo much good Senſe and ſo much Madneſs, can hardly be believ'd to meet in any one Man in the World. And it is further obſerv'd, that as he was the firſt Man that open'd the Fountain of Blood that over-run the *Engliſh* Nation, ſo he was the laſt that clos'd it up in his own Execution; for we find none that ſuffer'd in *England* after him, upon Account of the Grand Rebellion.

He was the laſt who ſuffer'd on Account of the grand Rebellion.

The Reflections made on this Occaſion by Biſhop Burnet, *in ſome Favour of him.*

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 163.

As the ſparing of *John Goodwin* and *Milton* was much cenſured, ſo on the other hand, the putting Sir *Henry Vane* to Death was as much blamed: For the Declaration from *Breda* being full for an Indemnity to all except the Regicides, he was comprehended in that, ſince tho' he was for changing the Government and depoſing the King, yet he did not approve of the putting him to Death, nor of the Force put on the Parliament, but did for ſome Time, while theſe Things were acted, withdraw from the Scene. This was ſo repreſented by his Friends, that an Addreſs was made by both Houſes on his Behalf, to which the King gave a favourable Anſwer, tho' in general Words. So he reckon'd that he was ſafe, that being equivalent to an Act of Parliament, tho' it wanted the neceſſary Forms. Yet the great Share he had in the Attainder of the Earl of *Strafford*, and in the whole Turn of Affairs to the total Change of Government, but above all the great Opinion that was had of his Parts and Capacity to embroil Matters again, made the Court think it was neceſſary to put him out of the Way. He was naturally a very fearful Man; this one who knew him well told me, and gave me eminent Inſtances of it. He had a Head as darkned in his Notions of Religion, as his Mind was clouded with Fear. For tho' he ſet up a Form of Religion in a Way of his own, yet it conſiſted rather in a withdrawing from all other Forms, than in any new or particular Opinions or Forms; for which he and his Party were called *Seekers*, and ſeemed to wait for ſome new and clearer Manifeſtations. In theſe Meetings he preached and prayed often himſelf, but with ſo peculiar a Darkneſs, that tho' I have ſometimes taken Pains to ſee if I could find out his Meaning in his Works, yet I could never reach it. And ſince many others have ſaid the ſame, it may be reaſonable to believe he hid ſomewhat that was a neceſſary Key to the reſt. His Friends told me, he leaned to *Origen*'s Notion of an univerſal Salvation of all, both of Devils and the damned, and to the Doctrine of Pre-exiſtence. When he ſaw his Death was deſigned, he compoſed himſelf to it with a Reſolution, that ſurprized all who knew how little of that

Though the King gave a favourable Anſwer to the Addreſs of two Houſes, yet it was in general Words only, and could not be called a Promiſe of ſparing his Life.

His Character.

His dark Way of Writing.

Sir Henry Vane *had a Set of Diſciples, who firſt ſprang under him in* New-England, *when he was Governor there. But their Notions were then raw and undigeſted, and their Party quickly confounded by God's Providence, as appears from* Mr. Tho. Weld*'s Account. One* Mrs. Dyer *a chief Perſon of the Sect, did firſt bring forth a Monſter, which had the Parts of almoſt all Sorts of living Creatures; ſome Parts like Man, but moſt ugly and miſplac'd, and ſome like Beaſts, Birds and Fiſhes, having Horns, Fins and Jaws; And at the Birth of it the Bed ſhook, and the Women were forc'd to leave the Room.* Mrs. Hutchenſon *the chief Woman among them, and their Teacher (to whoſe Exerciſes a Congregation of them us'd to aſſemble) brought forth about thirty miſhapen Births at once, and being baniſh'd into another Plantation, was kill'd there by the Indians.* Sir Henry Vane *being Governor, and being found to be the Life of their Cauſe, was fain to ſteal away by Night, before his Year of Government was at an end. Coming over into* England *he prov'd an Inſtrument of greater Calamity to a ſinful People. Being choſen a Parliament Man, he was very active at firſt for bringing Delinquents to Puniſhment. He was the principal Man that drove on the Parliament with that Vehemence againſt the King. Being of ready Parts, great Subtilty, and unwearied Induſtry, he labour'd, and not without Succeſs, to win others in Parliament, City and Countrey to his Way. When the Earl of* Strafford *was accus'd, he got a Paper out of his Father's Cabinet (who was Secretary of State) which was the chief Means of his Condemnation. To moſt of the Changes that follow'd, he was that within the Houſe that* Cromwell *was without. His great Zeal to inflame the War, and to cheriſh the Sectaries, and eſpecially in the Army made him above all Men to be valu'd by that Party. —— The two Things in which he had moſt Succeſs, and ſpake moſt plainly, were his earneſt Plea for univerſal Liberty of Conſcience, and againſt the Magiſtrates intermeddling with Religion, and his teaching his Followers to revile the Miniſtry calling them ordinarily* Black-coat Prieſts, *and other Names of Reproach.* Abridgment of Mr. *Baxter*'s Life, 8vo. *p.* 98.

that was natural to him. Some Inſtances of this were very extraordinary, tho' they cannot be mention'd with Decency. He was beheaded on *Tower-Hill*, where a new and very indecent Practice was begun —— Drummers were placed under the Scaffold, who as ſoon as he began to ſpeak of the Publick, upon a Sign given ſtruck up with their Drums. This put him in no Diſorder. He deſired they might be ſtopped, for he underſtood what was meant by it. Then he went thro' his Devotions. And as he was taking Leave of thoſe about him, he happening to ſay ſomewhat with relation to the Times, the Drums ſtruck up a ſecond Time: So he gave over, and died with ſo much Compoſedneſs, that it was generally thought the Government had loſt more than it had gained by his Death.

Read the Speech of that worthy Knight [Sir *Henry Vane*] at his Execution upon *Tower-Hill*, on the 14th of *June* laſt, where in the third Page he ſays, that what the Houſe of Commons did in their *acting ſingly and by themſelves* (which was no leſs than trying and murdering the King, proſcribing his Son, and voting down Monarchy, with much more which he there ſays *lay yet in the Breaſt of the Houſe*) was but a more *refined Purſuit of the Deſigns of the Covenant.* For the Teſtimony of which Perſon in this Matter, I have thus much to ſay, that he who having been ſent Commiſſioner from hence into *Scotland*, was the firſt Author and Contriver of the Covenant there, was ſurely of all others the moſt likely to know the true Meaning of it; and being ready to die, was moſt likely then, if ever, to ſpeak *ſincerely* what he *knew.* ——— *P.* 86. Diſtinction of Orders confounded, the Gentry outbraved, and the Nobility, who voted the Biſhops out of their Dignities in Parliament, by the juſt Judgment of God thruſt out themſelves, and brought under the Scorn and imperious Laſh of a *Beggar on Horſeback.* Learning diſcountenanced, and the Univerſities threatned, their Revenues to be ſold, their Colleges to be demoliſhed, the Law to be reformed after the ſame Model, the Records of the Nation to be burnt. —— All this was Sir *Henry Vane*'s villanous and monſtrous Advice.

Sermon on the 30th *of* January 1662-3. *by Dr.* Robert South; *in his Sermons, Vol.* V. *p.*69.

In *February* 1659. Mr. *Henry Stubbe* of *Chriſt-Church, Oxon.* was complained of in the Parliament-Houſe, as one that palliated in Print Sir *Henry Vane*'s Wickedneſs. —— And before the King's Reſtoration, what the ſaid Mr. *Stubbe* had wrote againſt Monarchy, Miniſters, Univerſities, Churches, *&c.* he himſelf has told us, was to ſerve his Patron, Sir *Henry Vane*, and to expreſs his Gratitude to him who had reliev'd him when a Boy at *Weſtminſter* School, *&c.* He publiſhed, *a Vindication of the honourable Sir* Henry Vane *from the falſe Aſperſions of Mr.* Baxter, London 1659, 8vo. The ſame Year another Book was publiſhed to that Purpoſe, intituled, *A Vindication of Sir* Henry Vane *from the Lies and Calumnies of Mr.* Rich. Baxter. Printed at *London.*

Athen. Oxon. *Vol.* II. *c.* 413, 414.

The Life and Death of Sir Henry Vane, *Knight: Or a ſhort Narrative of the main Paſſages of his earthly Pilgrimage.* Printed 1662, 4to. 'Tis a moſt canting and enthuſiaſtical Piece, and the Effects rather of a craz'd than ſettled Brain. And inſtead of giving the Reader an Account of the Birth, Extract, Breeding, Actions, *&c.* of that Knight, uſually called Sir *Humorous Vanity*, he puts the Reader off with his (ſuch as 'tis) Divinity. Written by *George Sikes*, a Preſbyterian, a Covenanter, an Independent, made Fellow of *Magdalen* College, *Oxon.* by the Viſitors (where he had his Share of the old Gold or Spur-Royals belonging to that Houſe, went away with, and never reſtored them again, as others did) took the Engagement, became a great Admirer and Follower of Sir *Henry Vane* junior; and therefore eſteemed by the Generality an Anabaptiſt, Fifth-Monarchy-Man, and a *Hodge Podge* of Religions.

Wood's Faſti Oxon. *Vol.* II. *col.* 181.

It was much to the Credit of Sir *Henry Vane*, that he was a great Encourager of Learning and ingenious Education. *Henry Stubbe*, Phyſician at *Warwick*, thus gratefully remembred his Generoſity to him. I was at *Weſtminſter* School when the late King was beheaded: I never took Covenant nor Engagement: In Sum, *I ſerved my Patron.* I endeavoured to expreſs my Gratitude unto *him* who had relieved me, being a *Child*, and in great *Poverty* (the Rebellion in *Ireland* having deprived my Parents of all Means wherewith to educate me) who made me a King's Scholar, preferred me to *Chriſt-Church* in *Oxon.* who often ſupplied me with Money, when my tender Years gave him little Hopes of any Return, and who protected me amidſt the Preſbyterians and Independents, and other Sects; with none thereof did I contract any Relation or Acquaintance. I neither enriched nor otherwiſe advanced myſelf during the late Troubles, and ſhared the common Odium and Dangers, not Proſperity with my *Benefactor, &c.*

Preface of Mr. Hen. Stubbe *to his Animadverſions on the Hiſtory of the Royal Society*, 4to. 1670.

SUNDAY *June* 15.

Complaints of the great Severity of the Act of Uniformity.

Anſwer to it.

Great Complaints were made of the Severities in the *Act of Uniformity*, and the Perſecution that muſt follow upon it: To which a very ſound Writer anſwered: It is an Artifice of the Author of a *Diſcourſe of the Religion of* England, to raiſe *Fears* in the Diſſenters, that they ſhall be proceeded againſt in ſome violent Way of *Terror*, and to raiſe *Jealouſies* of the King and Parliament, as if they meditated *Blood* and *Cruelty.* Nothing of this Nature can ever be charged upon the Church of *England*, though provoked and incited by the Cruelties on *both* Sides, thoſe of the *Papiſts*, and thoſe of the *Sectaries*, which were uſed to extirpate all her Aſſertors. All that is endeavoured [by the Act] is to extirpate *Diſſenſions* and not *Diſſenters.* For 1. No Man's Conſcience is impos'd upon, but notwithſtanding the late Act, he may enjoy his Opinion in his own Houſe, and with his Friends. 2. No Man, either *Lay* or *Clergy*, hath any Subſcription enjoined him as a Condition of Communion with us: Only it is required of thoſe who

Anſwer to a Diſcourſe of the Religion of England, 4to. 1668. *p.*32.

are to be entruſted with the *Miniſtry* of the Church; that they diſavow all *Obligations* and *Opinions* to break the *Peace* of the Nation, and that they *aſſent to the Uſe of thoſe Things* which are for the Unity of Chriſtians in this Kingdom among themſelves. Which is no more than what the *Law* of *Nature* hath granted to every *Society*, which the *Church* hath in all Ages practiſed, and which our Adverſaries themſelves did uſe; for the *Preſbyterians* required a ſubſcribing their Solemn League, and the *Independents* had their *Church Covenant*; *&c.*

MONDAY *June* 16.
Roger Wilford, D. D.

The King's Letters Mandatory to the Univerſity of *Cambridge* to admit *Roger Wilford* to the Degree of Doctor of Divinity. Dated *June* 16, 1662.

Articles of Viſitation by Biſhop Hacket.

London, *Printed for* John Place, 1662. 4to.

Articles of Enquiry concerning Matters Eccleſiaſtical, exhibited to the Miniſters, Church-wardens, and Side-men of every Pariſh within the Dioceſe of *Lichfield* and *Coventry* in the firſt Epiſcopal Viſitation of the Right Reverend Father in God, *John*, by Divine Providence, Lord Biſhop of *Lichfield* and *Coventry*, in the firſt Year of his Conſecration, *Anno* 1662. —— With a Form of the Oath to be given unto the Church-wardens and Sides-men of every Pariſh; and Advice to them to enquire diligently what Anſwers they will and can give to all theſe Particulars upon Oath, ſetting the Fear of God and the Good of his Church before their Eyes.

His Opinion and Practice of Viſitations.

Dr. Plume's *Life of Biſhop* Hacket, *Fol. p.* 38.

His firſt Viſitation was now in 1662. *his ſecond in* 1665.

Biſhop *Hacket* duly held his Viſitations every third Year. This Viſitation of Churches he would maintain was no *Filia Noctis*, ſtarted up in a Night of Darkneſs and Popery, but an Apoſtolical Inſtitution, and practiſed afterwards by all the primitive Fathers and Biſhops. Herein his Lordſhip would oftentimes be the Preacher himſelf, ſo that in his firſt Viſitation, *Anno* 1662. in his Progreſs in *Shropſhire*, and at *Stafford*, from the laſt of *May* to the fifteenth of *June*, he preached eight Times in the Compaſs of thoſe few Days, at *Bridgnorth*, *Salop*, *Elſmere*, *Wem*, *Whitchurch*, *Drayton*, *Hodnet*, and *Stafford*, and confirmed above five thouſand Perſons, whom he required not to be tumultuarily preſented, but with the Pre-Examination of their ſeveral Miniſters, and was in all Places moſt joyfully received.

Five hundred Pounds per Ann. *to be ſettled on the Lady* Tyrrel, *the Daughter of Archbiſhop* Uſher.

Publick Intelligence, 4to.

Adviſed from *Dublin*, *June* 16. That the Parliament had ordered that five hundred Pounds *per Annum* be ſettled upon the Lady *Tyrrell* (of ſuch Lands as are forfeited) Daughter of *James* late Lord Primate of *Ireland*, deceaſed, for his Loyalty to the King, and his Sufferings by the Rebellion in this Kingdom, and alſo by the Uſurpers: And that Application be made to the Lords Juſtices about it.

TUESDAY *June* 17.
Mr. Baxter's *Account of his courteous Entertainment by the Lord Chancellour, and yet reproved by him,*

For provoking Biſhop Morley,

And ſpeaking unhandſomely to Dr. Earles.

Mr. Baxter's *Life, Fol. Lib.* I. *P.* II. *p.* 381.

The next Time I went to the Lord Chancellour (about the *New-England* Corporation) after the Biſhop of *Worceſter*'s angry and invective Book, he entertained me with his uſual Condeſcenſion and Courteſy, but with ſome chiding Language, that I would meddle with Dr. *Morley* to provoke him; which when I had briefly ſpoke to, he followed on his Reprehenſion thus; "Was it a handſome Thing of Mr. *Baxter* to ſpeak to ſo mild a Man as Dr. *Earles*, Clerk of the King's Cloſet, as when he offered you a Tippet when you preached before the King, to turn away in Scorn, and ſay, *I'll have none of your Toyes!" Would not a fairer Anſwer have been better?* I replied to him, that I ſtill perceived more and more the Truth of what I told the Biſhops, what Conſequents would follow the Continuance of unhealed Factions; and what Uſage we muſt expect however we lived, and how little Innocency would do to our Vindication.

Mr. Baxter's *Denial of it:*

I told him, that I never ſpake any ſuch Word as he mentioned, nor ever had ſuch a Thought in my Heart, nor no more ſcrupled to wear a *Tippet* than to ſit on a Cuſhion, *&c.*

Hereupon I wrote this following Letter to Dr. *Earles*, a mild and quiet Man, who was ſince Biſhop of *Worceſter*, and afterwards Biſhop of *Saliſbury*.

Reverend Sir,

His Letter to Dr. Earles *on that Occaſion.*

By the great Favour of my Lord Chancellour's Reprehenſion, I came to underſtand how long a Time I have ſuffer'd in my Reputation with my Superiours by your miſunderſtanding me, and miſinforming others, as if when I was to preach before the King, I had ſcornfully refuſed the Tippet as a Toy; when as the Searcher and Judge of Hearts doth know, that I had no ſuch Thought or Word. I was ſo ignorant in thoſe Matters, as to think that a Tippet had been a proper Enſign of a Doctor of Divinity, and I verily thought that you offer'd it me as ſuch: And I had ſo much Pride as to be ſomewhat aſhamed when you offer'd it me, that I muſt tell you my want of ſuch Degrees; and therefore gave you no Anſwer to your firſt Offer, but to your ſecond was forced to ſay, *It belongeth not to me, Sir:* And I ſaid not to you any more; nor had any other Thought in my Heart, than with ſome Shame to tell you that I had no Degrees, imagining I ſhould have offended others, and made myſelf the Laughter or Scorn of many, if I ſhould have uſed that which did not belong to me. For I muſt profeſs, that I had no more Scruple to wear a Tippet than a Gown, or any comely Garment. Sir, though this be one of the ſmalleſt of all the Miſtakes which of late have turned to my Wrong, and I muſt confeſs that my Ignorance gave you the Occaſion, and I am far from imputing it to any ill Will in you, having frequently heard, that in Charity and Gentleneſs and Peaceableneſs of Mind you are very eminent; yet becauſe I muſt not contemn my Eſtimation with my Superiours, I humbly crave that Favour and Juſtice of you (which I am confident you will readily grant me) as to acquaint thoſe with the Truth of this Buſineſs, whom upon Miſtake you have miſinformed, whereby in relieving the Innocence of your Brother, you will do a Work of Charity and Juſtice, and therefore not diſpleaſing unto God, and will much oblige,

Sir,

June 20, 1662. *Your Humble Servant,*
Richard Baxter.

P. S. I have the more need of your Juſtice in this Caſe, becauſe my Diſtance denieth me Acceſs to thoſe that have received theſe Miſreports, and becauſe any publick Vindication of myſelf, whatever is ſaid of me, is taken as an unſufferable Crime, and therefore I am utterly incapable of vindicating my Innocency, or remedying their Miſtakes.

To the Reverend and much Honoured Dr.
Earles Dean of *Weſtminſter*, *&c.* Theſe.

Anſwer of Dr. Earles *to Mr.* Baxter, *allowing him to be partly in the Right,*

To this the Doctor returned this civil peaceable Anſwer:

Sir, *Hampton-Court, June* 23.

[O that they were all ſuch. *A Note of Mr.* Baxter*'s*.]

I received your Letter, which I would have anſwered ſooner if the Meſſenger that brought it had returned. I muſt confeſs I was a little ſurprized with the Beginning of it, as I was with your Name; but when I read further I ceaſed to be ſo. Sir, I ſhould be heartily ſorry and aſhamed to be guilty of any thing like Malignity or Uncharitableneſs, eſpecially to one of your Condition, with whom, though I concur not perhaps in Point of Judgment in ſome Particulars, yet I cannot but Eſteem for your perſonal Worth and Abilities: And indeed your Expreſſions in your Letter are ſo civil and ingenuous, that I am obliged thereby the more to give you all the Satisfaction I can.

[Theſe Words I heard not, being in Paſſage from him. *A Note of Mr.* Baxter*'s*.]

As I remember then, when you came to me to the Cloſet, and I told you I would furniſh you with a Tippet, you anſwered me ſomething to that Purpoſe as you write, but whether the ſame numerical Words, or but once, I cannot poſitively ſay from my own Memory, and therefore I believe yours: Only this I am ſure of, that I ſaid to you at my ſecond ſpeaking, that ſome others of your Perſuaſion had not ſcrupled at it, which might ſuppoſe (if you had not affirmed the contrary) that you had made me a formal Refuſal; of which giving me then no other Reaſon than *that it belonged not to you*, I concluded that you were more ſcrupulous than others were! And perhaps the Manner of your refuſing it (as it appeared to me) might make me think you were not very well pleaſed with the Motion: And this it is likely I might ſay, either to my Lord Chancellour or others; though ſeriouſly I do not remember that I ſpake to my Lord Chancellour at all concerning it. But Sir, ſince you give me now that modeſt Reaſon for it (which by the Way is no juſt Reaſon in itſelf, for a Tippet may be worn without a Degree, though a Hood cannot; and it is no Shame at all to want theſe Formalities for him that wanteth not the Subſtance) but, Sir, I ſay, ſince you give that Reaſon for your Refuſal, I believe you, and ſhall correct that Miſtake in myſelf, and endeavour to rectify it in others, if any upon this Occaſion have miſunderſtood you. In the mean Time I ſhall deſire your charitable Opinion of myſelf, which I ſhall be willing to deſerve upon any Opportunity that is offered me to do you Service, being

Sir,

To my Honoured Friend
Mr. *Rich. Baxter*, Theſe.

Your very Humble Servant,
Jo. Earles.

Wednesday *June* 18.
The arbitrary Power of Placing and Diſplacing Miniſters under the Will and Pleaſure of Hugh Peters *and other Tryers.*

Miniſters not inclining to conform were put in Mind of the late arbitrary Court of *Tryers*, who rejected ſome Clerks, and removed others, and over-ruled the Right of Patrons at their Will and Pleaſure. The learned Dr. *Meric Caſaubon* thus complained of them; " In the late diſmal Interruption of Government, " there was a worſhipful Company that were appointed Examiners of them that " were to be ordained or beneficed, whereof *Hugh Peters* was the Head, a very " fit Man for ſuch a Purpoſe: For by the Queſtions they were wont to aſk, " a Man could not tell what they aimed at, except it was to advance *Quakeriſm*, " or make Way for *Mahometiſm*, *&c.*

Of the Neceſſity of Reformation in and before Luther*'s Time*, 1664, 4^to^.

Friday *June* 20.
Mr. Fran. Sawyer *Rector of* Iſham Over-Fee.

1662. 20. Junii. Franciſcus Sawyer, Clericus A. M. ad Rect. Eccleſiæ de Iſham Superiori alias Iſham Over-Fee in Com. Northton. vac. per Reſign. Moſis Hodges ult. Incumb. ad preſ. Roberti Guy Gen. pleno jure.

Reg. Laney Petriburg.

This Mr. *Hodges* of *Hiſham* had been repreſented by Mr. *Calamy* as a ſuffering Nonconformiſt, either ejected or at leaſt ſilenced by Law; whereas 'tis plain he reſign'd before *Bartholomew* Day. And therefore the ſame Writer does in Part correct himſelf in the following Account: Whereas I have been told by a near Relation, that Mr. *Hodges* of *Hiſham* was no Nonconformiſt (which is an Imputation the Author of the Letter ſeems to think a Diſgrace to his Memory) I have therefore here left out his Name, though ſome ſtill ſay, he was a Nonconformiſt for a Time.

Account, 8vo. *p.* 498.

An Account of Dunkirk *in the Hands of the* Engliſh, *as ſent in a Letter of* John Grenhalgh. *Dated* June 20, 1662.

A Letter of Mr. John Grenhalgh, *deſcribing his View of the Town and Garriſon of* Dunkirk.

The Houſes of Religion.

The Monks and Fryars.

Their fantaſtick Habits.

The Jacobins *like Magpies.*

The Jeſuits more grave.

The Jeſuits Schools.

The Way of Hearing Auricular Confeſſion.

Of ſaying Maſs.

Their Gardens and Orchards.

The Mendicant Fryars.

The great Reſpects paid to them.

They live upon daily Bread;

And when Proviſion fails, they ring the Starving-Bell,

Coſin Liveſey *and Mr.* Crompton,

In the Beginning of *May* I took a Reſolution to look abroad beyond Sea. —— About *May* the ninth I took Ship not far from *Blackwall*, and after four Days and four Nights the Wind being ſomewhat averſe I landed at *Dunkirk*, where I ſaw what was to be ſeen, prying into every Corner; eſpecially the Houſes of Religion, which are, three Monaſteries, three Nunneries, and one great College of Jeſuits. The Structures of all which are very ſtately and magnificent, every Houſe having his own Church adjoining as Part of itſelf without Steeple, and only one Bell, wherein the Altars, Candleſticks, Crucifixes, Images of Saints, and goodly Pictures are ſo many, ſo rich, ſo elegant, and exquiſite, as is beyond the Belief of any who have not ſeen them, all the Places and Things being kept moſt neat, clean, and bright, and in print. I was ofteneſt amongſt the Monks and Friars (they are called by both Names) which are here of three Orders, *Capuchins Regulars*, and *Franciſcans*, and *Jacobins*, the two former differ little in their Habit, being a very coarſe grey Coat, with each a very great and broad white Patch on the Back, to make it look more Beggar like, and like a Fool's Cap ſewed to the Neck of it, and this only, without Shirt, Band, or Stocking girt to their Skin, with a Rope twice about the Middle and tyed on Knots, the Ends whereof hang to the Ground, having wooden Sandals, which do only fence the Bottom of their Feet, their Heads ſhaven as bare as my Nail, ſave a little Diper left round above the Ears, each hath at his right Side hanging at his Rope a great Chain of white Beads as big as a Muſket Bullet, with a Croſs of Wood or Braſs hanging at the End of the Chain. The *Jacobin* goes like a Magpye, for he wears a long white Coat reaching to the Ground, and a ſhort black Cloak upon it, with a black low crown'd and very broad brim'd Hat ſtrangely ridiculous. The *Jeſuits* Habit is grave and ſomewhat comely, they wearing black Gowns with Sleeves cloſe at Hand, as our mourning Gowns, no Band at all nor Cuffs, a broad brim'd black Hat without Hatband, Shoes without Heels, and Heads not ſhaven but polled cloſe to the Scales. And when they go in the Street (which both of them and each other religious Order is always two together, as I often ſaw) they carry each in his left Hand a ſhort ſmooth Staff, like a Commander's Staff, but dyed black, griping it in the Middle. I was in their Garden, Walks, and College ſundry Times, and heard them at Lectures in Philoſophy, Rhetorick, and Grammar, where he that read but Rhetorick to Youths ſtood in an high Pulpit in a great Gown and a very light Caps with it, Corners ſtanding ſtrait and upwards, mitrewiſe, in a more majeſtick Garb than doth one of our Divinity Profeſſors when he reads in *Cambridge*. They do affect an outward pompous Show in all Things. One Day I ſaw four of them hearing Auricular Confeſſions of ſeveral Gentlewomen in their Church, the Man ſate covering his Eyes with an Handkerchief that he might not ſee the Woman's Face, while ſhe whiſpered in his Ear kneeling. You muſt know that ſome of them are alſo Prieſts or they could not do this: And then alſo I ſaw one of them celebrate Maſs. I ſaw the *Capuchins* have Maſs in their Church, and the *Franciſcans* in theirs, who have alſo very loud Organs, there I ſaw the Monks kneeling on a Row receive the Sacrament before the Altar, the Manner of all ſo ceremonious, too long to relate, often kiſſing the Floor proſtrate, and twenty Poſtures, *&c.* The chief Monk being a Prieſt did alſo ſay Maſs, and adminiſter to them, and that while he had a moſt gorgeous Cope, and glorious Robes above his poor Coat, I had ſome Words with the ſame Man, and he ſpake *Latin* well in their Cloyſter: I would have had him to have ſhewed me their Cloyſter Gallery, but he refuſed, I think, becauſe he ſaw a Soldier walking near that would have gone in too. But *Capuchin* Monks did very friendly, at my Deſire, unlock me the great Door of their Cloyſter and Gardens, and there I was alone, and walked up and down an Hour. Their Gardens and Orchards are ſo large and fair, well planted and ordered as might become the King of *Spain*, many fine Arbours, as alſo many Images and great wooden Croſſes ſet up in them. The Monks were buſy, ſome dreſſing, ſome weeding, ſome getting Herbs for Dinner. I had ſome little Talk with ſeveral of them, and none that I ſpake to but could ſpeak *Latin* promptly; but having been once or twice there, laſt Time I ſo far expreſſed my Diſlike of their Fopperies in the Maſs that they were diſpleaſed, and I was glad when got out, and came no more there for Fear of a Miſchief. Some of our *Engliſh*, who had lived three or four Years in *Dunkirk*, told me, that thoſe do live moſtly or merely upon Alms. And I ſaw ſome Mendicant Fryars go in the Streets two together, with each a Baſket on his Arm, and into Shops and Houſes, and I noted how theſe, though as Beggars, paſſed along all People of all ſorts take off their Hats and ſhewing great Reverence towards them (as they do ſtrictly obſerve towards all their Religious): They told me that theſe Friars do each Day once cover their Tables with a coarſe but clean Cloth, and ſet on Salt only, there expecting what their Providers will bring them (which Office they do by Turns) of which be it more or leſs they make a Dinner, and be it never ſo ſhort, they who beg the next Day do not complain, their Manner being not to aſk but to ſtand ſilent, and to take what is given, but when it falls out, which ſometimes though ſeldom doth, that they have had many ſhort Meals together, and too ſore pinch'd, they have a Bell on the Top

And that brings them in great Plenty.

of a Corner of their Houſe, called the *Starving Bell*, which they having firſt covered their empty Table, ſetting on Salt only, and ſetting their Hall Door wide open, and have out of Modeſty retired themſelves into their Cells out of Sight, they rung out aloud, which being once heard abroad hath the ſame Effect there that a *Fire Bell* being rung hath in a Town with us; People running out into the Streets and crying *Jeſu Maria, the Starving Bell*, woe and alas for the holy Men; ſuch an Hubbub as though the Judgment of *Sodom* were ready to fall upon the Town, for their Neglect of the holy Men, ſome of the richer ſort of Miſtreſſes do in all Haſte ſend out each their Maid running, one with a Cheeſe, another with a Loaf, another with a Diſh of Butter, one carries half a great Paſtive, another runs with a ſtanding Piece of Roaſt Beef, *&c.* all which ent'ring the Monaſtery Hall, they lay down upon the Table and get them out again; one Monk peeping through a Hole ſees when the Table is ſoundly furniſhed, then comes out and ſhuts the Hall Door of Modeſty, ſo as they who come after that go back again with their Meat, ſaving both it and their Credit; when all are gone the hungry Fryars creeping out of their Holes do fall aboard.

Their Nunneries.

I was in one of the Nunneries Chapel at the Time of Performance of the Evening Prayers, where I ſaw two Nuns below one old Nun kneeling down within two Yards of where I ſtood, all the reſt were in an upper Partition made with a Lattice, but ſo wide as I could well ſee them.

The Habit of the Nuns.

Their Habit is a black Gown tyed cloſe about their Middle, and a Veil of pure whiteſt Linen caſt over their Head, and reaching to their Girdle, ſet out with ſuch handſome manner of Dreſs upon their Forehead and about the Face as indeed is marvellous comely. Their Altar was rich and moſt curiouſly dreſſed with artificial, pure, white Lillies, white Roſes, *&c. Emblemata caſta.*

Their Chanting and Muſick at Prayers.

They ſang their Prayers in a moſt mournful Ditty in each Portion, which was diſtinguiſhed by a long Pauſe, one of them did only keep; they groan to the Singing of the reſt as a conjoin'd Underſong, drawing it out long, *fœmineo ululatu*, very dolefully; but when they ſing Praiſes, they are as merry, for not having Organs, they play on loud Virginals jointly to their Singing, which with the ſmall quavering Voices, make up a ſyrenical and ſpherical Harmony.

Recluſe Nuns and Gadding Nuns.

Of theſe Nuns are two Sorts, the one *Regular*, which are recluſe and ſtir not abroad; the other are called *Gadding Nuns*, of which I ſaw divers walk the Streets, and one Day two of them gallant Ladies, in rich Gowns and Veils, and uſhered by a Gentleman; they had under each Arm a big Book, the one whereof had a white Cover, another a black.

The Cathedral Church.

The Cathedral of *Dunkirk* is great and very munificent, and exceedeth all the other Churches in Riches and Excellency of its various Ornaments; before the higheſt Altar upon the Floor ſtand two Braſs Candleſticks as big as two Braſs Pillars, each three Yards high, and very thick, of brighteſt and pureſt ſhining Braſs, which had two very great wax Tapors blazing upon them with a mighty Flame.

An excellent Picture of the Day of Judgment.

There is a very large Frame or Table many Yards in Length and Breadth, which covers almoſt all the Weſt End of this Church, upon which is drawn or painted the *Day of Judgment*, ſo lively as is wonderful to behold, and very terrible; diverſe told me that the King of *France* hath deſired to buy it, and offered to cover it with Gold Coin Pieces all over as the Price of it, which would be a vaſt Sum.

The Services on Whit-ſunday,

With great Noiſe and Shew.

In the ſaid Church upon *Whitſunday*, which Feſtival they kept with great and extraordinary Solemnity, I was preſent at, and ſaw all the Services, which were many and various; upon the higheſt Altar, which is very great and high, were above thirty great Wax Tapors flaming, each a Yard high, before it at High Maſs upon the three Steps of Aſcent ſtood three Prieſts at a Diſtance one ſtrait behind another in moſt rich red embroidered Copes, which made a mighty Show. The Prieſts are ſhaven only upon the Crown about the Breadth of a Five Shilling Piece of Silver, in which Place they were anointed at their Conſecration. The Quire-men in their Surplices, ſome ſtood on Midſt of the Floor ſinging, ſome ſate in the Seats, the reſt of the Quire was filled with the Burgomaſters, Gentry, and Ladies of the Town; I ſtood at the higher End of the Quire. Their Organs are far bigger and louder than thoſe in St. *Paul*'s, *London*, and yet when they ſung High Maſs, not only thoſe Organs played, but alſo thereon ſtood loud Wind Muſick, in the Midſt of the Quire, and alſo a Sett of Viols to help, which all playing and ſounding together made a moſt roaring Muſick for an Hour, the which Prieſts meanwhile did divers Times burn Incenſe, which aſcending up as a Cloud before the Altar, filled all with Smoak and moſt fragrant Odour.

The Multitude of Altars.

In latter End of Maſs I walked down the South Iſle, and up the North, even over the Church, and I counted ſeventeen other Altars within the Church, all adorned with rich Hangings, Crucifixes, and Candleſticks of Silver, Images and Pictures of Saints lively; many great Wax Tapors flaming in them, (upon each ſome Hundreds whereof burned in the Church moſt of the Day) Prieſts were ſaying Maſs at ſome of them, and People praying at each of them, and this all at the ſame Time; the Multitude of People was incredibly great.

A Sermon to prove the Corporeal Preſence:

By an active furious Preacher.

Maſs being ended aſcended the great high Pulpit in Midſt of the Church and preached a Sermon, a proper black Man in his Surplice, and an high Cap upon his Head, the Corner whereof ſtood ſtrait up, mitrewiſe; he preached in the *Flemiſh* Tongue, but by his Quotations of Texts and Fathers in *Latin*, I perceived the Drift of his Diſcourſe was to prove the real corporeal Preſence, inveighing much againſt us Hereticks, forſooth, a violent and moſt furious Man, he ſweat and his Eyes even candled, and he ſometimes almoſt ready to leap out of the Pulpit for Anger, ever when he named this

The Proceſſion.

A Prieſt bearing the Croſs.

The Hymn, Veni Sancte Spiritus.

A Play or Rare Show acted as the Memorial of the Day.

A fooliſh Farce to deceive the People.

A Dove deſcending and drawn up.

Cloven Tongues of Fire.

A loud Shout,

And Shower of Holy Water.

A poor Fryar preaching,

Without a Text,

Upon the Dignity of Prieſthood.

Another Franciſcan *nimble Preacher;*

Making a Croſs inſtead of a Prayer:

Then mumbling a Pater noſter.

The new Fortifications at Dunkirk *brought almoſt to Perfection.*

At Mardyke *a Regiment of* Iriſh *in Hutts.*

Other Towns burnt down; and the Walls of Churches only ſtanding.

Burg *a Garriſon of* Spaniards.

Deſcription of it.

this Word *Sacrament.* Sermon being ended, all the Congregation, both Prieſts and People, aroſe and went the ſolemn Proceſſion for the Day. Firſt went ſome in red Copes with ſhaven Heads, carrying high Silver Candleſticks with great Wax Tapors burning in them; next followed the chief Prieſt carrying on high the great Silver Croſs, which was very big and long, its lower Part of Wood, the uppermoſt Yard and croſs Piece of it was Silver richly emboſſed; I think it was hollow, or he could not have carried it ſo lightly; after him came other Prieſts in like red embroidered Copes, with each a Book in his Hand, and the Quire-men in their Surplices, all ſinging aloud, *Veni Sancte Spiritus, &c.* After them followed the Burgomaſters of the Town and Gentry in rich Attire, then the Burghers and Commonalty in ſome Hundreds. They began from the high Altar and came down the Middle Iſle of the Church, then up the North Iſle, ſinging all the Way, and compaſſing the Quire, came down the South Iſle, then as they went up again in the Midſt of the Body of the Church the Prieſts and the whole Proceſſion ſtood ſtill, ſinging very loud *Veni Sancte Spiritus, &c.* (and then was acted the Memorial of the Day). In the Top of the arched Roof of the Cathedral, which is very high, there is a Cupulo or great round Hole, as round and broad as a Millſtone. In that Hole was firſt made a Flaſh of Fire like Lightning, as if the Heaven opened there; there deſcended from thence a living milk white Dove, was let down by a Pulley with a ſmall String, with its Wings and Tail extended and ſpread by two very ſmall white Sticks at the Back of them, to which the Feathers were tyed with white Thread, and could ſcarce be perceived, but I ſtanding very near did diſcern it; and this done, the Dove looking prettily about, as a Dove will, deſcending by Degrees; when it came near over the Prieſts Heads it ſtaid, hanging and hovering over them a good while (they ſtill ſinging *Veni, &c.*) then it was drawn up by Degrees into the Cupulo out of Sight; and after this out of the ſame great Hole in the Roof were thrown down, as it were, many cloven Tongues of Fire, which came down flaming over the Prieſts Heads, but they inſtead of receiving them opened to the Right and Left, and let thoſe fall to the Floor, ſo ſaving their ſhaven Crowns. I perceived theſe were Papers beſmeared with ſome ſulphurous Matter to make them blaze better; and at the coming down of theſe Tongues there was a Shout ſet up in the Church that the Town rang again; laſtly, there was thrown down a Shower of Holy Water, which fell in Drops upon the People to ſprinkle and hallow them; ſo ended the Proceſſion of all the fooliſh Fopperies of the Forenoon. In the Afternoon of the ſame Day, and in the ſame Pulpit, I heard another *Capuchin* Friar preach, without any Surplice, and only in his poor, bare, patch'd grey Coat and Rope, with a Chain of great big Beads, and a Croſs at his Side, and bare Head, with his ſhaven, peeled, naked Scalp, a ſtrange Sight to me; you ſcarce ever ſaw a wretched Beggar ſtand at a Door in ſuch an abject forlorn Garb and deſpicable Habit, yet the People reverence them more than they do either their Prieſts or the Jeſuits, and they are'counted the beſt Preachers. They take no Text at all, but make a Diſcourſe ſomeways relating to the Goſpel of the Day, and by his *Latin* Quotations I perceived that he inſiſted chiefly in ſhewing the great Dignity of Prieſts, who receive the Holy Ghoſt in more ſpecial Manner, often repeating thoſe two Texts, *Accipite Spiritum Sanctum, &c.* and *Quorum peccata remiſeritis, &c.* In the ſame Pulpit again upon the *Monday* in the Forenoon I heard another, a *Franciſcan* Monk preach, a mighty big fat Man, but in the ſame like poor Habit as the former; one Thing I obſerved, that all theſe three Preachers were in their Language very prompt, nimble, and eloquent Men; another Thing, that inſtead of Prayer before and after Sermon, as we uſe, each of them did at his coming up into the Pulpit, in the firſt Place, very gravely with his Fore-finger make Croſſes upon his Forehead, Mouth, and Breaſt, (if you ſhould do ſo next *Sunday*, when you come into your Pulpit, the Folk would think you were mad) then kneeling down with his Face towards the high Altar he mumbled his *Pater noſter* once over, the People in the mean while doing the very ſame upon the Floor kneeling; after that he aroſe and fell roundly to his Preachment, and ſo did each likewiſe after Sermon. The new Fortifications which our *Engliſh* are doing about *Dunkirk*, upon which I often was and viewed, many hundred of Soldiers working daily at them ſtill, are well brought on towards Perfection, and for their Frame and Largeneſs of Heighth, Length, Thickneſs, are each Way indeed ſtupendious; nor do I think a more noble and magnificent Work was ever done by the *Roman* Legions of old, all the Fronts and Outſides being built with Stone and Brick, which with Lime and Tar they have partly here and partly out of *France*, and by Ships. I was at *Mardyke*, the Houſes whereof being burnt down, I ſaw not above ſix ſtanding; a Regiment of *Iriſh* (being the Duke of *York*'s) keep a Camp there in Hutts made of *Sods*; moſt of the Towns in the Countrey near about are burnt down in the late Wars. I counted ſeven or eight Churches ſtanding, each alone by itſelf in the Midſt of Field, their Towns being burnt, and of thoſe Churches nothing but bare Walls and Streets remaining. I was at another great walled Town in *Flanders*, called *Burg*, wherein the King of *Spain* hath a ſtrong Garriſon of *Spaniards*: It is rather bigger than *Dunkirk*; the Walls, Ramparts, Ditches, and Trenches, and Sluices, making it, one would think, invincible. I went up and down among thoſe Soldiers there and viewed all. I ſaw the Houſes of Religion, which are many here too. Here I ſaw in the Street two, being Nuns, veiled, and their Gown girt about their Middle

The Auguſtine *Friars.*

Gravelin *a* French *Garriſon.*

The Boat-man would not carry Friars, who had no Money.

The Writer comes to Calais,

And lands at Dover.

A Pillar there erected at the King's Landing-place, with an Inſcription.

Thence to Canterbury.

The ſtately Cathedral.

So to Rocheſter;

And through Chatham *and* Graveſend *to* London.

dle with a Rope, with either a Baſket on their Arm. I ſaw alſo a little young Friar, being a Child not above ſeven Years old, but in all his Habits like the eldeſt; the Parents here dying put ſome one Child here with its Portion into a Monaſtery at that little Age to be a Saint betime. I was at the great Abbey in this Town, the Monks whereof are *Auguſtines*, and wearing black Coats more handſome, but are ſhaven, *&c.* like to the others; I ſaw and ſtood by them when they were at their Morning Service in the Quire of their great Abbey Church adjoining to their Houſe, diverſe of them were tall and goodly Men. Having in the Time of my Stay found no Ship in the Haven of *Dunkirk* that would land me at *Naples* or any Port of *Italy*, I went into *France*, firſt to a Town called *Gravelin*, and made ſome Stay there. It is a Town very ſtrong, with Walls, and Trenches, and Sluices deep and broad: In it the King of *France* hath a ſtrong Garriſon of *French* and *Switzers* amongſt them, when I went and viewed the Town; having Horſe-hire from *Dunkirk* ſo dear, almoſt treble to the Poſt Horſes in *England*, I went hence many Miles up into the Countrey by Boat up a River: In which Paſſage I remember two Friars who were travelling, being weary and ſore beaten with a Storm of Wind and Rain that then fell, eſpying our Boat, came to the River Bank, and would fain have come to us; but the churliſh Boat-man knowing they carried no Money would not carry them, excuſing want of Room, when there were but ſeven or eight *French* Officers and Soldiers and myſelf in the Veſſel, which was great, and went with great Sail; I was ſorry for them, being almoſt ſtarved in that their poor Habit before deſcribed. After I had ſeen a Town or two more, finding Horſe-hire ſo exceſſive dear, for I could not have a Horſe to ride ſeven Leagues, which is but twenty one Miles *Engliſh*, under ſix Livres, which is ſix 20 *d.* or 10 *s.* *Engliſh*, and foot it I might not, the Weather being hot and Countrey ſandy; I tryed one half Day, but it gave me enough; I even ſtruck down to *Calais*, where I ſtay'd four Days, viewing all worth ſeeing; I ſaw them at Prayers in the Cathedral there, and ſaw ſeveral Orders of their Religious, little differing from thoſe in *Flanders*, ſave a Fryar that went with a Sandal on one Foot with the other quite bare; alſo three Prieſts walking and talking a long Time in their Surplices and Caps by the Town Side: After four Days Stay here, finding not there any Ship in this Port that was bound towards *Naples*, I ſhipp'd thence to *Dover*, where we landed at Midnight with a good Wind, having looſed from *Calais* at twelve at Noon: Here in the ſame Place where our King ſet Foot on Shore they have ſet up a Pillar with this Inſcription; *Siſte Viator iter, veſtigia prima ſecundus, Carolus hic poſuit cum redit Exilio.* Finding neither in *Dover* Port any Ship for my *Italian* Expedition, though I was provided for it, having taken ſome Gold with me, ſome Silver, beſides had left two conſiderable Sums in *London* with two ſubſtantial Citizens, one a *Goldſmith*, my Coſin German, the other a *Grocer*, an old Scholar of mine, to be returned me; I even took a Horſe of the Poſt-Office and rid to *Canterbury*, where I tarried viewing the City throughout, which is a moſt pleaſant rich Place; alſo the Cathedral, which is the moſt goodly and ſtately that ever I ſaw, for though it be not full out ſo vaſt as *Paul*'s, yet far exceeds it in curious Structure: I deſired the more to ſee it, becauſe of ſome Deſcription which *Eraſmus* hath made of it in that *Colloquy* entitled, *Peregrinatio Religionis ergò*; I was twice at Service in the Quire of it, and heard a Sermon in it by one of the Prebends: Thence I came to *Rocheſter*, another Biſhop's See, where I viewed the Town and Caſtle, and was at Service in the Cathedral; there is a Bridge over the ebbing and flowing Water, little inferiour to *London* Bridge. At *Chatham* near by I ſaw the King's Ships lying there in Harbour, mighty Men of War, many and great, no Prince in the World can have better; from thence to *Graveſend*, and that twenty Miles by Water to *London*, where now I am again,

Your loving Kinſman and Friend,

London June 20, 1662. **John Grenhalgh.**

Mr. John Coles *Rector of* Maydwell.

Reg. Lany.

Die 20. Junii, 1662. Johannes Coles Clericus in Artibus Magiſter inſtitutus ad Rect. de Maydwell cum Capella de Kellmarſh in Com. Northampt. vac. per Mort. Antonii Warters ult. Incumb. ad pref. Franciſci Wardeer Gen. veri & pleno jure Patroni.

Account, p. 497.

In the Chapel of *Kellmarſh*, Dr. *Calamy* puts among the ejected or ſilenced Miniſters Mr. *Samuel Ainſworth*, who hath a Sermon extant which he preached at the Funeral of Mr. *Andrew Pern*, Miniſter of *Wilby*, who was one of the Aſſembly of Divines, in 1655. 4^{to}. *&c.*

Proclamation for Officers and Soldiers under the late uſurped Powers to depart the Cities of London *and* Weſtminſter.

Printed by the King's Printers.

By the King. A Proclamation, requiring all Officers or Soldiers that ſerved under the Armies of the late uſurped Powers, and have been diſbanded, caſhiered, or turned out, to depart the Cities of *London* and *Weſtminſter* before the twenty ſixth of this inſtant *June*. Given —— *June* 20, 1662.

Ibid.

Another Proclamation for recalling and prohibiting Seamen from the Service of Foreign Princes and States, and that no Prizes taken from the *Dutch* by Virtue of *Portugal* Commiſſions be brought into his Majeſty's Ports, or any Part of his Dominions. Given —— *June* 20, 1662.

SATURDAY *June* 21.

Newcourt, *Vol.* II. *p.* 606.

Nicolaus Aſhwell Cler. admiſſ. ad Vic. de Tolleſhunt Darcy Com. Eſſex. vac. per Reſign. Johannis Ramſey ad pref. Bernardi Hale, S. T. D. —— Ceſſit Anno 1676.

Advice from Tangier.

Adviſed from *Tangier, June* 21. *Gayland* is now marched away with his Army, and hath given us a free Opportunity to fetch in Neceſſaries. 'Tis ſaid he threatned to come again, but we are confident his late Entertainment will give him but very little Encouragement. He is much troubled at the Loſs of his Brother (ſlain before this Place) whoſe Intereſt in the Army was one of the greateſt Props that ſupported his Uſurpation: He is now gone before *Tetuan*, to try if he can fright them into an Accommodation with him.

Mercur. Publ. 4to. No. 19. *p.* 434.

SUNDAY *June* 22.

Collection upon Briefs for Pariſh Churches.

Collected in *Barnack* Church within the Dioceſe of *Peterborough*, towards the Repairing of St. *Mary*'s Church in *Harborough*, the Sum of four Shillings, delivered the ſame Day to Mr. *Capet* the High Conſtable.

Reg. of Ch. of Barnack, *MS.*

Upon the King's firſt coming in there was a neceſſitous Occaſion for granting Royal Briefs or Letters for Collection in every Pariſh, towards the rebuilding or repairing of Parochial Churches that had been demoliſhed or much damaged in the late Civil Wars, or had been ſuffer'd to run into Decay by the Iniquity of thoſe Times, as appears upon the ſame Regiſter-Book of *Barnack Com. Northampt.*

The Pariſh Churches had ſuffer'd much by War, and by Negligence in the late Times of Confuſion.

And to repair theſe Ruins and Defects the Miniſters and People were forced to ſue for Letters Patents to collect the charitable Contributions of well diſpoſed People.

The Manſes or Miniſters Houſes were generally fallen into great Decay for want of legal Incumbents, and the Poverty and Avarice of the new Men thruſt into Livings. So as the preſent Clergy were moſt of them engaged in rebuilding or thorough repairing their parſonage or vicarage Houſes at their own Expences, unleſs in ſome Places aſſiſted by their Patrons, or the neighbouring Gentry. Of which many Inſtances might be given.

1661. *June* 9. Collected for *Scarborough* towards the Repairing of their Church, the Sum of four Shillings nine Pence.

1661. *Sept.* 8. Collected for *Pontefract* in *Yorkſhire* towards the Building of their Church, the Sum of four Shillings and Six-pence.

1661. *Octob.* 13. Collected for *Condover* in *Salop* towards the Repairing of their Church, the Sum of three Shillings and ten Pence.

1663. *Auguſt* 9. Collected in *Barnack* Church the Sum of two Shillings and ten Pence for *Harwich* in *Eſſex*, towards the Repairing of their Church and Steeple.

1663. *March* 13. Collected for *Sandwich* in *Kent* towards the Repairing of their Church and Steeple, two Shillings ten Pence.

1664. *April* 3. Collected for *Wytham* in *Suſſex* towards the Repairing of their Church, the Sum of three Shillings and a Penny.

1664. *Auguſt* 7. Collected for *Cromer* alias *Shipden* in the County of *Norfolk*, towards the Rebuilding their Church and Pierre, the Sum of three Shillings four Pence.

1664. *March* 12. Collected for *Baſinge* Church, two Shillings.

1665. *April* 2. Collected towards the Repair of the Church of *Eymington* in the County of *Southampton*, two Shillings and five Pence.

1665. *May* 21. Collected towards the Rebuilding of St. *Mary*'s Church in *Cheſter*, two Shillings five Pence, *&c.*

Forfeited Eſtates of Regicides in Ireland *given to the Duke of* York.

Adviſed from *Dublin*, That an explanatory Clauſe was prepared upon the *Proviſo* in the Act of Settlement for the Duke of *York*, with a Saving to ſuch Proteſtants as by Purchaſe or otherwiſe had Right to any Eſtates belonging to the Regicides before the Year 1641. as alſo to ſuch Perſons whoſe Eſtates were unjuſtly detained by any of the ſaid Regicides.

Publick Intelligence, 4to. *p.* 413.

The Church Doors ſhut againſt the Miniſter of Totneſs.

Some of the People chang'd with the Times. Through the illegal Violence of Mr. *John Harlewin* and Mr. *William Tucker* the Church-wardens, under the Influence of Mr. *John Brooking* and Mr. *William Shapley*, the Church Doors were ſhut againſt the Miniſter of *Totneſs* in *Devon*, Mr. *Whiddon*, and he was ejected before his Brethren, on *June* 22, 1662. of which he complained in his Farewell Sermon, *&c.*

Dr. Calamy's *Contin. p.*285.

MONDAY *June* 23.

The four Troops ſhipp'd for Portugal.

Adviſed from *Plymouth*, That on the twentieth of *June* four gallant Troops were ſhipp'd for *Portugal, viz.* Captain *Bellaſis*'s Troop, Captain *Kellie*'s Troop, Captain *Moldſworth*'s Troop, and Captain *Trelawnie*'s Troop; all the Men very reſolute and well accoutred. Captain *Sutton*'s remains yet to be ſhipp'd at the next Conveniency. Mr. *Child*, the Muſter Maſter, was ſo careful, that to prevent Deceit he muſtered them all on Ship-board, and would not admit an unſerviceable Horſe. —— Adviſed afterwards from *Liſbon*, That the ſame Succeſs that had attended the Forces under Major General Sir *Thomas Morgan*'s Command had waited upon them all along their Voyage to the expected Harbour. That on the eighteenth of *June* they ſet Sail from *Plymouth*, and arrived at *Liſbon* the twenty ſeventh, and after four Days they landed. After which the Brigade of Horſe landed, and are to march with all Speed to join with the *Portugal* Army upon ſome Enterprize, which when done they will have ſome Refreſhment, whereby they will be enabled to diſpute more hotly with the Enemy, than the Weather hath with them. The two Regiments of Foot after landing were compleatly two thouſand, beſides Officers. When they were viewed by the Earl of *Inchequin*, their General, his Lordſhip made a ſhort Speech.

Mercur. Publ. 4to.

Arrive at Liſbon.

No. *p.* 505.

TUESDAY *June* 24.

Advice from Scotland.

News from *Scotland* concerning, I. An Act againſt the Covenants. II. An Act concerning Maſters of Colleges, *&c.* Both paſſed *June* 24, 1662. —— Being not obliged to renounce the Covenant, but to take the Oath of Allegiance, and own the Government of the Church by Archbiſhops and Biſhops, and to attend at their Viſitations, and to hold no Conventicles in private Houſes.

Printed 1662. 4to.

Mr. Rich. Hall, *Rector of* Lindon Com. Rutl.

1662. 24. Junii. Richardus Hall Clericus, A. M. admiſſ. ad Rect. Eccleſiæ de Lindon in Com. Rutl. vac. per Mortem Abelis Barker ult. Incumb. ad preſ. Hugonis Audley Armig. pleno jure. —— Obiit 1670.

Reg. Laney. Petrib.

Willis's Survey of Cathedrals, N°. 26. *p.* 406.

In the Cathedral Church of Briſtol.

In piam Memoriam lectiſſimæ Fœminæ
Aliciæ Gliſſon, Filiæ Gulielmi Gliſſon,
De Marnhill in Com. Dorſet. Generoſi.
In avito hoc tumulo ſepultæ Anno
Ætatis ſuæ 48. *Poſuit mæſtiſſimus Conjux*
Gilbertus hujus Eccleſiæ Epiſcopus decimus
quartus, 24. *Die Junii, A. D.* 1662.

WEDNESDAY *June* 25. *The Act for regulating Corporations executed at* Norwich *by the Lord* Townſhend.

Mercur. Publ. 4^to^. N°. 10. *p.* 289.

Adviſed from *Norwich*, That by Virtue of an Act for Regulation of Corporations, the noble Lord *Townſend*, with ſeveral other Commiſſioners appointed for that City and County, met at their *Guild-hall* on *Thurſday* laſt, and tendred the ſeveral Oaths (ſpecified in the Act) to the Mayor and Court of Aldermen; and that ſome of the Aldermen who at firſt refuſed to abjure the Covenant, after Time given them for Conſideration, and conſulting with the moſt Eminent of our City Divines, came in and did abjure it.

Suit for a Penſion from Dr. John Collins, *Vicar of St.* Stephen*'s in* Norwich.

Term. Trin. 14 Car. II. in Scaccario. *Dean and Chapter of* Norwich, *Plaintiffs* verſus *Dr.* John Collins, *Defendant.*

Hardres Rep. p. 230.

See his Character, Works, &c. *Dr.* Calamy*'s Account,* 8^vo^. *p.* 474. *and Continuation, p.* 616.

Upon a Bill in Equity for a Penſion of fifty three Shillings and four Pence, iſſuing yearly out of the Vicarage of St. *Steven*'s in *Norwich*, of which the Plaintiffs are Patrons, and the Defendant confirmed therein by the Act of Miniſters, though there was no Vicarage Houſe, nor Glebe, nor Tythes, nor other Profits, but only *Eaſter* Offerings, Burials, and Chriſt'nings, yet, *per Curiam*, the Vicar is liable, though he have only caſual Profits, and that a Penſion by Preſcription as this is, may be ſued for here, as well as in the *Spiritual Court*, or at the Common Law by a Writ of Annuity.

A Mandate for Edm. Ibbot *to be B. D.*

The King's Letters Mandatory to the Vice-chancellour, *&c.* of the Univerſity of *Cambridge*, willing and requiring them to admit *Edmund Ibbot* to the Degree of Batchelor in Divinity. Given *June* 25, 1662. in the fourteenth Year of our Reign.

Order of Council for imprinting a Clauſe with the Articles of Peace with Algier, *touching Monies raiſed by the Lords Biſhops for the Redemption of Captives.*

Mercur. Publ. 4^to^. *p.* 404. *See* April 23, 1662.

Ordered by his Majeſty in Council at *Hampton-Court*, *June* 25, 1662. That the enſuing Clauſe be imprinted, together with the Articles of Peace between his Sacred Majeſty *Charles* II. *&c.* and the City and Kingdom of *Algier*, concluded by Sir *John Lawſon*, Knight, the 23^d^ Day of *April*, 1662.

His Majeſty out of his princely and tender Care, having ſince the Concluſion of this Treaty, recommended the Redemption of all Slaves, his Subjects in *Algier*, unto the Lords Biſhops in this Kingdom; their Lordſhips have (in this truly chriſtian and pious Deſign) proceeded with ſuch Alacrity and Expedition, that for the Effecting thereof ten thouſand Pounds are already prepared to be tranſmitted into thoſe Parts for Redemption of all Captives, according to the Tenour of theſe Articles, at the Rate they were firſt ſold in the Market.

THURSDAY *June* 26. *Mr.* John Diggle *Rector of* Thorpe Mandevile.

Reg. Laney.

Die 26. Junii, 1662. Johannes Diggle Clericus, A. M. ad Vic. de Thorpe alias Thrup Mandevile in Com. Northampt. vac. per Mortem Gabrielis Bridges ult. Incumb. aut alio quocunque modo ad preſ. Dom. Regis pleno jure.

Letter of Advice from Bootel *in* Cumberland, June 26.

Advice from Bootel *in* Cumberland *of Parents bringing their Children to Baptiſm, who had before refuſed that Ordinance.*

Publick Intelligence, 4^to^.

—— Here were lately chriſten'd in this Pariſh Church at one Time ten Boys and Girls, moſt about the Age of ten Years, the others of eight, ſix, and five. The Parents of them were ſuch, as being in the late looſe Times poiſoned with the Principles of the Anabaptiſts, Quakers, *&c.* had kept their Children from this neceſſary Ordinance, 'till by the Bleſſing of God upon the pious and painful Endeavour of Mr. *Richard Hutton*, Miniſter of this Place, they were convinced of their Error, and brought again to the Church they had ſo long forſaken. The Children were all chriſten'd by Mr. *Hutton*, with Godfathers and Godmothers according to the Liturgy of the Church, and their Parents ever ſince do duly repair to Divine Service.

Reg. Peterbor.

A Letter of the Lord Biſhop of London, *directed to the Reverend and my very good Friend the Dean of* Peterborough, *to be communicated to the Dean and Chapter.*

Reverend and my worthy Friend,

The Biſhop of London*'s Letter for a Contribution to redeem the* Engliſh *Captives at* Algier.

I am by my Lord's Grace of *Canterbury* deſired and required to move you in a Work of great Charity; wherein beſides that Reward which well doing ever carries along with it, you have a fair Opportunity as well of teſtifying your Affections to his Majeſty (the Exigence of whoſe Affairs at preſent renders him in want of Money) as of taking off that injurious Obloquy, which is commonly caſt upon the Clergy, that we receive much and do but little Good with it.

Subſcriptions of Archbiſhop and Biſhops.

You cannot but have heard, that there is a Peace concluded with the Pyrates of *Algier*, very honourable to this Nation: One Article whereof is, that his Majeſty's Subjects now Captives there ſhall be ranſomed and releaſed at the Price for which they were firſt bought, which is the loweſt. The whole Number is about two hundred and ſixty, and it is conceived that ten or twelve thouſand Pounds will redeem them all. My Lord of *Canterbury* has given ten thouſand Pounds, I have ſubſcribed five hundred Pounds, my Lord Biſhop of *Wincheſter* five hundred,

dred, and ſome Deans and Chapters each as much. I doubt not but you will think this ſo excellent a Work, and ſo proper for Churchmen to undertake, that you will need neither Precedents nor any other Encouragements than your own pious Inclinations, to which I recommend the Conſideration of this Buſineſs: And ſhall only further deſire, that what your Charity ſhall prompt you to do, and you reſolve to contribute, you will by your Letters, as ſoon as may be, ſignify unto

Your moſt Affectionate Friend,

London June 26, 1662. GILB. LONDON.

Dean and Chapter of Peterborough *give one hundred Pounds towards that good Work, the Redemption of Slaves at* Algier.

Order and Decree of the Dean and Chapter of *Peterborough*, at a Chapter holden the ſixteenth of *July*, 1662. That upon reading a Letter of *Gilbert* Lord Biſhop of *London*, by Direction from my Lord's Grace of *Canterbury*, moving to a Contribution to redeem the Captives in *Algier*, it is ordered, That notwithſtanding this Church, by Reaſon of the Pretenſions of divers Purchaſers, who detain their Rent, be indebted to the Dean and Chapter for their reſpective Stipends a Year and half, at *Lady-Day* laſt; the Dean and Chapter will be ready to pay the Sum of one hundred Pounds to ſuch Perſon as my Lord of *London* ſhall impower to receive the ſaid Contribution for Redemption of the ſaid Captives.

Account of this Collection given by Mr. Eachard.

Eachard, *Ch.* II. 92.

Upon Concluſion of the Peace with *Algier*, the Archbiſhops, Biſhops, Deans and Chapters, to their eternal Commendation, contributed a noble Sum of Money, and ſent their Collection by two of their own Number, the Archdeacon of *Bath*, and a Prebendary to *Algier*, with which they redeemed above a hundred and fifty Chriſtian Slaves, *Engliſh*, *Scotch*, and *Iriſh*, from the ſad Miſeries of a *Turkiſh* Captivity. The King of *England* had the greater Advantage of keeping the *African* Parts in Awe, by the new Poſſeſſion of *Tangier*. To which the Lord *Rutherford*, late Governour of *Dunkirk*, newly made Earl of *Tiviot*, was ſent to be Governour in the Room of the Earl of *Peterborough*; and his Majeſty made it now a free Port, and granted it all the Privileges of a Merchant City, being ſeated very commodiouſly for Strength and Safety to guard any naval Power, and to command thoſe Seas. But the vaſt Expence in fortifying and defending, and the Neceſſity at laſt of Demoliſhing that Place, in Time made it more a Burthen than a Portion to the Crown of *England*.

The Advantages of our Poſſeſſion of Tangier.

A Letter of Advice to Will. Griffith, *Eſq;*

MS.

Advice by Letter to *William Griffith*, Eſq; that the Council had ordered a Proclamation for the immediate Departure of all ſuch as have been engaged in the late Times of Rebellion againſt his Majeſty or his Royal Father, on or before the firſt Day of *November* next enſuing, unleſs they ſhall obtain ſpecial Leave to ſtay, according to the Tenour of former Proclamations, to that purpoſe. And that on *Thurſday* the twenty ſixth of *June*, Mr. *Lory Hyde* (Son to the Lord Chancellour) was married to the Earl of *Cork*'s Daughter.

Account of Mr. Lawrence Rooke, *Profeſſor of Aſtronomy, and afterwards of Geometry in* Greſham *College; one of the firſt Members of the Royal Society.*

Dr. Pope's *Life of Biſhop* Ward, 8vo. *Ch.* 17.

Wood's Athen. Oxon. *Vol.* II. *col.* 627, 628.

Hiſt. of the Royal Society, 1667. 4to. *p.* 189.

Mr. *Lawrence Rooke*, a very eminent Member of the Royal Society, died *June* 26, 1662. Born in *Kent*, educated in *Cambridge*, a Diſciple of Mr. *William Oughtred*, and one who did admirably well read in *Greſham* College on the ſixth Chapter of his *Clavis Mathematica*; which obtained him great Repute, and much Favour from Biſhop *Ward*, who gave a Pendulum Clock to the Royal Society, which goes for a Week together, to perpetuate the Memory of his dear and learned Friend *Lawrence Rooke*. See the Inſcription on it, and his Epitaph prepared by Dr. *Bathurſt*. Dr. *Pope* calls him the greateſt Man in *England* for ſolid Learning; and Dr. *Sprat* has given us Mr. *Rook*'s *Diſcourſe concerning the Obſervations of the Eclipſes of the* Satellites *of* Jupiter; and then adds, Upon the reading of theſe laſt Directions, Mr. *Rooke* the Author of them being dead, I cannot forbear ſaying ſomething of that excellent Man, which his incomparable *Modeſty* would not have permitted me to write, if he had been living. He was indeed a Man of profound *Judgment*, a vaſt *Comprehenſion*, prodigious *Memory*, ſolid *Experience*. His *Skill* in the *Mathematicks* was reverenc'd by all the Lovers of thoſe Studies; and his *Perfection* in many other ſorts of Learning deſerves no leſs Admiration. But above all, his *Knowledge* had a right Influence on the Temper of his Mind, which had all the Humility, Goodneſs, Calmneſs, Strength, and Sincerity of a ſound and unaffected Philoſopher. This is ſpoken not of one who lived long ago, in praiſing of whom it were eaſy to *feign*, and to exceed the *Truth*, where no Man's Memory could confute me: But of one, who is lately dead, who has many of his Acquaintance ſtill living, that are able to confirm this *Teſtimony*, and to joyn with me in delivering down his Name to Poſterity, with this juſt Character of his *Virtues*. He died in the Year ſixty two, ſhortly after the Eſtabliſhment of the *Royal Society*, whoſe *Inſtitution* he had zealouſly promoted. And it was a deplorable Accident in his Death, that he deceaſed the *very Night*, which he had for ſome Years expected, wherein to finiſh his accurate Obſervations on the *Satellites* of *Jupiter*; however, his Treaſure will not be loſt, for the Society has referr'd it to ſome of the beſt Aſtronomers of *Europe*, to bring his Beginnings to Concluſion.

Dr. Pope's *Life of Biſhop* Ward, *Ch.* 17.

His Papers which he left to the Biſhop of *Exeter* [Dr. *Seth Ward*] for ought I know have ſince periſhed. —— He made a Nuncupatory Will, leaving what he had to Biſhop *Ward*, who buried him decently at St. *Martin*'s *Outwich*-near *Greſham* College, and his Corps was attended to the Grave by moſt of the Fellows of the Royal Society, who were then in Town, lamenting theirs and the learned World's Loſs. —— In the Memory of his deceaſed Friend Biſhop

Ward gave to the Royal Society a large Pendulum Clock, made by *Fromentel*, and then eſteemed a great Rarity, and ſet it up in the Room of their Meeting, upon which were engraven theſe Words:

Societati Regali ad Scientiam Naturalem promovendam
Inſtitutæ dono dedit Reverendus in Chriſto Pater
Sethus, Epiſcopus Exon, ejuſdem Societatis Sodalis,
In Memoriam Lawrentii Rooke, Viri in omni Literarum
Genere inſtructiſſimi, Collegii Greſhamenſis primum
Aſtronomiæ, deinde Geometriæ Profeſſoris, dictæq;
Societatis nuper Sodalis. Qui obiit Junii 26, A. D. 1662.

See his Character given by Dr. *Barrow* in his Auguration Speech, which he made when he ſucceeded him in the Profeſſor of Geometry's Place in *Greſham* College, which Oration is printed in the fourth Volume of Dr. *Barrow*'s Works. ——The Biſhop of *Exeter* had once deſign'd to have put up an Inſcription over or near the Place of his Interrment, for that End Dr. *Bathurſt*, afterwards Dean of *Wells*, compoſed an ingenious Epitaph, concluding,

Ne ſe penitus ſæculo ſubducere mortuus poſſit
Qui iniquiſſima Modeſtia vixerat
Sethus Ward Epiſcopus Exon.
Longas ſuaveſque Amicitias
Hoc ſaxo proſecutus eſt.
Obiit Junii 26. Anno Dom. MDCLXII.
Ætatis ſuæ XL.

Friday *June* 27.
Dr. Edmund Morgan *Rector of* Gayton Com. Northampt.

Reg. Laney.

1662. 27. Junii. Edmundus Morgan, S. T. P. admiſſ. ad Rect. de Gayton in Com. Norhton. vac. per Mort. ult. Incumb. vel alio quocunque modo ad preſ. Domini Regis per lapſum Temporis.

Wood's Faſti ſub Anno.

Edmund Morgan, M. A. of *Magdalen* Hall *Oxford*, was created Doctor of Divinity *Decemb.* 1, 1660.

Advice from Edinburgh.

Publick Intelligence, 4to. No. 26.

Speeches in Parliament againſt the Solemn League and Covenant.

Letter of Advice from *Edinburgh*, that on *June* 21. the Parliament met again and paſſed an Act preſented to them by the Lords of Articles, for Preſervation of his Majeſty's Perſon and Government, wherein both the *Covenants* are reſcinded, and all Miniſters and others ſtreightly forbidden to preach, pray, print, or ſpeak any thing againſt the Church, as it is now eſtabliſhed. The Lord Archbiſhop of St. *Andrews* his Grace upon this Occaſion made an excellent learned Speech, ſhewing the woeful Effect of the *Covenant* in this Kingdom, how it was hatch'd in Confuſion, nouriſhed only with Rebellion, and no way obligatoty, as being made without the Aſſent of the ſupreme Magiſtrate. His Grace did further clear all ſuch Doubts as any ſcrupulous Pretenders might object. This was ſeconded by the Lord *Clomartie*, who in a loyal Speech to the ſame Purpoſe gave Satisfaction to the Parliament. They likewiſe paſſed an Act, that no Noblemen, Gentlemen, or others ſhould entertain any Chaplain or Schoolmaſter, but by the Conſent and Approbation of the Biſhop of the Dioceſe; and that neither they nor any other Miniſter or Schoolmaſter ſhould be admitted into any Place, 'til they had firſt taken the Oaths of Supremacy and Allegiance. In this Act Care is taken for the Suppreſſing of all Meetings and Conventicles, where under a Colour of ſeeking God, they vent Sedition to the Diſturbance of the Peace of the Kingdom.

Sunday *June* 29.
The Preſbyterian Miniſters ſcrupled renouncing the Covenant; though the King had declared it illegal, and a great Offence and Scandal to the Foreign Reformed Churches.

Many of the Miniſters who were under Doubts and Suſpence in conforming were moſt offended at the Condition of *Renouncing the Covenant*, not conſidering that it was unlawfully impoſed, and had been horribly applied; that upon the firſt Propoſal of it, the King had expreſsly declared the Illegality and Nullity of it; and in his *Large Declaration, p.* 75. had repreſented the Scandal it had given to the Reformed Churches abroad. "The Miniſters and others of the Conſiſtory at *Charenton*, and of other Reformed Churches in *France*; as alſo the Profeſſors, Miniſters, and Conſiſtory of *Geneva*, and of other neighbouring Reformed Churches in thoſe Parts, were ſo ſcandalized with this prodigious *Covenant*, as that they were afraid of nothing more than this, that it would bring an indelible Scandal upon the Reformed Churches, and alienate the Minds of all the Princes of Chriſtendom from ever entertaining a good Thought of their Religion."

And when the Aſſembly of Divines and their Brethren of Scotland *had ſent a Copy of this Covenant, with their Letters in bad* Latin *to the foreign Churches, exhorting them to follow their Example, they rejected their Advice and made no other Anſwer.*

Toleration diſcuſs'd, 1670. 4to. *p.* 192.

The venerable Aſſembly of *Engliſh* Divines and *Scotch* Commiſſioners (as they ſtyl'd themſelves) ſent the Copy of their *Covenant*, and a ſolemn *Invitation* to ſeventeen Reformed Churches beyond the Seas to *joyn* with them. Their Letter ſhould have been *Latin*, but ſo it was, that they left it a meaſuring Caſt, whether they were the better *Chriſtians*, *Caſuiſts*, *Subjects*, or *Grammarians*. Their Skill was moſt employ'd in exhorting the *French* Proteſtants to follow their *Example*, and caſt off the Yoke of Antichriſt (that is to ſay of *Obedience)* and in calumniating their Sovereign as a Confederate with the *Popiſh* Intereſt to deſtroy the *Proteſtancy:* Which Deſign was only to be obviated by a Holy League. This was the Drift of the *Addreſs*, but we never heard Syllable of the Anſwer.

Suſpenſion of a Miniſter for not reading Common-Prayer.

Dr. Calamy's *Account, p.* 806.

Mr. *Oliver Heywood*, Miniſter at *Coley* in *Yorkſhire*, was proſecuted in the Conſiſtory Court at *York*, for not reading the Common-Prayer a whole Year before

fore the Act of Uniformity commenc'd; and in a little Time was by the Archbiſhop's Chancellor ſuſpended *ab Officio*. The Suſpenſion was publiſh'd at *Halifax, June* 29, 1662. Mr. *Heywood* hereupon forbore preaching at *Coley* for a while, but did not attempt to get his Suſpenſion off, becauſe of the *Quietus eſt* given by the Act of Uniformity, in *Auguſt* following.

A Letter of Lord Chancellor Hyde, *that opens the Deſign of entring upon a Negotiation for the Sale of* Dunkirk *to the* French.

Lettres de M. le Comte d'Eſtrades, *a* 1637. *ad* 1662, 8vo. *p.* 279.

A Letter from the Earl of *Clarendon*, Lord Chancellor of *England*, to Monſieur *le Comte d'Eſtrades* in *France*, dated from *Hampton-Court*, *June* 29, 1662. ſignifying, that he found the King of *England* his Maſter in a Diſpoſition to give all Manner of Proofs of his Deſire to ſtrengthen his Amity with the moſt Chriſtian King; that therefore he had now ſent over Mr. *Bealing*, a Man whom the Court knew to be in his (the Chancellor's) Confidence, to communicate his Sentiments to him upon that Affair, *&c.*

Commiſſion of the French *King to the Count* d'Eſtrades, *for the Purchaſe of* Dunkirk *from the King of* England.

Said to be written with the King's own Hand.

The Powers given by the moſt Chriſtian King to the Count d'Eſtrades, *to treat for the Purchaſe of* Dunkirk.

I do impower the Count *d'Eſtrades*, Knight of my Orders, to adjuſt, conclude, and ſign a Treaty with the King of *England* my Brother, about the buying of *Dunkirk* and its Dependencies, and do promiſe upon the Faith and Word of a King, to approve, ratify, and execute every Thing that the ſaid Count *d'Eſtrades* ſhall promiſe by Virtue of this preſent Power. Done at *St. Germain July* 16, 1662.

LEWIS.

The Nonconformiſts encourage their Party to ſtand out againſt the Act of Uniformity:

Myſtery and Iniquity of Non-Conformity, 1664. *p.* 56.

Money and Preſents.

They (the Nonconformiſts) encouraged their Party to go on, and ſtand out againſt the Act [of Uniformity] that they might appear ſo conſiderable, as to prevail either with his Majeſty for an *Indulgence* againſt, or with the Parliament for a Repeal of the ſaid Act. To which end they ſent their Letters all over the Kingdom to adviſe every Man to ſtand to his Principles, not doubting of a Toleration upon his Majeſty's Promiſe at *Breda*, with other Arguments they could make uſe of. And in order hereunto—they ſtand it out, that they might know their Strength and Power, not doubting but their conſiderable Number and Intereſt, which will appear by the publick and general Diſſent to the Uniformity enjoined, might gain them an *Indulgence*, that will vacate and make void all former Laws. And accordingly we find them with their Bed-Roll of thoſe that were to be ejected, rather threatning than petitioning his Majeſty; after ſome Tumults raiſed in Dr. *Seaman*'s and other Churches through which they would have his Majeſty ſee the Inclination of the People.

And begin already with a Liſt of thoſe who were to be ejected.

[About this Time were ſeveral Meetings of the Countrey Clergy to conſult upon yielding or refuſing Conformity, according to the late Act, wherein they often deceiv'd and even undermin'd one another.]

The Miniſters moſt inclin'd to Non-conformity met to conſult:

Dr. Calamy's *Account*, 8vo. *p.* 409.

And in their Reſolutions deceiv'd one another.

There was a Meeting of above twenty Miniſters at *Bolton* in *Lancaſhire*, to conſider what Courſe to take. Mr. *Ambroſe* and Mr. *Cole* of *Preſton* declar'd before them all, that they could read the Common-Prayer, and ſhould do it, the State of their Places requiring it, in which otherwiſe their Service was neceſſarily at preſent at an end. The Miniſters conſidering the Circumſtances of their Caſe approv'd their Proceeding. Mr. *Cole* (afterwards Dr. *Cole*) was ſo forward as to expreſs himſelf at the ſame Time in Words to this purpoſe, *Gentlemen, I am got to my* Hercules *Pillars, my* ne plus ultra, *I ſtall go no farther*. And indeed he was turn'd out of *Preſton*, but found ſome ſtronger Motives in other Parts; for he afterwards conform'd, and was Lecturer at *Dedham* in *Eſſex*: But as for Mr. *Ambroſe* he liv'd and dy'd a Nonconformiſt.

Some perſuaded others not to conform, in order to get their Benefices.

Dr. Calamy's *Contin.* 8vo. *p.* 471.

Mr. *John Lavender*, Miniſter of *High-Ongar* in *Eſſex*. His Living, I am inform'd was worth 300*l. per Ann.* a neighbouring Miniſter was urgent with him not to conform, and yet conform'd himſelf; and on Mr. *Lavender*'s Ejection got his Place. [There went a common Tradition in *Eſſex*, that Dr. *Anthony Walker* exerted a like Influence upon his Predeceſſor in the Rectory of *Fifield* in *Eſſex*.]

The Plea for a general Toleration.

Myſtery of Nonconformity.

Some have propounded a Way of Peace, that all Opinions ſhould be *tolerated*, and none *perſecuted*, and then all the World will be at Peace. Indeed this relies upon a great Reaſonableneſs; not only becauſe Opinions cannot be forced; but becauſe if Men receive no hurt, it is to be hoped they will do none: But we find that this alone will not do it: For beſides that all Men are not ſo juſt as not to do any Injury, there are very many Men amongſt us who are not content that you *permit them*, for they will *not permit you*; but *rule over your Faith*, and ſay, that their Way is not only *true*, but *neceſſary*; and therefore the Truth of God is at Stake, and all Indifference and Moderation is carnal Wiſdom, and want of *Zeal* for God. Nay more than ſo, they preach for *Toleration* when themſelves are under the Rod, and when they got the Rod into their own Hands, thought Toleration itſelf to be intolerable. Thus do the Papiſts, and thus the Calviniſts, and for their Cruelty they pretend Charity.

Books and Papers publiſh'd in and about June 1662.

Solomon's *Gate, by* Adam Littleton *of* Chelſea.

London, 1662. 8vo.

Solomon's *Gate*: Or an Entrance into the Church. Being a familiar Explanation of the Grounds of Religion: Contained in four Heads of Catechiſm, *viz.* the Lord's Prayer, Apoſtles Creed, ten Commandments, and the Sacraments. By *Adam Littleton*, Rector of *Chelſea*.

Biſhop Taylor's *Univerſity Sermon at* Dublin.

London, *for* R. Royſton, 1662, 4to.

Via Intelligentiæ. A Sermon preached to the Univerſity of *Dublin*: Shewing by what Means the Scholars ſhall become moſt learned and moſt uſeful. Publiſhed at their Deſire. By the right reverend Father in God *Jeremy* Lord Biſhop of *Down, &c.* and Vice-Chancellor of that Univerſity. *Ad majorem Dei gloriam.*

Preface to it.

To the Reader. I have already in a Diſcourſe before the right honourable the Lords and Commons aſſembled in this Parliament, proved, that *Obedience* is the beſt Medium of Peace and true Religion, and *Laws* are the only common Term and certain Rule and Meaſure of it. —— To which I now add, that Obedience to God is the beſt internal Inſtrument, and I have prov'd it in this Diſcourſe. —— I firſt ſpake my Thought of it in the following Words before the little but excellent Univerſity of *Dublin*, —— they were pleas'd with ſome Earneſtneſs to deſire me to publiſh it to the World. —— I did by a ſecond Communication of thoſe Thoughts, though in differing Words, publiſh it alſo to my Clergy at the Metropolitical Viſitation of the moſt reverend and learned Lord Primate of *Armagh* in my own Dioceſe. When I found that they alſo thought it very reaſonable and pious, and join'd in the Deſire of making it publick, I conſented perfectly, and now only pray to God it may do that Work which I intended. ——

Account of the Royal Matches.

A brief Account of the *Royal Matches*, or matrimonial Alliances, which the Kings of *England* have made from Time to Time ſince the Year 800. to this preſent 1662. Collected by a careful Collation of Hiſtory with Records.

London, *for* Hen. Brome, 1662.

—— *Concluding.*] King *Charles* the Second, married the Lady *Catherine*, ſole Daughter to Don *John* the fourth King of *Portugal*, and Siſter to Don *Alonſo* the ſixth now regnant, there was a matrimonial Alliance once before 'twixt the Blood Royal of *England* and *Portugal*, which was about *Ann.* 1376. between *John* the firſt King of *Portugal*, and the Lady *Philippa* Daughter to *John* of *Gaunt* Duke of *Lancaſter*. —— As that former was the fortunateſt Alliance that *Portugal* ever made, by their own Confeſſion, to this Day; ſo may this prove to *England!* May all the Bleſſings of Heaven be poured down upon it, according to the due and daily Devotions of all true-hearted Subjects, and particularly of *J. H.* [ſuppoſed to be *James Howell*.]

Epithalamium *on the King's Marriage.*

An Hymenæan Eſſay: Or an Epithalamy upon the Royal Match of *Charles* the Second, *&c.* and *Katherine* Infanta of *Portugal*. By *John Drope* Fellow of *Magdalen* College, *Oxon.*

Oxon. 1662, 4to.
Faſti Oxon. *Vol.*II.*col.*807.

Mr. White *of evil Thoughts.*

A Treatiſe of blaſphemous and other wandring Thoughts, their Kinds and Caſes. By *Thomas White*, L.L. B. [late Lecturer of St. *Brides* as Dr. *Calamy* ſuppoſed in his *Account*, *&c. p.* 31. but in his *Continuation*, *&c. p.* 29. he finds him ſome Time a Preacher at St. *Andrew*'s, *Holborn*, and St. *Anne*'s, *Alderſgate*, not ſettled Paſtor, but Lecturer only in thoſe Places. He died about 1672.]

London, 1662, 12o.

Mr. Degory Wheare*'s Method of reading Hiſtories.*

De Ratione & Methodo legendi Hiſtorias Diſſertatio. Sive Relectiones Hyemales de Ratione & Methodo legendi utraſque Hiſtorias Civiles & Eccleſiaſticas. Per Degoræum Wheare. Addita eſt Oratio Auſpicalis habita in Scholis publicis. Cum primum L. Ann-Flori Interpretationem aggrederetur Autor. Accedit Mantiſſa de Hiſtoricis Gentium particularium, &c. a Nicolao Horſman, A. M. & Socio Coll. C. C. Oxon.

Oxoniæ, 1662, 8vo.

Mr. Swinnock*'s Chriſtian Man's Calling.*

The Chriſtian Man's Calling, or a Treatiſe of making Religion one's Buſineſs: As alſo a Form directed how he may perform it. By *George Swinnock*, M. A. Preacher of the Goſpel at *Great-Kimbell* in the County of *Bucks*.

London, *by* Dorman Newman, 1662.

Mr. Collings*'s Sermons.*

A Cordial for a fainting Soul. Being the Sum of fourteen Sermons preached by *John Collings*, B. D. and Paſtor of the Church of *Chriſt* in *Stephens* Pariſh in *Norwich*.

Ibid.

Mr. Ed. Bagſhaw, *tho' engag'd by his Lord and Patron the Earl of* Angleſey *to write againſt Popery, could not contain himſelf from running into other Controverſies about* Free Grace *and* Free Will.

The Doctrine of Free Grace no Doctrine of Licentiouſneſs: Or that God's free, unconditional, pardoning of Sin, is the beſt Way to mortify the Power of Sin in Believers. Aſſerted and cleared by *Edward Bagſhaw*, Student of *Chriſt-Church*.

London, *printed for the Author*, 1662, 4to.

The *Preface* concluding, that the whole Practice of *Will-Worſhip*, whether it relates to the inventing of uncommanded Methods in divine Worſhip, or to the impoſing ſuch Uſages upon others is altogether founded upon a Suppoſition that every Man hath *Free-Will*. *June* 11, 1662.

Dr. Stanley*'s three Sermons on ſolemn Occaſions.*

Three Sermons preached in the Cathedral Church of *Wincheſter*, the firſt on *Sunday Aug.* 19, 1660. at the firſt Return of the Dean and Chapter to that Church, after the Reſtauration of his Majeſty. The Second on *Jan.* 30, 1661. being the Anniverſary of King *Charles* the Firſt, of glorious Memory. The third at the general Aſſize there *Feb.* 25, 1661. By *Edward Stanley*, D. D. Prebendary of that Church.

London, *by* John Clark, 1662.

Dr. Boreman*'s Antidote againſt Swearing.*

An Antidote againſt Swearing. With an Appendix concerning our Academical Oaths. By *R. Boreman*, D. D.

London, *for* R. Royſton, 1662, 8vo.

Mr. Fuller*'s* Piſgah *Sight.*

A *Piſgah* Sight of *Paleſtine*, and the Confines thereof: With the Hiſtory of the Old and New Teſtaments acted thereon. By *Thomas Fuller*, B. D.

London, *by* R. D. 1662.

Articles of the Church of England *reprinted.*

Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at *London* in the Year 1562. for the avoiding of diverſities of Opinions, and for the eſtabliſhing of Conſent touching true Religion. Reprinted by his Majeſty's Command: With his Royal Declaration prefixed thereunto.

London, *by the King's Printers.*

His Majeſty's Declaration. Being by God's Ordinance, according to our juſt Title, *Defender of the Faith*, and ſupream Governour, *&c.*

And the Canons of 1603.

Conſtitutions and *Canons* Eccleſiaſtical treated upon, the Biſhop of *London* Preſident of the Convocation for the *Province* of *Canterbury*, and the reſt of the Biſhops and Clergy of the ſaid Province: And agreed upon with the King's Majeſty's

London, 1662, 4to.

jeſty's Licence in their Synod begun at *London, Anno Dom.* 1603, &c. And now publiſhed for the due Obſervation of them by his Majeſty's Authority.

A Reply to Mr. Edw. Bagſhaw *in Defence of Biſhop* Morley.

D. E. defeated. Or a Reply to a late ſcurrilous Pamphlet vented againſt the Lord Biſhop of *Worceſter*'s Letter, wherein he vindicated himſelf from Mr. *Baxter*'s Miſreports. By *S. H.*

London, *for* R. Royſton, 1662, 4to.

The Caſe of Uſury.

An Eſſay towards the deciding of the ſo much, and ſo long controverted Caſe of *Uſury*. In a problematical Paradox, diſcuſſed, Whether it be lawful, or not rather ſinful, for any Man to borrow merely to encreaſe his Wealth. As alſo ſome Animadverſions upon the Reſolution of the Caſe of Uſury by a reverend and very learned Doctor. By *D. C.* [ſuppoſed *Daniel Cawdrey*.]

London, *for* John Rothwell, 1661, 4to.

To the conſcientious Reader. ——— My preſent Undertaking is to perſuade Men to two paradoxical Truths: 1. That it is not only *unlawful* for Men that are not *Needy*, to borrow upon *Uſury*, but to *borrow at all*, except in Caſe of a juſt Neceſſity. 2. To perſuade rich Men that they are bound as not to lend to any but the *Needy*, ſo to lend to the *Needy* freely, and then there will be no Uſury found.

Biſhop Hacket's *Viſitation Articles.*

Articles of Enquiry concerning Matters Eccleſiaſtical. Exhibited to the Miniſters, Church-Wardens, and Side-Men of every Pariſh within the Dioceſe of *Litchfield* and *Coventry*, in the firſt Epiſcopal Viſitation of the right reverend Father in God *John*, [*Hacket*] by divine Providence, Lord Biſhop of *Litchfield* and *Coventry*, in the firſt Year of his Conſecration, *Anno Dom.* 1662.

London, *printed for* John Place, 1662, 4to.

The Oath to be given unto the Church-Wardens.

You ſhall ſwear to enquire with the beſt Diligence that you may, and to make a true Anſwer unto every Article of this Book now given you in Charge: Preſenting every Perſon of your Pariſh that hath done any Offence, or omitted any Duty therein mentioned. And this you ſhall do without any Favour or Hatred, or Fear of Diſpleaſure. *So help you God, and the Contents of this Holy Goſpel.*

Life and Death of Moll Cut-purſe.

The Life and Death of Mrs. *Mary Frith*, commonly called *Mal Cutpurſe*. Exactly collected and now publiſhed for the Delight and Recreation of all merry diſpoſed Perſons.

London, *for* W. Gilbertſon, 1662. 12o.

Bp. Pritchett *on the Pſalms.*

David's *Harp* ſtrung and tuned: Or an Analyſis of the whole Book of Pſalms. With a proper Prayer at the End of each Pſalm. By *William* Biſhop of *Gloceſter*.

London, *for* Will. Leake, 1662, *Fol.*

Works of Hugh Broughton.

Hugh Broughton's Works: With his Life. Publiſhed by *John Lightfoot*, D. D.

London, *for* N. Ekins, 1662, *Fol.*

Mr. Trenchfield's *Chriſtian Chymiſtry.*

Chriſtian Chymiſtry, extracting the Honey of Inſtruction from Variety of Objects. By *Caleb Trenchfield*, Miniſter of *Chipſted*.

Dr. Leyburn's *Theology.*

Theology, Poſitive, Scholaſtical, Polemical, and Moral: Built upon the Foundation of Scriptures, Traditions, Councils, Fathers. By *George Leyburn*, D. D.

Doway, *by* Ball. Bellier, 1662, 8vo.

Van Helmont's *Phyſick.*

John Baptiſta van Helmont's Oriatrike, or Phyſick refined. Engliſhed by *J. C.*

Spaniſh *Grammar.*

An *Engliſh Spaniſh* Grammar. With Remarks on the *Portugueſe* Grammar.

Czar of Muſcovy's *Letter to the King.*

A Copy of the Czar of *Muſcovy*'s Letter to King *Charles* II. tranſlated. *An.* 1662.

MS. Aſhmole Oxon. 8432.

Harmar's *Vindication of* Oxon.

Vindiciæ Academiæ Oxonienſis: Sive Oratio Apologetica, qua Exercitiorum Academicorum in Trimeſtre vacatio a Crimine vindicatur. Autore Johanne Harmaro.

1662, 8vo.

His Life of Tully.

M. Tullii Ciceronis Vita ex optimis quibuſque Scriptoribus delibata & in Compendium redacta. Autore Johanne Harmaro.

1662, 8vo.

The Viſions of Will. Juniper, *as related to Dr.* Gauden.

The ſtrange and wonderful Viſions and Predictions of *William Juniper* of *Goſfield* in *Eſſex*, relating to the Troubles of *England*, as they were by him delivered to Dr. *John Gauden*, then at *Bocking*, and now Lord Biſhop of *Exon*. [Said to be drawn up by the ſaid Biſhop *Gauden*.]

London, 1662, 4to.

Edward Martyn, *S. T. P. made Dean of* Ely *by Patent* Feb. 22, 1661. *he was inſtall'd by Proxy* Apr. 25, 1662. *ſucceeded by Dr.* Fran. Willford, *inſtall'd* May 30, 1662.

Doctor *Martin*, late Dean of *Ely*, his Opinion concerning 1. The Difference between the Church of *England* and *Geneva*. 2. The Pope's Primacy as pretended Succeſſive to St. *Peter*. 3. The Authority of the Apoſtolical Conſtitutions and Canons. 4. The Diſcovery of the genuine Works of the primitive Fathers. 5. The falſe Brotherhood of the *French* and *Engliſh* Preſbyterians. Together with his Character of divers *Engliſh* Travellers, in the Time of our late Troubles. Communicated by five pious and learned Letters in the Time of his Exile. To which is added, *the Neceſſity of Epiſcopal Ordination*, by the right reverend Biſhop *Mountague*.

London, *printed* 1662, 12o.

L'Eſtrange's *Memento of King* Charles I, &c.

A Memento directed to all thoſe that truly Reverence the Memory of King *Charles* the Martyr, and as paſſionately wiſh the Honour, Safety and Happineſs of his Royal Succeſſor, our moſt gracious Sovereign *Charles* the Second. The firſt Part by *Roger L'Eſtrange*.

London, *for* Hen. Brome, 1662.

TUESDAY *July* 1.
Of the Forces tranſported to Portugal.

By Virtue of our Alliance and Treaty with the Crown of *Portugal*: Several Forces were ſent hence to aſſiſt that Kingdom againſt the prevailing Power of the *Spaniard*, who juſt at the Majority of the King, and his taking the Government into his own Hands, had made a formidable Invaſion and Progreſs into thoſe Dominions. Theſe Forces moſt of them immediately ſet Sail for *Dunkirk*, ſome Troops and Companies landing there from *Leith*, all commanded in chief by his Excellency the Earl of *Incbequin* (the famous Soldier in *Ireland*) Colonel *Morgan*, late Governor in *Scotland*, being his Major General: They arrived well and in good Health there on the 29th of *June*, and (being prohibited to eat the Fruit of the Country for fear of Fevers, and other Diſtempers) advanced towards the *Campania*; but the *Spaniard* having Notice thereof, thought it not adviſeable

Heath's *Chron. p.* 510.

viſeable to fight with them in their Strength and Vigour, but to waſte them with the uſual Incommodities of thoſe Climates to us, and retreated back again immediately into *Spain*.

Wednesday *July* 2. *Order of Council for a Brief to make Collections towards enabling the Corporation for Propagation of the Goſpel, to carry on their good Work in* New-England.

Council Book.

Whitehall, in Council. The Petition of the Company for Propagation of the Goſpel in *New-England*, and Parts adjacent of *America*, was this Day read at the Board, ſhewing that heretofore by the Bleſſing of God on the Endeavours of ſome of the *Engliſh* Nation, many of the heathen Natives of *New-England* were converted to the Faith of *Chriſt*, which being known in *England*, it invited the pretended Powers that then were, to conſtitute a Corporation for the carrying on that Work, and to grant Liberty for a general Collection to be made throughout *England* and *Wales*, whereby divers Sums of Money were raiſed, and Land purchaſed for the ſettling a yearly Revenue for that End, wherein ſuch a conſiderable Progreſs hath been made, that very many of the *Indians* have been civilized, and brought to like the *Engliſh* Manners and Government, and many have been brought to the Profeſſion of the Goſpel, and the whole new Teſtament, and a good Part of the Old (whereof the reſt is making ready for the Preſs) hath been printed in the *Indion* Language.

That his Majeſty graciouſly conſidering the Conſequences of ſo glorious a Work, hath lately erected a Corporation to carry on and perfect the ſame, who at their firſt Entrance do find, that for the Space of two Years laſt paſt, the Charges have much exceeded the Incomes appropriated to this Work, and that their Revenue is much too ſmall at preſent to carry on the ſame according to his Majeſty's pious Intentions, eſpecially in regard to the great Charge that will be requiſite partly for recovering the greateſt Part of their Revenue injuriouſly detained from them, and partly for the perfecting ſo coſtly and yet neceſſary Works, as the perfecting the Tranſlation and Printing of the Bible, and partly for the Maintenance of Schools for the Breeding of the *Indian* Children, not only in the Principles of Chriſtianity, but to the Knowledge of good Literature and Trades, whereby they be not only taught the true Religion, but civilized alſo, and brought to ſubmit to his Majeſty's gracious Government: And therefore moſt humbly prayed, that his Majeſty would be pleaſed to grant a Brief for a general Collection to be made throughout *England* and *Wales* for the Purpoſe aforeſaid.

Which their Lordſhips taking into ſerious Conſideration, and being deſirous to give all Encouragement poſſible to the ſaid Corporation, for the carrying on of the ſaid Work ſo well begun, did think fit to recommend it to the right honourable the Lord Chancellor, who is prayed to take the ſame into his particular Care, and give Order for a Brief accordingly.

A Defence of the Synod at Boſton.

Printed 1662. 4to.

A Defence of the Anſwer and Arguments of the Synod met at *Boſton* in *New-England* in the Year 1662. concerning the Subject of Baptiſm and Conſociation of Churches, againſt the Reply made thereunto by the reverend Mr. *John Davenport*, Paſtor of the Church at *New-Haven*. By ſome of the Elders who were Members of the Synod abovementioned.

Thursday *July* 3. *Mr.* Skingle *Curate at* Dunmow.

Willielmus Skingle Clericus, licentiatus ad inſerviend' in Cura Animarum in Parochia de Dunmow-parva Com. Eſſex. die 3. Jul. 1662.

Of the Marriage of QUAKERS.

Several Orders of the Quakers, *concerning the going together of Friends in Marriage.*

The firſt Order for Marriage of Friends was given out by *George Fox*, and was printed by *Tho. Symmons* the ſeventh of the eleventh Month 1659.

If any Friends go together in the Power of the Lord, after the Thing hath been made known between themſelves, and laid before able Friends, and nothing appear to the contrary, they may declare it in the End of the next general Meeting, or as they are moved, they may declare it in the Mid-Time of the Market on the Market-Day in the next Market Town, or they may not, as their Freedom is. And if they are moved, they may declare it to the next Magiſtrate if they will, or they may not. Then after in an Aſſembly not leſs than twelve, they may ſpeak their Teſtimony, and then a Certificate may be given of the Day, Month, and Year, and recorded, but that nothing be recorded for Money in theſe Things, but freely a free People to ſerve one another in Love, *&c.*

And about this Time there was a *ſecond Order* for Marriage given out by *George Fox*, *Anno* 1662.

—— And when they take one another in Marriage, let not leſs than a Dozen Friends and Relations be preſent, according to your former Order, having firſt acquainted your Men's Meeting, and that it be recorded in a Book, *&c.*

A third Order for Marriage, *Anno* 1667.

As any are moved of the Lord, and in his Light called to take a Brother or Siſter in Marriage, let it be made known to the Children of Light, and being by the Light made manifeſt to be of God, let them be joined together in the Preſence of many Witneſſes; and a Record in Writing witneſſing the Day, Place and Year, ſubſcribed by Witneſſes.

A fourth Order for Marriage 1675.

See the tender Opinion of Judge Hales in the Caſe of Quakers *Marriages.* Dr. *Burnet*'s Life of Sir *Matthew Hale*, 8vo. *p.* 34.

At a quarterly Meeting in *Hadenham* in the Iſle of *Ely*, the firſt of the tenth Month 1675. It is ordered and agreed upon at this quarterly Meeting, that no Friends for Time to come may permit or ſuffer Marriages without the Conſent of Friends at two Mens and Womens Meetings, and the Man and Woman to come both to the ſaid Meetings to receive the Anſwer of Friends, that ſo no diſorderly and indirect Proceedings may be carried on any more contrary to the Unity of Friends.

FRIDAY *July* 4.
Proclamation for ordering the Reſort of People to Court for Cure of the King's Evil.

By the King. A Proclamation for the better ordering of thoſe who repair to the Court for Cure of the Diſeaſe called *the King's Evil*, wherein his Majeſty declares himſelf as ready and willing to relieve the Neceſſities and Diſeaſes of his good Subjects by his ſacred Touch, which ſhall come for Cure, as any of his Royal Predeceſſors, in which by the Grace and Bleſſing of God, he hath in an extraordinary Meaſure had good Succeſs: Yet in his Princely Wiſdom foreſeeing that fit Times are neceſſary to be appointed for the performing of that great Work of Charity, doth declare his Royal Pleaſure to be, that from henceforth the uſual Times for preſenting ſuch Perſons, ſhall be from the Feaſt of *All-Saints* to a Week before *Chriſtmas*, and in the Month before *Eaſter*, being more convenient for the Temperature of the Seaſon, and in reſpect of any Contagion that may happen in this near Acceſs to his Majeſty's ſacred Perſon. —— And that ſuch Perſons bring Certificates under the Hands of the Miniſter and Church-Wardens of the Pariſhes where they dwell, teſtifying that they have not at any Time before been touched by the King, *&c.* Given at *Hampton-Court*, *&c.*

Printed 1662

Decree of the Univerſity of Cambridge, *for a fit Place to repoſite their Acts and Muniments.*

In Senatu Cantabrigienſi die 4. Jul. 1662. Cum ad Academiæ honorem ac columitatem conducat plurimum, ut Reſcripta Regum, Senatus hujus Conſulta, cæteraque Reipublicæ noſtræ Munimenta in loco aliquo tuto ac ſolenni Cuſtodiantur quæ hactenus inter Oppidanorum ædes, incendiis, rapinis, multiſque caſibus obnoxia deliteſcant: Placet vobis ut impoſterum intra publicas Scholas aſſerventur; & ut vacivo loco qui inter Scholas Theologicas & Philoſophicas interjacet, curâ Domini Procancellarii (qui pro tempore fuerit) Archivum publicum Academiæ impenſis clathris & forulis inſtruatur, quo Munimenta prædicta poſſint accuratius & ad uſum hujus Senatus accommodatius aſſervari.

MS. Cantabr. Acad.

SUNDAY *July* 6.
The Name of Arminian *not ſo odious, as before the Wars.*

It was obſervable, that whereas before the Civil Wars, one Firebrand towards the kindling of it was to caſt the Odium of *Arminianiſm* upon the Church Biſhops and Clergy, as opening a Door to *Popery:* The Name of *Arminian* was not now ſo odious, nor ſo commonly imputed as a Crime and Scandal to thoſe who were offended at the rigid Opinions of *Calvin*, *&c.* For tho' the ſtrict Preſbyterians continued to take Election and Reprobation in the more abſolute Senſe, yet many other Preachers during the Diſſolution of the Church had eſpous'd and defended the contrary Principles; ſuch as Mr. *John Goodwyn*, and Mr. *Toby Conyers*, and other Teachers and Writers in a profeſs'd Manner: Nay Mr. *Baxter* and ſome Brethren were in Moderation leaning that Way. —— See *Truth defended and Innocency cleared: Or the Declaration of the Judgment of* James Arminius, *Doctor and Profeſſor of Divinity in the Univerſity of* Leyden; *concerning the principal Points of Religion before the States of* Holland *and* Weſt-Frieſland. *To which is added, nine Queſtions exhibited by the Deputies of the Synod to the noble Lords the Regulators of the Univerſity of* Leyden, *with their Solution. Tranſlated for the Vindication of Truth, by* Tobias Conyers, *ſome Time of* Peter-Houſe *in* Cambridge. Magna eſt Veritas & prevalebit.

MS.

London, *for* Henry Everſden, 1657. 12o.

MONDAY *July* 7.
The Queen Mother preparing to come for England.

Adviſed from *Paris*, that the King of *France*, the Queen Mother, Monſieur, Madam, and Madamoiſelle, paid their ſeveral Compliments to the Queen Mother of *England* at *Paris*, ſo that e're long we may promiſe ourſelves again the Happineſs of her Royal Preſence.

Mercur. Publ No.28. *p* 448.

A Miniſter proſecuted for not reading the Common-Prayer.

July 7, 1662. Mr. *Nicholas Thoroughgood*, who was put out of the ſequeſtred Living of *Monkton* in the Iſle of *Thanet*, to which Dr. *Meric Caſaubon* was reſtored, riding to *Canterbury* as he was near *Sar*, he was arreſted and forc'd to give two Bonds of 40*l.* each, to appear at the Aſſizes at *Maidſtone*, and the Seſſions at *Canterbury*, on Account of his not reading the Common-Prayer. The 17th of the ſame Month he put in a Demurrer at *Maidſtone*, and on the 23d at *Canterbury* Seſſions he travers'd the Matter and heard no more of it. This was at the Inſtigation of Mr. *Rook* his Neighbour, who labour'd to get him out, and that he might have ſomewhat againſt him, he ſent him the Prayers to read. —— *Aug.* 27, 1662. he preach'd his Farewel Sermon, *&c.*

Dr. Calamy's *Contin. of Account, p.* 551.

See Mr. Lewis's *Antiqu. of* Thanet, 4to. *p.* 37.

TUESDAY *July* 8.
Biſhop Sanderſon's *Articles of Viſitation.*

Articles of Viſitation and Enquiry concerning Matters Eccleſiaſtical, exhibited to the Miniſters, Church-Wardens and Side-Men of every Pariſh within the Dioceſe of *Lincoln*, in the firſt Epiſcopal Viſitation of the right reverend Father in God, *Robert*, by divine Providence, Lord Biſhop of *Lincoln*; with the Oath to be adminiſtred to the Church-Wardens, and the Biſhop's Admonition to them.

London, *for* A. Seile, 1662, 4to.

Know you aſſuredly, that as the true diſcharging of your Office is the chief Means whereby publick Diſorders, Sins and Offences in your Pariſh may be reformed and puniſhed; ſo if you wilfully refuſe to preſent ſuch Crimes and Faults, as either you know to have been committed, or otherwiſe have heard of by publick Fame, that in ſuch Caſes the Biſhop and his Officers are to proceed againſt you in the Eccleſiaſtical Courts, as in Caſes of wilful Omiſſion and Perjury.

ROB. LINCOLN.

With his two Admonitions to the Clergy.

Admonition to the CLERGY.

I. The Miniſters in every Pariſh are deſired to give in the Names of ſuch of the younger Sort in their ſeveral Pariſhes, as they judge fit to receive Confirmation from the Biſhop, and to preſent them to be confirmed; eſpecially ſuch as having competently learned their Catechiſm, have not yet received the Holy Communion.

II. Alſo the Clergy within the County of *Lincoln* are deſired to bring with them in Writing, a Note of all ſuch Coats of Arms as are in the Church Windows, and of all ſuch Monuments, Grave-Stones, and Inſcriptions, whether of ancient or later Times, as are yet remaining in their ſeveral reſpective Churches or Chapels, or the Chancels thereof.

And the Oath to the Church Wardens and Side-Men.

The Tenor of the Oath to be adminiſtred to the Church-Wardens and Side-Men of every Pariſh.

You ſhall ſwear to enquire with your beſt Diligence, and to make a true Anſwer unto every Article of this Book now given you in Charge, and to preſent every Perſon that now is, or of late was inhabiting within your Pariſh, that hath done any Offence, or omitted any Duty therein mentioned. And this you ſhall do, as in the Sight of God, uprightly and truly, without Favour or Malice, Hope of Reward or Fear of Diſpleaſure. *So help you God.*

The Reception of the Biſhop at Bedford.

Mercur. Publ. 4to, No. 29. *p.* 462.

Adviſed from *Bedford*, *July* 11. that on the 7th Inſtant the right reverend Father in God *Robert* Lord Biſhop of *Lincoln* came to this Town upon his Viſitation. The right honourable the Lord *Bruce* with ſeveral of the Gentry of the Countrey went out from the Town on Horſe-back to welcome his Lordſhip. The Train-Bands of the Town march'd out to meet him, and as he paſs'd by gave an handſome Volley; after which they attended his Lordſhip to the Town, where they gave him a ſecond Salute from their Muſkets, whilſt the People flock'd in great Numbers, and gave many joyful Acclamations.

Biſhop Morley's *Articles of Viſitation.*

London, *for* Tim. Garthwait, 1662. 4to.

Articles of Viſitation and Enquiry concerning Matters Eccleſiaſtical exhibited to the Miniſters, Church-Wardens, and Side-Men of every Pariſh within the Dioceſe of *Wincheſter*, in the primary Epiſcopal Viſitation of the right reverend Father in God *George*, by divine Providence, Lord Biſhop of *Wincheſter*, *&c.* with the Tenour of the Oath to be adminiſtred to the Church-Wardens and Side-Men of every Pariſh. With an Admonition for the true diſcharging of their Offices, whereby publick Diſorders, Sins, and Offences, in their reſpective Pariſhes may be reformed and puniſhed.—Together with Advice to the Miniſters of every Pariſh to give in the Names of ſuch of the younger Sort in their ſeveral Pariſhes as they judge fit to receive Confirmation from the Biſhop, and to preſent them to be confirmed: Eſpecially ſuch as having competently learned their Catechiſm have not yet received the Holy Communion.

The Oath of Church-Wardens, and the Directions given to them, are literally the ſame with thoſe given by Biſhop Sanderſon *for the Dioceſe of* Lincoln.

Other Articles of Viſitation publiſhed by other Biſhops.

All ſeverally printed in 4to, 1662.

Articles ſent to be enquired of in the ſeveral Viſitations made by the right reverend Fathers in God,

Matthew Lord Biſhop of *Ely*.
Humfrey Lord Biſhop of *Sarum*.
Edward Lord Biſhop of *Norwich*.
Henry Lord Biſhop of *Chicheſter*.
John Lord Biſhop of *Worceſter*.
William Lord Biſhop of *St. David*'s.
Benjamin Lord Biſhop of *Peterborough*.
Gilbert Lord Biſhop of *Briſtol*.
Dr. *Bailey* Dean of *Sarum*.
Dr. *Porey* Archdeacon of *Middleſex*.

With the Forms of Oath and Charge, *&c.*

WEDNESDAY *July* 9.
Table of Degrees of Marriage.

London, *for* W. Gilbertſon, 1662. *open Sheet.*

The Table of Degrees of Marriage to be hung up in Churches, entitled, *An Admonition to all ſuch as ſhall intend hereafter to enter the State of Matrimony*, *godly and agreeable to Laws.*

Firſt, That they contract not with ſuch Perſons as be hereafter expreſſed, nor with any of like Degree, againſt the Law of God, and the Laws of the Realm.

Secondly, That they make no ſecret Contracts without Conſent and Counſel of their Parents or Elders, under whoſe Authority they be; contrary to God's Laws, and Man's Ordinances.

Thirdly, That they contract not a-new with any other, upon Divorce and Separation made by the Judge for a Time, the Laws yet ſtanding to the contrary, *&c.*

Set forth by the moſt reverend Father in God, *Matthew* Archbiſhop of *Canterbury*, Primate of *England*, and Metropolitan.

The King had been ſuſpected to be a Papiſt at Bruſſels, *and to get clear of the Danger of ſuch Report, he writes to Mr.* Cawton, *the* Engliſh *Miniſter at* Roterdam, *to believe his Sincerity in the Proteſtant Religion, and therefore to vindicate him from ſuch Reproaches.*

Life of Mr. Cawton.

In the Year 1658. the King's Majeſty being at *Bruxels*, and calumniated as being a Papiſt, his Majeſty was pleaſed to ſend a Letter to Mr. *Cawton*, Miniſter of the *Engliſh* Congregation at *Roterdam*, teſtifying his Conſtancy in the Proteſtant Religion, and deſiring him to wipe off that unjuſt Aſperſion by ſatisfying all of his Stedfaſtneſs in that Religion. The Letter was printed a little before his Majeſty's Return to this Kingdom, to clear him then, and deſerves here to be inſerted.

CHARLES, *R.*

Truſty and well-beloved, we greet you well, we have received ſo full a Teſtimony from Perſons (to whom we gave intire Credit) of your good Affection to our Perſon, and Zeal to our Service, that we are willing to recommend an Affair to you, in which we are very much concern'd. We do not wonder that the Malice of our Enemies ſhould continue to lay all Manner of Scandals upon us,

which

Of great Affection to the Proteſtant Religion.

which might take away our Reputation; but that they ſhould find Credit with any to make our Affection to the Proteſtant Religion in any Degree ſuſpected, is very ſtrange, ſince the World cannot but take Notice of our conſtant, and uninterrupted Profeſſion and Exerciſe of it, in thoſe Places where the contrary Religion is only practiſed, and allowed. And though we do not boaſt of doing that which we ſhould be heartily aſhamed if we did not do; we may reaſonably believe that no Man hath, or can more manifeſt his Affection to, and Zeal for the Proteſtant Religion, than we have done; or in ſome Reſpects hath more ſuffered for it. And therefore we are the more ſenſibly affected, that thoſe Calumnies can make Impreſſion, to our Diſadvantage, in the Minds of honeſt, and pious Men, as we are inform'd they have done. And we do the rather impart the Senſe we have of our Suffering in this particular to you, becauſe as you have the Charge of the *Engliſh* Congregation in *Rotterdam*; ſo you cannot but have much Converſation and Acquaintance with the Miniſters of the *Dutch* Church, and others in that populous Place, with whom we would not ſuffer under ſo unjuſt and ſcandalous an Imputation. And we preſume and expect from you, that you will uſe your utmoſt Diligence and Dexterity, to root out thoſe unworthy Aſperſions, ſo maliciouſly and groundleſly laid upon us by wicked Men; and that you aſſure all, who will give Credit to you, that we value ourſelf ſo much upon that Part of our Title of being *Defender of the Faith*, that no worldly Temptations can ever prevail with us to ſwerve from it, and the Proteſtant Religion, in which we have been bred: The Propagation whereof we ſhall endeavour with our utmoſt Power. And as we ſhall never fail in the Performance of our Duty herein, ſo we ſhall take the Offices you ſhall do, in vindicating us from theſe Reproaches, very well from you: In which we promiſe ourſelf you will ſerve us effectually. And ſo we bid you farewel. Given at our Court at *Bruxels*, the ſeventh Day of *November*, in the tenth Year of our Reign.

By his Majeſty's Command,

EDWARD NICHOLAS.

Some of the warmeſt Enemies to the King and Church began to be zealous for them.

July 9, 1662. Some of the fierceſt Sectaries and Firebrands in the late War, began to grow cool and to ſubmit themſelves to the Government in Church and State. One remarkable Inſtance in Mr. *Henry Stubbe* (afterwards an eminent Practitioner in Phyſick) who had been a profeſs'd Enemy to the Univerſities and Clergy, and an Advocate for the Perſon and Principles of Sir *Henry Vane*: Being ſettled at *Stratford upon Avon*, he made early and voluntary Applications to Dr. *George Morley*, Biſhop of *Worceſter*, for his Protection in his Retirement, aſſuring him of an inviolable Paſſive Obedience, which was all he could or would pay till the *Covenant* was renounced. And at the firſt Motion of his ſaid Dioceſan, he received Confirmation at his Hands, and ſoon after took Occaſion to publiſh a Tranſlation concerning the *Arts of Grandure and Submiſſion*, and in the Dedication thereof to make this mention of himſelf. *I have at length removed all the Umbrages I ever laid under, I have joined myſelf to the Church of* England, *not only upon Account of its being publickly impoſed (which in Things indifferent is no ſmall Conſideration, as I learned from the* Scottiſh *Tranſactions at* Perth) *but becauſe it is the leaſt* Defining, *and conſequently the moſt* Comprehenſive *and fitting to be* National.

Wood's Athen. Oxon. *Vol.* II. *col.* 413.

Mr. James Thompſon *Rector of* Thornhaugh, *by Reſignation of* Thomas Brecknock.

Die 9. Jul. 1662. Jacobus Thompſon Clericus, in Art. Magiſter, pref. ad Rect. de Thornhaugh in Com. Northampt. vac. per lib. reſign. Thomæ Brecknock Clerici ult. Incumb. in eadem per hon. virum Gulielmum Comitem Bedford, pleno jure Patronum; inſtitutus die Mercurii nono die Julii 1662.

Reg. Laney.

Dr. Calamy *thought him an ejected Nonconformiſt.*

Mr. *Brecknock*, who was Chaplain to the Duke of *Bedford* at *Thorney*, is either wholly omitted in the foregoing Account, or his Name is ſo miſpell'd in the Liſts I have made uſe of, that I cannot diſcover him.

Dr. Calamy's *Account*, 2d *Edit. p.* 840.

But he reſigned one Place, and accepted another, with a Sort of Half-Conformity.

[But tho' Mr. *Brecknock* reſigned *Thornhaugh*, he remov'd no farther than *Thorney*, where he officiated many Years as Parochial Miniſter, in that Donative given to him by the Earl of *Bedford*.]

THURSDAY *July* 10. *Archbiſhop* Bancroft's *Survey of the Holy Diſcipline, reprinted as Words in Seaſon.*

A new Edition of Archbiſhop *Bancroft*'s *Survey of the Holy Diſcipline*, containing the Beginnings, Succeſs, Parts, Proceedings, Authority and Doctrine of it. With ſome of the manifold and material Repugnancies, Varieties, and Uncertainties in that behalf: Faithfully gathered by way of hiſtorical Narration out of the Books and Writings of the principal Favourers of that Platform, *Anno* 1513.

Imprimatur denuo Liber hic cui Titulus, A Survey of the pretended Diſcipline, *&c. unà cum illo altero cui Nomen* dangerous Poſitions, *&c. Sæpe enim Chartis imprimi non iniquum, quod ſemper cordibus imprimi, non tam ad Doctrinam Eccleſiæ Anglicanæ, quàm ad Diſciplinam tutò conſervandam æquum eſt.*

MA. FRANCK, S. T. P. Reverendo admodum in Chriſto Patri Epiſcopo London, a Sacris Domeſticis.

Quintilis 8, 1662.

A Tract of Biſhop Gauden *reprinted.*

The Tears, Sighs, Complaints, and Prayers of the Church of *England*, ſetting forth her former Conſtitution, compared with her preſent Condition. Written in the late Times of Rebellion and Uſurpation, by *John Gauden*, D. D. Biſhop of *Worceſter*.

London, *by* R. Royſton, 1662, *Fol.*

Dr. Seth Ward *Biſhop of* Exeter.

Upon the Tranſlation of Dr. *John Gauden* to the See of *Worceſter*, elected *May* 23, 1662. and confirmed *June* 10. Dr. *Seth Ward* was elected Biſhop of *Exeter July* 8, 1662. confirmed the 19th, and conſecrated the next Day, and inthronized *December* 21. following.

Account of his Promotion.

Dr. Pope's *Life of Biſhop* Ward, 8vo. *p.* 55.

Upon the Tranſlation of Biſhop *Gauden* to *Worceſter*, Dr. *Ward* without knowing any Thing of it, by the Intereſt of the Duke of *Albemarle*, and Sir *Hugh Pollard*, then Comptroller, and ſome other of his weſtern Friends whom he had obliged during his Reſidence at *Exeter*, was nominated Biſhop thereof. —— He was very ill when he was to be conſecrated Biſhop, and not without Apprehenſion that he ſhould not ſurvive that Solemnity. It was a cold rainy Morning, when I waited on him to *Lambeth* to be conſecrated: He had not been out of his Chamber ſor ſome Weeks before. He went Sick to *Exeter*, and was confin'd to his Chamber a long while, *&c.*

This Deanery continued in the Biſhops till the Death of Biſhop Blackall, *and then by Conſent of Parties, it was made a ſeparate Preferment, and given by his Royal Highneſs the Prince of* Wales, *to the worthy Clerk of his Cloſet Mr.* Harris.

Let us conſider what he did as Biſhop of *Exeter*. He procur'd the Deanery of St. *Burien* near the Lands-End in *Cornwall* to be ſettled upon the Biſhops of *Exeter* for ever, after the Death of Dr. *Weeks*, by the King's Letters Patents. It did not become void till Biſhop *Sparrow*'s Time, he firſt enjoy'd it, and it does ſtill, and I hope ever will, continue in the Poſſeſſion of the Biſhops of *Exeter* and their Succeſſors.

Biſhop Burnet's *Hiſtory of his own Times*, *p.* 192.

Ward was a Man of great Reach, went deep in Mathematical Studies, and was a very dextrous Man, if not too dextrous, for his Sincerity was much queſtioned. He had complied during the late Times, and held in by taking the Covenant: So he was hated by the High-Men as a Time-ſerver. But the Lord *Clarendon* ſaw, that moſt of the Biſhops were Men of Merit by their Sufferings, but of no great Capacity for Buſineſs. He brought *Ward* in as a Man fit to govern the Church: For *Ward* to get his former Errors to be forgot, went into the high Notions of a ſevere Conformity, and became the moſt conſiderable Man on the Biſhop's Bench. He was a profound Stateſman, but a very indifferent Clergyman.

SUNDAY *July* 13.
Chancellor Clarendon *for a ſteddy Execution of the Act of Uniformity.*

Animadverſions on Mr. Creſſey, 8vo. *p.* 140.

Among the divided Sentiments at Court whether to execute or relax and in a manner ſuſpend the Act of Uniformity: The chief Miniſter, Lord *Clarendon*, was clearly of the ſame Opinion which he afterward expreſs'd in Writing. Sure there cannot be too Intent a Care in Kings and Princes to preſerve and maintain all decent Forms and Ceremonies both in Church and State; which keeps up the Veneration and Reverence due to Religion and the Church of Chriſt, and the Duty and Dignity due to Government, and to the Majeſty of Kings, in an Age when the Diſſoluteneſs of Manners, and the Prophaneneſs and Pride of the People, too much inclines them to a Contempt of Religion, to a Neglect of Order, and to an undervaluing and contending with the moſt Sovereign Authority.

The ſad Effects of Diviſion when no reigning King, nor eſtabliſh'd Church.

Printed 1645, 4to.

The ſad Effect of Diviſions upon the Diſſolution of Church Government was thus lamented by Mr. *Edm. Calamy*, in his Sermon before the Lords on *Chriſtmas* Day, then a Faſt-Day, 1644. But above all, let us bemoan the Diviſions that are in the *Church* about Matters of *Religion*. Theſe are exceedingly increaſed amongſt us, eſpecially in the famous City of *London*. One ſaith I am of *Paul*, another ſaith I am of *Apollos*, a third ſaith I am of *Cephas*. Some are *Antinomians*, that is, Patrons of *Free Vice*, under the Maſque of *Free Grace*. Some are *Anabaptiſts* that ſay, that the Condition of an Infant of a *believing Parent*, is as ſad and miſerable as the Condition of an Infant of a *Turk* or *Infidel*, and one of them was not aſham'd to ſay, *that it is as lawful to baptize a Cat or a Dog, as an Infant of a Chriſtian Parent.* Some are *Browniſts* that ſay, that all our *Miniſtry* is *Antichriſtian*, and our *Worſhip* and *Churches* Antichriſtian. Some are of no *Church* at all, believing all Churches to be falſely conſtituted, and therefore refuſe to joyn with any *Church* in the Worſhip of God, and wait till God raiſe up Apoſtles to plant new *Churches*. Some believe that the *Soul dyeth with the Body*, and that both ſhall riſe again at the laſt Day. Others begin to ſay, they believe that the *Soul* is mortal, as well as the *Body*, and that there is no Reſurrection neither of *Soul* nor *Body*. Some plead for an *illimited Toleration of all Religions*. It would ſeem a Wonder, if I ſhould reckon how many ſeparated *Congregations*, or rather *Segregations* there are in the City: What Churches againſt Churches, *&c.*

A ſeaſonable Diſcourſe reprinted, for Conformity in Caſe of Deprivation.

London. *imprinted by* John Bill, 1618, 4to.

To the Miniſters who were dubious about Conformity, there was now recommended a very ſober Diſcourſe applicable to the preſent Doubts and Scruples, intituled, *Caſſander Anglicanus:* Shewing the Neceſſity of Conformity to the preſcribed Ceremonies of our Church in Caſe of Deprivation. By *John Sprint* Miniſter of *Thornbury* in *Glouceſterſhire*, ſome Time of *Chriſt-Church* in Oxon. —— With an Epiſtle Dedicatory to the right worſhipful Mr. *Samuel Burton*, Archdeacon of the Dioceſe of *Gloceſter*.

S I R,

As it pleaſed you to appoint me a certain Time, to give Anſwer of my Purpoſe or Refuſal of Conformity —— I give you to underſtand, that I am reſolved to *conform*. To the which Reſolution, I confeſs I was the rather drawn, by the Mixture of your diſcreet Proceedings, yet not ſo much driven thereunto by your publick Authority, as drawn by your private Lenity and Kindneſs, and undeſerved Reſpect unto my Meanneſs: I being well acquainted with the common Condition of Man's Will, which may be induced, when it cannot be inforced. And I truſt with equal good Conſcience and Succeſs, to proceed and continue in Service unto God and to his Church in this my Conformity, as I before did in not conforming.

MONDAY ***July* 14.** ***Proclamation for Prize Goods.***

By the King's Printers.

A Proclamation declaring his Majeſty's Grace and Favour towards all Commanders and Seamen, in relation to Prizes and Prize Goods ſeized and taken ſince the Month of *January* 1642. until the 29th of *May* 1660. Given *July* 14, 1662.

Proclamation for Reſort of People to Court for the Cure of the King's Evil.

Mercur. Publ. 4to. *p.* 439.

A Proclamation lately ſet forth, *for the better ordering of thoſe who repair to the Court for Cure of the Diſeaſe called the King's Evil,* wherein his Majeſty being as ready and willing to relieve the Neceſſities and Diſeaſes of his good Subjects by his ſacred Touch, which ſhall come for Cure, as any of his Royal Predeceſſors, in which by the Grace and Bleſſing of God, he hath in an extraordinary Meaſure had good Succeſs; and yet in his princely Wiſdom foreſeeing, that fit Times are neceſſary to be appointed for the performing of that great Work of Charity, doth declare his Royal Pleaſure to be, that from henceforth the uſual Times for preſenting ſuch Perſons, ſhall be from the Feaſt of *All-Saints* to a Week before *Chriſtmas*, and in the Month before *Eaſter*. —— That none preſume to repair to Court for Cure of the ſaid Diſeaſe, but within the Limits appointed, —— and that all bring Certificates under the Hands of the Miniſter and Church Wardens, that they have not before been touched by the King.

Form of Prayers at the Healing.

Printed ſingly, and reprinted among the Additions to L'Eſtrange's Alliance of divine Offices, *Fol.*

Prayers at the HEALING.

The Holy Goſpel written in the 16th Chapter of St. *Mark*, beginning at the 14th Verſe.

Jeſus appeared unto the Eleven, &c. At the Words, *They ſhall lay their Hands on the Sick and they ſhall recover*, is this Rubrick Direction, *Here the infirm Perſons are preſented to the King upon their Knees, and the King lays his Hands upon them.*

The Holy Goſpel written in the 1ſt Chapter of St. *John*, beginning at the firſt Verſe.

In the Beginning was the Word, &c. At theſe Words, *That Light was the true Light which lighteth every Man that cometh into the World*, is this Rubrick, *Here they are again preſented to the King upon their Knees, and the King puts his Gold about their Necks.*

***This Office is omitted in Dr.* Nichols's *Supplement to the Commentary on the Book of Common-Prayer, Fol.* 1711.**

This I think was the only Office changed by* K. James II. *and performed by his own Popiſh Prieſts. Reſtored by* Queen Anne *with very little Variation.

Rubr. *Theſe Anſwers are to be made by them that come to be healed.*

The Prayers. Lord have Mercy upon us,
Lord have Mercy upon us,
Chriſt have Mercy upon us,
Chriſt have Mercy upon us.
Lord have Mercy upon us.
Lord have Mercy upon us.

Our Father which art in Heaven, *&c.*
O Lord ſave thy Servants.
Which put their Truſt in thee.
Send them Help from above.
And evermore mightily defend them.
Help us, O God, our Saviour.
And for the Glory of thy Name deliver us.
Be Merciful to us Sinners for thy Name Sake.
O Lord hear our Prayers.
And let our Cry come unto thee.

Mr. Tho. Fuller *in his* Appeal of injur'd Innocence, *hath recited from Dr.* Heylyn, *the Form of the Service at the Healing of the King's Evil by King* Charles I. *with no Difference from this Form but in the Collect, which there runs thus:* Almighty God, the eternal Health of all ſuch as put their Truſt in thee, heat us, we beſeech thee in the Behalf of theſe thy Servants, for whom we call for thy merciful Help, that they receiving Health may give Thanks unto thee in thy Holy Church thro' *Jeſus Chriſt* our Lord. *Amen.*

O Almighty God, who art the Giver of all Health, and the Aid of them that ſeek to thee for Succour, we call upon thee for thy Help and Goodneſs mercifully to be ſhew'd unto theſe thy Servants, that they being healed of their Infirmities, may give Thanks unto thee in thy Holy Church, through *Jeſus Chriſt* our Lord. *Amen.*

The Grace of our Lord *Jeſus Chriſt*, and the Love of God, and the Fellowſhip of the Holy Ghoſt be with us all evermore. *Amen.*

WEDNESDAY ***July* 16.** *Order for the Commiſſioners to demoliſh the Walls of thoſe Cities and Towns that had been in Defence of the late Rebellion.*

Heath's *Chron. p.* 511, 512.

Commiſſioners had been appointed for regulating Corporations, who proceeded to the Diſmiſſion of ſuch from all Offices and Places in Council and otherwhere, who refuſed to renounce and declare the Solemn League and Covenant illegal, and ſuſpected and not cleared for Diſaffection to the Government; but not many they were that were upon this Account outed and diſcharged.

By theſe Gentlemen named for each County, City and Borough, it was ordered (beſides the diſplacing of Officers) that the Walls of the reſpective Cities and Towns of *Glouceſter*, *Coventry*, *Northampton*, *Taunton* and *Leiceſter* (and other Places which had Bulwarks and Gariſons, and maintained them throughout the War againſt the King, and were the Reception and Maintenance of the Rebellion) ſhould be demoliſhed, as Examples and Security to ſucceſſive Times; the County Troops and reſpective Train-Bands guarding thoſe Places while they were demoliſhed.

Biſhop Coſin's *Gift of* 300l. *to the Repair of the Cathedral of* Peterborough.

Act-Book of Dean and Chapter of Peterborough, *MS.*

Dr. *John Coſin*, late Dean of *Peterborough*, now Lord Biſhop of *Durham*, had paid three hundred Pounds as his generous and free Gift towards the Reparation of the Cathedral Church of *Peterborough*, which Sum was rightly expended before this 16th of *July* 1662.

Orders for due Repairs of the Cathedral Church of Peterborough.

Act-Book, fol. 9.

Ibid. fol. 16.

1662. *July* 16. Ordered by the Dean and Chapter of *Peterborough*, that the Dotation for the Repairs of the Church ſhall hereafter be the full Sum of one hundred Pounds yearly, and the Sub-Treaſurer to enter that Sum in the firſt Head of his Payments. —— By a former Chapter Act, *June* 16, 1662. it had been ordered, that the ſeventh Part of Fines ſhould be allotted towards the Reparation of the Church. And *Apr.* 23, 1669. ordered, that forty Pounds be given out of a Fine now received towards the Repairs of the Cathedral Church.

Father Creſley's *Letter to* Mr. Markham, *in Defence of a Paſſage that offended Biſhop* Morley.

Tracts of Biſhop Morley, 1683. 4^{to}.

A Letter from Father *Creſſy*, a Benedictine Monk, to Mr. *Markham*, an *Engliſh* Gentleman, endeavouring to defend a Paſſage in his Book whereat Biſhop *Morley* was offended, *viz.* That ſeveral of the wiſeſt and learnedeſt of his [King *Charles* I.] Clergy, have been content to buy their Security with a voluntary degrading themſelves from their Offices and Titles. *Concluding*, with Regard to that *Paſſage*, having been long ſince informed, that ſome of my Friends complain'd of it, who underſtood the Expreſſion in too rigorous and literal a Senſe, I had an Intention to have expreſs'd my Mind more eaſily; but the *Corrections* which I had made of ſeveral Paſſages came too late to the Printer's Hands, when he was about a ſecond *Impreſſion*; ſo with my humble Service I reſt,

July 16, 1662. *Your moſt affectionate Friend and humble Servant*, &c.

Biſhop Morley's *Anſwer to Father* Creſſey's *Letter.*

With an Anſwer of Biſhop Morley.

It was not this Clauſe only or ſpecially, *viz. That ſeveral of the wiſeſt and learnedeſt of the Clergy have been content to buy their Security with a voluntary degrading of themſelves from their Offices and Titles,*] that the Biſhop did, and the whole Clergy of *England* may, moſt juſtly except againſt, as being falſe and injurious: For *firſt* it is falſe and injurious to ſay, "that the Preſbyterians did conſtrain the "*whole Kingdom* to forſwear the *Religion* in which they had been bred." *Secondly*, "That the King was almoſt the *only* Perſon that remained conſtant in his "Religion." *Thirdly*, he affirms likewiſe, "That it may be truly ſaid, that "though many of them (he means the Clergy) have ſuffered in Extremity, yet "it was not properly with an Eye to their Religion, but rather to their *Fidelity* "and *Loyalty* to their Prince." *Fourthly*, he affirms, "I reflected principally "upon the Generality of the *Biſhops*, who neglecting to perform the proper and "then moſt neceſſary Function of their Order, (which was to fulminate *Eccleſiaſtical Cenſure* and *Excommunication* againſt all thoſe that rebell'd againſt the "*King*, and their Eccleſiaſtical Authority) did thereby ſignify, that they voluntarily ceaſed to be *Biſhops.*" [All which Paſſages the Biſhop does ſtrongly confute, and concludes] I cannot but believe that he believes himſelf to be ſo [*i. e. Calumniæ reus*] unleſs he will confeſs ingenuouſly what (as I am credibly informed) he may confeſs truly, that this *(firſt)* whole *Paſſage* was put into his Book by another Hand without his Knowledge, and that as he was forced to own it in his firſt, ſo he was permitted to *retract* or *correct* it (as he calls it) in his ſecond *Edition*. And then let any Man judge, what a Tyranny thoſe that are of the Church of *Rome*, and eſpecially thoſe that revolt to the Church of *Rome* muſt live under, and how impoſſible it is for the World to know whether what ſuch Men write or aſſert in Print, be not indeed quite contrary to what themſelves do really believe or no.

He may confeſs the Paſſage was put into his Book by another Hand.

THURSDAY *July* 17.

The brewing of a War between England *and* Holland.

Mercur. Publ. N^{o}. 17. *p.* 462.

Adviſed from the *Hague*, that the States of *Holland* have ſent Orders to their *Ambaſſadors* in *England*, to agree the Time from which the Merchants of the *Eaſt-India* Company in *England*, ſhall compute their Loſſes, and other Things formerly in Diſpute, in which they have condeſcended to the Demands made by his Majeſty of *Great-Britain*, which cauſeth a general Joy among theſe People, who from thence Hope for a firm and laſting Peace.

Lord Inchiquin *and Sir* Thomas Morgan.

Mercur. Publ. 4^{to}.

Adviſed by Letters from *St. Sebaſtian*, that thoſe Forces under the Command of the Lord *Inchiquin*, and Major General Sir *Thomas Morgan*, are ſafely landed at *Liſbon*.

The Duke of Ormond *going for* Ireland, *is nobly entertained at* Cheſter.

Ibid.

On this *Thurſday*, *July* 17. about three in the Afternoon, his Grace the Duke of *Ormond* came to the City of *Cheſter*, attended by a gallant Train of Gentry, and a Troop of the Country Horſe commanded by Sir *Philip Egerton*. Our loyal Mayor, to manifeſt his good Affection to ſo excellent a Perſonage, ordered his Reception in the greateſt State and Grandeur this Place was capable of. From the Entrance of the Suburbs, the Trained Bands and Auxiliaries made a Lane to the City Gates; within the Walls ſtood the ſeveral Companies on both Sides the Way, with Flags and Streamers of Diſtinction. The Mayor and Aldermen in their Scarlet were ſeated on a Scaffold richly adorned with Tapiſtry. His Grace upon his Arrival was conducted to the Mayor, who received him with all Reſpect imaginable, which Mr. Recorder ſeconded with an handſome loyal Speech. The Speech ended, his Grace went to the Biſhop's Palace provided for his Entertainment; where after a ſhort Repoſe he went to the Cathedral to hear divine Service. The next Day his Grace was invited by the Mayor to a ſtately Banquet, *&c.*

Author of Vulgaria, ſive Miſcellanea Proſaica hinc inde decerpta, ad Diſcipulos non vulgares è Ludis Literariis emittendos, quam maximè conducentia, modò ſolerter edoceantur, &c. in

Athen. Oxon. *Vol.* II. *col.* 195.

Death of *Thomas Merriot*, born at *Steeple-Langford* in *Wilts*, educated in *Wykeham*'s School near *Wincheſter*, admitted true and perpetual Fellow of *New-College*, *Oxon. An.* 1610. aged 21 Years or more, took one Degree in the Civil Law, and for a Time taught in the Grammar-School joining to the Cloyſter there. Afterwards being preſented to the Vicarage of *Swalclive* near *Banbury* by the Warden and Society of the ſaid College, he preached there and taught Grammar in novem Claſſes diſtributa. Oxon. 1652, 8vo.

mar there to the Time of his Death, *July* 19, 1662. after he had been Vicar of that Place thirty eight Years, and was two Days after buried in the Church there.

SUNDAY *July* 20.

The Conſecration of Dr. *Seth Ward* Biſhop Elect of *Exeter* at *Lambeth* by the Biſhops of *London*, *Winton*. *Sarum*. *Ciceſtr.* & *Glouceſt.*

MONDAY *July* 21.
Letter of the Pope's Nuncio at Bruſſels *to the* Iriſh *Catholicks, againſt the late Remonſtrance.*

A Letter from the Pope's Nuncio at *Bruſſels*, dated *July* 21, 1662. to the *Iriſh* Catholicks, informing them, that their late Remonſtrance of Loyalty to the King had been ſince examined at *Rome* by certain Cardinals and Divines, and was found to contain ſeveral Propoſitions condemned by *Paul* the fifth and *Innocent* the tenth, and that the preſent Pope was ſo far from approving it, that he did not ſo much as permit or connive at it, and therefore condemned it in this Form, that it could not be kept without Breach of Faith, according to the Decrees of *Paul* the fifth, and that it denied the Popes Authority in Matters of Faith according to that of *Innocent* the tenth, and by his preſent Holineſs, &c.

Stillingfl. *Idolatry of the Ch. of* Rome, 1672. 8vo. *p.* 305.

See the Narrative of Mr. John Smith, *Fol.* 1679.

An Anſwer to a ſcandalous Letter lately printed and ſubſcribed by *Peter Walſh*, Procurator for the Secular and Regular Prieſts of *Ireland*, entitled, [*A Letter deſiring a juſt and merciful Regard of the Roman-Catholicks of* Ireland.] By the Right Honourable the Earl of *Orrery*.

London, *ſold by* Jo. Crook, 1662. 8vo.

An Obſervation of Biſhop Taylor *upon the Growth of Popery.*

It is the Obſervation of a very wiſe and learned Prelate of the Church of *England*, That in the Days of Queen *Elizabeth* and of King *James*, this Nation was ſo watchful to prevent the Growth of *Popery*, that they neglected other Sects, 'till by Connivance they became ſo numerous, and over-ran both Church and State. But ſince the happy Reſtauration of our Sovereign, we have been ſo intent on the ſuppreſſing of *Sectaries*, that we have ſuffer'd the *Papal* Party to increaſe to ſuch an Heighth, as ſeems to threaten the like ſad Iſſue from them.

Biſhop Taylor's *Pref. to Diſſuaſ. from Popery*, 4to.

TUESDAY *July* 22.
A Grace in the Senate at Cambridge, *upon the Archbiſhop of* Canterbury's *Claim of Books of his Predeceſſor to be now reſtored to* Lambeth *Library.*

In Senatu Cantabrigienſi. —— Whereas the moſt Reverend Father in God the Lord Archbiſhop of *Canterbury* that now is, doth demand and claim all thoſe Books which are now in your Cuſtody, and were formerly removed from *Lambeth* hither, as of Right belonging to himſelf and his Succeſſors. May it pleaſe you, that Dr. *Gunning* and Dr. *Pearſon* may be your legal Syndicks, for you and in your Name to treat and conclude with the ſaid Archbiſhop concerning his and your Right and Intereſt in the ſaid Books; and that whatſoever ſhall be by them agreed and concluded in that Buſineſs may be by you ratified and confirmed: And that upon this your Conceſſion, they may have Letters of Attorney to that Effect above-mentioned, ſealed with your Common Seal.

Reg. Acad. Cantabr.

Die 22. Julii, 1662. Reyner Harman Clericus, A. M. ad Rect. Eccl. de Tynwell in Com. Rutl. vac. per Mort. Magiſtri Johnſon ult. Incumb. ad preſ. Johannis Comitis Exon. pleno jure.

Reg. Laney.

SUNDAY *July* 27.
The King invites the Count d'Eſtrades, *now in his Way to* Holland, *to come over into* England.

Upon a Propoſal made by the Lord Chancellour [i. e. *for the Sale of* Dunkirk.]

The King of *England*'s Letter to the Count *d'Eſtrades* going on his Embaſſy from *France* to *Holland* in his Way to *Calais*, to acquaint him that his Majeſty had ſeveral Things to communicate to him, in order to come to a Reſolution upon an Affair which the Chancellour had propoſed to him, and therefore deſiring him to take a Tour to *England*, in a Yacht which he had ſent for him. Dated from *Hampton-Court July* 27, 1662. —— With another Letter to the ſame Effect, and of the ſame Date, from the Earl of *Clarendon* Lord Chancellour to the ſaid Count *d'Eſtrades*, importuning him to accept of his Majeſty's Invitation.

Lettres de Monſieur d'Eſtrades, 8vo. *p.* 279.

The landing of the Duke of Ormond *at* Ireland.

Account of the Landing of *James* Duke of *Ormond*, Lord Lieutenant of *Ireland*, at *Houth*, on *Sunday July* 27, 1662. with the Earls of *Oſſory* and *Angleſea*, and a noble Retinue. His extraordinary Reception. The Houſe of Lords expreſſing their Joy for his Arrival by the Lord Primate their Speaker; the Houſe of Commons by Sir *Audley Mervin* their Speaker; the Lower Houſe of Convocation by Dr. *Moſſom* their Prolocutor; the Univerſity by their Vice-chancellour, the Lord Biſhop of *Down* and *Connor*; and the Mayor and City by their Recorder, who in Teſtimony of their Affections preſented his Grace with a Bowl of Gold to the Value of four hundred Pounds, and an Inſtrument for his Freedom of the City, with a Box of Gold to keep the Seal.

Mercur. Publ. 4to. No. 30. *p.* 513.

The Copy of a Speech delivered by Dr. *Moſſom* Dean of *Chriſt-Church*, and Prolocutor of the Lower Houſe of Convocation, before the Lord Lieutenant, the 29th of *July*, 1662.

He was ſworn Lord Lieutenant in due Form, *July* 28.

MONDAY *July* 28.
Dr. Gibſon Lucas *Vicar of* Swafham, *St.* Mary's.

Ann. 1662. Jul. 28. Inſtitutus eſt per Collationem Gibſonus Lucas, S. T. P. ad Vicariam perpet. de Swafham S. Mariæ in Com. Cantabrig. [So that Mr. *Jonathan Jephcot* was not ejected for Nonconformity at *Bartholomew* Day.]

Reg. Wren. See Dr. Calamy's *Account*, *p.* 113. *Contin. p.* 140.

WEDNESDAY *July* 30.
Dining of the Royal Family.

Her Majeſty the Queen Mother of *Great-Britain* having ſafely landed on *Monday* laſt at *Greenwich*, this Day, *July* 30. the King and Queen's Majeſty, with the Queen Mother, the Duke and Ducheſs of *York*, dined all together at St. *James*'s, to the great Joy and Satisfaction of all Beholders, as well as to thoſe now happy and great Princes themſelves.

Mercur. Publ. No. 30. *p.* 198.

Mr. Heywood*'s Account of ſtrange Thunder and Lightning at* Ormeſkirke.

Somewhat very remarkable happen'd on *July* 30, 1662. at or near *Ormeſkirke* in the County of *Lancaſter*, of which Mr. *Nathaniel Heywood*, Miniſter, gave this Account in a Letter to a Friend. About four o' Clock (ſays he) that Day in the Afternoon, was a dreadful Thunder and Lightning for a long Time together; and in the Town of *Ormeſkirke*, and about it, fell a great Shower of Hail in a terrible Tempeſt: Hail Stones were as big as ordinary Apples, ſome ſay nine Inches compaſs; one Stone that I took up was above four Inches after it had thaw'd in my Hand: The Hail broke all our Glaſs Windows weſtward, we have not one Quarrel whole on our Backſide; and ſo it is with moſt of the Houſes in and about Town. It hath cut off all the Ears of our ſtanding Corn, ſo that moſt Fields that were full of excellent Barley, and other Grain, are not worth reaping: It hath ſhaken the Apple Trees, and in ſome Places bruiſed the Apples in Pieces, and cut Boughs from the Trees. All (eſpecially the Ignorant) were much terrified, thinking it had been the Day of Judgment.

Dr. Calamy*'s Contin. of Account, p.* 560.

An Application to God by Mr. Samuel Birch, *one of the three Vicars of* Bampton *in* Oxfordſhire.

Upon the Act of Uniformity, and my conforming thereunto, or leaving my Miniſtry, Vicarage; &c. Humble Addreſs to my Lord. Dated *July* 30, 1662.

My Lord and Maſter,

It is now high Time that I proſtrate myſelf at thy Feet, and earneſtly beg to know thy good Pleaſure with thy poor Creature. Thou gaveſt me my Commiſſion to preach the Goſpel, and by many ſtrange Providences haſt ſettled my Station in *Bampton.* —— Concluding, My God, I beg thy Direction in this great Buſineſs, and beſeech thee to ſhew me what is fully pleaſing to thee, and enable me to do it, for my Lord *Jeſus*'s Sake, my Saviour and bleſſed Redeemer. *Amen.*

Tranſcribed at large by Dr. Calamy, *his Contin. p.* 707.

THURSDAY *July* 31.

Dr. Boreman *Rector of* Bliſſworth.

1662. ult. Die Julii. Robertus Boreman, S. T. P. admiſſ. ad Rect. Eccleſiæ de Bliſſworth in Com. Northton. vac. per Mort. Roberti Cooke ult. Incumb. ad preſ. D. Chriſtopheri Hatton Baronis de Kirby pleno jure.

Reg. Laney. Faſti Oxon. *Vol.* II. *c.* 716.

This *Robert Boreman* was Brother to Sir *William Boreman*, Clerk of the Green-cloth to King *Charles* II. he had been Fellow of *Trinity* College *Cambridge*, and proceeded Doctor of Divinity. He was admitted to the Church of St. *Giles in the Fields*, *London*, *Novemb.* 18, 1663. and died at *Greenwich* 1675.

Ibid.

Dr. Mich. Evans *Prebendary of* Cheſter.

July 31, 1662. *Michael Evans*, S. T. P. was collated to the fifth Prebend in the Church of *Cheſter*, void by the Death of *John Lee*, M. A. He died *Ann.* 1670. being alſo Treaſurer of *Bangor*, and was buried at his Rectory of *Llanfaelog* in that Dioceſe.

Willis's *Survey of Cathedrals*, 4*to*. *p.* 350.

Books and Papers publiſhed in or about July 1662.

Dr. Hyde's *Catholick Tenure.*

The Catholick Tenure: Or a good Chriſtian's Certainty of his Religion and Salvation. By *Edward Hyde*, D. D.

Cambridge, *by* J. Field, 1662, 8*vo*.

Mr Tucker *of the Fear of God.*

An Encouragement to fear God in the worſt of Times. By *Nat. Tucker*, Preacher at *Portſmouth*.

London, *for* D. Newman, 1662, 8*vo*.

Expedient for reducing Diſſenters.

An Expedient to reduce all Diſſenters to the Obedience of the Eccleſiaſtical and Civil Government.

London, 1662, 4*to*.

Mr. Leigh's Critica Sacra, *a new Edition enlarged.*

Critica Sacra. In two Parts. The firſt containing Obſervations on all the Radices or primitive *Hebrew* Words of the Old Teſtament, in Order Alphabetical: Wherein both they (and many Derivatives alſo iſſuing from them) are fully opened out of the beſt Lexicographers and Scholiaſts. The ſecond philological and theological Obſervations upon all the *Greek* Words of the New Teſtament, wherein uſually the Etymon of the Word is given, its Force and Emphaſis obſerved, and the ſeveral Acceptions of it in the Scripture, and the Verſions by Expoſitors are ſet down. By *Edward Leigh*, Eſq; Maſter of Arts of *Magdalen* Hall in *Oxford*. The Fourth Edition, much enlarged by the Author by Addition of a Supplement to both Parts.

London, *by* And. Crook, &c. 1662.

Obligation of Oaths.

A Diſcourſe of the Nature and Obligation of Oaths, wherein Satisfaction is tendred touching the Non Obligation and Unlawfulneſs of the Oath called the *Solemn League and Covenant*.

London, *ſold by* Thomas Pierrepoint, 1662.

Mr. Heydon's *Holy Guide.*

A Roſa Crucian *Whim.*

The Holy Guide. An exquiſite Treatiſe, having been near ſeventeen Years detained in private Hands, and now much deſired by the Learned of the World, eſpecially by the Gentlemen and Scholars of the Inns of Court and Chancery, and Univerſities of *Oxford* and *Cambridge*, it teaching them the Way to Happineſs, and to know all paſt, preſent, and to come, *viz.* The Way to long Life, Health, Youth, Bleſſedneſs, Wiſdom, and Virtue; and to cure, change, and remedy all Diſeaſes in Young or Old with *Roſa Crucian* Medicines, which are verified by a practical Examination of Principles in the Great World, and fitted for the Uſe and Profit of all People. By *John Haydon*, Gent. A Book by the good Hand of God long preſerved from the Tyranny of the late Times, and now publiſhed.

London, *ſold by* Tho. Whitleſs, 1662.

Mr. Tho. Hobbes's *Phyſical Problems.*

Problemata Phyſica, viz. 1. De Gravitate. 2. De Æſtibus Marinis. 3. De Vacuo. 4. De Colore & Luce. 5. De Duro & Molli, de Pluvia, Vento, aliiſque Cœli varietatibus. 7. De Motuum ſpeciebus. Adjunctæ ſunt etiam Propoſitiones duæ de Duplicatione Cubi, & Dimenſione Circuli. Authore Thoma Hobbes.

Londoni apud Andream Crook, 1662.

Dr. Hen. Stubbe *of Chocolate, upon his late Experience in* Jamaica.

The Indian Nectar. Or a Diſcourſe concerning *Chocolate.* Wherein the Nature of the Cocoa Nut and other Ingredients of that Compoſition are examined and

London, *ſold by* Andrew Crook, 1662.

and ſtated according to the Opinion and Experience of the beſt Writers, both *Indian* and *Spaniſh:* With the Ways how to prepare and make all Sorts of *Chocolate*, ſhewing the Uſe of it, with all the beneficial Virtues thereof. By *Henry Stubbe*, Phyſician for his Majeſty and the Lord of *Windſor* in the Iſland of *Jamaica*.

Wood's Athen. Oxon. *Vol.* II. *c.* 413.

[He was deſigned Phyſician to that Place by his Majeſty, who (as he ſaith) *honoured him with that Title*; in which Place having been moſtly ſick during his Abode there, he would otherwiſe have advantaged himſelf much in the Knowledge thereof, and in Experiments and Things philoſophical. For which Reaſon alſo it was why he did not accept of an Invitation to go to *Mexico* and *Peru*, to practiſe his Faculty there. He returned to *England* in 1665. &c.]

Printed in Mercur. Publ. No. 31. 4to.

An Act for Suppreſſing of Theſt, Robberies, and Depredations, at *Edinburgh* the eighth of *July*, 1662.

Arguments for Uniformity out of the Writings of the Preſbyterians. By a London *Citizen.*

London, *ſold by* N. Brook, 1662.

The Reformed Preſbyterian, humbly offering to the Conſideration of all pious and peaceable Spirits ſeveral Arguments for Obedience to the Act of Uniformity, as the Way to Unity: And endeavouring to demonſtrate by clear Inferences from the ſacred Scriptures, and the Writings of ſome of the Ancients, of ſeveral old Paſtors of the Reformed Churches abroad, and of the moſt eminent old Non-conformiſts among ourſelves, as Mr. *Joſias Nichols*, Mr. *Paul Baines*, Mr. *Hilderſham*, Mr. *John Ball*, with Mr. *Richard Baxter*, and other learned Divines, as Mr. *Perkins*, Mr. *John Randal*, and Mr. *Rob. Bolton*, that there is nothing required by the Act of Uniformity, that is forbidden by the Law of God. By *Richard Litler*, Citizen of *London*.

With an Epiſtle Dedicatory to the Reverend non-conforming Miniſters.

Mr. Waterhouſe's *Apology for the late Act for Chimney Money.*

London, *printed by* R. Norton, 1662, 4to. *p.* 35.

One Tale is good until another is told. Or ſome ſober Reflections upon the Act for Chimney-Money, drawn up for the Uſe of ſome Neighbours, and thought uſeful to be communicated to the good People of this Nation. By *William Waterhouſe*, Eſq;

Under the following Chapters, 1. That all our Payments are for our Advantage. 2. That this Payment is of our own impoſing. 3. That this Payment is of our own procuring. 4. That this Payment eaſeth us of greater Burthens. 5. That this Payment lyeth not ſo much upon the Common People that complain, as upon the Gentry who are complained of. 6. That if it lay upon the People, it is nothing to what the People ſuffer in other Nations. 7. That it is nothing to what we have ſuffered in the Land of our Nativity theſe twenty Years, and what we may ſuffer if by Diſcontent we ſhould return (which God forbid) to our former Miſeries, &c.

Codrington's *Tranſlation of* Ignoramus.

London, 1662, 4to.

Ignoramus. A Comedy tranſlated from *Latin* into *Engliſh*. By *Robert Codrington.* With a Supplement which (out of Reſpect to the Students of the Common Law) was hitherto wanting.

Mr. Hobbes's *Vindication of himſelf againſt* Dr. Joh. Wallis.

Oxoniæ, 1662, 8vo.

Conſiderations upon the Reputation, Loyalty, Manners, and Religion of *Thomas Hobbes*, by Way of a Letter to a learned Perſon, [written by himſelf] intended for Dr. *John Wallis*, who publiſhed an Anſwer to it.

Mr. Glanvill *of the Præ-exiſtence of Souls.*

Ibid.

Lux Orientalis. Or an Enquiry into the Opinion of the Eaſtern Sages concerning the Præ-exiſtence of Souls: Being a Key to unlock the grand Myſteries of Providence. By *Joſeph Glanvill.*

A new Light to Popery; by a Franciſcan *Fryer.*

Printed in 1662, 8vo. Athen. Oxon. *Vol.* II. *c* 561. *See Anſwer in* Octob. 1662.

Fiat Lux. Or a general Conduct to a right Underſtanding and Charity in the great Combuſtion and Broils about Religion in *England*, between Papiſts and Proteſtants, Preſbyterians and Independents. [This was written by a learned *Franciſcan* Fryar, called *John Vincent Cane*, who dying in or near *Somerſet* Houſe in the *Strand*, in *June* 1672. was buried in the Vault under the Chapel belonging to that Houſe.]

A further Account of the Libel entitled Annus Mirabilis Secundus.

Printed in the Year 1662. 4to.

Of Prodigies and Signs of the End of the World; and the Deſtruction of God's Enemies; i. e. All who oppoſe the Nonconformiſts.

See July 25, 1661.

Mirabilis Annus Secundus. Or the ſecond Year of Prodigies. Being a true and impartial Collection of many ſtrange Signs and Apparitions which have this laſt Year been ſeen in Heavens, and in the Earth, and in the Waters. Together with many remarkable Accidents and Judgments befalling divers Perſons, according to the moſt exact Information that could be procured from the beſt Hands; and now publiſhed as a Warning to all Men ſpeedily to repent, and to prepare to meet the Lord, who gives us theſe Signs of his coming.

The *Preface* (beginning) Amongſt all the Symptoms of an approaching Miſery and Deſtruction to any People, none is more ſignificant and fatal, than a general ſlighting and neglecting of the great Signs which God openly ſheweth, and the wonderful Things which (as on a publick Theatre) he is pleaſed to act in the Sight of all Men, &c.

Cap. I. Several Prodigies and Apparitions ſeen, with ſtrange and terrifying Noiſes often heard in the Heavens, from the Month of *April* 1661. to the Month of *June* 1662.

Cap. II. Several Prodigies and ſtrange Apparitions ſeen on the Earth, together with many dreadful and violent Storms which have happen'd from the Month of *April* 1661. to the Month of *June* 1662.

Cap. III. Several ſtrange and remarkable Prodigies and Apparitions ſeen on the Waters from the Month of *June* 1661. to the Month of *July* 1662.

Cap. IV. Many ſtrange and remarkable Accidents, together with divers eminent and ſignal Judgments, that have happen'd to ſeveral Miniſters, that have been drawn to do Things againſt their Light and Conſcience in the Worſhip of God. As alſo many other Perſons, who have moleſted and perſecuted merely for Non-conformity, thoſe who are of tender and peaceable Spirits in the Lord. From the Month of *April* 1661. to the Month of *July* 1662.

A Collection of ſome Tracts of Biſhop *Andrews*, Archbiſhop *Uſher*, and Mr. *Hooker*, concerning the King's Supremacy, the Subjects Duty, Church Government by Biſhops, *&c.* With a Preface to them by the Lord Biſhop of *Lincoln.*

London, *ſold by* P. Marriot, 1662, 8vo.

Mr. Crofton's *Sermon upon his Releaſe from the* Tower.

The hard Way to Heaven. Explained and apply'd, in a Sermon intended to be preached at *Peter's Cornhill*, but by Reaſon of the diſorderly Concourſe, preached at St. *Catherine's Creed-Church*, *London*, the 27th of *July*, 1662. Being the third Day after his Releaſe. By *Z. Crofton*, Miniſter at *Botolph's Aldgate.* Taken (as preached) in Characters compared with his own Notes, providentially loſt and brought to our Hands. Now publiſhed to check and correct the Miſrepreſentation thereof by the Sons of Slander, and Subjects of Weakneſs.

Preface ſubſcribed *H. M.* Dated *Auguſt* 9, 1662.

London, *Printed in the Year* 1662, 4to.

Dr. Pordage *his Enthuſiaſtical Myſteries.*

Mundorum Explicatio. Wherein are couched the Myſteries of the external, internal, and eternal Worlds: Shewing the true Progreſs of a Soul from the Court of *Babylon* to the City of *Jeruſalem*, from the Adamical fallen State to the Regenerate and Angelical. Alſo the Explanation of a large Hieroglyphical Figure. By *S. Pordage.*

London, *ſold by* Lodowick Lloyd, 1662.

A Roſa Crucian *Tract about the Doctrine of* Van Helmont.

Novum Lumen Medicum. Wherein the excellent and moſt neceſſary Doctrine of the highly gifted Philoſopher *Helmont* concerning the great Myſtery of the Philoſopher's Sulphur is fundamentally cleared by *Joachim Poleman*, out of a faithful and good Intent to thoſe that are ignorant and ſtraying from the Truth, as alſo out of Compaſſion to the Sick. Written by the Author in the *German* Tongue, and now publiſhed by *F. H.* a *German.*

London, *ſold by* J. Crook, 1662.

Tho. Smith *of the* Chaldee *Paraphraſts.*

Diatriba de Chaldaicis Paraphraſtis, eorumque Verſionibus ex utraque Talmudo, & ſcriptis Rabbinorum concinnata. Autore Thoma Smith, A. B. Coll. Reg. in Oxon.

Oxon. 1662, 8vo.

Account of the Author.

Tho. Smith Son of *John Smith* was born in the Pariſh of *Allhallows Barkin*, *London*, admitted Batler of *Queen*'s College *Oxon.* in 1657. and ſoon after Clerk took the Degrees in Arts, that of Maſter being conferr'd upon him in 1663. *&c.*

Ath. Oxon. *Vol.* II. *col.* 1020. *Edit.* 1721. *See* June 2, 1668.

Mr. Aſhmole *of Arms and Inſcriptions in* Derbyſhire.

Account of Arms, Inſcriptions, *&c.* in the Churches of *Derbyſhire*, copied by Mr. *Aſhmole*, *Anno* 1662.

Cod. MSS. Aſhmol. Oxon.

Anſwers to the Objections urged againſt Mr. *Aſhmole*'s being made Hiſtoriographer to the Order of the Garter, *A. D.* 1662.

Ibid. 7413.

Will. Holbrook *Blackſmith, betray'd by Cornet* Joyce.

The Loyal Blackſmith and no Jeſuit. Being a true Relation how *William Holbrooke* Blackſmith of *Marlborough* was betray'd by Cornet *George Joyce*, who carried the King Priſoner from *Holmeby*, with his Examination before *Bradſhaw* and that bloody Crew.

London, 1662. 8vo. *re-printed in* 1676.

The Queſtion in Diſpute among the non-conforming Divines, Whether to yield a Lay Conformity to the Church, when they could not conform as Miniſters; or whether totally to ſeparate from the publick Aſſemblies, becauſe of the Liturgy and Ceremonies not lawful, not owning ſuch Separation to be Schiſm: Between Mr. Zach. Crofton *late Miniſter of* Botolph Aldgate; *and Mr.* Tho. Douglaſs *late Miniſter of* St. Olave Silver-ſtreet *in* London; *who according to Dr.* Calamy's *Account*, p. 33. *wrote the Book called* Jerubbaal; *and fell under ſome Scandals, and afterwards travell'd and took the Degree of Doctor of Phyſick in* Padua, *returned to* London *and practiſed Phyſick, and ran in Debt. He afterwards went into* Ireland *and dy'd obſcurely. He was alſo the Author of the* Sober Teſtimony againſt ſinful Compliance, *in Defence of which* Jerubbaal *was written.*

Jerubbaal. Or the Pleader Impleaded. Being an Anſwer to Mr. *Crofton*'s (lately publiſhed) Plea for Communion with the Church under her preſent Corruptions, *&c.* entitled, *Reformation not Separation*, by Way of humble Remonſtrance thereunto, ſhewing, that Non-Communion with the Church of *England* in her Liturgy and Common Prayer in thoſe that (yet) joyn with her, in the ſubſtantial Ordinances and inſtituted Worſhip of Chriſt is no *Schiſm*, and that ſuch are unjuſtly called *Separatiſts.* In a Letter written by *T. P.* for the private Satisfaction of a Friend, and by him publiſhed for common Benefit.

London, 1662, 4to.

Jerubbaal Juſtified. Or a plain Rebuke of the High (pretended Humble) Remonſtrance and Plea againſt Mr. *Crofton* his *Reformation not Separation*, *&c.* Demonſtrating *T. P.* alias *D.* his groſs Miſtakes of Mr. *Crofton* his Principle and Argument: As alſo the Fallacy and Vanity of his pleaded Neceſſity for his (confeſſed) Separation from publick Aſſembles, which is found inſufficient to acquit him of *Schiſm.* To which is added, A Poſition diſputing the Lawfulneſs of Miniſters receiving an impoſed Liturgy.

London, 1663, 4to.

A Word to Dr. *Womock:* Or a ſhort Reply to his pretended Reſolution of Mr. *Crofton*'s Poſition concerning Miniſters Uſe of an impoſed Liturgy: Diſcovering his Weakneſs and Errors in Defence of his groundleſs Seceſſion from ſolemn publick Worſhip miniſtred by the *Engliſh* Liturgy. By *R. S.* the Publiſher of *Reformation not Separation.*

Ibid.

The Works of *Hugh Broughton.* His Commentaries on *Daniel*, *Revelations*, *&c.* Publiſhed by Dr. *Lightfoot.*

London, 1662, *Fol.*

The Counteſs of *Pembroke*'s *Arcadia.* Written by Sir *Philip Sidney.*

Ibid.

Friday *Aug.* 1.

Reſpects of the King to the Queen Mother.

This Day her Majeſty the Queen Mother came from *Greenwich* to *Hampton-Court*, where ſhe dined with the King's and Queen's Majeſties, the Duke and Ducheſs of *York*, all at the ſame Table, and returned the ſame Night to *Greenwich.* ——— On *Saturday Auguſt* 9. his Majeſty went this Morning to viſit the Queen Mother at *Greenwich*, and returned back that Evening to *Hampton-Court.*

Mercur. Publ. 4to.

The good Reception of Biſhop Hall *at* Cheſter.

Adviſed from *Cheſter Auguſt* 1. That on *Wedneſday July* 30. our Right Reverend Biſhop Dr. *Hall* came to this City, accompanied with the moſt loyal and worthy High Sheriff *Thomas Leigh* of *Adlington*, Eſq; and many Gentry of this County Palatine. About fourſcore Clergy-men rode before the Biſhop by two and two, next the Biſhop the Gentry, and after them the Citizens, all in decent Order, to the great Satisfaction of all his Majeſty's good Subjects in this County

Ibid.

ty. —— The next Day after my Lord Biſhop's Entrance into the City, he was ſolemnly inſtalled according to the Diſcipline of the Church of *England*.

Saturday *Aug.* 2.
Mr. Tho. Holbech, *Rector of St.* Auſtin's, London, *in the Room of Mr.* Simeon Aſh, *deceaſed, who as Dr.* Calamy *obſerves*, went ſeaſonably to Heaven at the very Time when he was caſt out of the Church, *yet caſt out by Death, not by Act of Parliament.*

Walker's *Sufferings of the Clergy*, P. II. p. 264.

Thomas Holbech, B. D. had the Rectory of St. *Auſtin's London*, conferr'd upon him by the Dean and Chapter of *Paul's Auguſt* 2, 1662. towards the Pewing of which Church he gave one hundred Pounds, and one hundred Pounds more towards the Rebuilding of St. *Paul's* Cathedral. He had been collated to the Prebend of *Hoxton* in the Church of St. *Paul Auguſt* 23, 1660. There ſeems no Doubt but he was the ſame Perſon with Mr. *Holbech* of *Emanuel* College *Cambridge*, who was voted *Non Socius* by the Houſe of Commons in 1642. He was born, if I miſtake not, in *Warwickſhire*, and beneficed ſome Time, as I have heard, in *Oxfordſhire*. But be that as it will, this is certain, that *March* 15, 1641. he was admitted to the Vicarage of *Epping* in *Eſſex*, and diſpoſſeſſed of it about *October* 1643. by the Houſe of Commons, who at the ſame Time thruſt one *Henry Wilkinſon* into it. He was alſo Doctor of Divinity, made Maſter of his College in 1677. and died before *Novemb.* 1680.

Dr. Clem. Breton *Archdeacon of* Leiceſter.

Reg. Sanderſon Linc. MS.

Clement Breton, S. T. P. admiſſus ad Archidiac. Leiceſtr. in Eccleſia Lincoln. vac. per Reſign. Roberti Hitche, S. T. P. ex Collatione D. Epiſcopi Lincoln. —— Obiit Anno 1669.

Account of Dr. Breton.

Clement Breton, M. A. born of a good Family, was before the Wars Rector of *Church Langton* in *Leiceſterſhire*, and Chaplain to King *Charles* I. After his Sequeſtration he came to live at *Uppingham Com. Northton* in a fair Houſe on the South Side of that Town, left to his Son *Clement Breton*, Eſq; and now 1723. inhabited by the Reverend Mr. *Hodgſkin*, where in the Parlour hangs the Picture of Mr. Archdeacon in his Doctor's Habit, repreſented as a grave, ſanguine, comely Man.

The French *King's Letter of Leave to the Count* d'Eſtrades.

Lettres de Monſieur d'Eſtrades, 8vo.

A Letter of the *French* King to the Count *d' Eſtrades*, going his Embaſſadour towards *Holland*, giving him Leave to go firſt over into *England* to talk with the King and Chancellour about important Affairs, &c. Dated *St. Germain en Lay le* 12. *Aug.* 1662.

Sunday *Aug.* 3.
One Objection to the Act of Uniformity cleared up.

In Defence of Injunctions and Subſcriptions.

Diſcourſe of Toleration, 1668, 4to, p. 44.

It is made an Argument againſt the Injunctions of *Uniformity* in the late Act, that *Men might more eaſily agree in the Uſe of theſe little Things, were their internal Judgments ſpared, and Subſcriptions not enjoin'd.* To which this Anſwer was given by an excellent Pen: Churches and States have never thought it *ſafe* to permit the *Concernments* of their *Peace* to the Ingenuity of Men, but have ſecured their Quiet by ſtrict *Laws*, and the *Engagements* of thoſe that were to miniſter in them. —— So that to take off *Injunctions* on this Score is neither prudent nor ſafe. But, alas! there is no Probability, that if they be not enjoyn'd, they will ever be uſed. For all the Time from the King's coming home, to the Time that the *Act* of *Uniformity* was to be put in Execution, there was a Suſpenſion of theſe Injunctions, yet it is ſufficently known, that none of the preſent *Nonconformiſts* did in the leaſt Meaſure agree in the Uſe of any of theſe *little Things* (as he calls them) but *writ*, *preached*, and *rail'd* againſt them. And tho' deſired by the King, *to read ſo much of the Liturgy as themſelves had no Exception againſt*, and ſo could have no Pretenſion from Conſcience; yet the Honour of their Party, and their Credit, was not to be reconciled; with ſuch a Compliance to the *Condeſcenſions* of their *Sovereign*, they thought to bring him and the Parliament to better Terms, by being high in their own Reſolutions. So freſh an Experiment cools us as to all the Hopes of what *they may do*; when they will not give any Aſſurance that they *will do ſo*.

A Cenſure of the Diſingenuity of the preſent Nonconformiſts.

Death of Sir Tho. Hewit.

Chauncey Hertfordſhire p. 176.

Death of Sir *Thomas Hewit*, Knight, Lord of the Manour of *Sabridgworth Com. Hertford.* knighted 16 *Car.* I. and created Baronet 12 *Car.* II. He died *Auguſt* 4, 1662. leaving Sir *George* his only ſurviving Son, created an *Iriſh* Peer Viſcount *Hewitt* of *Goran* 9. *Apr.* 1 *Will. & Mary.*

Monday *Aug.* 4.
Advice from Durham *of the great Hoſpitality and other Virtues of Biſhop* Coſin.

Mercur. Publ. 4to, No. 32. p. 531.

Adviſed from *Durham*, *Auguſt* 4, that the Lord Biſhop of *Durham* having (with abundance of Coſt) put ſome Part of his Caſtle of *Durham* in Order, did entertain the Judges, the Gentry, and Clergy of that Countrey during the whole Aſſizes, where the Gravity and good Order of his Entertainment and Hoſpitality was much admired by all. His Lordſhip with his Family and the Dean and Prebends went to the Choire to Divine Service each Day by ſix o' Clock. As he was rightly eſteemed in *France*, during his Exile, a great Pillar of the Church of *England* againſt the Papiſts; ſo doth he now, being returned, prove himſelf the ſame againſt Schiſmaticks; many and indeed moſt of the Preſbyterian Perſuaſion ſtriking ſail to the Force of his Reaſons and Example. For in ordaining Orthodox Prieſts and Deacons, in executing his Epiſcopal Function in Confirmation, in viſiting his Dioceſe in his own Perſon, both the Church-men and their Churches, in reſtoring the goodly Church and Caſtle of *Durham* defaced by the *Scots*, and in forming a Chapel and the Caſtle of *Aulkland*, demoliſhed by the ſacrilegious Hands of Sir *Arthur Hazlerig*; the Zeal for God's Houſe and the Church of *England* doth even (too truly) conſume the good old Man. His former Buildings at *Cambridge* and *Branſpath* manifeſt his noble and publick Spirit; the Value of this Biſhoprick being very much fallen by the Rapine of the late Uſurpers, the Poverty of the Tenants lying ſo under the Preſſure of ſo many *Scotiſh* and *Engliſh* Armies; and the Court of *Wards* being taken away without

And eſpecially his good Works.

any Recompence; all which now make this Biſhoprick ceaſe to be the Envy of its Enemies.

A Quaker had propheſied evil Things by the Spirit.

Mr Long *reports in his* Hiſtory of Plots, 1684. 8vo. *p.* 92. *that a good Author ſaith, He hath been credibly informed that a Jeſuit of* St. Omer*'s declared, that they were twenty Years in hammering out the Sect of the* Quakers.

Publick Intelligence, 4to.

At this Aſſizes *John Langſtaffe*, a Quaker, the Demoliſher of the goodly Chapel and Caſtle of *Aulkland* under Sir *Arthur Hazlerig*, pretending he was ſtirred up in the Night by the Spirit, writ a Letter to the Bench, wherein he took upon him to prophecy, that many ſtrange Judgments do hang over this Kingdom and Government, and forcing the Juſtices to take Notice of him, and denying to obey the Laws of the Land, and to take the Oaths enjoyned 3 *Jacobi Cap.* IV. he and many others being convicted by a Jury had the Sentence of *Premunire* pronounced againſt them, according to the good old Statute, openly avowing that they will meet in Aſſemblies, and glorying in their Sufferings.

George Fox *his indefatigable Journies.*

Journ. P. II. *p.* 27.

George Fox declares, that he and his Companion this Summer went from *York* to *Burrough Bridge*; thence we paſſed into the Biſhoprick, to one *Richmond*'s, where there was a General Meeting, and the Lord's Power was over all; though People were grown exceeding rude about this Time. After the Meeting we went to *Henry Draper*'s, where we ſtay'd all Night; and the next Morning a Friend came to me, as I was paſſing away, and told me, *If the Prieſts and Juſtices* (for many Prieſts were made Juſtices in that Countrey at that Time) *could light on me, they would deſtroy me.* But I being clear of the Biſhoprick, went over *Stainmore* into Part of *Yorkſhire*, and to *Sedberg*, where having viſited Friends I went into *Weſtmoreland*, &c.

The Quaker Women travelled to propagate their Tenets.

Impriſoned in the Inquiſition; to be ſet at Liberty by a Popiſh Lord: A Friend and Advocate of the Quakers.

Journal of George Fox, 8vo. *Vol.* I. *p.* 591.

There were two of our Friends in Priſon in the Inquiſition at *Malta*; they were both Women, the Name of the one was *Catherine Evans*, and of the other *Sarah Chevers*. I was told, that one called the Lord *D'Aubenny* could procure their Liberty, wherefore I went to him; and having informed him concerning their Impriſonment, deſired him to write to the Magiſtrates there for their Releaſe. He readily promiſed me *he would*, and ſaid, *if I would come again within a Month, he would tell me of their Diſcharge.* I went again about that Time, and he ſaid, he thought his Letters had miſcarry'd, becauſe he had received no Anſwer. But he promiſed he would write again; and he did ſo: And thereupon they were both ſet at Liberty.

Geo. Fox *laboured to confute the Popiſh Lord, who confeſſed more than any other Papiſt to ingratiate himſelf.*

With this great Man I had a great deal of Reaſoning about Religion, and he did confeſs, that *Chriſt hath enlightned every Man that cometh into the World with his Spiritual Light*, and that *he had taſted Death for every Man*, and that *the Grace of God which brings Salvation hath appeared to all Men*; and that *it would teach them, and bring their Salvation, if they did obey it.* Then I aſked him, *What would they, the Papiſts, do with all their Relicks and Images, if they did own and believe in this Light, and receive the Grace to teach them, and bring their Salvation?* And he ſaid, *thoſe Things were but Policies to keep People in Subjection.* Very free he was in Diſcourſe, and I never heard a Papiſt confeſs ſo much as he did.

TUESDAY *Aug.* 5.

Biſhop Hacket*'s Reception at* Coventry.

John Riland, A. M. *admitted Archdeacon of* Coventry Dec. 6, 1661. *He died* March 3, 1672. ætat. 53 *and was buried at* Birmingham *in* Warwickſhire. Le Neve *and* B. Willis.

Speech of Sir Tho. Norton *to his Lordſhip.*

The Account given by Dr. Plume *in his Life of Biſhop* Hacket *runs thus*, 30. *He took his Journey to reſide upon his Charge, with great Congratulations of the loyal Gentry, and moſt dutiful Solicitations of the Orthodox Clergy, and unconceivable Joy and Satisfaction of all People. When his Lordſhip came to* Coventry *he was entertained with a* Latin *Speech made by Sir* Thomas Norton, *Baronet and in Holy Orders; and again, upon his firſt Entrance into* Staffordſhire *by Mr.* Powell *School-maſter of* Stafford *with another; to which his Lordſhip preſently in the ſame Language gave an elegant Reply to every Particular.*

Mercur. Publ. 4to. No. 32. *p.* 533.

Adviſed from *Lichfield*, That the Lord Biſhop of the Dioceſe being in his Journey towards *Coventry*, the High Sheriff of the County of *Warwick*, accompanied with the principal Gentry and Clergy of that Shire, to the Number of three hundred, met him at *Willoughby*, where after many Salutations of Endearment and Welcome, Mr. Archdeacon *Riland* addreſſed himſelf on Behalf of the Company to his Lordſhip in a *Latin* Oration, to let him know what an Eſteem the whole County had both of his Perſon and Function: With this noble Attendance our Biſhop was conducted towards *Coventry*, where about a Mile's Diſtance from the City, the Countrey Troops and Trained Bands were drawn up in a Readineſs to receive their much expected Dioceſan, who at his Approach towards them, welcomed him with loud Shouts and Acclamations of Well-wiſhes. After which Sir *Thomas Norton* in an handſome Speech gave an Account of the Value and Reſpect that they had alſo of his Lordſhip. —— From thence his Lordſhip went towards his Lodgings, whither Mr. Mayor and the Aldermen in their Formalities came to congratulate his Lordſhip's Arrival, from whence, after a ſmall Pauſe, he went to *Trinity* Church; and Divine Service ended, he was again accoſted in the Name of the Mayor, &c. with a third Speech, to all which his Lordſhip gave ſuch ſuitable Returns of Affection and Civility, that many of the moſt obſtinate Oppoſers of Epiſcopacy are melted into Moderation. 'Tis a Pleaſure to ſee, how earneſt and induſtrious both City and Countrey were to give Demonſtrations of their Loyalty to his Majeſty, and the good Opinion they have of the Church Government, notwithſtanding the ill Endeavours of ſome. They were very near five hundred that received Confirmation from his Lordſhip in one Day.

By theſe and other true Relations of the Reception of the ſeveral Biſhops of this Kingdom, the Reader may obſerve how ridiculouſly malicious theſe Brethren are that cry up the Preſbytery, whereof this Kingdom, and other Parts of his Majeſty's Dominions have had a ſufficient Taſte in the Days of their Covenant.

WEDNESDAY *Aug.* 6.

Mr. Hopkins*'s Funeral Sermon for* Algernon Grevil, *Eſq;*

London, *for* N. Ranew, 1663. 4to.

A Sermon preached at the Funeral of the Honourable *Algernon Grevil*, Eſq; ſecond Brother to the Right Honourable *Robert* Lord *Brooke*, &c. who died *July* 21. at *Magdalen* College in *Oxford*, and was buried at *Warwick Auguſt* 6, 1662. By *Ezekiel Hopkins*, M. A. [afterward Lord Biſhop of *London-Derry* in *Ireland*.]

Epiſtle Dedicatory.

To the Right Honourable the Lady Katherine Brook, *Dowager.*

Madam,

The Deſire of your dying Son brought me into the Pulpit, and now your Ladyſhip's commands into the Preſs. —— That God would preſerve your noble Sons yet remaining, and lengthen out their Lives, to fill up their deceaſed Brother's Hopes —— is the Prayers of,

Madam,

Hackney October
4, 1662.

Your Ladyſhip's moſt humble
And obedient Servant,
EZEKIEL HOPKINS.

Text, *Eccleſ.* ix. 5. *For the Living know that they ſhall die.*

His Character.

Having thus exhorted you to prepare for Death, I know not how farther to enforce it upon you with greater Advantage, than by propounding to you the Example of this noble Perſon deceaſed; whoſe whole Life was a more ſerious Preparation for Death, than moſt Mens dying Thoughts. —— In the Series of his whole Life there evidently appeared ſuch an Awe of God, and a real Senſe of true Piety and Religion, *&c.* His Induſtry was remarkable in the Aſſiduouſneſs of his Studies, where he ſpent not his Hours in Plays or Romances, thoſe Follies of good Wits, but in the Diſquiſition of ſolid and maſculine Knowledge, *&c.* ——

With Elegies by *W. H. J. F. A. C. S. L. J. Y.* and *R. Y.*

The Papiſts were ſoliciting a Royal indulgence to the Diſſenters, in order to obtain a general Toleration to themſelves.

The Papiſts were buſy at Court in preſſing the King to an Indulgence of the Proteſtant Diſſenters, hoping to carry it into a general Toleration. Of which Deſign Mr. *Baxter* was very ſenſible, and argued thus with a warm Diſſenting Brother, "Verily you will keep up the Papiſts Hope, that by an univerſal Toleration, they may at laſt come in on equal Terms with you; or by Connivance, be endured as much as you: And if they be equal in *England* with you, their tranſmarine Advantages will make them more than equal, notwithſtanding their Diſadvantages in their Cauſe, and their Contrariety to kingly Intereſt.

Mr. Baxter's *laſt Anſwer to Mr.* Bagſhawe *p.* 31.

Advice of the Book of Common Prayer as annexed to the Act of Uniformity, being printed and ready to be delivered.

Publick Advertiſement given, *London Auguſt* 6, 1662. That in Purſuance of the late Act for Uniformity of publick Prayers in the Church of *England*, the Book itſelf is now perfectly and exactly printed, and by the great Care and Prudence of the moſt Reverend Archbiſhops and Biſhops, Books in *Folio* are provided for all Churches and Chapels in this Kingdom: The Price of which Book, (though it contain one hundred ſixty five Sheets) is ordered to be but ſix Shillings ready bound.

Mercur. Publ. 4to. No. 31. *p.* 514.

Biſhop *Hacket* was an Enemy to all Separation from the Church of *England* of whatſoever *Faction* or *Sect.* But their *Hypocriſy* he thought ſuperlative, that allowed the *Doctrine*, and yet would ſeparate for miſlike of the *Diſcipline*; theſe Mens Impudence outwent all preceding Hiſtories; and he would challenge any to ſhew him in all Antiquity for fifteen hundred Years, where any Chriſtian withdrew from the Churches Communion, much leſs roſe up againſt lawful Governours, for their Impoſition of *indifferent* Matters or Ceremonies? though in ancient Times they impoſed *more* than we do now: All that were baptized were preſented in *white Garments*, which the Prieſt charged them to keep white and undefiled to the Coming of the Lord; and they uſed not only the Sign of the *Croſs*, but *Prægustatio Mellis & Lactis*, intimating, that they were now brought to the *Land* of *Canaan* flowing with *Milk* and *Honey: Standing at Prayers* was required upon all *Lord's-Days* between *Eaſter* and *Whitſuntide*, and Prayer with their *Hands extended*, after the Similitude of a *Croſs* ſometimes, which muſt needs be very tedious; and ſo many other Things in St. *Auſtin*'s Time, that his Complaint is well known, *Tolerabilior erat Judæorum Conditio*; yet no ſeparate Churches were then ſet up for theſe Things.

Dr. Plume's *Life of Biſhop* Hacket, *Fol.* *p.* 42.

THURSDAY *Aug.* 7.
The good Affection of the City of London.

Sir Rich. Brown *had five hundred Pounds* per Ann. *ſettled on him.*

To let the World ſee how falſe the Reports are concerning the Affections of the Common-Council and City of *London* to his Majeſty's Service and Government, we cannot but acquaint you, that the moſt vigilant and worthy Sir *Richard Brown*, Knight and Baronet, had, by the unanimous Conſent of that great Body of the City of *London* in Common-Council aſſembled, five hundred Pounds *per Annum* conferred on him, for no other Reaſon, but for that great Zeal, Prudence, and Fidelity he hath expreſſed in Preſervation of the Peace of that City, whereof by his Majeſty's Commiſſion he is Major-General; an Act ſo worthy, and (thus generouſly beſtowed) ſo becoming the Honour of the City of *London*, that his Majeſty's good Subjects will all look upon it, as an unanſwerable Argument of the great Loyalty of that now excellent Common-Council and City.

Mercur. Polit. 4to. No. 33. *p.* 553.

Mr. Will. Cave *Vicar of* Iſlington.

1662. 7. Aug. Gulielmus Cave, A. M. admiſſ. ad Vic. de Iſlington Com. Midd. vac. per Mort. Leonardi Cooke ult. Incumb. ex preſ. Duke Stonehouſe Armig.

Reg. Henchman.

1691. 4. Maii. Robertus Gery, A. M. admiſſ. ad Vic. de Iſlington, vac. per Ceſſ. Guliel. Cave, S. T. P. ex preſ. Georg. Stonehouſe Gen.

Reg. Compton.

FRIDAY *Aug.* 8.
Publick Notice given of an Ordination by the Biſhop of London,

Mercur. Publ. 4to. No. 33. *p.* 554.

There is Notice publickly affixed at the Entrance of the great Cathedral of St. *Paul*, *London*, that the Right Reverend Father in God *Gilbert* Lord Biſhop of this Dioceſe, ſeriouſly conſidering, that divers Perſons of competent Abilities for the Miniſtry, not yet admitted into Holy Orders, and ſeveral others who

As a Means for many Scholars and incompetent Miniſters to return to their Mother the Church.

who took upon them the Execution of that Function without fit Qualifications, according to the Conſtitutions of the Church of *England*, might want the deſired Means of Reception or Return to their Mother the Church, by the ſacred Impoſition of Hands at this critical Seaſon, (the Time of Ordination according to the Canons being now paſt, and his Right Reverend Brethren the Biſhops all returned to their ſeveral Dioceſes) did, out of his indulgent Care and wonted Prudence (notwithſtanding his neceſſary Attendance on the Sacred Perſon of his moſt excellent Majeſty, and not without eſpecial Faculty and Diſpenſation for that Purpoſe) appoiht a particular Day and Place, *viz. Thurſday* the twenty firſt of this inſtant *Auguſt*, in his ſaid Cathedral for a Day of Ordination to all Perſons within his Dioceſe, who upon ſufficient Recommendation, fit Qualifications, and due Examination ſhall be found capable to receive the ſacred Orders of Deacon and Prieſt, or either of them, according to the Manner and Form lately publiſhed and enjoined in the Church of *England*: Whereof Publication is here made, that ſuch as have theſe holy Deſires may come and receive the Benefit, and others prevented from pleading Impoſſibility or want of timely Notice.

Order of Council for revoking Letters Patents granted upon falſe Suggeſtions to obtain a Brief.

At Whitehall *the* 8th *of* Auguſt, 1662.

The Lords of his Majeſty's moſt Honourable Privy-Council being informed, that upon falſe Suggeſtions and counterfeit Certificates, Letters Patents have been granted to one *Thomas Thornton*, *James Nelſon*, and *Chriſtopher Milner* (Inhabitants of *Sowreby* in the Pariſh of *Thirſke* in the North-Riding of *Yorkſhire)* for a Collection for Loſs by Fire to the Value of three thouſand one hundred Pounds (whereas in Truth no ſuch Fire was;) and one *Richard Brookes* of St. *Andrew's Holborn* in the County of *Middleſex*, Eſq; is conſtituted Treaſurer, with Power to depute Collectors, and to diſtribute and diſpoſe the Monies collected by Virtue of the ſaid unduly procured Letters Patents: Theſe are to give publick Notice of the ſaid Cheat, to the End that his Majeſty's Subjects receive no further Prejudice by the ſaid falſe Directions from *Brookes*: There being likewiſe Care taken for the bringing of all Perſons who have been Contrivers and Acceſſaries to this leud Practice to condign Puniſhment: And it is ordered, that Dr. *Birkenhead* do take Care that this Advertiſement be printed in the next weekly News Book

Richard Brown.

Saturday *Aug.* 9.

The diſſenting Miniſters very buſy in conſulting about the Act of Uniformity.

Eachard, *Ch.* II. *p.* 88.

The diſſenting Miniſters, eſpecially the Preſbyterians, were under great Conſultations and Difficulties with relation to the formidable *Act of Uniformity*. Some indeed were poſitive and reſolute againſt any Compliance with it, but great Numbers were very doubtful and uncertain, and appeared to have had hard Struggles among the various Attractions of Conſcience and Honour, Intereſt and Humour. The Act was ſtrictly penn'd, and preſſed hard upon late Principles and Practices; and the Severity of it was, no doubt, promoted by ſome who were concerned in it, to keep out ſeveral particular Teachers, who they thought did not deſerve to enter into the Church. A continual Intercourſe of Letters and Meſſages paſſed between thoſe in the City and the reſt in Countries, how to proceed in this nice Affair: Sometimes the chief of them were for Compliance, as I have been aſſured by the beſt Hands; and then upon further Conſideration, they changed their Minds. They were under conſiderable Temptations on both Sides; on one Side their Livings and Preferments were no ſmall Inducement towards their Compliance: On the other Side, beſides their Conſciences, they were much encouraged by the Greatneſs of their Numbers, and were made to believe, that if they unanimouſly ſtood out, the Church muſt come to them, ſince the People would never bear ſo ſhocking a Change, nor endure *ſo great a Silence of the Word*, as muſt happen if the Act took Place. Beſides, they had great Expectations from ſeveral Friends at Court, and particularly the Popiſh Party, who gave them great Encouragement, not only by a Promiſe of Penſions to ſome, but alſo by a Toleration, and a Suſpenſion of the Act itſelf, which not long after was partly made good. No doubt but the Noncompliance of ſeveral proceeded purely from a tender Conſcience, and in that Caſe ought not only to be pitied, but rather applauded than condemned.

The Temptations on both Sides.

They truſted to their Numbers.

And ſo in Scotland, *as Biſhop* Burnet *well obſerves, the Heads of the Preſbyterians reckoned, that if great Numbers were turned out all at once, it would not be poſſible to fill their Places on the ſudden, and that the Government would be forced to take them in again.* Hiſtory of his own Times, *p.* 153.

Mr Ralph Sanderſon *Prebendary of* Sarum.

Walker's *Sufferings of the Clergy, Part* II. *p.* 133

Auguſt 9, 1662. *Ralph Sanderſon*, M. A. had the Prebend of *Netherhaven* in the Church of *Saliſbury*, on the Reſignation of *John Pearſon*, and died before *January* 22, 1679. and was then ſucceeded by *Thomas Ward*.

Sunday *Aug.* 10.

Mr. Baxter's *Reflections on the Act of Uniformity not charitable.*

Life of Mr. Baxter, *Fol. Lib.*I. *Part.* II. *p.* 384.

When the Act of Uniformity was paſſed, it gave all the Miniſters that could not conform no longer Time than till *Bartholomew* Day, *Aug.* 24, 1662. and then they muſt be all caſt out. (This fatal Day called to Remembrance the *French* Maſſacre, when on the ſame Day thirty or forty thouſand Proteſtants periſhed by religious *Roman* Zeal and Charity.) I had no Place, but only that I preached twice a Week by Requeſt in other Mens Congregations at *Milk-ſtreet* and *Black-Fryars*; and the laſt Sermon that ever I preached in publick was on *May* 25. The Reaſons why I gave over ſooner than moſt others, were, 1. Becauſe Lawyers did interpret a doubtful Clauſe in the Act, as ending the Liberty of Lecturers at that Time. 2. Becauſe I would let Authority ſoon know, that I intended to obey them in all that was lawful. 3. Becauſe I would let all Miniſters in *England* underſtand in Time, whether I intended to conform or not: For had I ſtay'd to the laſt Day, ſome would have conformed the ſooner, upon a Suppoſition that

Though he himſelf loſt nothing but the Opportunities of Preaching in other Mens Congregations.

He himſelf had left off Preaching two Months before, to let other Miniſters know that he never intended to conform that I intended it. Theſe with other Reaſons moved me to ceaſe three Months before *Bartholomew* Day, which many cenſured me for a while, but after better ſaw the Reaſons of it.

The late Diſſenters ſhew the ſame inveterate Spirit:

And give an odious Account of the Act of Uniformity, as far from Truth as Charity.

For the Clergy had very little Power to move the two Houſes.

Nor could they ſuggeſt the moſt ſevere and unaccountable Paſſages in it.

Nor were they able to have any hand in Sham Plots.

They knew the old Liturgy, and could not but hear that the Alterations were ſuch as their own Friends had deſired in the Savoy *Conference, for their own Satiſfaction.*

None who had conformed to the old Liturgy, could now be offended with the new.

Mr. Robinſon's *Anſwer to Dr.* Bennet's *brief Hiſtory of Liturgies,* 1720. 8vo. *p.* 394.

All the unprejudiced World will without Doubt agree, that it was an inſufferable Hardſhip to be obliged *to aſſent and conſent to,* and declare their Approbation of, they *know not what.* And this was the Caſe of the Clergy in general, when this *National Liturgy* was ſo rigorouſly impos'd ih 1662. I do not at all enter in the *Hiſtory* of the *Act of Uniformity*; I do not tell the World, that it was chiefly at the Inſtigation of ſome furious *High-flying Clergymen* that it was firſt mov'd; that all the ſevereſt and moſt unaccountable Paſſages in it, were what they ſuggeſted; that they alſo had a principal Hand in the *Sham Plots,* and other indirect and unjuſtifiable Methods, by which (though with great Difficulty) they gain'd their Point at laſt: A juſt and impartial Account of which Things, would at once entertain and amaze all the conſidering Part of Mankind. But that ſingle Circumſtance, to which I confine myſelf at preſent is, the Time appointed and limited by the *Act* for their Compliance: Which was *before* it was poſſible for them to *know* what they were to conform to.

To make this appear with the moſt convincing Evidence, it ſhould be remember'd, *firſt,* that there were various *Additions* and *Alterations* now made by the Convocation, whereupon the *Book* of *Common-Prayer* became another Book, and not the *ſame* with that they were before acquainted with. Of this they had frequent Intimations in the *Act of Uniformity* itſelf, in the Preamble to which they were inform'd, that his Majeſty had been pleas'd to authorize and require the Preſidents of the Convocations, [then ſitting] and other the Biſhops and Clergy of the ſame, to review the Book of Common-Prayer, *&c.*

And had the old Liturgy been impos'd they would have complain'd more grievouſly, and indeed more juſtly, that they could obtain no Alterations or Additions.

Secondly, It was to this Book, with all thoſe *Alterations* and *Additions,* that the Clergy were oblig'd to *aſſent* and *conſent,* and all theſe they muſt declare their *Approbation* of, and not the old Book that had been in uſe before the *Alterations* and *Additions* were made. And conſequently, tho' they had never ſo carefully conſider'd the *old* Common-Prayer-Book, and were able unfeignedly to profeſs their *Aſſent* and *Conſent* to, and *Approbation of all and every Thing* in the *old Book,* yet they could not therefore alſo agree to all the *Alterations* and *Additions,* with which they were then unacquainted.

Not true, that every Miniſter not conforming to the Act before Bartholomew *Day, was* ipſo facto *depriv'd.*

For a lawful Impediment was to be allow'd by the Ordinary.

And without ſuch expreſs Allowance, many kept in their Benefices, who did not rightly conform till ſome Months after Bartholomew *Day.*

And *thirdly,* the Time allow'd was not ſufficient to ſatisfy themſelves what were the *Alterations* and *Additions,* now ſo ſeverely bound upon them; much leſs to enable them (as they were requir'd) to declare their *unfeigned Aſſent* and *Conſent* to 'em, to *all and every Thing* contain'd in and preſcrib'd by them. This they muſt do, every Miniſter in *England,* that had any Benefice upon ſome Lord's-Day before *Bartholomew* Day, or from that Day be *ipſo facto* depriv'd of their Livings. Yet when this was the utmoſt Time allow'd 'em, thoſe who had the Management in their Hands, took effectual Care, that they ſhould not (within that Time) be ſo much as able to know, what they were requir'd to aſſent and conſent to.

Not true, that the new Liturgy did not come out of the Preſs till about Bartholomew *Eve.*

It was publiſh'd and deliver'd ſome Weeks before.

Nor did one Miniſter (that we ever heard of) ſuffer merely for want of the Book in Time.

'Tis well known, and what has oft been complain'd of, that this *new Liturgy* (to every Part of which they muſt declare their unfeigned Aſſent and Conſent on ſome Lord's-Day before *Bartholomew* Day) did not itſelf come out of the Preſs till about *Bartholomew-Eve.* So that tho' the printed Books had been (as not any one of them, either then or ever ſince were) true and perfect Copies of that *Liturgy* the Act refers to, 'tis the Admiration of all the unprejudiced World, that the whole Body of the *Engliſh* Miniſtry were not thereupon ſilenc'd at once.

Some of the Lords encourag'd the Miniſters in their Nonconformity, by their own Confeſſion.

Dr. Calamy's *Contin. p.* 143.

Suppoſed to be Lord Wharton.

The *Preſbyterian* Lords encourag'd their Clerks to diſpute the Act of Uniformity. Mr. *Benjamin Agas,* Miniſter of *Cheyneys* in *Bucks,* gave this Relation: A little before the *Black-Bartholomew,* a certain noble Lord in Diſcourſe, enquir'd of me what my Intentions were, and whether I would conform or not? I anſwer'd his Lordſhip, that ſuch Things were requir'd and enjoyn'd, as I could not ſwallow, and therefore ſhould be neceſſitated to march off, and ſound a Retreat. His Lordſhip ſeem'd much concern'd for me, and us'd many Arguments to reconcile me to a Compliance. But perceiving me not mov'd, at laſt he ſaid with a Sigh, *I wiſh it had been otherwiſe, but they were reſolv'd either to reproach you, or undo you.* And about a Year after, another great Peer ordering me to wait on his Lordſhip, propos'd ſomething with Reference to the Liturgy, which I was not free to, and therefore crav'd to be excus'd: And ſpeaking about the hard Terms of Conformity, his Lordſhip reply'd, *I confeſs, I ſhould ſcarcely do ſo much for the Bible as they require for the Common-Prayer.* Which ſhews (ſays he) how little the Nobility were pleas'd with the high and rigorous Proceedings of the Clergy, and how they were rather the Advocates than the Accuſers of the Nonconformiſts,

For ſome of the Lords were Preſbyterian, Lord *Wharton, &c.*

And the ſaid Miniſters were more incourag'd by the confident Report, that the King would indulge them, and diſpenſe with the Act of Uniformity.

It is very plain, that many of the Miniſters were encourag'd to ſtand out, in hopes that the King would be favourable to them, and reſtore them and their Way. One of their chief Advocates, Mr. *Edward Bagſhaw,* had raiſed himſelf and Brethren to this glorious Expectation, in his *Second Part of the great Queſtion concerning Things Indifferent,* publiſhed in *September* 1661. where he concludes his Arguments for Non-Conformity with theſe comfortable Words: "How will "Truth then being unfettered and ſet free from the Clogs of pretended *Decency,* "but indeed *Antichriſtian Tyranny,* run through this Nation, and chaſe Error "before it as Light doth Darkneſs! This great and glorious Work I dare al- "moſt Prophecy that *his Majeſty* is reſerved for, whoſe pious and unequalled

“ *Declaration* hath already indulged as much Liberty, as any ſober-minded “ Chriſtian can pretend to; and which will then undoubtedly be made a Law, “ when by our conſtant and chearful Sufferings for this Doctrine of Liberty, we “ have expiated and waſhed away thoſe Scandals which our many odious and “ unparallell'd Abuſes have caſt upon it.

MONDAY *Aug.* 11.

Dr. Peter du Moulin's *Obſervation of a Paſſage in* Blondell's Apologia *in favour of Epiſcopacy, left out at the Entreaty of Preſbyterians, in the late Times.*

A Letter of Dr. *Peter du Moulin*, Prebendary of the Church of *Canterbury*, one of his Majeſty's Chaplains in ordinary, touching a Paſſage for Epiſcopacy, written by Mr. *David Blondell* in his *Apologia pro Hieronimi Sententia*, but left out at the Entreaty of the Preſbyterians. The Words were to this purpoſe: “ By “ all that we have ſaid to aſſert the Rights of the Preſbytery, we do not intend “ to invalidate the ancient and apoſtolical Conſtitution of Epiſcopal Pre-eminence: But we believe that whereſoever it is eſtabliſhed conformably to the “ ancient Canons, it muſt be carefully preſerved, and whereſoever by ſome Heat “ of Contention or otherwiſe, it hath been put down or violated, it ought to “ be reverently reſtored.”

Durell's *Conformity of the Church of* England, 4^to^. 1662. *Append.*

Mr. Richard Moody *Rector of* Teigh Com. Rutl.

Die 11. Aug. 1662. Ricardus Moody Clericus admiſſ. ad Rect. Eccleſiæ de Teigh in Com. Rutl. vac. per reſign. Franciſci Meres ult. Incumb. ad preſ. D. Benneth Sherard, Baronis de Trim in Regno Hibern.

Reg. Laney.

The Lawfulneſs of Conformity ſtated, in the grand Caſe of the preſent Miniſtry.

The Grand Caſe of the preſent Miniſtry, whether they may lawfully declare and ſubſcribe, as by the late Act of Uniformity is required? And the ſeveral Caſes thence ariſing (more eſpecially about the *Covenant*) are clearly ſtated and faithfully reſolved. With an Addition to his former Caſes of Conſcience hereunto ſubjoined. By the ſame indifferent Hand.

London, *for* T. Dring, 1662, 12^o^.

Recenſui Tractatum hunc cui Titulus, The Grand Caſe. *Grande quidem opus, ſi quod intendit efficiat. Sextilis* 11^o^. 1662. M. FRANK, *S.T.P. &c.*

A pathetical Preface to it.

The *Preface* concluding —— Are the Talents of our Offices our Gifts, and our Opportunities of doing good, at our own Diſpoſal? Are the Shrieks and Cries of the Souls of our People, of our Wives and Children hanging upon us, eaſily anſwered? Or the Importunity of Friends, the Reaſonings of Brethren, the Perſuaſions of all the eminent foreign reformed Divines, the Authority of long continued Cuſtom in our own Church, or the *Laws* of the Land, can all theſe nothing prevail! What ſhall we ſay to theſe Things? If it be ſinful to conform, declare wherein: If not, but ſome ſmaller Matter hinders us, I cannot but remember then, that he that died of the Bite of a *Weaſel*, lamented that it was not a *Lyon*. I ſpeak as unto wiſe Men; judge ye what I ſay, and the God of Truth and Peace be with you. *Amen.*

Another excellent Piece by the ſame Hand.

There is extant an excellent Piece, entituled, *Some neceſſary and ſeaſonable Caſes of Conſcience, about Things indifferent in Matters of Religion.* Briefly, yet faithfully ſtated and reſolved, wherein the juſt Bounds of *Impoſing* on the one Hand, and of *Obeying* on the other, are truly *fixed*. By the ſame Hand.

Ibid.

WEDNESDAY *Aug* 13.

The King grants Liberty to the Walloons at Thorney, *to exerciſe their Proteſtant Religion and Diſcipline.*

And even this common Juſtice to Foreigners, gave Hopes of Indulgence to our own People.

The two Chaplains then appointed at Thorney.

Letters Patents of King *Charles* II. granting free Indulgence and Liberty to the Walloons and other Foreigners to exerciſe their Proteſtant Religion and Diſcipline in the Church of *Thorney* in the Iſle of *Ely* in the *French* Tongue, as it hath hitherto been practis'd by them, with Power to make Choice of Miniſters to be approved by *William* Earl of *Bedford*, and the Biſhop of the Dioceſe for the Time being. Given at *Hampton-Court* this 13^th^ Day of *Auguſt* 1662. in the 14^th^ Year of our Reign. [Upon which the Earl of *Bedford* appointed the *Engliſh* Chaplain or Miniſter, Mr. *Brecknock*, who refuſed to conform in his Church of *Thornhaugh Com. Northampton*; and the *French* Miniſter Monſieur *Menard*, who died lately Canon of *Windſor*.]

La Mothe Correſpond. Fraternelle, 1707. 8vo. *p.* 518.

THURSDAY *Aug.* 14.

Debate in Council upon ſuſpending the Execution of the Act of Uniformity.

The Earl of Mancheſter *for it.*

The Biſhop of London *againſt it;*

Who undertakes to fill the London *Pulpits with better Men.*

Others took great Pains to perſuade the Party to ſtick together.

And infuſed into them to ſhew their Strength by their Numbers.

This encourag'd many to go out to keep their Friends Company.

This Readineſs to ſuffer Perſecution, rais'd a Compaſſion for them.

There was a great Debate in Council a little before St. *Bartholomew*'s Day, whether the Act of Uniformity ſhould be punctually executed or not. Some moved to have the Execution of it delayed to the next Seſſion of Parliament. Others were for executing of it in the main, but to connive at ſome eminent Men, and to put Curates into their Churches to read and officiate according to the Common-Prayer, but to leave them to preach on, till they ſhould die out. The Earl of *Mancheſter* laid all theſe Things before the King with much Zeal, but with no great Force. *Sheldon* on the other hand preſs'd the Execution of the Law: *England* was accuſtomed to obey Laws. So while they ſtood on that Ground they were ſafe, and needed fear none of the Dangers that ſeemed to be threatned: He alſo undertook to fill all the vacant Pulpits that ſhould be forſaken in *London*, better and more to the Satisfaction of the People, than they had been before. And he ſeemed to apprehend that a very ſmall Number would fall under the Deprivation, and that the Groſs of the Party would conform. On the other hand, thoſe who led the Party, took great Pains to have them all ſtick together: They infuſed it into them, that if great Numbers ſtood out, that would ſhew their Strength, and produce new Laws in their Favour: Whereas they would be deſpiſed if after ſo much Noiſe made, the greater Part of them ſhould conform. So it was thought, that many went out in the Crowd to keep their Friends Company. Many of theſe were diſtinguiſhed by their Abilities and Zeal: They caſt themſelves upon the Providence of God, and the Charity of Friends, which had a fair Appearance, as of Men that were ready to ſuffer Perſecution for their Conſciences. This begot Eſteem, and raiſed Compaſſion. Whereas the old Clergy, now much enriched, were as much deſpiſed: But the

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 192.

See Aug. 20.

young

The good Eſtate of Learning at Oxford.

young Clergy that came from the Univerſities did good Service. Learning was then high at *Oxford*, chiefly the Study of the Oriental Tongues, which was much raiſed by the *Polyglot* Bible, then lately ſet forth. They read the Fathers much there: Mathematicks and the new Philoſophy were in great Eſteem; *&c.*

Dr. Henry Brunſell *Rector of* Stretham in Com. Cantabrig.

Reg. Wren. Elien.

An. 1662. Aug. 14. Collatus eſt Henricus Brunſell, Legum Doctor, ad Rectoriam de Stretham cum Capella de Thetford in Com. Cantabrig. per varios defectus quibus quendam Magiſtrum Robertum Car Incubatorem nuper ibidem degravari conſtat, de jure Regni Angliæ, prorſus vacantem.

Dr. William Sancroft *Maſter of* Emanuel *College,* Cambridge.

Walker's *Sufferings of the Clergy, Part* II. *p.* 144.

Aug. 14, 1662. Dr. *Will. Sancroft*, who after his Expulſion from a Fellowſhip of *Emanuel* College, *Cambridge*, for refuſing the Engagement, had ſpent ſome Years in *France* and *Italy*, among the moſt learned Men of thoſe Countries, and proſecuted his Studies there with indefatigable Induſtry; was elected Maſter of his College *Aug.* 14, 1662. and govern'd that Houſe with great Prudence and Affability.

Sunday *Aug.* 17.

Renouncing the Covenant the greateſt Obſtacle of Conformity to the Preſbyterians.

Which ſeems to have been the Caſe of Mr. Edmund Calamy, *and ſome others, who in Speeches, Sermons, and Tracts had ſhewn a ſuperſtitious Zeal for the* Covenant, *beyond the Degrees of common Superſtition. So Mr.* Crofton, *&c.*

The Renouncing the Covenant was the greateſt Objection to the Conformity of the Preſbyterians, eſpecially to thoſe who had preſs'd the taking of it, and cried it up for the Sovereign Balſame of the Times, and made the Obligation of it the common Subject of their Sermons, tho' they confeſs'd their wilful breaking long before this legal renouncing of it. As Mr. *Calamy* in his famous Faſt Sermon upon *Chriſtmas* Day 1644. Conſider (ſaid he) the late *National Covenant* you have taken, wherein you have lifted up your Hands to the moſt high God, and have ſworn to ſtudy Unity and Conformity in Religion, *&c.* and to endeavour according to your Places to extirpate Hereſy, Schiſm, *&c.* I know not how it is come to paſs, but ſure I am our Diviſions are greater ſince we took this *Covenant* than before. And ſure I am, that God will call us to a ſtrict Account for this grievous Sin of *Perjury*. And if ever *England* periſh by theſe Wars, this ſhall be *England*'s Motto: *Here lyeth a Nation that hath broken Covenant with God, and therefore is this great Evil come upon her.*

Form of a Certificate from the Ordinary, for not reading the new Book of Common-Prayer within the Time appointed by the Act.

Reg. Dec. & Capit. Petriburg, MS.

A Certificate given by the Lord Biſhop of Peterborough, *allowing a lawful Impediment for Perſons not reading the Book of Common-Prayer,* &c. *within the Time preſcribed by the late Act of Uniformity.*

Whereas by an *Act* of Parliament made and printed this preſent Year 1662. for the *Uniformity of publick Prayers*, &c. it is enacted among other Things, *&c.* and that every ſuch Perſon, who ſhall (without ſome lawful Impediment, to be allowed and approved of by the Ordinary of the Place) neglect or refuſe to do the ſame within the Time aforeſaid, ſhall *ipſo facto* be deprived of his ſpiritual Promotions. And foraſmuch as the Books of Common-Prayer appointed by the ſaid Act to be read, could not be gotten by the Dean and Prebendaries of the Cathedral Church of *Peterborough* (ſo as they might read the ſame in the ſaid Cathedral) before the 17th of this Inſtant *Auguſt*, being the *Sunday* immediately preceding the Feaſt of St. *Bartholomew*, upon which Day it is not poſſible, that all the Members of the ſaid Cathedral Church ſhould read the ſaid Service in Manner and Form as is by the ſaid Act directed: We therefore by the Power given to us by the ſaid Act, do allow and approve of the ſaid Impediment, and do hereby declare it ſo to be for the not reading the ſaid Service as directed, and for not declaring of their Conſents as required in and by the ſaid Act.

The lawful Impediment was declared to be, the Book not coming down to the Church till Aug. 17. *the* Sunday *before* Bartholomew, *when all the Members could not read it in due Form.*

And the like Diſpenſation by Law was to be granted to any of the Clergy upon the like Reaſon.

Sealed and Signed this 17th of *Auguſt* 1662.

B. Peterborough.

The London *Miniſters not conforming now, preached their Farewell Sermons, ſoon after publiſhed with Cuts.*

Printed at London, 1662, 8vo.

The Farewell Sermons of the late *London* Miniſters, preached on the 17th of *Auguſt* 1662. before their Ejectment on St. *Bartholomew*'s Day. *Joſeph Caryl*, *Edmund Calamy*, Dr. *Thomas Manton*, *Thomas Caſe*, *William Jenkyns*, *Richard Baxter*, Dr. *Thomas Jacomb*, Dr. *William Bates*, *Thomas Watſon*, *Thomas Lye*, and *Matthew Mead*. With their ſeveral Effigies in the Title Page.

The Preachers who reſolved not to conform, were many of them angry in their laſt Sermons.

Dr. Calamy's *Contin. p.*238. *Letter of an aged Clergyman.*

Mr. *Robert Atkins*, Preacher at St. *John*'s in *Exeter*, preached a Sermon on 2 *Cor.* iii. 6. called *Able Miniſters of the New-Teſtament*, a few Days before the fatal *Bartholomew*, when Biſhop *Gauden* and a Multitude more were his Hearers. And I yet well remember he affirm'd (and by 1 *Cor.* iv. 15. *Ye have not many Fathers, for in Chriſt Jeſus I have begotten you through the Goſpel*, proved) that thoſe Miniſters who beget Converts to Chriſt, may moſt properly be called *Fathers in God.*

A Collection of their Sayings in the Pulpit.

The Author of *Evangelium Armatum: Or a Collection of ſeveral Doctrines and Poſitions deſtructive to our Government, preached and vented by Mr.* Calamy, *Mr.* Jenkins, *&c.* (ſuppoſed to be Dr. *Tho. Pierce*) *London*, 4to. 1663. concludes his Preface to that Collection in theſe Words:

The fooliſh People had been bewitched by them.

There ſeems to be a more than ordinary Significance in that Saying of the Prophet, that *Rebellion is as the Sin of Witchcraft*, and that I conceive, not only for its equal Malignity, but alſo for its peculiar Analogy and Cognation: For if we reflect upon the late Inſtances of it amongſt ourſelves, we ſhall find, that the People could never be brought to rebel till their Preachers had firſt bewitched them. But I hope the World will be ſo far unbewitched as to read this *Collection* with their *Farewell* Sermons lately printed together, and expoſed to Sale with ſo much Oſtentation: Of which I ſhall ſay this, that they may very properly be called *Fare-well Sermons*, ſince Experience is like to manifeſt, that their Congregations never *fared* ſo well, as when ſuch Preachers preached their laſt.

The

Some of their Sermons were printed ſingly.

London, *printed in the Year* 1662, 4^{to}.

The Paſtor's Love expreſſed to a loving People, in a farewell Sermon preached at *Stephens Wallbrook, London, Auguſt* 17, 1662. By Mr. *Thomas Watſon. Acts* xx. 38. *Sorrowing moſt of all for the Words that he ſpake, that they ſhould ſee his Face no more.*

To the Reader. Here is preſented to thy View the laſt Sermon of Mr. *Thomas Watſon* that he preached to his loving and beloved People of *Stephen's Wallbrook*, the reverend Author having no Knowledge of its Publication, *&c.*

A ſeaſonable Leſſon to them.

Dr. Stillingfleet's *Sermon of the Miſchiefs of Separation*, 1680, 4^{to}.

Ball *againſt* Cann *of Separation, p.* 13.

They might have conſider'd how many Things muſt be born with in the Conſtitution of a Church, which cannot be expected in this World to be without *Spot* or *Wrinkle*. And if Men will ſet themſelves only to find Faults, it is impoſſible in this State of Things they ſhould ever be pleaſed. And if they *ſeparate* where they ſee any Thing *amiſs*, they muſt follow *his* Example, who purſued this Principle ſo far, till he withdrew from all Society, leſt he ſhould communicate with them in their Sin; in which Condition he continued till his Children lay dead in the Houſe, and he became utterly unable to help himſelf. And becauſe no *humane Inventions* were to be allow'd about the Worſhip of God, he had cut out of his *Bible* the *Contents of the Chapters*, and *Titles of the Leaves*, and ſo left the bare *Text* without Binding or Covers. This is the Caſe the rigid and impracticable Principles of ſome would bring us to, by cutting off all *Rules of Order* and *Decency* as Encroachments on the *Inſtitution* of *Chriſt*.

MONDAY *Aug* 18.

Dr. Rob. Cary *Dean of* Exeter.

Robert Cary, LL. D. was inſtalled in the Archdeaconry of *Exeter*, void by the Reſignation of Dr. *Edward Young*, *Aug.* 13, 1662. and reſigned it in 1664. —— *Edward Young*, S. T. P. was elected and inſtalled Dean of the Cathedral Church of *Exeter*, in the Room of Dr. *Seth Ward*, promoted to that Biſhoprick *Aug.* 21, 1662. —— He had been Fellow of *New-College*, *Oxon.* and Proctor for the Univerſity *Apr.* 20, 1642. he died in 1663.

TUESDAY *Aug.* 19.

Mr. Hen. Jeanes, *his Birth, Education, Preferments.*

Ath. Oxon. *Vol.*II.*col.*195.

Dr. Calamy's *Account, p.* 585. *Continuat. p.* 736.

Death of an eminent *Preſbyterian* Mr. *Henry Jeanes*, Son of *Chriſtopher Jeanes* of *Kingſton* in *Somerſetſhire*, born at *Allenſay* in that County; Commoner of *New-Inn* in *Oxon.* 1626. After he had taken the Degrees in Arts, he removed to *Hart-Hall*, took Holy Orders, and ſoon after was cried up for a learned Preacher in the Univerſity. In the Beginning of *Aug.* 1635. he was preſented by Sir *John Windham* to the Rectory of *Beer-Crocomb* and *Capland* in *Somerſetſhire*, and ſoon after became Vicar of *Kingſton* in the ſame County. At length upon the Change of the Times in 1641. he cloſed with the Preſbyterians, notwithſtanding he had before (while he continued in the Univerſity) been a Scoffer of them: And when Dr. *Walter Rawleigh* was thrown out of *Chedſey* near *Bridgwater*, he became Rector of the Church there; where during the Times of Uſurpation, he took into his Family divers Youths deſigned for the Univerſity, and read to them (contrary to his Oath) Logick and Philoſophy, and had oftentimes ſet Diſputations among them, while he himſelf moderated. He was a moſt excellent Philoſopher, a noted Metaphyſician, and well grounded in Polemical Divinity. He was alſo a ſcholaſtical Man, a Contemner of the World, generous, free-hearted, jolly, witty and facetious, and in many Things repreſented the Humour of Dr. *Rob. Wild* the Poet. All which Qualities do very rarely meet in Men of the Preſbyterian Perſuaſion, who generally are moroſe, clowniſh, and of ſullen and reſerved Natures. —— He gave way to Fate in the City of *Wells* ſome few Days before the fatal Day of St. *Bartholomew* 1662. and was buried in the Cathedral Church there. At which Time one of his Perſuaſion intended to preach a Sermon of Mortality, but Dr. *Piers* the then Biſhop of that Place, who had no Affection for *Jeanes*, becauſe he knew him to be a *Heretick*, and often call'd him ſo, examined the Sermon, leſt any Thing therein might be ſpoken in Commendation of him and his Opinions.

Rector of Chedſey *in the Room of Dr.* Walter Rawleigh *ſequeſtred.*

His Learning and good Abilities.

His Death at Wells.

Buried in the Cathedral Church.

Debate in Council upon a Petition to ſuſpend the executing the Act of Uniformity, as repreſented by the common Hiſtorians.

Heath's *Chron. p.*511. *See* Aug. 14. *and* 20.

Many Endeavours there had been in Parliament for ſome Toleration of the Preſbyterians, after the Act of Uniformity, and their Friends ſolicited it to the utmoſt, but not able to carry it there, they applied themſelves to his Majeſty and the Privy-Council, but upon full Debate of their Petition, and as full a Hearing, the Council laid it aſide, there being none preſent to anſwer and diſpute their Pretences to a ſuperſeding the expreſs Meaning of the Act, but the Biſhop of *London:* And ſo all their Chimera's or Expectations they had raiſed in the Countrey by their Letters, to the obſtinating of the more indifferent to the Reſiſtance of this Law, from which they made ſure to get a Diſpenſation (to the Ruin of ſome Families) came to nothing.

Mr. Ralph Sanderſon, *Prebend of* Sarum.

Walker's *Sufferings, Part* II. *p.*67.

Die 19. Aug. 1662. Radulphus Sanderſon, A. M. coll. ad Preb. de Netherhaven in Eccl. Cath. Sarum. vac. per reſign. Johannis Pearſon, S. T. P.

WEDNESDAY *Aug.* 20.

Mr. Jerameel Terrant, *Prebend of* Sarum.

Ibid.

Die 20. Aug. 1662. Jerameel Terrant Cler. admiſſ. ad Preb. de Preſton in Eccl. Sarum vac. per mort. E. Triplet. But it muſt be (ſaith Dr. *Walker*) undoubtedly *per Ceſſ.* or *Reſign.* unleſs Mr. *Wood* be groſsly miſtaken in the Time of his Death, which he fixes in 1670. [But *E. Triplet* might not be the ſame Man with *Tho. Triplet* mention'd by Mr. *Wood.*]

A Report ſpread that the King would give an Indulgence, upon a Petition of the London *Miniſters.*

A Diſcourſe of Toleration, 1668, 4^{to}.

It is ſufficiently known, that about that Time the Act of Uniformity was to be put in Practice, there was then ſpread abroad through the whole Nation a Report, that *the King and Council would give an* Indulgence, *that their Friends at* London *had petition'd for it, and that the ſurer Way to obtain what they aimed at was to hold out from conforming:* When as indeed there was nothing petition'd for but only an *Indulgence* for ſome *few* Miniſters in *London*, who pretended to have been

When ſuch Petition was only for a few, not for the whole Party.

Yet by virtue of that false Report many were trepan'd into Nonconformity.

Between Shame and Despair.

Yet several of them did afterwards conform for new Presentations.

And most of them would have done so, but for the continual Hopes of Indulgence.

been very Induſtrious for the King's Return, without any Conſideration of their Party in the Nation. Yet this had the Effect of Truth for a Time; for it made many Miniſters that were inclined to Conformity to neglect the Seaſon when they ſhould have done it. And by this Means were the greateſt Part of them trepan'd into *Nonconformity:* For having loſt their Livings, and having ſo publickly declar'd againſt the Law, the *Shame* of being too changeable, and the *unprofitableneſs* of returning made moſt of them hold out, though we can name ſome, after they had given Examples to others of ſlighting that Act, did immediately by their Patrons Favour in a *new* Preſentation, gain an Inſtitution by ſubſcribing to what before they declared againſt: And no Year is without Examples of ſome coming into Conformity, when they have Opportunities of getting a Benefice by it; while the others are almoſt every Year abuſed to an Obſtinacy by renewed Hopes of *Indulgence.*

In the late Accounts ſome are reckon'd Nonconformiſts and Sufferers, who only reſign'd their Livings and accepted better.

Reg. Laney Petriburg.

Die 20. Aug. 1662. David Some Clericus, A. M admiſſus ad Rect. Eccleſiæ de Draughton Com. Northampt. vac. per reſign. ult. Incumb. ad preſ. diſcreti viri Caſtell-Sherard de Glatton in Com. Hunt. Armig.

Account, p. 497. *Continuation, p.* 646.

Dr. *Calamy* had repreſented Mr. *Edward Trott* as ejected or ſilenc'd at *Draughton* in *Northamptonſhire*, but upon better Information was ſatisfy'd, that though he turn'd out of his Living in or about 1662. yet he conform'd and bought the Living of *Newton* near *Higham-Ferries.* [He turn'd out by his own Reſignation, and for his own Intereſt.]

Reg. Henſhaw. Petriburg.

1663. 15. Jan. Edwardus Trott Clericus, A. M. admiſſ. ad Rect. de Newton Bromſhold, vac. per reſign. ult. Incumb. ad preſ. Jacobi Seaton Patroni.

Reg. White; Petriburg.

1689. 7. Martii. Thomas Bletſoe Clericus, A. B. inſtitutus ad Rect. de Newton Bromſhold Com. Northampt. vac. per ceſſionem Edwardi Trott ult. Incumb. ad preſentationem Edwardi Trott ejuſd. Eccleſiæ Patroni.

Reg. Wren. Elyen.

Anno 1662. 20. Aug. Inſtitutus eſt Thomas Wren, tam Medicinæ quàm Legum Doctor, ad Rect. Eccl. de Willingham Com. Cantebrig. vac. per deprivationem cujuſdam . . . Bradſhaw nuperi Incubatoris ibidem jam vacantem ex Lege Regni tanquam per mortem nat.

Account, p. 111.

This was Mr. *Nathaniel Bradſhaw* of whom Dr. *Calamy* ſpeaks great Things; "a *Boanerges*, well adapted to the People of *Wivlingham*, whom he found very "prophane and ignorant, but in a little Time God was graciouſly pleaſed to "give him numerous Seals to his Miniſtry among them, and he left many good "People, and a Living between 3 and 400*l. per Ann.* for the Eaſe and Safety of "his Conſcience, *Aug.* 24, 1662." [But if the Tranſcript receiv'd from the Regiſter be true, Mr. *Bradſhaw* was depriv'd, and his Church was fill'd up before *Aug.* 24. and whatever was the Cauſe of his Deprivation, it could not be for Conſcience upon the Act of Uniformity.

Reply of Sir Geo. Downing, 1665, 4^to^. *p.* 43.

See April 16, 1663.

Aug. 20, 1662. Depoſitions taken and ſworn in the High Court of Admiralty in *England* concerning the Ship *Merchant's Delight*, affirming, that the ſaid Ship's whole Company were put into naſty Holes at *Caſtell-Delmina*, by *Jaſpar Van Huyſen* (General for the *Weſt-India* Company of *Holland*) where ſeveral of them were famiſhed to Death; and the reſt that were ſet at Liberty after a cruel Impriſonment, moſt of them were never ſince heard of. And that the Company of the Ship *Paragon*, after like cruel Impriſonment, were turn'd to ſhift for themſelves amongſt the wild Beaſts.

Reflections made on the Miniſters who reſolv'd to leave their Livings in the Name of Conſcience.

Mercur. Publ. N°. 33. 4^to^. *p.* 562.

You poſſibly may expect ſome Account of ſome *London* Miniſters Behaviour on *Sunday* laſt, who (as many as reſolve to hold an Intereſt with their Party) did pretend, it was their *Conſcience* bid them refuſe Conformity; expreſſing themſelves the very *Pillars of the Church*, as if a *Famine of the Word* would attend their *Departure*, and even *the Chriſtian World were now at an End.* But if their Conſciences now drive them forth of their Benefices, I wonder whoſe Conſcience firſt call'd them in, (into other Mens Livings, for ſo moſt of them were) and bid them keep them ſo many Years without one Penny Allowance to the true Incumbent then, or his poor Widow and Orphans ſince? Was it *no Conſcience* in the lawful Miniſter to loſe his own Benefice, rather than ſwear an Oath againſt King, Church and Laws of *England?* And yet now is it *all Conſcience* to juſtify that fatal Oath, and refuſe Obedience to the Laws made by his Majeſty and the two Houſes of Parliament, who (God and the World know) have uſed all poſſible Means by Conference, Diſputation, and Acts of Grace (after twenty Years Confuſions) to invite thoſe Brethren to that Doctrine and Diſcipline, which they cannot diſprove, yet will not obey.

They thought the Number of Nonconformiſts was leſs than it really was.

Should we here relate, how in all *Northamptonſhire* there is ſcarce one Miniſter that refuſes Conformity, but two in all *Cheſhire*, and how very few in the reſt of *England*, you would wonder ſuch a Handful ſhould expect the whole Kingdom (Church and State) ſhould for their Sakes hazard the Peace of *England*; ſince nothing leſs than a monſtrous Ingratitude and high Impiety will reſiſt that King and Church, which were reſtored by Miracle.

Iſaac Sterling Cler. admiſſ. ad Rect. de Beamont Com. Eſſex. 20. Aug. 1662. ad preſ. Ricardi Vicecom. Lumley. ——Obiit Anno 1669.

THURSDAY *Aug.* 21.

Ordination at Paul's.

The Preſbyterians themſelves confeſſed that in the late Times there was indeed a Set of Lay-Preachers and raw young Students get into Livings;

Merc. Polit. 4^to^. N°. 34. *p.* 563.

This Day the right reverend Father in God *Gilbert* Lord Biſhop of *London* (according to former Notice affixed upon the Door of St. *Paul's* Cathedral) ordained many Prieſts and Deacons, divers whereof had before been under the Hands of the Preſbytery only, but now (according to the good old and again re-eſtabliſhed Laws of this Kingdom, as well as the Practice of the primitive Catholick *vings; many of whom were alſo corrupted in their Judgments, and juſtly chargeable with Diſorders,* &c. *See* a ſober and temperate Diſcourſe of the Intereſt of Words in Prayer, 1661. 4^{to}; *p.* 62.

tholick Church of Chriſt) received Epiſcopal Ordination from the Hands of this prudent and moſt worthy *Prelate*, wherein their pious Mother the Church of *England* freely opened her Arms to receive ſuch as the Fraud and Iniquity of the late Times had ſeduced.

Moſt of the Preſbyterian Miniſters having deſerted and relinquiſhed their Livings, the Biſhop of *London*, with much Prudence and Foreſight, had provided able and pious Miniſters, and exceptionleſs, to be ſettled in their Places.

Heath's *Chron. p.* 511.

English *Regiments land in* Portugal.

By an Expreſs from *Portugal* it is certified, that upon the Landing of the *Engliſh* Regiments, the *Spaniſh* Army did not only quit two Gariſons, whereof before they were poſſeſs'd, but alſo march'd back out of *Portugal.*

Earl of Peterborough *Governor of* Tangier.

This Day the Right Honourable the Earl of *Peterborough* began his Journey to his Command in *Tangier.*

Dr. Edward Young *Dean of* Exeter.

Edward Young, D. D. Archdeacon of *Exeter*, and Canon Reſidentiary was elected Dean *Aug.* 21, 1662. on the Promotion of Dr. *Seth Ward* to that Biſhoprick; at which Time he reſigned his Prebend of *Norwich.* He had likewiſe the rich Living of *Up-Loman in Com. Devon.* but lived a very little while to enjoy theſe Preferments, dying in 1663.

Walker's *Sufferings, Part* II. *p.* 26. *See the Benefactions at the end of* 1663.

Some at laſt conformed who had been moſt obnoxious to the Church.

Many more would have conform'd, if they had not made themſelves ſo obnoxious, as to think they could not be forgiven: And yet even many were indemnified by conforming. Of which are many Inſtances beſides that of Mr. *G. Colliere*, who upon the Sequeſtration of Mr. *George Durant* from the Rectory of *Blockley* in *Worceſterſhire*, dying under the Uſurpation, was thruſt upon the Pariſh, and afterwards became very active in *diſpoſſeſſing* others of the *loyal Clergy*, tho' he conform'd and kept the Living upon the King's Return.

Walker's *Sufferings*, &c. *Part* II. *p.* 234.

FRIDAY *Aug.* 22.

His Majeſty's Letters of Indulgence to the Quakers.

His Majeſty's Letter of Grace and Indulgence to the Quakers and other Separatiſts, directed to the Lord-Mayor of London, *and other Commiſſioners and Juſtices for the Goal-Delivery of Oyer and Terminer, and of the Peace for* London *and* Middleſex.

Merc. Publ. 4^{to}. N°. 34. *p.* 569.

CHARLES *R.*

Whom the King was inclinable to favour above any of the ſeparating Parties.

Whether he lov'd them as more plain and ſimple People,

Or whether he thought their Leaders were under the Direction of the Romiſh *Prieſts and Jeſuits.*

Or whether an Act of Grace to pleaſe the Queen at her firſt coming.

Right Truſty and Well-beloved, and Truſty and Well-beloved, we greet you well. We are informed, that there are ſeveral Perſons who go under the Name of *Quakers*, or other Names of *Separation*, now in the Gaols for *London* and *Middleſex*, for being at unlawful Aſſemblies, who yet profeſs all Obedience and Allegiance unto us. We would be glad, that all our Subjects could be brought to agree in an uniform Worſhip of God; and we hope that the Foreſight of the Dangers which they run into by a wilful Contempt of the Laws, and our preſent Indulgence, may prevail with ſome of theſe Perſons, to reduce them to a better Conformity. And therefore we do willingly lay hold of this Time and Occaſion of publick Joy for the firſt coming of our dear Conſort the Queen to our Royal Palace at *Weſtminſter*, to declare this our Royal Pleaſure unto you, that you cauſe all ſuch of the ſaid Perſons in our Gaols for *London* and *Middleſex*, who have not been indicted for refuſing the Oath of Allegiance, nor ſhall appear to you to have been Ring-Leaders or Preachers at their Aſſemblies, to be enlarged. Given at *Hampton-Court Auguſt* 22, 1662.

By his Majeſty's Command,

EDWARD NICHOLAS.

SATURDAY *Aug.* 23.

A mean Collection from other Mens Works without naming of them; as 1. *from Sir* William Lower's *Relation of the King's Voyage and Reſidence in* Holland, 1660. *Fol.* 2. *Mr* Ogilby's *Deſcriptions of the King's Entry into* London, *his Coronation*, &c.

The glorious and magnificent *Triumphs* of the bleſſed *Reſtitution* of his ſacred Majeſty King *Charles* II, from his Arrival in *Holland* 1659-60. till this preſent Time. Comprizing all the Honours and Grandeurs done to and conferred by him. By *James Heath*, formerly Student of *Chriſt-Church, Oxon.*

Epiſt. Ded. *To the* Queen Mother's *moſt excellent* Majeſty.

May it pleaſe your Majeſty,

With the moſt humble and moſt proſtrate Submiſſion I lay at your Feet this my Endeavour, which though for its own Worth, it may juſtly be debarr'd ſuch bold Approaches, yet for its illuſtrious Subject, and moſt ſtupendious Matter will well become your Auguſt Preſence, *&c.*

London, *printed and ſold by* N. G. 1662, 8^{vo}. *p.* 271.

The Duty and Affection of the City to the King and Queen upon the Thames.

The City of *London* have given another large Demonſtration of their Duty and Affection to the King's and Queen's Majeſty on the River *Thames* this 23^{d} of *Auguſt*, being the Day of her Majeſty's firſt coming to *Whitehall.* To particularize the ſeveral Companies, Barges, Repreſentations of the Mercers, Drapers, Merchant-Taylors, Goldſmiths, *&c.* is neither poſſible nor proper for this Place: Therefore we ſhall only ſay (which none but the Abſent will deny) that the oldeſt Perſon alive never ſaw the *Thames* more, or more nobly covered, than it was on this great and happy Occaſion.

Mercur. Publ. 4^{to}. N°. 34. *p.* 568. Heath's *Chron. p.* 509.

A Relation of the noble Reception of their *ſacred Majeſties* by the Honourable City of *London*, by Water from *Hampton-Court* to their Landing at *Whitehall*, on *Saturday Auguſt* 23, 1662.

London, 1662, *Fol.*

Sermon at the Funeral of Mr. Simeon Aſh.

The Righteous Man's Death lamented. A Sermon preached at St. *Auſtin's, London, Auguſt* 23, 1662. at the Funeral of that moſt eminent Servant of *Jeſus Chriſt* Mr. *Simeon Aſh*, late Miniſter of the Goſpel there. By *Edmund Calamy*, B. D. Text, *Iſaiah* lvii. 1. *The Righteous periſheth*, &c.

—— I muſt confeſs, the little Time allotted me for the providing for this ſolemn Work, and the neceſſary Avocations in this little Time, have hindred me from informing myſelf about his Breeding and Manner of Education at *Emanuel* College under Mr. *Stocker*, and his excellent Carriage and Converſe with Mr. *Hilderſham*, Mr. *Dod*, Mr. *Ball*; Mr. *Langley* and other Miniſters famous in their Generations. —— I would confine my Diſcourſe only to the Time ſince his coming to live with us in *London*, which is about the Space of twenty two or twenty three Years, all which Time I have had the Happineſs to be intimately acquainted with him, inſomuch that I can freely and clearly profeſs, and that with a ſad Heart, that I and many others have loſt a real wiſe and godly Friend, Brother, and Fellow-Labourer in the Lord; the Church hath loſt an eminent Member, and choice Pillar, and this City hath loſt an ancient, faithful, and painful Miniſter; a great Loſs to all his Relations, his Wife hath loſt a dear and loving Huſband, his Siſter a dear Brother, his Pariſh and Congregation a faithful Paſtor. —— God hath of late Years taken to himſelf many famous Men, ſeven of the Lecturers of *Cornhill* are dead, Mr. *Burroughs*, Dr. *Bolton*, Mr. *Sedgewick*, Mr. *Whitaker*, Mr. *Cranford*, Mr. *Vines*, and now Mr. *Aſh*. I might name many other excellent Miniſters that are dead, as Dr. *Gough*, Mr. *Walker*, Mr. *Gataker*, Mr. *Marſhal*, Mr. *Robinſon*, and lately Mr. *Cook*, with many more. Now all theſe are Warning-Pieces from Heaven of Judgments approaching, *the Righteous are taken from the Evil to come*. Thus *Methuſalah* died a Year before the Flood: Thus *Auſtin* died a little before *Hippo* was taken, and *Luther* a little before the Wars in *Germany* began. —— *(Concluding.)* Whatever was good in this Reverend Miniſter let it live in you, and though he be dead, yet let not his Sermons which he preached dye with you, but let them be in you, that at the great Day when he and you appear before God, he may be able to ſay, *Here am I, and the Children thou haſt given me. Finis.*

Dr. Calamy's *Abridgment, Vol.* II. *p.* 1.

See his two Sermons at the Funerals of Mr. Whitaker *and Mr.* Gataker.

He had his Education in *Emanuel* College, *Cambridge*. His firſt Employment in the Miniſtry was in *Staffordſhire*, but for his Non-Conformity to the Ceremonies, and refuſing to read the Book of Sports, he was ſoon diſplac'd from his Living. He gain'd however a little Liberty in an exempt Church at *Wroxhall* under the Covert of Sir *John Burgoyne*, and elſewhere under the Lord *Brook* in *Warwickſhire*. He was a Chriſtian of the primitive Simplicity, and a Nonconformiſt of the old Stamp. —— He had a good Eſtate, and was inclin'd to Entertainments and Liberality — He was Chaplain to the Earl of *Mancheſter* in the Wars, and fell under the Obloquy of the *Cromwellians* for croſſing their Deſigns, and particularly for his vehement oppoſing the *Engagements*. He had a conſiderable Hand in bringing in King *Charles* II. —— Mr. *Calamy* preach'd his Funeral Sermon, and gave him but his deſerved Character. —— He was called Father *Aſh* in a common Proverb, *&c.*

Farewel Sermon by Mr. Wadſworth.

See his Life in Clark's *Lives of eminent Men*, 1682. *Fol.*

A Sermon of Farewell preached on the *Saturday* Night before St. *Bartholomew's* Day, on *Malachi* iii. 16. By *Thomas Wadſworth*, Miniſter of St. *Laurence Pountney*.

Death of an eminent Nonconformiſt Mr. Bowles *of* York.

Dr. Calamy's *Account, p.* 782. *Contin. p.* 933.

Death of the Reverend Mr. *Edward Bowles* of *York* in the Flower of his Age, not exceeding forty five. He was buried on the Eve of *Bartholomew* Day, 1662. Mr. *Tillotſon* and Mr. *Stillingfleet* counted Mr. *Bowles* a very extraordinary Perſon: One, from whom I had it, was told by the latter of them, that they deſir'd to bring him into the eſtabliſhed Church, above any one Man in *England*. They ſpent a whole Afternoon together upon him in *London*, but a little before the Act of Uniformity took Place, but could not prevail. His final Anſwer was, *I can eaſily do enough to loſe my Friends, but I can never do enough to gain my Enemies.*

He had no proper Cure, but was the chief Preacher in the Cathedral Church.
He muſt of Courſe be excluded the Minſter, *when the Dean and Chapter return'd to it.*
It is ſaid he might have been Dean of York; *and was certainly elected Vicar of* Leeds;
But a Difference aroſe that was a Complaint to King and Council.

Account, ib.

'Tis credibly reported the Deanery of *York* was offer'd him. But not being ſatisfy'd with Conformity, he was preſently excluded the *Minſter*; but continued preaching at *Allhallows*, and afterwards at St. *Martin's*. However he ſeems to have preferr'd the Vicarage of *Leeds*, and reſolv'd to have retir'd thither.

Vicaria Leodienſis, 8vo.

Mr. *Ralph Thoreſby* hath in his Collection of Manuſcripts ſome Sheets of original Subſcriptions of the Inhabitants of that Town and Pariſh, and a Tranſcript of the Magiſtrate's Letter, under the Hands of Alderman *Thoreſby*, *Dawſon*, *Allenſon*, *&c.* to the King and Council concerning his Election, *&c.* *April* 1661. But thro' the Favour of the Times Dr. *John Lake* (afterwards Biſhop of *Chicheſter)* was inſtituted into that Vicarage.

London, *for* Sam. Gellibrand, 1648. 4to.

Good Counſel for evil Times. Or a plain Sermon preached at *Paul's* in *London*, *April* 16, 1648. By *Edward Bowles*, M. A. of *Katherine-Hall*, *Cambridge*. Printed by the Deſire and Order of the Lord-Mayor and Aldermen of that famous City.

Printed and ſold in York *by* Thomas Broad, 1655, 4to.

The Duty and Danger of Swearing. Opened in a Sermon preached at *York*, *Feb.* 3, 1655. the Day of ſwearing the Lord-Mayor. By *Edward Bowles*, M. A. Preacher of the Goſpel there.

SUNDAY *Aug.* 24.

Life of Mr. Baxter, *and Abridgment of it. Dr.* W. Bates's *Fun. Serm. for Mr.* Baxter, *&c. Mercur. Publ.* 4to. No. 33. *p.* 570.

The commencing of the *Bartholomew* Act, as they call'd the Act of Uniformity, for ejecting and diſqualifying thoſe Miniſters who would not ſubmit and conform to it. The great Complaints made by thoſe who choſe to ſuffer by it.

Divers Miniſters in and near London *left their Churches.*

With a Diſturbance in ſome of them.

Divers Miniſters who in the late broken Times were poſſeſſed of Benefices in and about *London*, having refuſed to conform to the Church of *England* according to Law eſtabliſhed, did this Day of St. *Bartholomew* leave their Flocks: But their reſpective Churches, through the Care and Prudence of the moſt worthy Dioceſan, were fully ſupplied by Divines very eminent for their Learning and good Converſation, to the great Satisfaction of many good Chriſtians, though a few Fanaticks (raked together from both Sides of *London-Bridge)* laboured to diſturb the Miniſters in one or two Churches, whereof themſelves have ſmall Reaſon at preſent to glory, and may have leſs hereafter.

Dr. Bates *not ingenuous in ſtating the Caſe of Nonconformity.*

Do but compare thoſe many Thouſands that were undone by the Covenant, with thoſe few that did not conform; and then it will appear but an empty Boaſt to talk of their Numbers. A Diſcourſe of Toleration, 1668, 4to. *p.* 53.

Dr. Bates's *Fun. Serm. for Mr.* Baxter, 1692.

The Act of Uniformity expell'd from their publick Places about two thouſand Miniſters. I will only take Notice concerning the Cauſes of that Proceeding, that the old Clergy from Wrath and Revenge, and the young Gentry from their ſervile Compliance with the Court, and their Diſtaſte of ſerious Religion, were very active to carry on and compleat that Act, that this is no raſh Imputation upon the ruling Clergy then, is evident not only from their Concurrence in paſſing that Law, for Actions have a Language as convincing as that of Words, but from Dr. *Sheldon*, then Biſhop of *London*, their great Leader, who when the Lord Chamberlain *Mancheſter* told the King, while the Act of Uniformity was under Debate, *that he was afraid the Terms of it were ſo rigid, that many of the Miniſters would not comply with it,* he replyed, *I am afraid they will.*

This Act was paſs'd after the King had engag'd his Faith and Honour in his Declaration from *Breda*, to preſerve the Liberty of Conſcience inviolate, which Promiſe open'd the Way for his Reſtoration; and after the Royaliſts here, had given publick Aſſurance that *all former Animoſities ſhould be laid aſide, as Rubbiſh under the Foundation of an univerſal Concord.* Mr. *Baxter* was involv'd with ſo many Miniſters in this Calamity, who was their brighteſt Ornament, and the beſt Defence of the righteous, tho' oppreſſed Cauſe: Two Obſervations he made upon that Act and our Ejection.

The *one* was, the Miniſters were turned and kept out from the publick Exerciſe of their Office, in that Time of their Lives, that was moſt fit to be dedicated and employ'd for the Service and Glory of God, that is, between thirty and ſixty Years, when their intellectual and inſtrumental Faculties were in their Vigour. The *other* was in a Letter to me, after the Death of ſeveral Biſhops who were concurrent in paſſing that Act, and expreſs'd no Sorrow for it, his Words were: *For ought I ſee the Biſhops will own the turning of us out at the Tribunal of Chriſt, and thither we appeal.*

Mr. Oſland's *dead Paſtor yet ſpeaking.*

London, 1662. 8vo.

The Dead Paſtor yet ſpeaking: In two Sermons preached on *Bartholomew* Day, *Auguſt* 24, 1662. in *Bewdley* Chapel. By *Henry Oſland* then Miniſter there. With the Chriſtian's daily Walk, *a Sheet.* By the ſame Author.

The Proſecution and Puniſhment of Barrow, Greenwood *and* Penry *now publiſhed to raiſe the Cry of Perſecution.*

London, *printed for* William Marſhall, 4to. *p.* 48.

Now or ſoon after, to raiſe the Cry of Perſecution, was publiſhed, the Examinations of *Henry Barrow*, *John Greenwood*, and *John Penry*, before the high Commiſſioners and Lords of the Council: With their Anſwers to the many Queſtions, why they would not take an Oath, and why they refuſed to hear, or have Communion in the Church of *England*. As alſo Mr. *Penry*'s Declaration of his Faith and Allegiance to her Majeſty; and his Letter to the Church at *London*, where he was a Member under their manifold Trials: Together with Mr. *Barrow*'s Letter a little before his Death. Faithfully penned by the Priſoners themſelves, very uſeful for all ſuffering Chriſtians, who ſuffer for the ſame Things.

Epiſtle to the Reader.

Full of Complaints.

To the Reader. The Teſtimony and Sufferings of the Priſoners, whoſe Examinations here enſue, cannot eaſily *(gentle Reader)* be forgotten of any whoſe Heart is touched with Care of Religion, and Zeal of the Truth. How weighty the Cauſes were for which they ſuffered, may appear partly by that which followeth, but chiefly by other Writings and Books by themſelves ſet out heretofore. Here haſt thou the Manner of the Prelates proceeding againſt them, and how they were convicted of their *Browniſm*, *Donatiſm*, *Anabaptiſtry*, *Schiſm*, *Hereſy*, *&c.* wherewith they were charged, and for which they were ſo many Years kept in miſerable cloſe Priſons, and at laſt bereaved of their Lives. Sure whoſoever had been the Perſons, and whatſoever the Errors, it would well have become the Lord Archbiſhop of the Church of *England* to have better inſtructed and informed them, by the Word of Truth and wholeſome Doctrine, before they had been adjudged to Priſon and Death. —— Evil therefore have our Biſhops provided for their Cauſe and Credit, ſo ſlightly to deal in ſuch Matters of Moment, and to proceed to ſuch ſevere Tortures, before more open and orderly Conviction of the Faults and Errors. Lo now all Poſterities ſhall ſee their Practices; and though they have ſpilt the Blood of theſe Men, which vexed them ſo ſore, yet can they not bereave the World of their Teſtimony, which by Word and Writing they left behind them. The Lord give theſe Men (if they belong unto him) to advert and ſee their Dealings, *&c.*

An Outcry againſt the Biſhops.

Addreſs to the ſober Nonconformiſts.

Goodman's *ſerious Enquiry*, 8vo. *Poſtſcript.*

I will entreat all ſober Non-Conformiſts to remember, that at the Concluſion of the famous Conference at *Hampton-Court* before King *James*, when Dr. *Reynolds*, Dr. *Sparks*, and others had ſtrenuouſly diſputed for an Abatement of Ceremonies, and ſeveral Alterations in the Liturgy, but could not obtain their Deſires, they were not tranſported with Heat and Paſſion, but ingenuouſly promiſed the Biſhops their Antagoniſts, that they *would nevertheleſs reverence them as ſpiritual Fathers, and join with them againſt the common Enemy.*

And it is very obſervable, in the Times of King *Edward* and Queen *Elizabeth*, thoſe that had their Scruples, as others have now, did not for all that forſake the Communion and Society of the Church, nor childiſhly throw away their Meat for their diſreliſh of the Sauce.

Some of the Savoy *Commiſſioners did afterwards conform.*

Conformiſt's Plea for Nonconform. 4to. 1681, *p.* 33.

Some of the very Commiſſioners on the Presbyterian Side in the *Savoy* Conference, very worthy Perſons, did now conform, Dr. *Wallis*, Dr. *Horton*, Dr. *Lightfoot*, and after about ſeven Years Silence (to the great Loſs of *Exeter* Coll. *Oxford*, and the Church of God) Dr. *Conant* conformed, and theſe were all.

That

MONDAY *April* 25.

The King had deſired that the Miniſters would read ſo much of the Liturgy as they had no Exception againſt, but they would read no Part 'till the Law compelled them to read the whole.

And then ſome of the fierceſt of them did comply.

The Inconveniences of Toleration, 1667. 4^to^. *p.* 25.

That there is not good Nature enough in them for kind Uſage to work upon, of this we ſhall give one, but that ſhall be a moſt convincing Evidence. The *King's Majeſty* immediately after his moſt happy Reſtauration, being deſirous to ſatisfy ſo many of all Parties, as did not reſolve for ever to remain unſatisfied, did accordingly give ſo much Reſpect to the Clamours then made againſt the Liturgy, as to order a *Review* of it: But withal did, by his *Declaration* ſet forth about that Affair, deſire that ſo many of them as would be thought conſcientious or peaceable, would in the mean Time read ſo much of the *Liturgy*, as themſelves had no Exception againſt: An eaſy Requeſt one would think; *Read only ſo much as you have no Exception againſt.* Here Conſcience ſure could not be pretended, when their own Conſcience (nay, their very Jealouſy) was the only Rule which was ſet them to walk by; yet they ſtood it out, becauſe there was no Danger in ſtanding it out; and after all, the Act of Uniformity brought many of the fierceſt to read the whole of that, of which before they could not be brought to read a Syllable; ſo much is a *Law* more available than an *Indulgence.* And as *many* did come in that *Bartholomew-tide*, ſo (had there not been great Expectation of a *Toleration)* we have Reaſon to believe that many more would have come in.

Great Contributions to the ejected Miniſters.

Printed at London, 1681. 4^to^. *p.* 44.

Mr. *Baxter* in his Funeral Sermon for *Henry Aſhurſt*, Eſq; gives this Acount; I knew this from his own Mouth, that he gave theſe eighteen Years (ſince *Aug.* 24, 1662.) an hundred Pounds a Year to the ejected Miniſters of *Lancaſhire*, and ſome Schools there, and in the neighbouring Parts; and many Bibles, Catechiſms, and other good Books to diſperſe, beſides the ſaid hundred Pounds a Year. And a Friend of his and mine tells me, that it was to him that he yearly delivered it to be diſtributed, ſave that lately twenty Pound a Year of it went to *Northumberland.* And that about 1662. and 1663. he endeavoured hard to have got the pious Citizens of *London* to contribute yearly to the Relief of the poor ejected Miniſters of the ſeveral Counties where they were born, and I (ſays Mr. *Baxter)* was employ'd to the Lord Chancellour *Hyde* to acquaint him with it, and get his Conſent, that it might not be taken for a fomenting of Faction. But though he ſaid, *God forbid that he ſhould be againſt Mens Charity*, yet moſt durſt not truſt him, and ſo it fell.

Advice from Northampton *of a general Conformity.*

Mercur. Publ. 4^to^. *p.* 577.

Adviſed from *Northampton*, *Aug.* 25. That there are but few (very few) in theſe Parts that have not conformed to the Act for Uniformity, nor can I hear of many in our neighbour Countries. Mr. *Barley*, a very leading Man in this County, and all except two or three have ſubſcribed, and I wonder who they are at *London* that ſhould report the contrary of us.

At Taunton *the People well affected to a new Miniſter, and to the Common Prayer.*

The printed Copy came time enough to ſome of the remoteſt Parts.

Monday Auguſt 25. Adviſed from *Taunton* in *Somerſetſhire.* This Pariſh being deſtitute of a Miniſter to preach, *&c.* by the Nonconformity of Mr. *Newton*; a very worthy Gentleman, Mr. *Thomas James* (late of *All-Souls* College in *Oxford)* yeſterday, being St. *Bartholomew*'s Day, ſupplied his Place. The neighbour Gentry were purpoſely there preſent, and Mr. *James* being furniſhed with the Book of Common-Prayer, Church-Veſtments, *&c.* according to the late Act of Parliament, read the whole Service for Morning and Evening Prayer, and chriſten'd two Children accordingly. And I cannot but acquaint you, the whole Town was preſent, behaving themſelves as if their Miniſter Mr. *Newton* had carried away with him all Faction and Nonconformity. The Mayor and Aldermen were all in their Formalities, and not a Man in all the Church had his Hat on, either at Service or at Sermon, which gave the Gentry of that Countrey great Satisfaction.

A Letter from Glouceſter *of the Miniſters readily conforming and ſubſcribing in that County.*

Adviſed from *Glouceſter*, *Auguſt* 25. I purpoſely deferred my Writing 'till the Subſcription of the Miniſters of this Dioceſe was paſt, and now I can aſſure you, there is ſcarce a Man that hath not ſubſcribed, the whole Miniſtry as one Man chearfully conforming according to the Act of Parliament. I hear divers of our Clergy were reported to have refuſed Subſcription; but thoſe very Men on whom this Rumour was grounded are very much injured, *viz.* Mr. *Mew*, Mr. *Britain*, Mr. *Thatch*, Mr. *Heron*, Mr. *Pleydell*, Mr. *Winnington*, Mr. *Harding*, Mr. *Hodges*, Mr. *Stansfield*, Mr. *Dorwood*, Mr. *Trapp*, and Mr. *Kenrick*, who have all ſubſcribed, and teſtified their Conformity with as much Alacrity as any in this County.

Reg. Henchman, Lond.

Aug. 25. 1662. Johannes Greſwold, A. M. admiſſ. ad Rect. Eccleſiæ de Stowe S. Mariæ Com. Eſſex. vac. per Mort. Jacobi Waldew ult. Incumb. ad preſ. Johannis Petre, Armig.

TUESDAY *Aug.* 26.

The Unlawfulneſs of the Solemn League and Covenant.

Lond. 1662. 4^to^.

A Diſcourſe of the Nature and Obligation of Oaths, wherein Satisfaction is tendered touching the Non-Obligation and Unlawfulneſs of the Oath called the *Solemn League and Covenant*, the Acknowledgment whereof is required of us by a late Act of Parliament, entitled, *An Act for Uniformity.* Publiſhed as an *Appendix* to the Peace-Offering by the ſame Author.

Scruples of different Kinds.

Conform. Plea for Nonconformity, 4^to^. 1681. *p.* 46.

[Some conquered all Scruples but the leaſt of all.] I knew a Man of Years and Parts, that could conform to all Things ſave the *Croſs*, and loſt near two hundred Pounds *per Annum* for that.

Some who now refuſed, did afterwards conform.

Athen. Oxon. *Vol.* II. *col.* 915. *Edit.* 1721.

Some refuſed to conform within the appointed Time, and yet afterwards conſidered better of it. As Mr. *John Tickel* of *Exeter*, who refuſed to conform in 1662. but changing his Mind, upon the Advice of Friends he became Miniſter of *Barnſtaple*, and afterwards of *Widecomb* near *Exeter*, where he died *June* 30, 1694.

Some aſham'd to conform becauſe of their Violence againſt King Charles I.

Some of them had been ſo violent for bringing King *Charles* I. to Judgment, that they expected no Quarter in the Churrch, and therefore went out of it. As Dr. *Samuel Aneley* (who wrote himſelf *Anneſley)* Paſtor of St. *Giles* near *Cripplegate, London,* who refuſed to conform, having preached and printed a Sermon before the Houſe of Commons at *Margaret's Weſtminſter, July* 26, 1648. wherein he perſuaded them to do Juſtice upon the King, and not to treat with him any more; yet highly extolled and affirmed the Obligation of the *Covenant.*

Ibid. col. 967.

One afterwards conformed who had defended the King's Murder.

One *Walden*, a rigid Independent, who got Poſſeſſion of the Vicarage of *Leamington-Haſting* in *Warwickſhire*, worth two hundred Pounds a Year, after the Sequeſtration of the lawful Vicar *Lee*, but was diſpoſſeſſed of the Living at the Reſtauration, not on the Claim of the former Incumbent (as the Abridgment ſaith) but by due Courſe of Law, for having defended the King's Murder. He was very loth to let go this Living, and afterwards conformed for another near *Coventry*, where he died.

Walker's *Sufferings*, P. II. *p.* 299.

Farewell Sermons in the Countrey.

England's Remembrancer: Or a Collection of Farewell Sermons, preached by Miniſters in the Countrey.

1662. 8vo.

It hath been remark'd by ſeveral, that the Volume of the *Countrey Miniſters* is much to be preferr'd before that of the *London Miniſters.* One Reaſon of it was, that that Volume was printed from their own Notes, whereas the other is but ſome mangled Scraps, for the moſt Part, from ignorant Scriblers.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 524.

Mr. Joſ. Allen's *Call to* Archippus.

A *Call to Archippus.* Being an earneſt Motive to the ejected Miniſters to continue in their Miniſtry. [Written by Mr. *Joſeph Allen* of *Taunton.*]

1661, 4to.

The grand Caſe of the preſent Miniſtry; to perſuade them to Conformity.

The Grand Caſe of the preſent Miniſtry continued, whether they may lawfully declare and ſubſcribe as by the late Act of Uniformity is required. And the ſeveral Caſes thence ariſing (more-eſpecially about the Covenant) are clearly ſtated and faithfully reſolved. By the ſame indifferent Hand. With an Addition to his former Caſes of Conſcience hereunto ſubjoyned. The Preface to my diſſenting Brethren.

London, *for* J. Dring, 1662. 12o.

Addreſs to his diſſenting Brethren.

A Man may be *Felo de ſe* by deſtroying himſelf by *our Law*, and *Fur de ſe* by depriving and ſtealing himſelf away from him to whom his Service is due, by the *Imperial Law*, and *Proditor de ſe* by the *Law of Nature*; if he deſcend from the Dignity of *Humanity*, and ſubmit to the *Danger* which he might avoid. Theſe are Words of the very learned Dr. *Donne* againſt the Jeſuitical Ambition to ſuffer: And with all my Heart I wiſh, they were not in all Particulars too pertinent to our preſent Caſe.

Amongſt Chriſtians *Bellarmine* (by way of Reproach indeed to his Adverſaries) hath this Gradation in his Obſervation of Sufferers, wherein he placeth the worſt firſt. To ſuffer (ſaith he) the *Anabaptiſts* are forwardeſt, the *Calviniſts* next, and the *Lutherans* very ſlack. And if it may be no Offence to my Brethren, we may eaſily note, that with us the *Quaker* is forwardeſt, the *Anabaptiſt* next, the *Independent* and the *Preſbyterian* laſt (no Diſparagement to him) though all too forward in expoſing themſelves to *neeedleſs Sufferings.* Let me beſeech you to ſuſpect that *natural* Corruption, which upon Ambition, Diſcontent, and Temptation of Credit and Glory in the World, is prone to haſten you in this Criſis of Diſtemper to *unwarrantable Sufferings.*

I ſpeak as unto you wiſe Men, judge ye what I ſay, and the God of Truth and Peace be with you. *Amen.*

Advertiſement. There is extant an excellent Piece, entitled, Some neceſſary and ſeaſonable Caſes of Conſcience about Things indifferent in Matters of Religion, briefly yet faithfully ſtated and reſolved: Wherein the juſt Bounds of *Impoſing* on the one Hand, and of *Obeying* on the other, are truly fixed. By the ſame Hand.

Imprimatur, M. *Frank*, S. T. P. *&c.*
Sextilis II. 1662.

Latin *Apology for the Nonconformiſts.*

Apologia pro Miniſtris in Anglia vulgo Nonconformiſtis Anno 1662. Aug. 24. Die Bartholomæo dicto, ejectis, &c. adverſus argutiolas putidaſque calumnias Durelli, Elliſii, aliorumque.

Eleutheropoli Anno Æra Bartholomæa ſecundo & tertio.

Said to be written by Henry Hickman.

Matthew Scrivener, in the Beginning of his *Actio in Schiſmaticos*, affirms this Apology to have been written by *Henry Hickman.* Dr. *Durell* wrote againſt this *Latin* and another *French Apology for Engliſh Puritans*, a Book entitled, *Sanctæ Eccleſiæ Anglicanæ adverſus iniquas atque inverecundas Schiſmaticorum criminationes Vindiciæ, &c. Reſponſio ad Apologiſtæ Præfationem*; wherein he complains, that though ſuch Defences have been ſtyl'd *Apologies*, yet in Truth they are *Satyrs*, and no other but *famoſi adverſus Eccleſiam Anglicanam Libelli.*

Wood's Athen. Oxon. *Vol.* II. *col.* 551.

News from the Dead, i. e. *of the Miniſters Dead in Law.*

News from the Dead. By *Samuel Hardy*, Curate of *Charmiſter* in *Dorſetſhire.* [It was written and publiſhed in Haſte, and perhaps had it been done more deliberately, and better poliſh'd, it had not done ſo much good. Its firſt Title was *News from the Dead*, that is, the civilly dead Nonconformiſts; but he was eaſily perſuaded to alter that for a better, *The Guide to Heaven.* I don't know whether any one Book has been oftner printed, or done more good, than that little homely Book.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 283.

Their laſt Words as dying Speeches.

The Laſt Words of Mr. *Francis Whiddon* to his dearly beloved and longed for the Inhabitants of *Totneſs* in *Devon*, delivered in two Sermons, on *Zach.* i. 5, 6. *The Prophets, do they live for ever?* With a Preface written by his Brother in Law Mr. *John Lydſton*, Vicar of St. *Melion* in *Cornwall.*——

See Dr. Calamy's *Contin. p.* 288.

Several of the Countrey Miniſters who had been forc'd by Law to quit their Livings to the ſurviving legal Incumbents, came up to *London*, and got in to be

Several of the Country Miniſters who had been by Law obliged to leave their Livings to the old ſequeſtred Incumbents came up to be Lecturers in London.

be Lecturers or Aſſiſtants in ſome of the City Churches. As Dr. *Calamy* relates of Mr. *Samuel Smith*, M. A. who had before been caſt out of the ſequeſtred Living of *Bodenham* in *Herefordſhire*, and came up to be Aſſiſtant at St. *Olave Southwark*, and was ſilenced there. ——

Account, Vol. II. *p.* 22.

Mr. *Thomas Wadſworth* at the Reſtauration was in the ſequeſtred Living of *Newington-Butts*, and afterwards removed into the City, to be Preacher at St. *Lawrence Poultney* and Lecturer of St. *John Baptiſt*'s; from whence he was ejected and ſilenced by the *Bartholomew* Act.

Contin. p. 318.

Account, p. 26.

Some of the Miniſters in London *who had given Place to the rightful Incumbents were put into the Liſt of ejected or ſilenc'd by the* Bartholomew *Act.*

As Mr. Dyer *at* Allhallows on the Wall.

From *Allhallows on the Wall.* Mr. *Samuel Dyer*; he was M. A. of *Peter-Houſe* in *Cambridge*, not mentioned by *Newcourt*; [who yet mentions the right Incumbent Mr. *William Lewis*, admitted to that Church *October* 27, 1661. who voided it by Death before *March* 19, 1683.] —— Dr. *Calamy* was informed, that Dr. *Lewis* laying Claim to this Living, Mr. *Dyer* not willing to diſpute it with him, quitted it to him before *Bartholomew* Day; but then he was ejected from his Lectureſhip at *Lothbury*, which he had enjoy'd for ſome Time before. After he was ſilenced he kept a School at *Mile-End* for twenty five Years or more. He died *Anno* 1700. *ætat.* 67.

Account, p. 33.

Contin. p. 35.

Mr. Woodcock *at St.* Andrew Underſhaft.

From St. *Andrew Underſhaft.* Mr. *Thomas Woodcock*, who muſt have given Place to the right Incumbent *John Pritchett*, admitted to it *June* 14, 1641. upon whoſe Reſignation *Thomas Grigg*, A. M. ſucceeded *September* 30, 1664. Dr. *Calamy* complains, that none of the Incumbents of this Pariſh are mentioned by *Newcourt, p.* 265. when it is plain they are all mentioned in Order from the Time this Church was united to St. *Mary Ax* in 1561.

Account, p. 44.

Contin. p. 62.

Dr. Drake *of St.* Peter's Cheap.

Dr. *Calamy* among the ejected or ſilenced Miniſters in *London*, —— from St. *Peter's Cheap* Dr. *Roger Drake*; whom Mr. *Baxter* calls a *Wonder of Humility and Sincerity*. He was one of the Commiſſioners at the *Savoy*. He always laid by a tenth Part of his worldly Incomes for the Poor before he uſed any himſelf. — See Dr. *Anneſley*'s Preface to his Funeral Sermon for Mr. *Whitaker*.

Account, p. 25.

Contin. p. 22.

Yet it does not appear how Dr. *Drake* ſhould come into St. *Peter's Cheap*, in any regular Way: For *Daniel Votier*, M. A. had been admitted to that Church *Novemb.* 24, 1615. and *George Davenport*, A. M. ſucceeded *Jan.* 21, 1660. by the Death of Mr. *Daniel Votier*; and *George Woodward*, M. A. came in *Febr.* 20, 1664. by the Ceſſion of Mr. *Davenport*. So that Dr. *Drake* at leaſt could not be ejected thence upon the *Bartholomew* Act.

See Newcourt *Vol.* I. *p.* 522.

He was in the Plot with Mr. *Love*, wherein Mr. *Wood* miſtakes him for a *Phyſician* as it ſeems: He ſubmitted to the Mercy of the Parliament.

Athen. Oxon. *Vol.* II. *p.* 74

Sept. 5, 1662. Ezekiah Joſſelin Clericus admiſſ. ad Rect. de Copford. Com. Eſſex. ad preſ. Caroli II. Regis pleno jure. —— Obiit 1671. ——

Newcourt *Vol.* II. *p.* 192.

Mr. Thompſon *of* Copford.

Dr. *Calamy* among the ejected or ſilenc'd Miniſters in *Eſſex* places at *Copford* Mr. *Robert Thompſon*, who had been inſtituted to that Rectory *Jan.* 24, 1638. at the Preſentation of King *Charles* I. and had been by the ſame Prince preſented to the Prebend of *Wildland* in the Church of *Paul*'s, while void by the Promotion of Dr. *Pierſe* to the See of *Bath* and *Wells*, *April* 29, 1631. which he voided by Death before *Septemb.* 1662. and was far from Nonconformity.

Abridgment, Vol. II. *p* 313.
Newcourt, *Vol.* II. *p.* 192.
Ibid. Vol I. *p.* 227.

Mr. Kitchin *at St.* Mary Abchurch.

From St. *Mary Abchurch.* Mr. *John Kitchen*, M. A. who could not here ſuffer by the *Bartholomew* Act, becauſe the rightful Incumbent, Mr. *Benjamin Stone*, admitted *June* 19, 1613. was reſtored to it in 1661. and upon his Reſignation, *John Gardiner*, S. T. P. ſucceeded *Febr.* 25, 1661. and kept it to his Death in 1681.

Dr. Calamy's *Account, p.* 44. *and Contin. p.* 62.
Newcourt, *Vol.* I. *p.* 432.

Mr. Bragg *at* Allhallows the Great.

From *Allhallows the Great.* Mr. *Robert Bragg*, who only ſettled in this Pariſh, and gathered a Church, of which he continued Paſtor to the Day of his Death. And therefore no Room for Complaint that Mr. *Newcourt* takes no Notice of him. Mr. *John Blemell*, M. A. was admitted to this Church before the *Bartholomew* Act, *viz. June* 12, 1662. —— Mr. *Bragg* departed this Life *April* 14, 1704. aged ſeventy ſeven Years, as appears by the Inſcription on his Tomb-Stone in the Burying-place near *Bunhill* Fields.

Dr. Calamy's *Account, p.* 51. *and Contin. p.* 74.
Newcourt, *Vol.* I. *p.* 249.

Mr. Vinke *at St.* Michael's Cornhill.

From St. *Michael's Cornhill.* Mr. *Peter Vinke*, B. D. who muſt have given Place to the right Incumbent, Dr. *William Brough*, in 1661. and upon the Reſignation of Dr. *Brough*, then Canon of *Windſor* and Dean of *Glouceſter*, Mr. *John Meriton*, M. A. was admitted to this Church of St. *Michael*'s *Cornhill*, *March* 28, 1663. —— Mr. *Vinke* died at *Darlſton* in *Hackney Septemb.* 6, 1702. His Funeral Sermon was preached by Mr. *Howe*, where his Character may be ſeen at large.

Dr. Calamy's *Account, p.* 51. *and Contin. p.* 74.

Adviſed from *London.* Here is certain News come, that thoſe two great leading Preſbyters, Mr. *Bolles* and Mr. *Jeanes*, have now left off to diſturb the Church of *England*, being taken away by Death; which if others of their Brethren about this great City would ſeriouſly conſider (and preach a true Funeral Sermon to themſelves) they would not forge and ſcatter ſo many Papers of Untruths (to ſay no more) of Letters and Diſpenſations already ſent out from his Majeſty, to ſuſpend the Execution of the Act for Uniformity as to ſome few Miniſters, when themſelves know there are no ſuch Letters or Diſpenſations yet granted, and the Reporters (if for no other Reaſon) have not deſerved any.

Mercur. Publ. 4to. No. 30. *p.* 513.

The Diſſenters were very angry at the Brethren who conformed to the Church.

A Libell againſt Mr. Gurnall.

The Diſſenters were very bitter againſt thoſe Preſbyterian Miniſters who renounced the Covenant, and conform'd to the Liturgy, *&c.* when they had led the People into a contrary Expectation. A very rude Libel was publiſhed on this Account againſt Mr. *Gurnal* of *Lavenham*, 1665. 4to. whereof the Author of the Epiſtle writes thus:

Mr. Grey *of* Cavendiſh *in* Suffolk *preached a Farewell Sermon one* Sunday *and conformed the next;*

And others in that County, who by conforming are ſaid to have bow'd to the Whore of Babylon.

Neither is Mr. *Gurnal* alone in theſe horrible Defilements, hateful to the Soul of God and his Saints, but he is compaſſed about with a *Cloud of Witneſſes* (even in the County where himſelf liveth, as well as elſewhere) Men of the ſame Order of *Antichriſtian Prieſthood*, and *Brethren in* the ſaid *Iniquity* with himſelf; witneſs Mr. *Grey* of *Cavendiſh*, who upon one Lord's-Day preached his *farewell* Sermon, and argued very ſtrongly, and with many Conſiderations the *Unlawfulneſs* of Common Prayer Book *Conformity*; and ſo took his *Farewell* of the Congregation. But by the very next Lord's-Day following, he had, it ſeems, met with ſome Epiſcopal *Eye-Salve*, which wrought ſo effectually, that it immediately cloſed his *right Eye*, by which the Lord's-Day *before* he ſaw ſuch great Deformity in Common Prayer Book Devotion, and alſo opened his *left Eye* to ſee *Conformity Truth* in that Aſſertion, which the Apoſtle gives Notice to be only *ſuppoſed* by ſome in his Days, *viz.* that *Gain is Godlineſs*, 1 *Tim.* vi. 5. and then with much Zeal and Heat preached up *Subjection to the Higher Powers.* —— To theſe may alſo be added for Company, Mr. *Hudſon* of *Capel*, Mr. *Knight* of *Ipſwich*, Dr. *Harriſon* of *Hadley*, Mr. *Blackerby* of *Stowe*, with more than a *good many* beſides, who have all *bowed* themſelves to the *Whore of Babylon*, &c.

Mr. Wood, *ſays he, was buried* Sept. 8. *with no other Ceremony than we would uſe to a Dog.*

Dr. Calamy's Account, p. 753. Continuat. p. 684. Ath. Oxon. *Vol.* II. *col.* 206. *Dr. Bates's Funeral Sermon for Mr.* Rich. Baxter, 1692.

Dr. *Humphry Chambers*, one of the Aſſembly of Divines, firſt Rector of *Claverton Com. Som.* then of *Pewſey Com. Wilts*, quitted this laſt when the Act of Uniformity took Place, and he died ſoon after, *viz. Septemb.* 8, 1662. I have been ſince inform'd that the Doctor did not quit the Rectory, but having preached his Farewell Sermon on *Pſal.* cxxvi. 6. that this Life is a Seed Time for Eternity, he ſicken'd preſently and died.

After the Act of Uniformity had taken its Effect, in the Ejection of ſo many Miniſters, there was ſometimes a Connivance at the private Exerciſe of their Miniſtry, ſometimes publick Indulgence granted, and often a ſevere Proſecution of them, as the popiſh and politick Intereſt of the Court varied.

Mr. Tho. Riſden *collated to* Allhallows Bread-ſtreet,

In the Room of Dr. Lazarus Seaman.

Account of him.

Newcourt, *Vol.* I. *p.* 246.

Tho. Riſden Clericus Coll. ab Archiepiſcopo Cantuar. ad Eccleſiam omnium Sanctorum Bread-ſtreet, London. Die 26. Aug. 1662. —— Obiit 1673.

Dr. Calamy's *Abridgm. Vol.* II. *p.* 16. *See the Contin.* 1727. 8vo. *p.* 17.

From *Allhallows Bread-ſtreet.* Dr. *Lazarus Seaman.* He was born in *Leiceſter*, and bred in *Emanuel* College *Cambridge*, but as he came in mean Circumſtances to the College, ſo he was forc'd ſoon to leave it, and to teach School for a Livelyhood. —— A Sermon accidentally preached at *Martin's Ludgate* procur'd him that Lecture, and his Reputation there brought him into *Allhallows Bread-ſtreet* and the *Aſſembly*, where he appeared very active. —— While he was Maſter of *Peter-Houſe* in *Cambridge*, he acquitted himſelf with abundant Honour. He was admirable for his Patience under great Pains. He was an excellent Caſuiſt, a dextrous Expoſitor, and both a judicious and moving Preacher, &c. He died *September* 1657. [1675.] Mr. *Jenkyn* preach'd his Funeral Sermon, in which the Reader may ſee his Character at large.

Wood's Athen. Oxon. *Vol.* II. *c.* 44.

He loſt the Maſterſhip of *Peter-Houſe* in *Cambridge*, and the Church of *Allhallows Bread-ſtreet* in *London*, after his Majeſty's Return, liv'd afterwards a Nonconformiſt, moſtly in *Warwick-Court* near *Warwick-Lane* in *London*, where he died about *September* 9, 1675. much lamented by the Brethren, in regard he was a learned Man.

Dr. *Calamy* complains that Dr. *Seaman* is not mention'd among the Rectors of this Pariſh of *Allhallows Breadſtreet* by Mr. *Newcourt*. [Becauſe he was put in by Order of Parliament.] Archbiſhop *Laud* in his own Hiſtory relates, that *Jan.* 6, 1642. I received a Letter from the Earl of *Mancheſter*, commanding me in the Name of the Houſe to give *Allhallows Bread-ſtreet* to Mr. *Seaman*. This I was no Way moved at, becauſe I had before expreſs'd myſelf to my Lord of *Northumberland*, that I would give the Benefice, out of Reſpect to his Lordſhip, to Mr. *Seaman* his Chaplain: Yet I cannot but obſerve, that tho' this was made known to the Earl of *Mancheſter*, yet he would not forbear his Letter, that the Benefice might be given by Order, and not ſeem to come from any Courteſy of mine to that honourable Perſon.

WEDNESDAY *Aug.* 27
Dr. Tho. Hacket *Rector of St.* Chriſtopher's, *void by the Ceſſion of Dr.* Joh. Pearſon.
Account of them.

Reg. Sheldon. Lond. MS.

Tho. Hacket, S. T. P. coll. per D. Epiſc. Lond. ad Rectoriam Eccleſiæ Parochialis Sancti Chriſtophori juxta le Stockes, London. vac. per ceſſionem Johannis Pearſon, S. T. P.

See Athen. Oxon. *Vol.* II. *col.* 675. Newcourt, *Dioc. Lond. Vol.* I. *p.* 375.

John Pearſon was born at *Creak* in *Norfolk*, bred in *Eaton* School, admitted into *King's-College*, *Cambridge*, *An.* 1631. commenc'd Maſter of Arts, became Chaplain to *George* Lord *Goring* at *Exeter*, Preb. of *Sarum*, Preacher at St. *Clement Eaſt-cheap*, then collated to the Church of St. *Chriſtophers*, *Aug.* 17, 1660. and in the ſame Year inſtall'd Archdeacon of *Surrey*, being then Doctor of Divinity, was afterwards Maſter of *Jeſus* College in *Cambridge*, Preb. of *Ely*, Chaplain in Ordinary to his Majeſty, Maſter of *Trinity* College in the ſaid Univerſity, and at laſt Biſhop of *Cheſter*, to which he was conſecrated (with Dr. *Peter Mews* to *Bath* and *Wells*) *Feb.* 9, 1672. He died about the Middle of *July* 1686.

1660. . . *Febr.* *Tho. Hacket,* S. T. P. *admiſſ. ad Rect. de Datchworth Com. Hertf. ex preſ. D. Arthuri Domini Capell. Reg. Sanderſon Linc. Rob. Wenſley A. M. admiſſ. ad Vic. & Eccl. de Cheſhunt vac. per Promot Tho. Hacket ad Epiſc. Dunen. & Connor in Regno Hibern. ad preſ. Regis,* 22. *Oct.* 1672.

Athen. Oxon. *Vol.*II.*col.*811.

Thomas Hacket was Maſter of Arts of *Trinity* College near *Dublin*, admitted to the Vicarage of *Cheſhunt* in *Hertfordſhire*, *Aug.* 16, 1660. and *Nov.* 29. following actually created Doctor of Divinity at *Oxford*; one of his Majeſty's Chaplains upon or ſoon after the Reſtoration; was Dean of *Cork* in *Ireland*, (collated to St. *Chriſtophers* in 1662. which became void by Ceſſion the Year after) at length *An.* 1672. he was made Biſhop of *Down* and *Connor* in the Kingdom of *Ireland*.

Reg. Sheldon. MS.

Eod. die 27. Aug. 1662. Johannes Blemell Clericus, A. M. ad Rect. Eccl. Omnium Sanctorum majoris in Civitate London. ad preſ. Domini Cantuar. Archiepiſc.

Mr.

The Petition was promoted by Mr. Calamy, *and ſigned by a good Number of the City Miniſters.*

Dr. Calamy's *Contin. and Account, p.* 10.

Mr. *Edmund Calamy* of *Aldermanbury*, *London*, adviſing with his great Friends at Court, a Petition was drawn up to his Majeſty, and ſigned by a good Number of the Miniſters in and about the City, who were affected with that Act [of Uniformity] It was in the Words following:

A Copy of it.

See the Copy of Bp. Parker *containing the Subſtance of this Addreſs.*

To the King's moſt Excellent Majeſty.

The Humble Petition of ſeveral Miniſters in your City of London.

May it pleaſe your moſt Excellent Majeſty,

Upon former Experience of your Majeſty's Tenderneſs and Indulgence to your obedient and loyal Subjects (in which Number we can with all Clearneſs reckon ourſelves) we, ſome of the Miniſters within your City of *London*, who are likely by the late Act of Uniformity to be caſt out of all publick Service in the Miniſtry, becauſe we cannot in Conſcience conform to all Things required in the ſaid Act, have taken the Boldneſs humbly to caſt ourſelves and our Concernments at your Majeſty's Feet, deſiring, that of your princely Wiſdom and Compaſſion you would take ſome effectual Courſe whereby we may be continued in the Exerciſe of our Miniſtry, to teach your People Obedience to God and your Majeſty. And we doubt not but by your dutiful and peaceable Carriage therein, we ſhall render ourſelves not altogether unworthy of ſo great a Favour.

Said to be preſented Aug. 27.

Biſhop Parker *ſaith three Days after.*

This Petition was preſented to his Majeſty *Auguſt* 27, three Days after the Act took Place, by Mr. *Calamy*, Dr. *Manton*, Dr. *Bates* and others; and Mr. *Calamy* made a Speech upon the Occaſion, intimating, that thoſe of his Perſuaſion were ready to enter the Liſt with any for their Fidelity to his Majeſty, and did little expect to be dealt with as they had been. And they were now come to his Majeſty's Feet, as the laſt Application they ſhould make, *&c.*

THURSDAY *Aug.* 28.

This next Day the Matter was fully debated in Council, his Majeſty himſelf being preſent, who was pleaſed to declare, that *he intended an Indulgence, if it were at all feaſible.* The great Friends of the ſilenced Miniſters who had encouraged their Hopes by a Variety of ſpecious Promiſes, were allow'd upon this Occaſion freely to ſuggeſt their Reaſons againſt putting the Act in Execution, and they argued very ſtrenuouſly: But Dr. *Sheldon* Biſhop of *London* in a warm Speech declar'd, that it was now too late to think of ſuſpending that Law; for that he already in Obedience to it, had ejected ſuch of his Clergy as would not comply with it the *Sunday* before; and ſhould they now be reſtored after they were thus exaſperated, he muſt expect to feel the Effects of their Reſentment, and ſhould never be able to maintain his Epiſcopal Authority among ſuch a Clergy, who would not fail to inſult him as their Enemy, being countenanced by the Court. Nor could the Reſolutions of the Council-Board juſtify his Contempt of a Law, which had paſſed with ſuch an unanimous Conſent, and upon ſuch mature Deliberation of both Houſes. Should the Sacred Authority of this Law be now ſuſpended, it would render the Legiſlature ridiculous and contemptible. And if the Importunity of ſuch diſaffected People were a ſufficient Reaſon to humour them, neither the Church nor State would ever be free from Diſtractions and Convulſions.

And upon the whole it was carried that no Indulgence at all ſhould be granted.

The Diſſenters had great Friends at Court, and depended too much upon them.

Bp. Parker's *Hiſt. of his own Time, p.* 29.

The greateſt Hopes of the Faction depended upon their Friends at Court; for they being admitted into the ſecret Councils of the King, and the higheſt Offices of State, did only clog and obſtruct the publick Affairs, give a Check to the Laws that were made againſt the Factious, appear as Advocates for their Faults, and make it their chief Endeavour to prevent the Church and State from ſettling upon their old legal Foundations. For they found that if this Deſign, which was ſo well begun, ſhould be brought to Perfection, they ſhould ſink into the deepeſt Deſpair. Therefore they preſently met together, and whiſper'd into the Ears of the King (whom they had experienced to be enough inclined to Mercy, and indeed, as it happen'd, too much for ſparing them) that ſo great and powerful a Body of Men ſhould not be raſhly provoked, that they were the greateſt Part of the Nation, both for Number and Wealth, and that they did not refuſe to comply with the ancient Conditions of Uniformity; but if theſe new and unheard-of Obligations to abjure the holy *Covenant* were taken away, they would all, even to a Man, flock to the Church of *England*: And laſtly, unleſs there were ſome ſpeedy Care taken to prevent it, there would be a general Revolt of the People.

Thoſe Courtiers ſuggeſted many Things to the King in favour of them.

The King ſomewhat moved with their Petition,

Call'd a Council to conſider of it.

To which Biſhop Sheldon *came and pleaded ſtrongly for the Law and the ſteddy Execution of it.*

Biſhop Burnet *ſays, that Lord* Tarbot *told him, that the*

When the King was in ſome Meaſure moved with theſe Suggeſtions, they at length, with Difficulty, obtain'd from him, that the Matter ſhould be ſuſpended for a little Time; and therefore whereas the Law ought to be in Force the next *Sunday*, they prevailed to have the Council called but three Days before, for the effecting their Purpoſe, leſt, perhaps, any one ſhould unſeaſonably ſtep in before the Time to prevent their Deſigns, which yet unexpectedly happen'd through the Prudence and Fortitude of one Man, namely, that great Prelate *Gilbert Sheldon*, then Biſhop of *London*, afterwards Archbiſhop of *Canterbury*. For the Council being held, he came of his own Accord (for he was not yet called to the Privy-Council) and pleaded for the Law, with that Sharpneſs of Wit, that copious Eloquence, and that Weight of Reaſon, that he did not ſo much perſuade as command the Aſſent of the King, the Duke, the Council, and all *the King had expreſſed to himſelf the Eſteem he had for* Sheldon, *upon Account of the Courage he had ſhewed in the Debate concerning the Execution of the Act of Uniformity at the Time prefixed, which was* St. Bartholomew's. *Hiſt. of his own Times, p.* 155.

that were preſent, and almoſt even the Petitioners themſelves to his Opinion. He told them, that the Suſpenſion of the Law came almoſt too late, that by the Command of that Law he had ejected all who had not obey'd it in his Dioceſe the *Sunday* before, by which he had ſo provok'd their Anger and Hatred, that if they were again reſtor'd, he ſhould not live henceforward in a Society of Clergy, but in the Jaws of his Enemies; neither could he dare to contradict a Law that was paſſed with ſo great Approbation of all good Men, ſo general a Conſent of Parliament, and with ſo much Deliberation. And further, that if at that Time ſo ſacred a Law ſhould be repealed, it would expoſe the Lawgivers to the Sport and Scorn of the Faction. And laſtly, that the State and Church would never be free from Diſorders and Diſturbances, if factious Men could extort whatever they deſir'd, by their Impudence and Importunity.

As paſſed with ſo great Approbation of all good Men,

And ſo general a Conſent of Parliament,

To ſuſpend it would be to inſult the Law, and to expoſe the Law-makers.

The Council conſented to the immediate Execution.

The Preſbyterians ſurprized and ejected,

They that were preſent at the *Council*, being overcome by theſe and the like Reaſons, did with great Alacrity and Earneſtneſs conſent to the immediate Execution of the Law. Whence it happily came to paſs, that whereas there was but one Day to intervene between the Change of Counſel and the Event of the Matter; almoſt all the Preſbyterians, who feared no ſuch Thing, and on the contrary were joyfully ſecure, did on a ſudden, almoſt in the twinkling of an Eye, perceive themſelves defeated by one Stroak, and turned out of their Pariſhes, to their great Surprize and Aſtoniſhment.

And all the Schiſmaticks intangled and deceived themſelves.

By this ſeaſonable Interpoſition, the Biſhop freed the Church of *England* from theſe Plagues for many Years. For thus it happen'd luckily, happily, and proſperouſly, and indeed very providentially, that the Schiſmaticks intangled themſelves in their Schiſm by Covenant and Agreement, ent'ring into a new Aſſociation, being deceived by the large Promiſes of the *London* Teachers, that they would not obey the Law, and thence imagining that they ſhould defend themſelves by their Multitude.

And on the Sunday *following the* London *Pulpits were filled with Orthodox Divines, learned and elegant Preachers.*

And whereas the Courtiers would have perſuaded the King, that there would be Preachers wanted in the City of *London* upon that *Sunday*, the very prudent Biſhop of that Dioceſe, who had computed the Number of the Faction, had ready at Hand an equal Number of Orthodox Divines, and thoſe elegant and learned, who, at the Sign given, did, as it were, come out of Ambuſh, and take Poſſeſſion of the Pulpits.

Mr. Edward Wakeman *collated to St.* Matthew Friday-ſtreet,

In the Place of Mr. Henry Hurſt.

Gilbertus London Epiſcopus Rectoriam Eccleſiæ Parochialis Sancti Matthæi Friday-ſtreet, vacantem Edwardo Wakeman Clerico contulit intuitu Caritatis, vac. per Inconformitatem Henrici Hurſt.

Reg. Sheldon, Lond.

Rob. Cheſten, A. M. ad Eccl. S. Matthai Friday-ſtreet, Lond. 8. *Oct.* 1640.

Henr. Hurſt, A. M. coll. ab Epiſc. Lond. ad Eccl. S Matthai Friday-ſtreet, Die 11. *Martii*, 1660. *vac per Mort. Rob. Cheſten.*

Henry Hurſt, Son of *Henry Hurſt*, ſome Time Vicar of *Mickleton* in *Glouceſterſhire*, was born there, entred a Batler of *Magdalen* Hall in *Oxford*, after the Surrender of that Place, in the latter End of 1649. he was made by the Viſitors Probationer Fellow of *Merton* College, where, as in the Schools, he ſhewed himſelf a quick, dextrous, and ſmart Diſputant. After he had taken the Degrees in Arts, he became a frequent Preacher in thoſe Parts (without any Orders from a Biſhop) eſpecially in the Church or Chapel of St. *Croſs* of *Holywell* in the Suburbs of *Oxford*. Much about the Time of his Majeſty's Reſtauration, he left the College and preached in *London*, and was by the Inhabitants of this Pariſh, St. *Matthew Friday-ſtreet*, by Majority of Votes elected (ſaith my Author) Rector of this Church: And at their Solicitation (I ſuppoſe) collated to this Rectory by the Biſhop of *London March* 11, 1660. then void by the Death of *Robert Cheſten*, A. M. But in 1662. ejected for Nonconformity, upon which he became afterwards a great Preacher in Conventicles. About 1675. his Preaching being much admir'd by *Elizabeth* Counteſs of *Angleſey*, he was taken into the Service of that Family, and made Chaplain to her Lord. —— Upon the Indulgence granted by King *James* II. he had his Lectures in and near *London*, and at laſt preaching in a Meeting-Houſe in or near *Covent-Garden*, on *Sunday April* 13, 1690. he was taken with an apoplectick Fit, whereof he died the next Day, and was buried in *Covent-Garden* Church-yard, near the Sun-Dial within the Rails.

Athen. Oxon. *Vol.* II. *c* 639.

Newcourt, *Dioc. Lond. Vol.* I. *p.* 476.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 41.

Contin. p. 60.

Mr. Stareſmore *Vicar of* Hendon *in the Room of Dr.* Tho. Paſke.

Aug. 28, 1662. Tho. Stareſmore, A. M. admiſſ. ad Vic. de Hendon Com. Midd. ad preſ. M. de Lawn Generoſi. —— reſignavit Anno 1679.

Newcourt *Vol.* II. *p.* 644.

Hendon. Mr. *Francis Wareham*, M. A. of *Bennet* College in *Cambridge*; a Man of great natural Wit, of genteel Learning, of great Pleaſantneſs in Converſation, and a very practical and profitable Preacher, but unſucceſsful. His Vicarage was worth an hundred Pounds *per Annum*.

Abridgment, Vol. II. *p.*470. *Contin. p.*613.

Dr. *Thomas Paſke* was Vicar of *Hendon* in *Middleſex*, and Archdeacon of *London* before the Wars, and liv'd to be reſtored to thoſe two Preferments, and died before *Septemb.* 1662. So as Mr. *Wareham* had no legal Title.

Newcourt, *Vol.* I. *p.* 63.

Mr. Tho. Willis *not deprived of the Vicarage of* Twickenham *by Act of Uniformity.* Dr. Tho. Goach *had been ſequeſtred from it, and died* 1649.

Twickenham. Mr. *Thomas Willis:* A good Scholar; like his Father, the famous Schoolmaſter of *Twickenham.* A grave Divine, a ſolid Preacher, of a very good Preſence, and a Man zealous for Truth and Order in the Churches of Chriſt; of great Holineſs of Life, of a publick Spirit, and much Fervour in his Work, and great Uſefulneſs in the County of *Middleſex*.

Abridgment, Vol. II. *p.* 470.

Succeeded by Dr. William Hobſon.

Willelmus Hobſon, S. T. P. admiſſ. ad Vic. de Twickenham in Com. Midd. 29. Junii 1661. vac. per Deprivat. ult. Vicarii, ad preſ. Decani & Can. lib. Capellæ S. Georgii infra Caſtrum de Windſore.

Newcourt, *Vol.* I. *p.* 358.

Dr. Richard Ball *preſented to the Rectory of* Bluntſham Com. Hunt, *by the Ceſſion of Mr.* James Bedford.

Ann. 1662. 28. Aug. Præſentatus eſt Richardus Ball, S. T. P. & Domino Regi à Sacris, atque Eccleſiæ Cath. Elienſ. Prebendarius, ad Rectoriam de Bluntſham cum Capella de Erith. in Com. Hunt. per Ceſſionem Bedford. ult. Incubatoris

Reg. Wren Elienſ.

Dr. Calamy's *Account, p.* 371.

batoris ibidem vacantem. [So that it appears, that Mr. *James Bedford* [not *Incumbens* but *Incubator* only] was not deprived by the Act of Uniformity, but voided the Living by Ceſſion or withdrawing for want of Title to it, or rather upon ſome other Conſideration.]

Reg. Henchman Sarum.

Conſecrata eſt Capella infra Palatium Epiſcopale Sarum Die 28. Aug. 1662. ab Humfredo ejuſdem Sedis Epiſcopo.

FRIDAY *Aug.* 29.

Mr. Ezek. Edgar, *Rector of* Stanmore, *void by the Ceſſion of Mr.* Sam. Stancliffe, *a charitable and peaceable Man.*

Reg. Sheldon, Lond. MS.

Ezekiel Edgar Clericus, A. M. admiſſ. per D. London Epiſcopum ad Rectoriam Eccleſiæ Parochialis de Stanmore-magna in Com. Midd. vac. per Ceſſionem Samuelis Stancliffe Clerici, ult. Incumb. ad preſ. diſcreti viri Thomæ Lake, Armigeri.

Dr. Calamy'*s Account of the ſilenc'd Miniſters*, 8vo. 1713. *p.* 470.

Mr. *Samuel Stancliff*, M. A. of St. *John*'s College in *Cambridge*. An eminent Divine of no Party. His Rectory of *Stanmore-magna* was worth better than 150*l. per Ann.* He was Paſtor of a Congregation at *Rotherhith*. He had an admirable Gift in Prayer. He died at *Hoxton* near *London*, *Dec.* 12, 1705. [and was indeed a good Man without Guile.]

A Conformiſt for a Living pleading for the Nonconformiſts, obſerved, that many of them after their Ejectment were well provided for.

London, 1681, 4to. *p.* 11.

The Conformiſt's Plea for the Non-Conformiſts, by a benefic'd Miniſter and regular Son of the Church of *England*, obſerves, that God became their Patron whom Men ejected, and preſented them ſome to Places always vacant, dark and neglected, and others he preferred from Countrey Villages to Towns and Cities. One Inſtance comes into my Mind of Mr. *Edward Lawrence* of *Baſſe* Church in *Shropſhire*, (a worthy Preacher) turned out with a Wife and many Children, who being aſked how he did intend to live, made Anſwer, *the ſixth Chapter of* St. Matthew *muſt maintain me, my Wife and Children, and it is enough for us all.* And ſo he found it true, for his double Ejection, the firſt out of his Pariſh, the ſecond out of his Countrey, made way for his Settlement in *London*. And ſuch Reaſon may be given, why many of the Non-Conformiſts reſort to *London* and other Towns, which is imputed to them by ſome as a Fault of Ambition, or worſe.

Calamy'*s Abridgment of* Baxter, *Vol.* II. *p.* 557.

He firſt ſettled at *Whitchurch*, and was driven thence in 1670. when he remov'd to *London*, where he ſpent the reſt of his Days. He died in *Nov.* 1695. aged about 68. His Funeral Sermon was preached by Mr. *Nathaniel Vincent*.

Mr. M. Chamberlaine, *Vicar of* Willeſdon, *in the Room of Mr.* Edward Perkins.

Newcourt, *Vol.* I. *p.* 760.

Die 29. Aug. 1662. Marcus Chamberlaine Cler. admiſſ. ad Vic. de Willeſdon Com. Midd. ad preſ. Decani & Capituli S. Pauli London. — Obiit Anno 1667.

Abridgment, Vol. II. *p.* 469.

Willeſden. Mr. *Edward Perkins*, a great Man, a very ready and well ſtudied Divine, eſpecially in School-Divinity; a great Tutor in *Magdalen-Hall* in *Oxon.* and particularly famous for his giving Mr. *John Corbet* his Education and Direction in his Studies.

Mr. Gabriel Price *of* Stanes *no Sufferer by the* Bartholomew *Act.*

Ibid.

From *Staines* in *Middleſex.* Mr. *Gabriel Price*, an honeſt plain Preacher, and of blameleſs Life and Converſation.

Newcourt, *Vol.* II. *p.* 734.

Mattheus Day, A. M. admiſſ. ad Vic. de Stanes Com. Mid. 17. Aug. 1660. vac. per mort. Thomæ Some ult. Vic. ad preſ. Caroli II. Regis.

Edw. Furnice Cler. ad Vic. de Stanes 13. Octob. 1663. vac. per mort Matth. Day.

Mr. Swift *a Fifth Monarchy Man, ejected from* Edgworth, *a Curacy.*

Abridgment, Vol. II. *p.* 471.

Edgworth in *Middleſex.* Mr. *Swift* a pious Man, but led away by the Fifth-Monarchy Notions. He was impriſon'd a long Time in *Newgate* for keeping a Conventicle in his Houſe, and at laſt inlarg'd: And being much decay'd and impoveriſh'd died at *Hendon.*

Mr. Taverner *could not be ejected from* Hillingdon, *where Mr.* Boſton *had been Vicar from* Dec. 1. 1660.

Abridgment, Vol. II. *p.* 470.

Hillingdon in *Middleſex.* Mr. *Philip Taverner*, a grave peaceable Divine of an unblamed Life, but who choſe to live retir'd. His Rectory was reputed worth 100 *l. per Ann. &c.*

Newcourt, *Vol.* I. *p.* 650.

Thomas Boſton, A. M. admiſſ. ad Vic. de Hillingdon Com. Mid. ad coll. Epiſc. London, 1. Dec. 1660.

Mr. Richard Booker, *admitted to St.* Michael's Querne, *in the Place of Mr.* Matthew Pool, *a very worthy and learned Man.*

Newcourt, *Vol.* I. *p.* 490.

Die 29. Aug. 1662. Ricardus Booker, Clericus admiſſ. ad Rect. S. Michaelis Querne, London. ad preſ. Decani & Capituli S. Pauli Lond.

Dr. Calamy'*s Abridgment, Vol.* II. *p.* 491.

Ejected from St. *Michael's Querne*, Mr. *Matthew Pool*, M. A. who wrote *Vox Clamantis in Deſerto*, a *Latin* Piece with reſpect to the Ejection of the Miniſters at *Bartholomew* Day, Born at *York*, Son of *Francis Pool*, Eſq; had an Eſtate of one hundred Pounds *per Ann.* left by his Father. He had his Education in *Emanuel* College under Dr. *Worthington*, univerſally acknowledg'd a very learned Man. He was very facetious in his Converſation, very true to his Friend, very ſtrict in his Piety, and univerſal in his Charity.—— He died at *Amſterdam* in *Holland* in *Octob.* 1679.

A good Character given him by Mr. Wood.

Faſti Oxon. *Vol.* II. *c.* 796.

Matthew Pole or *Poole*, M. A. of *Emanuel* College, *Cambridge*, was incorporated at *Oxford July* 14, 1657. He was Miniſter of St. *Michaels in le Querne*, *London*, from whence being ejected for Nonconformity *Ann.* 1662. he ſet himſelf to the Writing of thoſe admirable and uſeful Books entitled, *Synopſis Criticorum Bibliorum.* —— He left behind him the Character of *Clariſſimus Criticus & Caſuiſta, &c.*

Newcourt, *Vol.* I. *p.* 203.
Ibid.

29. Aug. 1662. Petrus Lane, A. M. admiſſ. ad Eccl. Sancti Benedicti Paul's Wharf, London. ad coll. Decani & Capituli S. Pauli Lond.——

Account of Mr. Peter Lane, *who was admitted to St.* Bennet's Paul's-Wharf, *in the Room of Mr.* John Jackſon.

Peter Lane was born in the City of *Norwich*, bred up in St. *John*'s College, *Cambridge*, of which he had been Fellow and a Maſter of Arts, benefic'd at . . . in *Kent*, but ejected thence by Sequeſtration in the late Rebellion: Reſtor'd upon the King's Reſtauration, but left it when he was admitted to this of St. *Bennet*, *Paul's-Wharf*, where he continu'd to do his Duty during all the Time of the great Plague in 1665. out of which being burnt in 1666. Dr. *Henchman* Biſhop of *London* not long after conferr'd on him *Paddington* in *Middleſex*, a Curacy endow'd dow'd with 80*l. per Ann.* He liv'd till his Church of St. *Bennet* was rebuilt, and enjoy'd that with the Church of St. *Peter* annex'd) as alſo his ſaid Curacy for ſome Time; and aged about 75. died at *Paddington* aforeſaid, and was buried in the Chancel of the Church there in *May* 1688.

He publiſh'd his Father's Annotations on Iſaiah, *with a Preface giving an Account of his Life and Death.* Dr. Calamy's *Continuat. p.* 37. *Mr.* Brian Turner *fill'd the Church of Mr.* Arthur Jackſon.

Abridgment, Vol. II. *p.* 33. *Con. p.* 36.

From St. *Bennet Paul's-Wharf.* Mr. *John Jackſon*, Son to Mr. *Arthur Jackſon*, noted for an Orator and Philoſopher when at *Queen's* College in *Cambridge*, and Moderator in the Schools. He was a profitable Preacher, a pious Liver, *&c.*

Newcourt, *Vol.* I. *p.* 349.

Aug. 29, 1662. Mr. *Arthur Jackſon* being ejected from the Rectory of St. *Faith* in *London* for Nonconformity, Mr. *Brian Turner* was collated to it by the Dean and Chapter of St. *Paul*, who enjoy'd it till the Church was burnt down in 1666. Soon after he voided it by taking another Living in the Countrey. [*Souldern Com. Oxon.*]

Dr. Calamy's *Account of Mr.* Jackſon.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 3.

Mr. *Arthur Jackſon*, one of unwearied Induſtry and Diligence, who ſtudied fourteen or ſixteen Hours a Day at the Univerſity, and conſtantly roſe at three or four of the Clock in the Morning, Summer and Winter, to redeem his Time; and held it to the Age of 73. He was Miniſter of St. *Michael's*, *Woodſtreet*, *Anno* 1624. when a Peſtilential Sickneſs rag'd in the City, and continu'd all the Time of it.——He was fin'd 500*l.* for refuſing to give in Evidence againſt Mr. *Love*, and committed Priſoner to the Fleet, where he continu'd about ſeventeen Weeks. After the Reſtauration he was choſen by the Provincial Aſſembly of *London*, to preſent the Bible to King *Charles* in his triumphal Progreſs thro' the City. And he did actually preſent it at the Head of the City Miniſters in St. *Paul's* Church-yard, over againſt the School. The King thank'd them for it, and promis'd to make that Book the Rule of his Government and Life. He was afterwards one of the Commiſſioners at the *Savoy*, *&c.* He died *Aug.* 5, 1666. See the Account of his Life and Death prefix'd to his Annotations on *Iſaiah*.

Contin. p. 7.

Account by Mr. Ant. Wood.

Athen. Oxon. *Vol.* I. *c.* 716. *Ibid. Vol.* II. *p.* 75, 77.

He was Miniſter of St. *Michael Woodſtreet*, *London*, in 1636, and in 1649. but the Times of his Admiſſion and Ceſſion appear not. He was Maſter of Arts of *Cambridge*, and incorporated in the ſame Degree at *Oxford*, *July* 15, 1617. He was ingag'd in the ſame Plot with *Love*, but was afterwards (with ſeveral others that were alſo ingag'd therein) at the Motion of a certain Noble Perſon, pardon'd for Life and Eſtate, and freed both from Sequeſtration and Impriſonment.

By Mr. Newcourt.

Newcourt, *Vol.* I. *p.* 497.

He was Miniſter of St. *Faith's* under St. *Paul's*, both before and at the Time of the Reſtauration of King *Charles* II. but was ejected for not conforming, as was required by the Act of Uniformity. To whom ſucceeded *Brian Turner*, M. A. collated by the Dean and Chapter of St. *Paul's* in *London*, *Aug.* 29, 1662. who kept it till the Fire of *London* 1666.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 27.

Mr. *Thomas Brooks*, ſaid to be ejected from St. *Mary Magdalen*, *Fiſhſtreet*, *London.* He was a very affecting Preacher, and uſeful to many. And tho' he us'd many homely Phraſes, and ſometimes too familiar Reſemblances, which to nice Criticks appear ridiculous, yet he did more good to Souls than many of the exacteſt Compoſers.

Newcourt, *Vol.* I. *p.* 305.

But however ſilenc'd, he was not ejected by the *Bartholomew* Act: For before the Troubles, Mr. *Matthew Griffith* was collated by the Dean and Chapter of St. *Paul's* to that Church of St. *Mary Magdalen*, *Old-Fiſhſtreet*, and after great Sufferings was reſtored to it upon the King's Return, and held it till his Death, *Octob.* 14, 1665.

Abridgment, Vol. II. *p.* 372. Newcourt, *Vol.* I. *p.* 372. Walker's *Sufferings*, &c.

From St. *John Baptiſt*: Mr. *Peter Witham.* [Who ſeems to have come in after Mr. *Richard Walmſley* had been for his Loyalty ejected by Sequeſtration, in the late Times of Rebellion; who had been preſented to this Church by King *Charles* I. and admitted *May* 8, 1633.]

Abridgment, Vol. II. *p.* 44.

From St. *Andrew Underſhaft.* Mr. *Woodcock* and Mr. *Thomas Underwood.* As for Mr. *Woodcock* he had the univerſal Reputation of a learned Man. He was a ſmart Diſputant, and one of great Ability and Readineſs in Academical Exerciſes. He had been long Fellow of *Jeſus* College, and Proctor of the Univerſity of *Cambridge.*——After his Ejectment, he and Dr. *Tuckney* liv'd for ſome Time together in the Countrey.——He died of a Fever in 1695. [But whatever were his Abilities, his Title could not be good, while Mr. *John Pritchet*, collated to this Rectory of St. *Andrew Underſhaft*, *June* 14, 1641. after being ſequeſtred was repoſſeſs'd of his Church again upon the Reſtauration, and reſign'd it in 1664. made Biſhop of *Gloceſter*, 1672.]

Newcourt, *Vol.* I. *p.* 182, 368.

Abridgment, Vol. II. *p.* 44. Newcourt, *Vol.* I. *p.* 432.

From *Abchurch.* Mr. *Kitchen.* [Where Mr. *Benjamin Stone* had been admitted Rector *June* 19, 1613. and after being plunder'd, ſequeſtred, and ſent Priſoner by Sea to *Plymouth*, was re-inſtated in 1660. and reſign'd in 1661.]

John Nye *Vicar of* Quendon.

Newcourt, *Vol.* I. *p.* 477.

27. Aug. 1662. Johannes Nye Cler. admiſſ. ad Rect. de Quendon Com. Eſſex vac. per ceſſ. Abrahami Clyfford ad preſ. Sam. Gibbs Gen.—— Obiit Anno 1668.

Mr. Paul Ducket *Rector of* Rettenden.

Ibid. 491.

29. Aug. 1662. Paul Ducket, A. M. admiſſ. ad Rect. de Rettenden Com. Eſſex. ad preſ. Galfridi Watts pro hac vice.—— Obiit Anno 1670.

In the Place of Mr Will. Clopton, *who was adviſed not to conform by a neighbouring Miniſter, who ſoon after did himſelf conform.*

Abridgment, Vol. II. *p.* 310.

Reckenden. Mr. *William Clopton*, M. A. His Living was worth 160*l. per Annum.* He was of a good Family in *Suffolk*, but very humble and condeſcending. He had his Education in *Emanuel* College, *Cambridge.* He had the Offer of a much better Pariſh than that he was in, but he refus'd it becauſe it was a Sequeſtration. Mr. *Nathan Hewſon* of *Burnham* viſiting him a little before *Bartholomew* Day 1662. aſked him *what he intended to do?* Mr. *Clopton* anſwer'd, *he did not know what he ſhould do. Oh*, ſaid Mr. *Hewſon* to him, *never conform.* But he did not follow the Advice himſelf: For when the Day came, he gave his *Aſſent* and *Conſent*. He afterwards ſent Mr. *Clopton* a Letter, in which he deſir'd him *to have a Care what he did*; *for that* Reckendon *was a good Living*. He wrote him back Word, *that he hop'd he ſhould keep a good Conſcience*. And he had afterwards a great deal of Satisfaction in his witneſſing againſt Eccleſiaſtical Impoſitions. He died in the fifty eighth Year of his Age, and was bury'd in the ſame Grave, and at the ſame Time, with his Neighbour and intimate Friend Mr. *Philologus Sacheverell*.

SATURDAY *Aug.* 30. *Progreſs of the Treaty for the Purchaſe of* Dunkirk *to the* French *King*.

There had been a Letter of the *French* King to his Ambaſſador going towards *Holland*, the Count *d'Eſtrades*, giving him Leave to go over into *England* to confer with his *Britannick* Majeſty and the Chancellor about important Affairs, [*i. e.* obtaining a Surrendry of *Dunkirk*.] Dated from *St. Germane en Laye*, *Aug.* 2, 1662.

Lettres & Memoirs du Comte d'Eſtrades, 8vo. 1719. *p.* 282.

The Conference of Count d'Eſtrades *with the King and the Chancellor.*

The Chancellor confeſs'd, that this Project came from himſelf,

The General, the Treaſurer, and Earl of Sandwich *to be gained over.*

Who had propos'd an Expedient for keeping it, by leaving it to be maintained by the Parliament.

And perhaps better Offers from Spain.

A Letter of Count *d'Eſtrades* to the *French* King, dated *de Londres le* 17. *Aouſt* 1662. giving Account of one Conference with the King himſelf, and two with the Chancellor upon the Subject of his Voyage into *England* —— And of their Demand of a Sum of twelve Millions for that important Place. —— That the Chancellor had confeſs'd, that the Project of this Treaty came from himſelf; that he alone was in the Secret with the King and the Duke of *York*; that he was ſtill to manage General *Monk*, the Lord Treaſurer, and the Earl of *Sandwich*, whom he could not hope to gain over without urging the great Profit and Advantage to the King himſelf; for that when he had intimated to them the Neceſſities of the State to be that way reliev'd, they ſeem'd to propoſe an Expedient for keeping it, and yet ſaving the King's own Expence in it, which was to put the Place into the immediate Authority of the Parliament, who ſhould charge themſelves with the whole Burden of it, and the King be no leſs Maſter: —— Beſides, there were Offers from *Spain*, which the King had hitherto rejected. —— No Reaſon however, for agreeing to that exorbitant Demand of twelve Millions, &c.

In other Conferences; And eſpecially in private with the Chancellor, he had learn'd that nothing could induce the King to part with Dunkirk, *but Neceſſity alone.*
The Spaniard *would offer any Thing, and* Holland *no doubt would give an immenſe Sum for it.*
And the Parliament would be willing to maintain it.
But the King of England *would accommodate his Brother of* France.
Yet there muſt be a valuable Conſideration.
At leaſt ſeven Millions.

A ſecond Letter of Count *d'Eſtrades* to his Maſter the *French* King, dated from *London*, *Aug.* 21, 1662. informing, that whatever had lately paſſed in the three Conferences he had held with the King and the Chancellor, had been ſince communicated to the Duke of *York*, the General *Monk*, Lord Treaſurer, and Earl of *Sandwich*, and that they all had two Conferences upon it; —— ſince which the Lord Chancellor had ſent for him by his Servant Mr. *Beling*, and told him, that it was Neceſſity alone that could induce the King his Maſter to part with *Dunkirk*; that he could treat with the *Spaniard*, who would offer any Thing for that Place; or *ſecondly*, with *Holland*, who would no doubt give an immenſe Sum for it; or even *thirdly*, put it into the Hands of the Parliament: —— But they had rather accommodate your Majeſty; — yet not for a leſs Sum, —— leſt he, the Chancellor, ſhould fall under a publick Cenſure, and be in Danger of loſing his Head; and therefore rather than depart from their firſt Demand, he ſhould think it better to make a Preſent of it to your Majeſty, and depend upon a Return of your Liberality: — That however, they would after all, to oblige your Majeſty, be content with ſeven Millions. —— To which I anſwered, that as the firſt Demand was very exorbitant, ſo this was ſtill too exceſſive, &c.

The French *King offers four Millions.*

A Letter from the *French* King to his Miniſter the Count *d'Eſtrades* at *London*, from *St. German Aug.* 27, 1662. to beat down the Price by ſeveral Arguments, and among others that of *Cromwell's* offering it to *France* for two Millions, —— however he might now offer four Millions for it, &c.

See End of Sept. 1662.

The chief Manager of this Treaty had publickly declar'd againſt the Delivery of it to Spain.
In two ſeveral Speeches to both Houſes of Parliament.

The Lord Chancellor in his Speech to the two Houſes of Parliament, *May* 8, 1661. —— My Lords of the Council obſerved, that in the ſame Memorials in which the *Spaniſh* Ambaſſador threatens War, if the King marries with *Portugal*, he preſſeth very earneſtly the delivering up of *Dunkirk* and *Jamaica*; and it is plain enough he would have that Recompence for the Portion he would give: And in Truth, whoever is againſt the Match with *Portugal*, is for the Delivery of *Dunkirk* and *Jamaica*, &c.

Printed 1661. *Fol.*

The Lord Chancellor in a later Speech to the two Houſes at their Riſing, *May* 19, 1662. had ſaid:

My Lords and Gentlemen,

—— You may with a very good Conſcience aſſure yourſelves and your Friends and Neighbours, that the Charge the Crown is now at by Sea and Land, for the Peace and Security and Wealth and Honour of this Nation, amounts to no leſs than eight hundred thouſand Pounds a Year, all which did not coſt the Crown before theſe Troubles, fourſcore thouſand Pounds the Year; and therefore they will never blame you for any Supply you have given, or Addition you have made to the Revenue of the Crown; and whoever unſkilfully murmurs at the Expence of *Dunkirk*, and the other new Acquiſitions, which ought to be look'd upon as Jewels of an immenſe Magnitude in the Royal Diadem, do not enough remember what we have loſt by *Dunkirk*, and ſhould always do, if it were in an Enemy's Hand.

Printed 1662, *Fol.*

Bp. Burnet's *Account the more ſtrange, to throw it all upon* Monk, *and to acquit* Clarendon *from any Concern in it.*

[The Account given by Biſhop *Burnet* is a little the more to be wondred at] concerning the Sale of *Dunkirk*, when that Matter was under Debate. —— The Earl of *Clarendon* ſaid, he underſtood not thoſe Matters; but appealed to *Monk's* Judgment, who did poſitively adviſe the letting it go for the Sum that *France* offered. —— Hence the King loſt his Reputation abroad, and the Court was believed

Hiſtory of his own Times, p. 173.

believed venal. And becauſe the Earl of *Clarendon* was in greateſt Credit, the Blame was caſt chiefly on him, tho' his Son aſſured me, he kept himſelf out of that Affair entirely.

Sunday *Aug.* 31.

The Number of Conformiſts much greater than of thoſe who refuſ'd to conform.

The Number of the Non-Conformiſts compared with thoſe that do now conform, and of thoſe that under the Uſurpers ſuffered for Conformity to the Laws, are ſo inconſiderable, that the Teſtimonies of a few ought not to come in Ballance with the Multitude on the other ſide. Moreover, though it ſhould be granted that their Diſſents are from *Conſcience* either *ſcrupulous*, *dubious*, or *erroneous*, yet we cannot ſay their *holding out* is upon that Account, nor as that Author ſaith, *againſt* Hopes of Indulgence, but *upon* hopes of it.

A Diſcourſe of Toleration, 1668, 4to. *p.* 31.

No ſuch great Numbers as commonly reported.

Upon aggravating the Numbers of the deprived and ſilenced Miniſters, Notice was taken of what Archbiſhop *Spotſwood* had obſerv'd, that after the *Hampton-Court* Conference, of above nine thouſand Miniſters, there were but forty nine upon the Roll, that ſtood out and were depoſed. Such a Noiſe (ſaith the Archbiſhop) will a few Diſturbers cauſe in any Society where they are tolerated.

Hiſtory of the Church of Scotland, *p.* 487.

A Connivance at ſome few Non-Conformiſts.

Some were conniv'd at after their neglecting and omitting to comply with the Terms of Conformity. As in the Year 1665. among other Articles objected to *Thomas Sanderſon* Clerk, Vicar of *Thingdon Com. Northampt.* and Maſter of the School there. After Idleneſs and Immorality and Dilapidations, it followeth: —— That after the Act of Uniformity, you did not publickly and ſolemnly read the Morning and Evening Prayer, nor declare your unfeigned Aſſent and Conſent, nor ſubſcribe the Declaration, *&c.*

MS.

The ſingular Caſe of Mr. Aſhhurſt *of* Arleſey Com. Bedf. *who continued in his Living without Conformity.*

Mr. *Aſhhurſt* of *Arleſey* in *Bedford.* His Caſe was particular. He could not comply with the new Impoſitions in the Act of Uniformity; and therefore would have quitted his Living, but was rather adviſ'd to continue in it, and did ſo without Moleſtation. He was old, and his Vicarage ſmall, even below a Competency. Judge *Brown* was his Patron, Pariſhioner, and great Friend. The whole Pariſh was well affected, for his worthy Behaviour amongſt them, and entirely under the Influence of the Judge, and another Gentleman who was alſo his great Friend. And ſo, tho' he was legally ſilenc'd, he continued in his Church a Non-Conformiſt. He read Part of the Morning and Evening Service, *viz.* the Confeſſion, Scripture Hymns, and Creed, and ſome of the Collects. —— He took for his ſmall Tythes, juſt what his Pariſhioners were pleas'd to give him. —— He liv'd to be very old. Mr. *Read* of *Henlow*, his near Neighbour and old intimate Friend, preach'd his Funeral Sermon, and gave a large Encomium of him, which he well deſerv'd.

Dr. Calamy's *Abridgment*, *Vol.* II. *p.* 193. *Contin. p.* 131.

Some who left their Livings did afterwards conform, and even ran from one extream to another.

Several were prevail'd on by Example and other Motives to leave their Benefices upon the *Bartholomew* Act, and yet afterwards conformed, and ſhewed themſelves in another Extream. As when *Alexander Gordon*, D. D. was turned out of the Rectory of *Porteynon Com. Glamorgan* before 1649. he was ſucceeded by one *Evan Griffiths*, who had alſo the neighbouring Church of *Oxwich*, was a Nonconformiſt in 1662. but afterwards accepted of the Living of *Adderley* in *Glouceſterſhire*, and became, as I am informed, as violent a *Perſecutor* of the *Diſſenters* as he had once been of the *Royaliſts*.

Walker's *Sufferings of the Clergy*, *Part* II. *p.* 259.

Books and Papers publiſh'd in or about Auguſt 1662.

Mr. Hacon's *Vindication of his Exceptions againſt Mr.* Horne's *Catechiſm.*

A Vindication of the Review. Or the Exceptions formerly made againſt Mr. *Horne*'s Catechiſm, ſet free from his late Allegations, and maintained not to be *Miſtakes.* By *J. H.* [*Joſeph Hacon*] Parſon of *Maſſingham* in *Norfolk.*

Cambridge, *printed by* John Field, 1662. 8vo.

Dedicated to Sir Charles Mordaunt.

Epiſt. Ded. Digniſſimo viro ac Domino omnigena virtute claro, multiſque nominibus honorando D. Carolo Mordaunt Baronetto, hoc quicquid eſt conaminis in receptæ Fidei Vindiciis, grati animi & debitæ obſervantiæ teſſeram, L. M. D. D. C. Z. *Joſephus Hacon.*

Eraſtus, *by a Papiſt.*

Eraſtus Senior. Scholaſtically demonſtrating this Concluſion, that admitting the *Lambeth* Records for true, thoſe called Biſhops here in *England* are no Biſhops, either in Order or Juriſdiction, or ſo much as Legal.

Printed 1662. 8vo.

Lawſon *on the Epiſtle to the* Hebrews.

An Expoſition of the Epiſtle of Saint *Paul* to the *Hebrews.* By *George Lawſon.*

London, 1662, *Fol.*

Mr. Boyle *againſt* Hobbs.

An Examen of a Diſcourſe of Mr. *Hobbes*, intitled, *Dialogus Phyſicus de Natura Aeris.* By the Honourable *Robert Boyle*, Eſq;

London, 1662, 4to.

Dod *and* Clever.

An Expoſition of the Decalogue or ten Commandments delivered by God: Done by Mr. *Dod* and Mr. *Clever.*

London, 1662. 4to.

Sermons of Mr. Vines.

Thirty two Sermons on St. *John* vi. 44, *&c.* By the late Reverend Mr. *Richard Vines.*

London, 1662, 4to.

Mr. Archdeacon Pory's *Articles of Viſitation.*

Articles to be enquired of within the Archdeaconry of *Middleſex*, in the Viſitation of the Right Worſhipful Dr. *Robert Pory*, Archdeacon of the ſaid Archdeaconry. Holden in the Year of our Lord God 1662.

London, *for* Tim. Garthwait, 1662, 4to.

The Form of the Church-Wardens Oath.

The Oath to be adminiſtred to the Church-Wardens and ſworn Men.

You ſhall ſwear, that you and every of you, ſhall diligently enquire of the Articles given you in Charge, and without any Affection, Favour, Hatred, Hope of Reward and Gain, or Fear of Diſpleaſure, or Malice of any Perſon, you ſhall preſent all and every ſuch Perſon and Perſons, that now is or of late was within your Pariſh, as hath committed any Inceſt, Adultery, Fornication, or Simony, and any Miſdemeanour or Diſturbances committed or made in any Church or Chapel in Time of Common-Prayer, Preaching, or Divine Service there uſed, to the Diſturbance thereof, and alſo that have committed or done any other Offence, Fault or Default preſentable in the Eccleſiaſtical Court, according to the Articles now delivered to you. Wherein you ſhall deal uprightly, fully, and according to Truth, neither of Malice preſenting any contrary to Truth, nor of corrupt Affection ſparing to preſent any, and ſo conceal the Truth; having in this Action God before your Eyes, with an earneſt Zeal to maintain the Truth and ſuppreſs Vice. So help you God and the Contents of this Book.

Mr. Roſſe's *Epitome of Sir* Walter Rawleigh's *Hiſtory.*

The Marrow of Hiſtory, abridged from Sir *Walter Rawleigh.* By *Alexander Roſſe.* The ſecond Edition.

London, *for* J. Place, 1662, 12º.

Mr. Swinnock's *Farewell Sermon.*

The Paſtor's Farewell, and Wiſh of Welfare to his People. Or a Valedictory Sermon on *Acts* xx. 32. Preached at *Great Kimbell* in *Bucks.* By *George Swinnock*, M. A. [late Vicar, who being ejected for Non-conformity, was received into the Family of *Rich. Hamden* of *Great-Hamden Com. Bucks*, Eſq; and continued with him for ſome Time in the Quality of a Chaplain.]

London, 1662, 4to. Ath. Oxon. *Vol.* II. *col.* 383. *Dr.* Calamy's *Account*, 8vo p. 104.

Mr. Lye's *Farewell Sermon.*

The fixed Saint. Held forth in a farewell Sermon at *Allhallows* in *Lombard-ſtreet* the 17th of *Auguſt* 1662. on *Phil.* iv. 1. By *Thomas Lye*, M. A. —— [It was reprinted the ſame Year in Octavo, among other Farewell Sermons at *Bartholomew-tide*, with his Picture very like him.]

London, 1662, 4to.

A Book of Medicines by Dr. E. M.

Theſaurus Remediorum. A Book of very choice Medicines, Internal and External. Their Virtues, right Uſe, and juſt Doſes, according to Strength, Sex, and Age, exactly declared. Whereunto is added diagnoſtick Signs to know the Temperament and Conſtitution of each Body, with a phyſical Diet and ſelect Counſels for each Complexion. Alſo indicating Signs, Advice, and Cautions for Purging, Vomiting, Sweating, and Bleeding, with their Effects and Benefits. The ſecond Impreſſion reviſed, corrected, and enlarged with other curious Medicines. By *E. M.* Doctor in Phyſick.

London, *ſold by* Samuel Thompſon, 1662.

A whimſical Roſie Crucian Book by Mr. Heydon.

The Holy Guide, leading the Way to the Wonder of the World: Teaching the Knowledge of all Things paſt, preſent, and to come. With Cures of all Diſeaſes, and Roſie Crucian Medicines. By *John Heydon*, Gent. To which is added) his Roſie Croſs uncovered, and his *Barto-Thomas-Street.*

London, *by* J. M. 1662. 8vo.

Dr. Wallis *againſt Mr.* Hobbs

Hobbius Heauton-Timorumenos. Or a Conſideration of Mr. *Hobbes* his Dialogues. By *John Wallis*, D. D.

Oxford, *by* Lichfield, 1662, 8vo.

Mr. Cowley's *Latin Poem of Plants.*

Plantarum Libri duo. Carmine Latino. Authore Abrahamo Couleio. [*Reprinted in* Poemata Latina. In quibus continentur ſex Libri Plantarum. Cum Notis. Lond. 1668. *and* 1678, 8vo.]

Londini, 1662, 8vo. Faſti Oxon. *Vol.* II. *c.* 797.

Animadverſions on the Scottiſh *Covenant.*

Animadverſions on the Scotch *Covenant.* Wherein all may receive Satisfaction as to the Illegality of it, and be eaſily perſuaded to the Renunciation thereof. By *J. L.*

London, *ſold at the* Angel *in* Cornhill, 1662, 4to.

Whole Armour of God, and the dying Preacher's Legacy.

Panoplia. Or the whole Armour of God applyed for the Conduct and Comfort of a Chriſtian in all his Tryals. Alſo the dying Preacher's Legacy in ſeveral Sermons, being the laſt Labours of the Reverend Author in the Courſe of his Miniſtry. With certain ſeaſonable Conſiderations, proving the Lawfulneſs and Expediency of a ſet Form of Liturgy in the Church. By *Richard Venour*, late Rector of St. *Mary*'s in *Warwick.*

London, 1662, *ſold by* John Durham.

Coke's *ſecond Inſtitutes.*

The ſecond Part of the Inſtitutes of the Laws of *England*, containing the Expoſition of many ancient and other Statutes. Whereof you may ſee the Particular in a Table following. *Authore Edwardo Coke Milite, J. C. Hæc ego grandævus poſui tibi, candide Lector.*

London, *printed by* J. Fleſher. 1662, *Fol.*

Monday *Sept.* 1.

Mr. Baxter *very bitter upon the caſting out of Nonconformiſts.*

Reprov'd by Biſhop Bramhall.

Mr. Baxter *had before the Reſtauration without a Cauſe, provoked the* Biſhops *and Clergy of the old Church of* England, *by repreſenting them as Followers of* Grotius, *and Profeſſors of the* Grotian Religion, *in a printed Diſcourſe* Anno 1658. *he had put King* Charles I. *at the Head of this* Grotian *Party, and made Archbiſhop* Laud *a Tool to introduce this* Grotianiſm, *or refined Popery; and had declared that moſt or all the ſuffering Biſhops and Clergy were* Grotians, i. e. *half Papiſts, and well nigh ready to be altogether ſo.* —— *To which an excellent Anſwer was given by Biſhop* Bramhall.

Great Murmurs and Complaints upon ejecting of the Non-conforming Miniſters; Mr. *Baxter* had uſed thoſe Words, *when yet the moſt Learned, Godly, Powerful, Painful, Peaceable Men, that durſt not uſe the old Ceremonies nor the new, muſt be caſt aſide, or driven away*, &c. To which Archbiſhop *Bramhall* anſwered, “ Compariſons are odious, but ſuch Superlatives are incredible, and argue nothing but the Writer's Pride and Partiality, and little Regard to what he writeth. Let Mr. *Baxter* ſumm up into one Catalogue all the Non-Conformiſts throughout the Kingdom of *England* ever ſince the Beginning of the Reformation, who have been caſt aſide and driven away at any Time, becauſe they durſt not uſe the old Ceremonies or the new, or rather becauſe they found it advantageous to them to diſuſe them: I dare abate him all the reſt of the Kingdom, and only exhibit the Martyrologies of *London* and the two Univerſities, or a Liſt of thoſe who in theſe laſt inteſtine Wars have been haled away to Priſons, or chaſed away into Baniſhment by his own Party in theſe three Places alone; or left to the mercileſs World to beg their Bread, for no other Crime than Loyalty, and becauſe they ſtood affected to the ancient Rites and Ceremonies of the Church of *England*, and they ſhall double them for Number, and for Learning, Piety, Induſtry, and the Love of Peace, exceed them incomparably. And if he compare their Perſecutions, the Sufferings of his ſuppoſed Confeſſors will appear to be but Flea-bitings in Compariſon of theirs. But after all this, the greateſt Diſparity remaineth yet untouched, that is in the *Cauſe* of their Sufferings, the one ſuffered for *Faith* and the other for *Faction.* —— His ſuperlative Expreſſions did draw me unwillingly to do this right to the orthodox and genuine Sons of the Church of *England.* I will add but one Word more, that we have ſeen but little Fruits of their peaceable Diſpoſitions hitherto; but the contrary, that they have made all Places to become Shambles of Chriſtians. God grant that we may find them more peaceable for the future.”

Biſhop Bramhall's *Works and Life, Fol.*

The Lawfulneſs of Conformity believed by the People and by their Miniſters.

The modern Pleas for Comprehenſion, Toleration, &c. 1665. 12°. p. 13.

The Lawfulneſs of joining in the *publick Worſhip* is underſtood by the Laity as well as Clergy among them, as is evident from theſe three Things: *Firſt*, That there are thoſe Perſons to be named, who came to Church before the Act of Oblivion, who never did ſince. *Secondly*, That immediately after the *Act* of *Uniformity*, whilſt the Hopes of *Toleration* were very uncertain, there was a much greater Uniformity both in the City of *London* and over the whole Nation, than ever hath been ſince. *Thirdly*, That I have enquired and could never learn, that there was ſo much as one Example to be given of any one of all the Patrons or Proſelytes of the Conventicles, who did leave the ſmalleſt Office whatſoever, rather than he would in Obedience to a late Act of Parliament, join in the Prayers and receive the Sacrament, according to the Order of the Church of *England*. From which it doth appear plainly, that in thoſe Mens Eſteem, either there is no Sin in communicating with the Church of *England*; or elſe that theſe Gentlemen of ſo extremely tender Conſciences can deliberately commit a Sin, and that when they are performing the moſt ſolemn Act of Adoration of Almighty God, and with all the Shews of Devotion imaginable.

Copy of the Powers given to the King's Commiſſioners to ſettle, conclude, and ſign the Treaty for the Sale of Dunkirk.

Printed in the general Collection of Treaties, 1710. 8vo.

A Copy of the Powers and Inſtructions given by the King to the Earl of Clarendon *Lord High Chancellour, the Earl of* Southampton *Lord High Treaſurer, the Duke of* Albemarle *and the Earl of* Sandwich *appointed Commiſſioners to treat for the Surrendry of* Dunkirk *to the* French *King. Dated* Sept. 1, 1662.

I do impower my Couſins the Earl of *Clarendon* Lord High Chancellour of *England*, the Earl of *Southampton* Lord High Treaſurer of *England*, the Duke of *Albemarle*, and the Earl of *Sandwich*, to ſettle, conclude, and ſign a Treaty with the Count *D'Eſtrades*, for the Sale of the Town of *Dunkirk* and its Dependences, and promiſe upon the Faith and Word of a King to approve, ratify, and execute every Thing that the ſaid Chancellour, Treaſurer, Duke of *Albemarle*, and Earl of *Sandwich* ſhall promiſe by Virtue of this Power. Done at *London Sept.* 1, 1662.

CHARLES *R.*

TUESDAY *Sept.* 3.

Mr. Will. Carrington *Preb. of* Linc.

Reg. Linc.

Willelmus Carrington, A. M. inſtallatus eſt in Præb. de Empingham in Eccl. Cath. Linc. 2. Sept. 1662.

Mr. Tho. Laney *Rector of* Paſton.

Reg. Laney. Epiſc. Petrib.

Thomas Laney, S. T. P. admiſſ. ad Rect. Eccleſiæ de Paſton Com. Northampt. vac. per Deprivationem Edwardi Dickenſon ex Coll. D. Epiſcopi Petriburg. pleno jure.

The Number of Nonconformiſts inconſiderable when the Government was in earneſt with them.

Liberty of Conſcience upon its true and proper Grounds, 1668.

And would be now much leſs if they did not hope for a Toleration.

As to the Nonconformiſts, if the Government would pleaſe but to own it ſelf, the Numbers of theſe Men would preſently appear to be very inconſiderable. And this hath no oftner been try'd, than it hath been found to have been accompany'd with good Effect. In Queen *Elizabeth*'s Days theſe Mens Predeceſſors were very troubleſome, made a great Noiſe with their great Numbers, and the great Dangers which would ariſe by diſobliging them; and they had ſome great Favourites in Court upon ſome Accounts which were not very religious: But when by Reaſon of their inſolent Provocation in the Year 1588. when the Queen was in her Fears from the *Spaniſh Armada*, and in a Condition as they thought to deny them nothing, they ſo far provok'd her, as to alienate her Mind for ever from them; their boaſted of Numbers did immediately abate, and the Laws were immediately ſubmitted to, as ſoon as ever they did perceive, that it was but in vain to think of longer trifling with them. So likewiſe it happen'd in King *James*'s Days, their loud Clamours were preſently ſilenced, as ſoon as ever the King declared himſelf reſolute at the Conference at *Hampton-Court*. Nor would the *Act of Uniformity* had any leſs Effect, if it had not been accompany'd with a general Diſcourſe at the ſame Time of a *Toleration* to follow immediately upon it. And I appeal to the Conſciences of ſeveral of the Preachers in the ſeparated Congregations, whether they did not leave their Livings upon this very Hope, which without it they would never have done.

Death of John Biddle, *a profeſſed Diſputer againſt the Deity of the Holy Ghoſt.*

Wood's *Athen. Oxon. Vol.* II. c. 202.

A Man of great Parts and Piety.

Mr. *John Biddle*, Author of ſeveral Treatiſes againſt the Deity of the Holy Ghoſt, having been very often impriſon'd by the Long Parliament and *Cromwell* for his heretical Writings, and upon his Diſcharge from Confinement in the Iſle of *Scilly*, had returned to *London* and carried on his Conventicles and Diſputes without Contradiction; did now upon his Majeſty's Reſtauration hold his Meetings more private, and but ſeldom. And being narrowly watch'd, he was taken in the Houſe of a certain Citizen, while he was conventicling in the Beginning of *July* 1662. whereupon being carried before Sir *Richard Brown*, then lately Lord-Mayor, was by him impriſon'd, and uſed (as his Party ſaith) with great Cruelty, eſpecially in this reſpect, that he hindred all Sureties or Bail to be given for him. So that by the Filth of a Priſon in hot Weather contracting a Diſeaſe, he died thereof, in the Month of *September* (one tells me the ſecond, and another the twenty ſecond Day) about five of the Clock in the Morning, to the great Grief of his Diſciples, in 1662. Whereupon his Body being convey'd to the Burying-place joining to *Old Bedlam* in *Moorfields* near *London*, was there depoſited by the Brethren, who ſoon after took Care, that an Altar Monument of Stone ſhould be erected over his Grave with an Inſcription thereon, ſhewing, that he was *Maſter of Arts of the Univerſity of* Oxon, and that he had given the World great Specimens of his Learning and Piety, *&c.* He had in him a ſharp and quick Judgment, and a prodigious Memory, wonderfully vers'd in the Scriptures, and could not only repeat all St. *Paul*'s Epiſtles in *Engliſh*, but alſo in the

Greek Tongue, which made him a ready Diſputant. He was accounted by thoſe of his Perſuaſion a ſober Man in his Diſcourſe, and to have nothing of Impiety, Folly, or Scurrility to proceed from him. Alſo ſo devout that he ſeldom or never prayed without being proſtrate or flat on the Ground, *&c.*

I have heard Dr. John Mapletoft, *a worthy City Miniſter, and a Relation of Mr.* Tho. Firmin *often ſay, That* Tho. Firmin *while an Apprentice in* London *was a young Diſciple of* John Biddle's; *and then adventured to deliver a Petition for his Releaſe from* Newgate *to* Oliver Cromwell, *who gave him a ſhort Anſwer. You curl Pate Boy you, do you think I'll ſhew Favour to a Man that denies his Saviour, and diſturbs the Government.*

Joannis Bidelli Angli Academiæ Oxonienſis quondam Artium Magiſtri celeberrimi Vita. Londini 1682. in three Sheets and an half in 8^vo^. the Author of which was (ſaith Mr. *A. Wood*) as I have been informed, (for there is no Name ſet to it) one *Job. Farrington, J. C. T.* of the *Inner Temple.*

Life of Mr. Tho. Firmin, 8^vo^ *p.* 25.

Account of a Letter ſent from the Unitarian Congregations in *Poland* to Chriſtian Friends in *England*, to entreat their Help and charitable Contributions. Whereupon Mr. *Thomas Firmin* in *London* procured ſome Aſſiſtances from private Perſons, and (though without a Brief) ſome Collections in Churches within the Year 1662.

Miſcellan. Aulica, 8^vo^. *p.* 173.

A ſhort Narration of the Eſtate of Affairs in *Scotland:* As they ſtood at the Down-ſitting of the Parliament *January* 1661. and as they are now at the Diſſolving of the ſecond Seſſion of that Parliament. Sent by the Earl of *Middleton*, Lord Commiſſioner of that Kingdom, to King *Charles* II.

Beginning.

What can we ſuppoſe the Condition of a People to be, who under the ſpecious, but falſe, Pretences of Religion and Liberty, had by ſolemn Voices engaged themſelves in a publick Rebellion againſt lawful Authority, and were for many Years too ſucceſsful in it, but endleſs Miſery and Diſtraction, *&c.*

Concluding.

By all which it appears, that a Rebellion begun and carried on upon Pretence of Religion and Reformation, ſtrengthen'd by twenty Years Succeſs, confirmed by ſolemn and renew'd Oaths and Covenants, and in which his Majeſty's Authority and Government both in Church and State, the Liberties of the Kingdom, and the Rights of the People were deſtroy'd, is now within the Space of twenty Months rooted up, and in lieu thereof his Majeſty's Authority and Royal Prerogative more fully aſſerted and eſtabliſhed by Law than formerly, the ancient and right Government of the Church reſtored and ſettled, the Laws and Rights of the People ſecured, and the Kingdom fully returned to his Majeſty's Obedience; ſo as nothing remains to the perpetuating of this happy Condition, but the employing of Perſons well principled and affectionate to this Change in the future Adminiſtrations of it.

A ſhort Eſſay upon the Diſorders of *Scotland.* *Ibid.*

WEDNESDAY *Sept.* 3.

Mr. Heardman, *B. D. collated to St.* John Zachary, London.

Newcourt, Vol. I. *p.* 376.

Sept. 3, 1662. Mr. *John Heardman*, S. T. B. was collated to the Church of St. *John Zachary*, *London*, by the Dean and Chapter of St. *Paul*'s, and was the laſt Rector thereof before it was burnt, and afterwards united to St. *Anne Alderſgate.*

Abridgm. Vol. II. *p.* 33. Newcourt, *Vol.* I. *p.* 376.

Dr. *Calamy* among the ejected or ſilenced Miniſters in *London* ſaith. From St. *John Zachary*, Mr. *Ralph Strethill.* —— We know not whether any ſuch Man came in, after Mr. *Philp Edlyn* in 1642. was for his Loyalty ſequeſtred, forc'd to fly, and plundred.

Abridgment, Vol. II. *p.* 36.

Silenc'd, Lecturer at St. *John Zachary*, Mr. *Humphreys.*

Mr. Barker. *ſaid to be ejected or ſilenced at St.* Leonard Eaſtcheap.

Ibid. p. 44. Newcourt, *Vol.* I. *p.* 392.

From St. *Leonard Eaſtcheap*, Mr. *Matthew Barker*, one of conſiderable Learning, great Piety, and univerſal Candour and Moderation, *&c.* [But no legal Poſſeſſor, and no Sufferer by the late *Bartholomew* Act. For Dr. *Elkanah Downes* had been admitted to this Church *Nov.* 17, 1661. as void by the Death of Mr. *Abraham Colf*, the laſt legal Incumbent, who died *Decemb.* 5, 1657.]

Death of William Lenthall, *Eſq; late Speaker of the Long Parliament.*

Wood's Athen. Oxon. *Vol.* II. *c.* 205.

William Lenthall, Eſq; Speaker, and one of the principal Agents in the Long Parliament, miſſing his Deſign of being elected Burgeſs for the Univerſity of *Oxford*, when recommended by General *Monk*, to ſerve in the Parliament which began *April* 25, 1660. had retired in private, and endeavoured to hide or convey away the vaſt Deluge of Wealth, which he had obtained, as alſo to ſecure to his Poſterity that Eſtate he had purchaſed in the Name of other People.——

Made ſubject to any Penalty not extending to Life.

Yet only made incapable of any Office.

June 11, 1660. Reſolved by the Commons, *That* William Lenthall, *Eſq*; *be one of the twenty Perſons to be excepted out of the Act of General Pardon and Oblivion, for and in reſpect only of ſuch Pains, Penalties, and Forfeitures (not extending to Life) as ſhall be thought fit to be inflicted on him by another Act intended to be paſſed for that Purpoſe,* —— by which other Act, *if he the ſaid* William Lenthall *ſhall, after the firſt of* September, 1660. *accept or exerciſe any Office, Eccleſiaſtical, Military, or Civil, he ſhall to all Intents and Purpoſes in Law ſtand as if he had been totally excepted by Name in the ſaid Act.* —— At length after a great deal of Moyling, Turmoyling, Perfidiouſneſs, and I know not what, he laid down his Head, and died in his Houſe in *Burford*, *Oxfordſhire*, on that memorable Day the third of *September*, 1662. and two Days after was buried without Pomp in a little Iſle on the North Side of the Church there, next below that Iſle where the coſtly Tomb of Sir *Lawrence Tanfield* ſtands. —— He forbad, as I have been informed, any exceſſive Coſts at his Funeral, or for a Monument to be put over his Body; and was heard ſeveral Times in his laſt Hours to ſay, that he deſired no other Epitaph but *Vermis ſum.* So that as yet he hath no Monument, nor ſo much as any Stone over his Grave, the Floor being (now or at leaſt lately) covered only with Sand, and unpaved. What remains more to be remembred of him, is his own Confeſſion on his Death Bed, made to Dr. *Ralph Brideoake*, then Rector of *Witney* near *Burford*, who gave this Account of it in a Letter written from *Oxford* within this Month of *September.*

No Monument or Graveſtone.

His Confeſſion and Repentance on his Death Bed. As atteſted by the Miniſter of Witney, *Dr.* Ralph Brideoake.

Reprinted with the Memoirs of Sir Tho. *Herbert, &c.* 8vo. 1702. *p.* 300.

S I R,

He joyned in the Prayers of the Church;

And deſired Abſolution.

But firſt underwent Examination:

And then made Confeſſion of his Diſobedience to the King, complying too much with his Murderers, though not conſenting to his Death.

Too guilty of three Things laid to his Charge.

He went from the Parliament to the Army, in hopes they would reſtore the King, which he knew the Preſbyterians would never do to his full Rights.

He propoſed the Queſtion for Tryal of the King, becauſe he thought the very putting of the Queſtion would have clear'd him.

And he ſate after the King's Death, hoping to do ſome Good, and hinder ſome ill Things.

He diſowned any Hand in the Ruin of the Church;

And died a dutiful Son of it.

And then again deſired Abſolution:

And received it with great Satiſfaction.

He prayed for the King,

Received the Sacrament,

And repeated before Dr. Dickenſon *the Effect of what he had confeſſed to* Dr. Brideoake.

—— When I came to his Preſence he told me, *He was very glad to ſee me; for he had two great Works to do, and I muſt aſſiſt him in both; to fit his Body for the Earth, and his Soul for Heaven:* to which Purpoſe he deſir'd me to pray with him. I told him the Church had appointed an Office at the Viſitation of the Sick, and I muſt uſe that; he ſaid, *Yes, he chiefly deſired the Prayers of the Church*; wherein he joyned with great Fervency and Devotion. After Prayers he deſired Abſolution; I told him I was very ready and willing to pronounce it; but he muſt firſt come to a Chriſtian Confeſſion and Contrition for the Sins and Failings of his Life: *Well Sir*, ſaid he, *then inſtruct me to my Duty.* I deſired him to examine his Life by the Ten Commandments, and wherein he found his Failings, to fly to the Goſpel for Mercy. Then I read the *Ten Commandments* in Order to him, mentioning the principal Sins againſt each Commandment. To paſs by other Things (under the Seal of this Office) when I came to the Fifth Commandment, and remember'd him that Diſobedience, Rebellion, and Schiſm were the great Sins againſt this Commandment, *Yes Sir*, ſaid he, *there's my Trouble, my Diſobedience, not againſt my natural Parents, but againſt the* Pater Patriæ, *our deceaſed Sovereign. I confeſs with* Saul, *I held their Clothes, whilſt they murthered him, but herein I was not ſo criminal as* Saul *was; for, God, thou knoweſt! I never conſented to his Death; I ever prayed and endeavoured what I could againſt it; but I did too much, Almighty God forgive me!* I then deſired him to deal freely and openly in that Buſineſs, and if he knew any of thoſe Villains that plotted or contrived that horrid Murther, who were not yet detected, now to diſcover them; he anſwered, *He was a Stranger to that Buſineſs; his Soul never enter'd into that Secret; but what concerns my ſelf* (ſaid he) *I will confeſs freely. Three Things are eſpecially laid to my Charge, wherein indeed I am too guilty; That I went from the Parliament to the Army, That I propoſed the bloody Queſtion for Trying the King, and That I ſate after the King's Death. To the firſt I may give this Anſwer; That* Cromwell *and his Agents deceived a wiſer Man than myſelf, that* excellent King, *and then might well deceive me alſo; and ſo they did. I knew the* Preſbyterians *would never reſtore the* King *to his juſt Rights; thoſe Men ſwore they would. For the ſecond, no Excuſe can be made; but I have the King's Pardon, and I hope Almighty God will ſhew me his Mercy alſo. Yet, Sir,* ſaid he, *even then, when I put the Queſtion, I hoped the very putting the Queſtion would have clear'd him; becauſe, I believed four for one were againſt it; but they deceived me alſo. To the third I make this candid Confeſſion, That it was my own Baſeneſs and Cowardice, and unworthy Fear to ſubmit my Life and Eſtate to the Mercy of thoſe Men that* murther'd *the* King, *that hurried me on againſt my own* Conſcience *to act with them; yet then I thought alſo I might do ſome Good and hinder ſome Ill. Something I did for the Church and Univerſities, ſomething for the* King, *when I broke the Oath of Abjuration, as Sir* O. B. *and yourſelf know; ſomething alſo too for his Return, as my Lord* G. *Mr.* J. T. *and yourſelf know. But the Ill I did, over-weighed the little Good I would have done; God forgive me for this alſo.* After this I remembred him, That the Fathers of the Church alſo had been barbarouſly murther'd and ruined; and aſked whether he had any Hand, or gave any Conſent therein? He anſwer'd, *None; for he always did believe, that was the Primitive and beſt Government of the Church*; and ſaid, *He died a dutiful* Son of the Church of England *as it was eſtabliſhed before theſe Times; for he had not yet ſeen the Alteration of the Liturgy.* After this Office, wherein indeed he ſhew'd himſelf a very hearty Penitent, he again deſired the Abſolution of the Church, which I then pronounced, and which he received with much Content and Satiſfaction: *For*, ſays he, *Now, now indeed do I find the Joy and Benefit of that Office which Chriſt hath left in his Church.* Then praying for the *King* that he might long and happily reign over us, and for the Peace of the Church he again deſired Prayers. The next Day he received the Sacrament, and after that Work I deſired him to expreſs himſelf to Dr. *Dickenſon* (a learned Phyſician, Fellow of *Merton* College, who received the Sacrament with him) concerning the King's Death, becauſe he had only done it to me in Confeſſion; which he did to the ſame Effect as he had to me. The reſt of his Time was ſpent in Devotion and penitential Meditations to his laſt.

This Letter twice printed and the Contents certified by Dr. Dickenſon, *in a Letter to his Friend.*

As to the Letter, which gives an Account of Mr. *Lenthall*'s Carriage and Behaviour on his Death Bed: It was twice printed *Ann.* 62. and the Truth of it atteſted by the learned Dr. *Dickenſon*, now living in St. *Martin's-Lane*, who wrote the following Anſwer to his Friend, who deſired Satiſfaction about it.

S I R,

I have carefully read over Mr. *Lenthall*, the Speaker of the Long Parliament's *Death Bed Repentance*, and do aſſure the Truth of all that is there ſaid. The Miniſter who then prayed with him, confeſs'd him, and gave him Abſolution, was Dr. *Bredock*, afterwards Biſhop of *Chicheſter*. Beſides what I read in the Letter, I very well remember one very obſervable Paſſage, which I had from Mr. *Lenthall*'s own Mouth in his laſt Sickneſs; which was, That General *Monk* did aſſure King *Charles* II. that had it not been for Mr. *Lenthall*'s ſecret Concurrence and Aſſiſtance, he could not have brought about the Reſtauration. This is what I perfectly remember, though many other Paſſages declaring his Affection to

The different Treatment of the old Clergy, and the preſent Nonconformiſts.

Mr. Long's Hiſtory of Plots, 1684, p. 57.

to the Church and State paſſed from him in his laſt Sickneſs. This, Sir, you may be confident is the very Truth, which can be own'd by me.

The Ejectment of the old Church-men and of the preſent Diſſenters was frequently obſerved to be very different. The religious and loyal Clergy were ejected (about forty Doctors of Divinity, and many hundreds of learned and grave Divines) for no other Crime but their Loyalty and good Benefices (of which a Treatiſe called *Perſecutio undecima*, gives a particular Account) againſt whom the chief Articles were for preaching Obedience to the King, againſt Sacrilege and Rebellion, and for keeping their Pariſh Churches; for reading the Liturgy, and bowing at the Name of *Jeſus*; for having popiſh Books, or being in the Company of Papiſts; inſomuch as Mr. *Selden*, one of their Members, ſaid to a Perſon of Honour, that *Learning and Honeſty were Sins enough in a Clergyman to undo him.*

The Nonconformiſts ſuffer'd only according to Law, with no Violence to their Perſons, nor Slander to their Names.

Ibid. p. 58.

Nay, and the Perſons who made themſelves incapable of enjoying Church Livings, by reſolving to tranſgreſs the Laws of the Land, when removed, had not their Characters publickly expoſed, as the Church Clergy had when ejected without and againſt Law. One Mr. *White* publiſhed *his Centuries of ſequeſtred and ejected Miniſters*, laying to their Charge ſuch Things as were never attempted to be proved againſt them. And it was obſerved at that Time, that he was greatly troubled in Conſcience for abuſing and ruining ſo many Clergymen, and died in a diſtracted Condition, which hitherto I have not ſeen or heard to be contradicted.

No Centuries *or other Libels againſt them.*

Letter, MS.

Had any Clergyman of the Church of *England* now drawn up a Liſt of the ejected or ſilenc'd Miniſters, and ſet them all out in the Colours then caſt upon them, *Hereſy*, *Ignorance*, *Uſurpation* of other Mens Rights, bloody *Acting* and *Preaching* in the late Times, *dilapidating* Manſes and Chancels, detaining the legal *Fifths* from the ſequeſtred Clergy, their Wives and Children, their *gathering of Congregations* to the diſſolving of parochial Cures, their *taking of Contributions* and Subſcriptions, to the Decay of Tythes and Offerings, their *Contempt* of Baptiſm, and their *Neglect* of the Lord's Supper: Their Intermiſſion of Regiſters and Terriers, and many other Injuries to Poſterity, beſides the open Scandal of ſome, and the ſhrewd Suſpicion and Pariſh Talk of others; it would have made a very black Liſt. But there ſeems to have been more Tenderneſs and Charity in the Church Clergy: No one Enquiry into the Characters of thoſe who went out from them: They thought themſelves reſtrain'd from any ſuch Retaliation, and that not ſo much by the Act of Oblivion, as by the Laws of Chriſtianity; not then imagining that their Silence would have been abus'd by raiſing up at this long Diſtance very contrary Reports, and repeated Impreſſions of them, repreſenting them after above fifty Years, as Saints and Sufferers, when there was no need to revive the Memory of them.

THURSDAY *Sept.* 4.

Relation of a Spirit appearing at Drifield, *told by* Hen. More *and by Mr.* Blackwell.

Remains of Dr. Lightfoot, 8vo. 1700. *Pref. p* li.

A notable Relation of a Spirit appearing to a Woman named *Iſabel Billinger* at *Drifield* in the County of *York*, that was ſent to Mr. (after Dr.) *Hezekiah Burton*, then Fellow of *Magdalen* College in *Cambridge*, by Mr. *Moore* formerly Fellow of the ſaid College. As alſo another Relation ſent by Mr. *Thomas Blackwell*, another Miniſter as it ſeems, who took the Relation from the Woman's own Mouth. Both which Accounts were tranſcribed by Dr. *John Lightfoot* with his own Hand, about *Sept.* 4, 1662. and printed from his Manuſcript by Mr. *Strype*.

FRIDAY *Sept.* 5.

Reg. Sheldon, Lond. MS.

Ricardus Edwards Clericus, coll. per Gilbertum London. Epiſcopum ad Rectoriam Eccl. Parochialis Sanctarum Annæ & Agnetis Alderſgate, London. per Inconformitatem Danielis Bachelor ult. Poſſeſſoris ſive Incumbentis modo vacantem 5. Sept. 1662. —— Mr. *Bachelor* had no proper Title to this Church, but thruſt himſelf in, after the Sequeſtration of Dr. *Richard Cluet* collated to this Church *June* 20, 1617. and ſequeſtred from it in 1642. —— Dr. *Calamy* mentions one Mr. *Samuel Backlar* as ejected from *Whatfield* in *Suffolk*, a uſeful popular Man, *&c.*

Dr. Calamy *was inform'd, that he was M. A. of St.* John's *College in* Cambridge. *Contin. p.* 43.

Abridgment, Vol. II. *p.* 34.

Vol. II. 8vo. *p.* 654.

The Nonconformiſts complain of Perſecution by Law.

Myſtery and Iniquity of Non-Conformity, 1664. 4to.

When all their Shifts failed, they [the Non-Conformiſts] prepared themſelves for *Perſecution* as they call'd it, and preached that the *Lights were extinguiſhed*, the dear *Paſtors* torn from their beloved Flocks; then they ſay, they *preach their laſt*, and that they are *dying Men*, and that this may be the *laſt Opportunity*. And now they give their *Rules*, one 17, another 25, another 36. All may be reduced to theſe ſix: 1. That they ſhould not forget their faithful Paſtors. 2. That when they cannot hear their *Words*, they may read their *Works*. 3. That they ſhould take heed whom they hear. 4. That they have nothing to do with Idols. 5. That they perſevere. 6. That they hold Communion one with another.

SATURDAY *Sept.* 6.

Le Neve Faſti.

Byrom Eaton, S. T. P. Archdeacon of *Stow*, was admitted Principal of *Glocester-Hall* in *Oxford*. On the ſame Day, *Sept.* 6, Dr. *Richard Hyde* was inſtalled Prebendary of *Wincheſter*, in the Room of Dr. *Edward Stanley*, deceaſed. And Dr. *William Hawkins* in the ſixth Stall of the ſaid Church of *Wincheſter*, void by the Ceſſion of *Thomas Gaven*, M. A.

SUNDAY *Sept.* 7.

The *Quakers* were moſt indulg'd in their ſeparate Aſſemblies, as being thought no Enemies to the Government upon a Principle of not Fighting, and having the moſt unaffected Pretenſions to new Light and the Spirit of God. They made no great Figure of a Party till about the Year 1655. when very ſtrange Accuſations were brought againſt them. See

Several Tracts againſt Quakers.

I. *The Quakers unmaſked*, and clearly detected to be but the Spawn of *Romiſh* Frogs, Jeſuits and Franciſcan Fryars, ſent from *Rome* to ſeduce the intoxicated giddy-headed *Engliſh* Nation: By an Information taken upon Oath in the City of *Briſtol*, *Jan.* 22, 1654. and ſome evident Demonſtrations. By *William Prynne*, of *Swanſwick*, Eſq; The ſecond Edition enlarged.

London, *for* Edw. Thomas, 1655, 4to.

II. *The Quakers ſhaken.* Or a Warning againſt Quaking: Being 1. A Relation of the Converſion and Recovery of *John Gilpin* of *Kendale* in *Weſtmoreland*, who was not only deluded but poſſeſſed of the Devil. 2. A Vindication of the ſaid *John Gilpin* from the Aſperſions of the *Quakers*. 3. Twelve lying blaſphemous Prophecies of *James Milner*, of *Beak* in *Lancaſhire*, delivered by him *November* 14, 15, 16. 4. A Relation of a horrid Buggery committed by *Hugh Biſbrown*, a Quaker, with a Mare. 5. A Relation of one *Cotton Croſland* of *Ackworth* in *Yorkſhire*, a profeſſed Quaker, who hanged himſelf.

London, *for* Simon Waterſon, 1655. 4to.

III. *An Anſwer according to Truth*, that trembles not, nor quakes, nor quayleth. Given to thirty ſix Queries propounded by *James Parnell*, (commonly called the young Quaker) to an ancient Countrey Miniſter. With ſome Counter Queries returned by the ſame Miniſter unto the ſaid young Quack and his Fellows: With a Word to the Reader (ſigned) *W. P.*

London, *printed in the Year* 1655, 4to.

IV. *The Quakers Catechiſm.* Or the Quakers queſtioned. Their Queſtions anſwered: And both publiſhed for the Sake of thoſe of them that have not yet ſinned unto Death, and of thoſe ungrounded Novices that are moſt in Danger of their Seduction. By *Richard Baxter*.

London, *for* Tho. Underhill, 1655, 4to.

V. *The World's Wonder:* Or the Quakers blazing Star. With an aſtronomical Judgment given upon the ſame from 2 *Cor.* xi. 13, 14, 15. proving them to be altogether deluded by Satan, both in their Judgments and Walkings. Together with a probable conjecture of the End of the World, and the Eſtate of Things in the Interval. By *Edmund Skipp*, Preacher of the Goſpel unto the People of *Bodenham* in *Herefordſhire*.

London, *by* Henry Hills, 1655, 4to.

VI. *Stabliſhing againſt Shaking.* Or a Diſcovery of the Prince of Darkneſs, (ſcarcely) transformed into an Angel of Light, powerfully now working in the deluded People called Quakers. With a ſober Anſwer to their Railings againſt Miniſters for receiving Maintenance from their People. Being the Subſtance of one Sermon preached *Feb.* 17, 1655. at *Shalford* in *Eſſex*. By *Giles Firmin* (Paſtor of the Church there) upon Occaſion of the Quakers troubling thoſe Parts.

London, *for* Nath. Webb, 1656, 4to.

[With many other Diſcourſes in Detection and Confutation of their extravagant Tenets and Practices.]

MONDAY *Sept.* 8.
Dr. John Lamphire.

John Lamphire, M. D. ſucceeded Dr. *Chriſtopher Rogers*, deprived Principal of *New-Inn* Hall in *Oxford*. He was tranſlated to the Headſhip of *Hart-Hall* *May* 30, 1663. He had been Fellow of *New* College, and elected *Camden* Profeſſor of Hiſtory, *Aug.* 16, 1660. He died *March* 30, 1688. and was buried in the Chapel of *New* College. —— Mr. *Thomas Lydiat*, that great Maſter of Aſtronomy and Mathematicks, beſides his admired Works in Print, left ſeveral Manuſcripts, amounting to the Number of thirty eight at leaſt, that were bound up in twenty two Volumes, and reſerved as Rarities in the Hands of this Dr. *John Lamphire*.

Wood's Athen. Oxon. *Vol.* II. *col.* 91. *laſt Edit.*

Mr. Lively Moody *Rector of* Great-Billing, *in the Room of Mr.* Dan. Cawdrey, *a learned Writer.*

1662. 8. Sept. Lively Moody Clericus, A. M. admiſſ. & inſtitut. ad Rect. Eccl. de Billing-magna in Com. Northampt. vac. per deprivat. Danielis Cawdrey ult. Incumb. ad preſ. Johannis Boume de Ufford, gen. & Edmundi May de Kirby in Com. Northton. gen. pro hac vice ratione Advocat. conceſſ. per D. Chriſtopherum Hatton Baronem Hatton de Kirby. —— Obiit dictus Lively Moody, S. T. P. ante 11. Septemb. 1688.

Reg. Laney *See* Athen. Oxon. *Vol.* II. *col.* 161, 421.

The ſaid Mr. *Daniel Cawdrey* had been legally inſtituted and inducted to this Church of *Great-Billing* upon the Death of Mr. *Juſtinian Bracegirdle*, by the King's Preſentation during the Minority of *Chriſtopher Hatton*, Eſq; *December* 6, 1625.

Dr. Calamy's *Account and Character of Mr.* Dan. Cawdrey.

Daniel Cawdrey, M. A. was the Son of an old Nonconformiſt Mr. *Robert Cawdrey*, who ſtruggled hard with the Biſhops upon his Deprivation for Nonconformity. His Caſe is in Print, and the Injuſtice that was done him is upon Record. [See Mr. *Strype*'s Life of Biſhop *Aylmer*, *Chap.* 8. *p.* 129.] This Son, the youngeſt of many, was bred in *Peter-Houſe* in *Cambridge*, and afterwards ſettled in this County of *Northampton*. He was a conſiderable Man, of eminent Learning, and a noted Member of the Aſſembly of Divines. He was ejected from this Place after ſix or ſeven and thirty Years Labour in the Goſpel. He remov'd afterwards to *Wellingborough*, where he had a Daughter married, there he liv'd in great Pain and Uneaſineſs receiving all that came to him, and encouraging them in the Ways of Holineſs and Piety till *October* 1664. when he breathed out his Spirit, and fell aſleep in the Lord, aged forty Days ſhort of ſeventy ſix Years. Mr. *Vincent Alſop* made him an *Epicædium* comprehending his Life, and Labours, Works and Death. His Works are theſe, *&c.*

Dr. Calamy's *Abridgment of* Baxter's *Life*, *Vol.* II. 8vo. *p.* 489.

Dr. John Newton *Rector of* Upminſter *in* Eſſex.

1662. 8. Sept. Johannes Newton, S. T. P. admiſſus ad Rectoriam de Upminſter Com. Eſſex. vac. per ceſſ. Johannis Halke ad preſ. Joh. Halke. —— vac. per mort. ipſius ante 28. Martii 1679.

Reg. London.

Among the ejected or ſilenc'd Miniſters in Eſſex; *Dr.* Calamy *puts Mr.* Hawks *at* Upminſter,

John Newton, Son of *Humphrey Newton* of *Oundle* in *Northamptonſhire*, Commoner of *Edmund* Hall, *Oxon.* 1637. created A. M. in 1642. at which Time his

Wood's Ath. Oxon, *Vol.* II. *col.* 471.

Genie

September 1662.

14 Car. II.

Upminſter, who yet voided that Living by Ceſſion only, and ſeems to have been the ſame Perſon who preſented Dr. Newton to ſucceed him, as being Patron of it.

Genie being naturally inclined to Mathematicks and Aſtronomy, he by continual Induſtry made great Proficiency in them, which he ſound advantageous to him in the Times of Uſurpation. After his Majeſty's Return he was actually created Doctor of Divinity, made one of the King's Chaplains, and Rector of *Roſs* in *Herefordſhire*, in the Place, I think, of Mr. *John Tombes* ejected, which he kept to his dying Day, *Decemb.* 25, 1678. —— a learned but capricious and humorous Perſon, *&c.*

TUESDAY *Sept.* 9.

Robertus Ivory Clericus, collatus per D. Epiſcopum London. ad Rectoriam Eccl. Parochialis S. Magni Martyris Lond. per Inconformitatem ult. Incumbentis modo vacantem, Sept. 9, 1662.

Reg. Hench.

Experiments made by Mr. *Robert Boyle*, upon Frogs, Kitlings, and other Creatures in the Air-Pump, *Sept.* 9, 1662. and at ſeveral other Times.

Lowthorpe's *Abridgment, Vol.* II. *p.* 217.

See Dr. Calamy*'s Account of Mr.* Thomas *ejected. Abridgment, Vol.* II. *p.* 32.

September 9, 1662. Mr. *Thompſon*, A. M. was collated by the Dean and Chapter of St. *Paul*'s to the Rectory of St. *Mary-Magdalen*, *Milk-ſtreet*, in *London*, and died Incumbent thereof ſome Time after the Fire.

Newcourt, *Vol.* I. *p.* 470.

Edward Alſton, Rector of *Pentlow Com. Eſſex*, was ſequeſtred in the Rebellion of 1642. but enjoy'd it again many Years after the Reſtoration, and voided it by Death in 1675.

Newcourt, *Vol.* II. *p.* 468.

Mr. Eſday *not ejected, but giving Place to the ſurviving Incumbent.*

Pentlow. Mr. *Henry Edſay.* He had a conſiderable Eſtate left him by a Relation after his Ejectment. He liv'd and dy'd privately in *Hoxton-Square*, in the Pariſh of St. *Leonard*, *Shoreditch.*

Abridgment, Vol. II. *p.* 307

Mr. Tho. Sherman, *Rector of St.* Antholin's.

Die 9. Sept. 1662. Tho. Sherman, A. M. admiſſ. ad Eccleſiam S. Antonii ſive Antlini Lond. ad preſ. Dec. & Capit. S. Pauli, Lond.

Newcourt, *Vol.* I. *p.* 284.

From St. *Antholin*'s. Mr. *Elias Pledger.* He preaching in his Meeting at *Lothbury*, died ſuddenly *Anno* 1676. He hath a Sermon in the Morning Exerciſe at *Cripplegate*, on the Queſtion *of the Cauſe of inward Trouble.*

Abridgment, Vol. II. *p.* 25.

From the Lectureſhip at St. *Antholin*'s. Mr. *Tobias Conyer*, a very learned and extraordinary Perſon.

Ibid. p. 33.

WEDNESDAY *Sept.* 10.

Mr. Sam. Biſhop *Vicar of* Finchingfield, *by the Ceſſion, not by the Non-conformity of Mr.* Glover.

Die 10. Sept. 1662. Samuel Biſhop, A. M. admiſſ. ad Vic. de Finchingfield Com. Eſſex. vac. per ceſſionem Johannis Glover, ad preſ. Ricardi Marriot Gen.

Newcourt, *Vol.* II. *p.* 265.

Among the ejected or ſilenc'd Miniſters. *Finchingfield.* Mr. *Hugh Glover.* A facetious genteel Perſon, and a very popular Preacher; like his Predeceſſor Mr. *Stephen Marſhall.* He was a *Leiceſterſhire* Man, and bred at *Emanuel* College in *Cambridge.* He did not preach after his Ejectment till the Diſſenters had Liberty given them. He went to Church with his Family. He died at *Biſhop-Stortford* of a Conſumption.

Dr. Calamy's *Account, p.* 307. *Contin. p.* 474.

Form of Prayer and Service for St. George's *Chapel at* Windſor.

This Day was publiſhed *the Service* that is performed in the King's free Chapel of St. *George* in the Caſtle of *Windſor*, upon *Obiit Sunday* in the Morning (that is the *Sunday* before every Quarter-Day) and at the Offering up of the Atchievements of the deceaſed Knights of the *Garter.* With the Collects read daily at the Morning and Evening Prayer.

Printed in four Sheets, Fol. 1662.

The Rubrick. The Service is the ſame that is appointed in the *Book* of *Common Prayer*, until you come to the Pſalms for the Day of the Month, inſtead of which you have theſe proper Pſalms XXI, CXLVI, CXLVII. After the Pſalms the junior Canon upon the Place cometh out of his Stall with the Verger before him, and readeth the Leſſon at the Deſk, which is taken out of the 44th Chapter of *Eccleſiaſticus.* After the Leſſon, *Te Deum Laudamus* is ſung. After the *Te Deum* is ended, they all depart out of the Quire into the Body of the Church to Sermon. After Sermon is ended, the Canons go up to the Altar, and the Quire go to their Stalls. And the Communion Service beginneth: The Epiſtle is taken out of the 23d Chapter of *Deuteronomy*; the Goſpel in the 5th of St. *John*, beginning at the 24th and ending at the 30th Verſe. After the Sacrament (which is always on the *Obiit Sunday*) is ended, and the Bleſſing given at the Altar, the Canons go to their Stalls, and theſe following Prayers are read.

Prieſt. O Lord ſave our King.

Quire. *And mercifully hear us, when we call upon thee.*

Collect. O Lord our heavenly Father and merciful Saviour, — we praiſe and thank thee, O Lord, *&c.*

God ſave our gracious Sovereign, and all the Companions of the moſt honourable and noble Order of the Garter.

Here endeth the Obiit *Service.*

Theſe following Prayers are read daily at the Morning and Evening Service.

Almighty God we beſeech thee, *&c.*

God ſave our gracious Sovereign, *&c.* *Finis.*

A Regiſter of the Scholars of *Merchant-Taylor's-School*, *London*, from *May* 13, 1644. to *Sept.* 10, 1662. kept by *William Dugard* Maſter.

MS. in Bibl. Sar.

Mr. Baxter's *Particularities of himſelf and Wife.*

Mr. *Baxter*, in a Letter dated *January* 16, 1682-3. —— After the *Edge-Hill* Fight, *Octob.* 23, 1642. I lived in *Coventry*, where Mr. *Clark* often was; and where his very humble, godly, chearful old Father in Law Mr. *Overton*, a Miniſter above eighty Years of Age, was with many other excellent Men, one of my frequent Company. Mr. *Clark* went to *London*, and there was Paſtor of a ſmall Pariſh, *Bennet-Fink.* When the King commiſſioned us to treat for Concord with the Biſhops, he was daily with us, and had the chief Hand in drawing up the *Exceptions* againſt the *Liturgy*, at which I was abſent. In 1662. on *September* 10. he married me in *Bennet-Fink* Church, in the Preſence of Alderman *Aſhurſt*

Printed before Mr. Clark's *Lives of ſeveral eminent Men, Fol.* 1682. *Life of Mrs.* Margaret Baxter, *written by her Huſband* Richard, 4to.

Aſhurſt and Mrs. *Aſhurſt.* —— The Wife was *Margaret Charleton*, Daughter of *Francis Charleton Com. Salop*, Eſq; Mr. *Baxter* and ſhe had been before contracted in the Preſence of ſome Chriſtian Friends: But before their Marriage theſe Conditions were concluded upon. *Firſt*, That Mr. *Baxter* ſhould have nothing that before Marriage was hers, that ſo he (who wanted no outward Supplies) might not ſo much as ſeem to marry her for Covetouſneſs. *Secondly*, that ſhe ſhould ſo order her Affairs, that he might not be entangled in any Law Suits about the ſame. *Thirdly*, That ſhe ſhould expect none of his Time, which his miniſterial Employment ſhould call for.

Put in Mind of his former Judgment.

Mr. *Baxter* upon his Non-Conformity, was put in Mind of his own Judgment in his *Diſputations about Church Government*, Chap. 15. p. 483. If we do through Weakneſs or Perverſeneſs take *lawful* Things to be *unlawful*, that will not excuſe us in our Diſobedience; our *Error* is our *Sin*, and *one* Sin will not excuſe *another* Sin. —— It is their own erring Judgment that intangleth them in a Neceſſity of ſinning till it be changed, *&c.*

Thursday *Sept.* 11.

Count d'Eſtrades *had told his Maſter of his artful Management in the Court of* England *about the Purchaſe of* Dunkirk.

Lettres de Count d'Eſtrades, 8vo. *p.* 383, *&c.*

A Letter of the Count *d'Eſtrades* to the King his Maſter, dated *Londres* 2. *Sept.* 1662. to ſignify, that he had abundantly repreſented to the *Engliſh* Court, the exorbitant Value they put upon *Dunkirk*, and that he had plainly told them, if they would not abate of their Demand, he would retire to *Holland*; that however, before his Departure he had rais'd his Offer to two Millions and a half.

The French *King's Inſtructions not to depart till he had made the Bargain.*

The *French* King's Letter to his Miniſter the Count *d'Eſtrades*, dated *S. Germain* 13. *Sept.* 1662. to let him know, that what he had now offered was a very conſiderable Sum, and beyond the due Value of the Place; that he hop'd therefore he would not leave *London* till he had made the Bargain.

The Count renew'd his Offer of two Millions and a half.

And the Engliſh *came down to ſix Millions.*

At leaſt to nothing under five.

Letter of the Count *d'Eſtrades* to the *French* King, dated *Lond.* 8. *Sept.* 1662. O. S. that he had renewed the laſt Offer of two Millions and a half to the King and Chancellor; but that inſtead of accepting it, they declared, they would ſooner agree to put the Place into the Hands of the Parliament, upon which I advanc'd to three Millions, — and they came down from ſeven Millions to ſix, — ſince which the Chancellor alone with me and Mr. *Beling* declared, nothing could be done if your Majeſty would not come up to five Millions.

The French *King's Inſtructions to promiſe the five Millions on Condition.*

A Letter of the *French* King to the Count *d'Eſtrades*, dated 12. *Sept.* 1662. giving him Power to promiſe the five Millions, provided the King of *England* would remit *Dunkirk*, the Fort of *Mardick*, and that of *Berg*, in their preſent State, with all the Artillery, Ammunition, and Proviſions, — paying two Millions in ready Money, and one Million yearly for three Years.

The Count not agreeing to the Terms of ready Money threatned to be gone.

A Letter of the Count *d'Eſtrades* to the King his Maſter, from *London* 21. *Sept.* 1662. that he had propoſed the Terms of Payment to the Chancellor, who anſwered, that the King his Maſter would not have parted with a Place of that Importance, but for the Neceſſity of his Affairs, which oblig'd him to expect ready Money as the only Remedy. —— At laſt I offer'd the remaining three Millions to be paid in two Years inſtead of three, —— and if they would not comply with this, I would be gone for *Holland.* ——

But within four Days acquaints his Maſter, that all Matters were adjuſted.

Another Letter of the Count *d'Eſtrades* to the *French* King, 25. *Sept.* 1662. that after ſeveral Diſputes, all Matters were now adjuſted, *&c.*

A Medal ſtruck in France *for the Purchaſe of* Dunkirk, *as a Part of the Glories of that Monarch.*

Advertiſement of the Tranſlator of the ſecond Part of Mr. le Clerc's *Account of the E. of* Clarendon's *Hiſtory*, 1710, 8vo.

As for the Purchaſe-Money paid by *France* for *Dunkirk*, tho' Mr. *le Clerc* quotes an Author of undoubted Credit (the Abbot *Deſmaris*) I ſhall add, that there was a Medal ſtruck upon that Occaſion in *France*, and the ſame is plac'd among the great Events of the *French* King's Reign. I forget the Motto of the Medal. The Book which I ſaw, belong'd to a Perſon truly noble. I was inform'd, it was preſented by the *French* King to a Foreign Miniſter at his Court. It is the Hiſtory of *Lewis* the Fourteenth by way of Medals, and comes down to the Year 1700. the Book is full of the groſſeſt Flattery and Vanity. What it ſays about the Sale of *Dunkirk* is perhaps one of the trueſt Things in it. I remember it boaſts, that their auguſt Monarch got Poſſeſſion of one of the ſtrongeſt Fortreſſes in the World at the cheap Price of five Millions of Livres.

A Paſſage tranſlated from the Book of the Abbot of Deſmarais.

The Abbot *Deſmarais*'s Book being none of the commoneſt to be had, I ſhall give the Reader a Tranſlation of that Part of it, which concerns the Buſineſs of *Dunkirk*.

Whilſt the Affairs of *Italy* (he ſpeaks of the Duke of *Crequy*'s) were thus managing without Succeſs, the King had concluded a very important one with the King of *England*, which was what he had in View when in his Letter written in Cypher of the 15th of *September*, he told the Duke of *Crequy*, *that one Reaſon which made him the more deſirous to have Things accommodated, was the Fear leſt his Quarrel with* Rome *might croſs the Meaſures he was taking for Deſigns of quite another Conſideration.* He had got out of the Hands of the *Engliſh*, for five Millions of Livres (prompt Payment) *Dunkirk*, *Mardike*, and the Fort *Bergue*, which the Conjuncture of the Times had formerly oblig'd him to deliver up to them: And thereby (beſides the Advantage of ſending away the *Engliſh*, who might in a Tide throw ten Thouſand Men into the Kingdom, and of removing this Proſpect from the Hugonot Party, and ſuch a Refuge from all Sorts of Malecontents, and of acquiring a conſiderable Port on a Coaſt, where *France* had not properly any) he advantageouſly repair'd the Damage, which the Benefit of a Peace had, as it were, forc'd him to do at that Time to Religion.

The Advantages gain'd to the French *by the Acquiſition of this important Place.*

As it might have been a Door to enter France, *and a Refuge to the* Hugonots.

There

No Example of greater Honour to a Nation.

The King of England *truſted his Brother of* France *upon his bare Word.*

There is not perhaps any Example, that one State did ever gain from another, without War, a Place ſo important; or that five Millions of Livres ſhould be paid down on the Nail all at once: And yet perhaps theſe were not the moſt remarkable Circumſtances of that Acquiſition. The Count *d'Eſtrades*, who had managed the Treaty in *England*, where he was Embaſſadour, and afterwards Mareſchal of *France*, had ſtipulated that the Payment ſhould not be made, 'till the Day after the Evacuation of the Places; and for the Security of the ſame, he offer'd to remain in Hoſtage, and to procure to be ſent into *England* ſuch other Hoſtages as ſhould be deſired. But the King of *England* declared, *He would have none, and that he valued the bare Word of the moſt Chriſtian King more than all the Hoſtages in the World.* The Treaty was afterwards punctually and faithfully executed on both Sides. The Court of *Rome* would perhaps at another Time have given Signs of Joy to ſee a Place of that Conſequence returned into the Hands of a Catholick Prince; but as Affairs then ſtood, the two Courts being fall'n out, they looked upon that Acquiſition only as it was advantageous to *France*, and conſequently receiv'd the News not without ſome ſort of Diſſatisfaction.

How the Engliſh *at firſt became Maſters of* Dunkirk.

Intereſt of the United Provinces, 4to. 1673

France was to pull down *Spain* by Land, with his own Forces, and ſuch as the Protector could ſpare, which *Lockhart* the Embaſſadour there commanded, who having been more uſed to fight in the Field, than to play the Pioneers with their Spades, were not ſo much at firſt eſteemed by the *French*, 'till the Fight with *Don John* of *Auſtria*'s Army which came to relieve *Dunkirk*, wherein they behav'd themſelves with that Gallantry, that *Don John* cry'd out, he *was beat by raging wild Beaſts rather than Men*; and that great Soldier the Prince of *Conde* hath often ſaid ſince, that *he never ſaw the like Action, as was that Day performed by the Engliſh*, ſhortly after *Dunkirk* yielded, and was put into the *Engliſh* Hands.

How they parted with it.

For which the French *derided them.*

And it ſtuck in the Stomachs of all true Engliſh-men.

And thence the new Houſe built by Clarendon *was called* Dunkirk Houſe.

——— It is well known by what Means the *French* got *Dunkirk* again into their Hands, and were thereby capacitated the better to carry on their Work againſt theſe Countries [the *Netherlands*] at which the *French* made themſelves merry, and ſome ſay abuſively, by having *Dunkirk* drawn with a Purſe hanging over it. The *Engliſh* ſtormed, and ſome ſwore, *Oliver would have ſold his great Noſe rather that Dunkirk.* Yea, this ſtill ſticks on many of their Stomachs. I remember at my laſt being in *England* in 66. and ſeeing *Clarendon* Houſe, and wond'ring a little why it was ſituated ſo near the Road, which made it both unfree, and moleſted with Duſt; and criticiſing upon ſome other Things, the Oratory eſpecially, that the Chancellour who was the eldeſt Son of the Church of *England*, ſhould make his Chapel (as a Wag writ of *Emanuel* College) *ſo awry*, juſt North and South. When I came above on the Leads, I was ſo pleaſed with the Pleaſantneſs of the Proſpect, that I thought, for that it might compare with any Houſe I had ſeen, knowing no Place in *England*, except above *Greenwich*, that I thought comparable to it. Upon which the Domeſtick had the Confidence, perceiving me a Stranger, to tell me, *I could not thence ſee* Dunkirk: For the Commonalty had chriſten'd it, and made *Dunkirk* the Godfather, calling the Houſe after its Name. But though I confeſs it was againſt the common Intereſt of *Europe*, that it ſhould fall to the *French* again; yet whether it was againſt the Intereſt of the King of *England* and that Kingdom, is not ſo clear to me. I will only ſay this, that I know a Perſon hath weighed *that* ſo well, that I ſhall carry this Challenge for him, That if any Gentleman, *Engliſh* or *French*, pleaſes fairly to ſtate this Queſtion *in Hypotheſi*, according to the Circumſtances of thoſe Times, let him take which Side he pleaſes, and he ſhall not want an Antagoniſt that ſhall fight him fairly.

Count Schomberg *oppoſed the Sale of* Dunkirk.

Hiſtory of his own Times.

[The Biſhop of *Sarum* ſeems to think, that the only Man who oppoſed the Sale of *Dunkirk* was a *French-man*, who the better underſtood the Value and Importance of it.] *Schomberg* adviſed in Oppoſition to all this [of the King and Court] that the King ſhould keep it; for conſidering the Naval Power of *England*, it could not be taken. He knew that though *France* ſpoke big, as if they would break with *England* unleſs that was deliver'd up, yet they were far from the Thoughts of it. He had conſider'd the Place well, and he was ſure it could never be taken, as long as *England* was Maſter of the Sea. The holding it would keep both *France* and *Spain* in a Dependence upon the King. But he was ſingular in that Opinion, ſo it was ſold: And all the Money that was paid for it was immediately ſquandred away among the Miſtreſſes Creatures.

The Price of Dunkirk *brought a Portion to the King's Siſter.*

Coke's *Detection of the Court and State of* England, 8vo. *Vol.* II. *p.* 7.

The want of Money a little retarded the Marriage of the Princeſs *Henrietta Maria*, the King's beloved Siſter, with Monſieur of *France*; but this might be eaſily help'd, if the King would give up *Dunkirk* to the *French*, whereby he might pay 200,000 *l.* for his Siſter's Portion (which was more than his Father had with his Mother) and alſo receive 200,000 *l.* more for himſelf. Nor was this all, he might ſave the Charges of maintaining a Garriſon there; yet the Parliament in the Hereditary Exciſe, allow'd him 60,000 *l. per Annum* for the Support of it. I do not find this mentioned in the Body of the Act, yet ſeveral Members aſſured me, it was ſo intended in paſſing the Act.

The ſevere Reflections made by Mr. Coke.

All this the King agreed to, and ſo *Dunkirk* and *Mardyke Fort* were given up to the *French* againſt all Laws of *Juſtice*, *Humanity*, and *Prudence*. I ſay, it was againſt all Laws of *Humanity*; for the *Spaniard* entertained and relieved the King, when the *French* had expelled him, and joyned with *Oliver* the Uſurper of all his Dominions. It was againſt *Juſtice*, for the Sovereignty of *Dunkirk* was of Right and Juſtice the *Spaniards:* And againſt the Rules of *Policy* and *Prudence*, the *French* Nation being the natural Enemies of the *Engliſh*, and the next Neighbour to it, and of all Nations the moſt formidable.

The ill Conſequences of it.

It had been happier for the poor *Spaniard*, and the *Engliſh* Nation, if the Unkindneſs of the King to the *Spaniard* had ended in his giving up *Dunkirk* to the *French*; but it ended not here, for the King employ'd the Army which ſhould have kept *Dunkirk* againſt the *Spaniard* in *Portugal*; and with theſe and another Band of the diſbanded *Engliſh* Army joyned to them, the *French*, *Portugueze*, and *Engliſh*, or rather the *Engliſh* without them, routed the whole united Army of the *Spaniard* at the Fight of *Elvas:* So as now the *French* had a new Inlet into *Flanders*, and the *Spaniard* no Army to defend it.

It deſerves ſome Notice that the Earl of Rocheſter *in the Vindication of his Father paſſes over this Affair of* Dunkirk.

Yet here I take Leave, ſo well as I can, to vindicate the Memory of my Lord Chancellour *Hyde*, from an Aſperſion, that he was the Adviſer of the giving up *Dunkirk* to the *French*; I was aſſured, by a credible Perſon (though a Confident of my Lord Chancellour's) that he was ſo far from adviſing the King to give up *Dunkirk* to the *French*, that only he and my Lord Treaſurer *Southampton* (upon whoſe Honour my Lord Chancellour relied more than any other) of all the Council entred their Proteſtations againſt it. The Truth of this may be reſolved by inſpecting the Privy-Council's Books. [No ſuch Thing appears upon the Council Books.]

Sir Ja. Ware *Geſta Hibernorum.*

The Bill of Settlement was paſſed into an Act of Parliament in *Ireland*; and a Court of Claims was erected to adjudge the Qualifications of *Nocent* and *Innocent*. The Commiſſioners to examine and judge, were Sir *Edward Dering*, Sir *Richard Rainsford*, Sir *Thomas Beverly*, Sir *Edward Smith*, *William Coventry*, Eſq; (in whoſe ſtead came Sir *Alan Broderick*) Sir *Winſton Churchill*, and Colonel *Cook*.

Mr. Sam. Blackerby *Rector of* Marſton Truſſel.

Reg. Laney. Petriburg.

1662. 11. Sept. Samuel Blackerby Clericus admiſſ. ad Rect. Eccl. de Marſton Truſſel in Com. Northton. vac. per Mort. ult. Incumb. ad preſ. Walteri Hornby, veri ejuſdem Patroni.

Reg. Laney.

1662. 23. Martii. Johannes Boddington Clericus, A. M. ad Rect. de Marſton Truſſel, vac. per Ceſſ. Samuelis Blackerby ad preſ. Gualteri Hornby, Gen.

Reg. Henſhaw.

1669. 27. Nov. Richardus Pike Clericus, A. M. ad Rect. de Marſton Truſſel, vac. per Mort. Johannis Boddington ult. Incumb. ad preſ. Gualteri Hornby de Shawell in Com. Leic. Generoſi.

Mr. Walter Hornby *Patron.*

Dr. Calamy's *Account, p.* 497. *Contin. p.* 647.

1682. 30. Martii. Johan. Howard Cler. A. M. ad Rect. de Marſton Truſſel, vac. per Ceſſ. ult. Incumb. ad preſ. Walteri Hornby de Lubenham in Com. Leic.

1701. 22. Sept. Tho. Reynolds Clericus ad Rect. de Marſton Truſſel vac. per Ceſſ. ult. Incumb. ad preſ. Roberti Breton Armig. pro hac vice.

Ejected or ſilenc'd at *Marſton Truſſel, Com. Northampt.* Mr. *Walter Hornby*. I am informed there were two *Walter Hornby*'s, the Father and the Son, who were both of them Miniſters: Both of them preached at *Harborough* Lecture in *Oliver*'s Time, and were much reſpected. The Father had this Living worth 150*l.* *per Annum*, and bought the Advowſon of it for his Son, after he had been in it a great many Years. He died juſt before the Act of Uniformity took Place in 1662. aged about eighty. Mr. *Walter Hornby*, the Son, was educated in *Emanuel* College in *Cambridge*. When the Act of Uniformity was in Force he refuſed to conform —— and preſented Mr. *Blackerby* to *Marſton* Living, and upon his removing into *Suffolk*, he preſented Mr. *Boddington*, and after him Mr. *Pike*, and the Right of Preſentation is in the Family to this Day. —— Though Patron of the Living he received nothing out of the Profits of it, unleſs Mr. *Blackerby* and his Succeſſors might now and then ſend him ſome ſmall Preſent.

The Number of Nonconforming Miniſters within the Dioceſe of Peterborough *not ſo great as thoſe depriv'd under Queen* Mary *and King* James.

Amidſt the terrible Complaints of thouſands deprived by the *Bartholomew* Act, it is certain that within the Dioceſe of *Peterborough* the Deprivation of Miniſters under Queen *Mary* for Hereſy or Matrimony in 1554. did exceed in Number thoſe who were now deprived for Nonconformity in 1662. Nay, and more of the Parochial Clergy within the ſame Dioceſe ſuffer'd as Puritans under King *James* I. in 1604. and 1605. than now upon the Queſtion of Conforming; as the reſpective Regiſters make appear.

Edward Bagſhaw *the Lawyer, Father of* Edward *the Divine.*

Athen. Oxon. *Vol.* II. *col.* 24.

1670. 10. Junii. Henricus Bagſhaw, S. T. B coll. ad Eccl. S. Botolphi extra Biſhopſgate Lond. per Reſign. Johannis Lake, S. T. P.

Death of *Edw. Bagſhaw*, Eſq; who wrote the Life and Death of Mr. *Robert Bolton* in 1633. and was a Reader in the *Middle Temple* againſt Epiſcopacy, 15 *Car.* I. and a Speaker and Publiſher of two Arguments in Parliament againſt the Canons, and for a *Præmunire* on them in 1641. yet perceiving what mad Courſes the Members took, he left them, went to *Oxon*, and ſate in the Parliament there called by his Majeſty; for which he was committed Priſoner to the *King's-Bench* in *Southwark June* 29, 1644. and ſuffer'd in his Eſtate in *Northamptonſhire*. —— He departed this mortal Life on the twelfth Day of *September* or *October* 1662. and was buried in the Church of *Moreton Pinkney* in *Northamptonſhire*; as I have been informed by his Son *Henry Bagſhaw*, Doctor of Divinity, ſome Time Student of *Chriſt-Church*, *Oxon*. He had another Son *Edward*, M. A. of a different Character.

FRIDAY *Sept.* 12.

Death of James Willymot. *Account of Mr.* Sam. Fairclough *Rector of* Ketton.

Chauncey Hertfordſhire *p.* 85.

See the Epitaph of *James Willymot* of *Kelſhall*, *Com. Hertſ.* Gent. charitable to the Poor, hoſpitable to his Neighbours, *&c.* who died *September* 12, 1662. Aged 81.

Life of Mr. Sam. Fairclough *in Mr.* Clarke's *Lives of eminent Men, p.* 175.

Mr. *Samuel Fairclough* had been long in Poſſeſſion of the Living of *Ketton* in the County of *Suffolk*, and the Inſtitution of him into that Rectory was procured by the Patron Sir *Nathaniel Barnardiſton* from the Biſhop of the Dioceſe [*Norwich*] as the Inſtitution into *Barnardiſton* had been before, namely, without the Incumbent's taking the Oath of *Canonical Obedience*, or his Subſcription to the *three Articles*. How this was effected, we ſhall not here enquire, but it was done both Times, without the Incumbent's *perſonal Attendance* on the Biſhop. He was about five and thirty Years of Age, when he came to *Ketton*, and he continued near five and thirty Years there. He had been nominated one of the Aſſembly of Divines, and upon the Death of Dr. *Hill* had a Grant of the Maſterſhip of *Trinity* College *Cambridge*, but declined both Troubles. —— Upon the *Bartholomew* Act, he wrote upon the laſt Leaf of his Diary theſe Words; *Non propter paleam relinquam aream Domini, neque propter Piſces malos rumpimus retia Domini.* —— Many came adviſing him not to loſe ſuch a Living of two hundred Pounds *per Ann.* or to part with ſuch a fine Parſonage Houſe, or with ſuch a fine Glebe, or with ſuch a great Auditory, or with ſuch a loving People or kind Neighbourhood. —— But deſiring his Friends to joyn with the Patron and himſelf in ſetting *ſome Time a-part* to ſeek God upon that Account, which they did, *&c.* Upon the Removal of ſo eminent a Perſon, it could be no eaſy thing for the Patron to provide for a Man who might bear any Proportion to him who had left them. An univerſal Search (in both the Univerſities, and in the City and Countrey) was made for a Man that might riſe up in his Place, and might tread in his Steps. At length the Reverend and Learned Dr. *Tillotſon* was recommended to the Patron, as a Perſon of great Worth and Abilities, a Man of a *moderate* and *candid* Spirit, and of a *large* and *generous* Temper: To him therefore was the Preſentation given, whereby much of the Loſs was repaired, it being alſo no ſmall *Eaſe* to their former Miniſter's *Heart*, that a Man of that Worth did ſucceed him.

Succeeded by Dr. John Tillotſon.

This large and generous Temper of Mr. Tillotſon, *and his giving Eaſe to the Heart of Mr.* Fairclough, *is an Argument ſeeming to prove that he allow'd him ſome Part of the Profits of the Living.*

The Letter of a Reverend, Renowned, and very Learned Conformiſt, to the Publiſher of the Life and Death of Mr. Samuel Fairclough.

Printed in the ſaid Life.

Mr. *Samuel Fairclough*, the ſometimes famous and juſtly applauded Rector of *Keddington* alias *Ketton*, in *Agro Suffolcienſi*, was a Perſon of great Renown, of eminent Note, and of tranſcendent Abilities, *&c.* I much bewailed his exauthoriſing himſelf and his publick Miniſtry; and have often thought, that if there had been a Temper found, whereby ſuch uſeful and ſober ſpirited Men (as I always obſerved him to be) might have been continued in their publick Function, under the Shelter and Protection of a legal Sanction, it had been a mighty Strengthening to the Proteſtant Intereſt, and much better with the Church of *England* than now it is. Though far be it from me to cenſure or call in Queſtion the Actions and Decrees of our Superiours. ——

SATURDAY *Sept.* 13.
Dr. John Michaelſon *reſtored to* Chelmsford *and* Orſett.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 304.
Newcourt *Vol.* II. *p.* 129. *&* 538.

Dr. *Calamy* mentions Mr. *Mark Mott* as ejected or ſilenced at *Chelmsford*, when at leaſt no one was thence ejected upon the *Bartholomew* Act: For Dr. *John Michaelſon*, after barbarous Uſage in the late Times, had been ſequeſtred from that Rectory, and was reſtored with the King to the Churches of *Chelmsford* and *Orſett*, and voided them both by his Death in 1674. In like manner at *Springfield* in the ſame County he turns out Mr. *John Reve*, who died in *London*, Paſtor of a Congregation there, when the Church was fill'd from *Decemb.* 1661. to the Death of Dr. *Pindar* in 1694.

Mr. Nathaniel Crowther *Vicar of* Biſhops-Stortford.

Newcourt, *Vol.* I. *p.* 896. *Abridgment, Vol.* II. *p.* 360.

Die 13. Sept. 1662. Nathaniel Crowther Clericus admiſſ. ad Vic. de Biſhops-Stortford. Com. Hertf. per Amotionem ult. Vicarii: Which laſt Vicar was Mr. *Jonathan Paine*, who Mr. *Newcourt* ſuppoſes was put into this Vicarage in the late Times of Uſurpation, and was thrown out again in 1662. for Nonconformity. Dr. *Calamy* calls him Mr. *John Paine*, and ſays no more of him.

Mr. Nath. Partridge *and Mr.* Will. Haworth.

Ibid.
Newcourt, *Vol.* I. *p.* 799.

Among the ejected Miniſters in *Hertfordſhire*. St. *Albans*: Mr. *Nathaniel Partridge* and Mr. *William Haworth*. The latter was of St. *Peter*'s. He was of St. *John*'s College in *Cambridge*, and was well ſkill'd in the three learned Languages *Latin*, *Greek*, and *Hebrew*. After his Ejectment here, —— he lived for twenty Years with a Congregation at *Hertford*. [He could not be ejected by the *Bartholomew* Act, becauſe *John Retchford*, M. A. was admitted to the Vicarage of St. *Peter* in St. *Albans April* 12, 1661. void by the Ceſſion of *Will. Retchford*, and was in Poſſeſſion of it in 1700.]

Mr. Mocket *and others reputed as ejected or ſilenc'd, when having been Uſurpers they only gave Place by Law to the right Owners.*

Abridgment, Vol. II. *p.* 368.
Newcourt, *Vol.* I. *p.* 827.
Chauncey *Antiq.* Hertf. *p.* 190.

Dr. *Calamy* mentions Mr. *Mocket*, a very pious humble Man, as ejected from *Geldeſden* [*Gedleſton*] in *Hertfordſhire*. [But it was only giving Place to the right Incumbent, Mr. *Charles Webb*, who had been ejected out of this Church, and his Vicarage of *Sawbridgworth* by Sequeſtration for his Loyalty, reſtor'd in 1660. and died in Poſſeſſion of both in *October* 1669.]

Mr. Warren *of* Thornly.

Abridgment, Vol. II. *p.* 369.
Newcourt, *Vol.* I. *p.* 878. *&* 831.

Thorly in *Hertfordſhire*. Mr. *Warren*, a very hopeful young Man. [But the lawful Incumbent was Dr. *Robert Pory*, who for his Loyalty had been plundered, ſequeſtred, and forced to fly, reſtored to *Thorly* in 1660. which he afterwards left.]

Mr. Dyke *of* Great Hadham.

Abridgment, Vol. II. *p.* 370.

Great Hadham. Mr. *Daniel Dyke*, an Anabaptiſt, who therefore needed no other Nonconformity to remove him. [The lawful Incumbent was Dr. *Thomas Paſke*, upon whoſe Death Dr. *Robert Pory* was inſtituted *Sept.* 22, 1662.]

Mr. Dodderidge *of* Sheperton.

Abridgment, Vol. II. *p.* 466.
Newcourt, *Vol* I. *p.* 726.

Among the ejected or ſilenc'd Miniſters in *Middleſex*. *Sheperton*: Mr. *John Dodderidge*. He was an ingenious Man, and a Scholar of the Univerſity of *Oxon*. An acceptable Preacher, and a very peaceable Divine. His Rectory was worth 150 *l. per Ann.* [But he was not lawful Rector, the Title belong'd to *Lewis Hughes*, M. A. inſtituted *Dec.* 14, 1638. And *Richard Peacock*, M. A. ſucceeded *July* 30, 1660. in the ſaid Rectory, void by the Death of *Hughes*, and enjoy'd it 'till he died in 1683.]

Mr. Elford *of* Acton.

Newcourt, *Vol.* I. *p.* 571.

Acton in *Middleſex*: Mr. *Thomas Elford*. A grave Divine of conſiderable Parts and Learning, a moderate Independent. [Dr. *Bruno Ryves* is ſaid to have come into the Rectory of *Acton* in 1660. and to have kept it 'till his Death in 1677.]

Mr. Knight *of* Fulham.

Abridgment, Vol. II. *p.* 466. Newcourt, *Vol.* I. *p.* 610.

Fulham: Mr. *Iſaac Knight*, B. D. A Godly Man, and of a good Temper: But he wanted Academical Learning, and yet had the Honour of his Degree conferr'd upon him for the ſake of the General. [Upon the Death of Dr. *Richard Cluet* Archdeacon of *Middleſex*, Mr. *Edmund Keene*, M. A. was admitted to the Vicarage of *Fulham Jan.* 11, 1660.]

Mr. Greenhill *and Mr.* Mead *of* Stepney.

Abridgment, Vol. II. *p.* 471.

Stepney: Mr. *Greenhill* and Mr. *Matthew Mead*. Mr. *Greenhill* was one of the Aſſembly of Divines, and one of the diſſenting Brethren in that Aſſembly: But a worthy Man, *&c.* Mr. *Mead* was a Man of great Prudence, and an excellent uſeful Preacher, *&c.* He died *Octob.* 16, 1699. [But neither of theſe had a Title to the Rectory, or to the Vicarage of *Stepney*.

Dr. Eman. Utye.

Newcourt, *Vol.* I. *p.* 741.

Eman. Utye, S. T. P. admiſſ. ad Vic. de Stepney Apr. 8, 1661. vac. per Mort. Willelmi Stampe ult. Vic. ad preſ. Caroli II. Regis per lapſum.

Dr. William Clarke.

Willelmus Clarke, S. T. P. inſtitutus ad Vic. de Stepney Aug. 31. 1661. vac. per Mort. Emanuelis Utye ad preſ. Alexandri Fraſier M. D. ratione Advocationis ei Conceſſ. per Dom. Tho. Cleveland & Tho. Dom. Wentworth ejus Fil. & Hæred. pro hac vice.

SUNDAY *Sept.* 14.

Complaint of a Profaneneſs at Court.

Imputed to ſeveral Cauſes.

Great Complaint (and too juſt) was made of a Spirit of Profaneneſs and Irreligion at Court; ſome aſcribed it to the King's Indifference and Lukewarmneſs in Religion, others to the profuſe Jollity of the Cavaliers upon eſcaping their Perſecutions, and coming ſuddenly to Eſtates or Preferments, or the ſanguine Hopes of them: Others even to the Biſhops and Clergy of the Church for not being ſo godly as the Presbyterian Divines: While ſome ſerious Churchmen thought, that the Seeds of Atheiſm had been ſown in the late Times, and now apppear'd the Fruits thereof.

Of which the chief, no doubt, was the Hypocriſy and Villany lately acted.

Toleration diſcuſſed, 1670. *p.* 260.

You have done more in your *Practices* towards the Vindication of *Atheiſm* than all that ever went before; and he that overlooks our Story from 1640. to 1660. will find Matter not only to ſtagger a weak Chriſtian, but to put a wiſe Man to a ſecond Thought, and to make him exclaim with the Prophet, *Lo, theſe are the Ungodly, theſe proſper in the World, and theſe have Riches in Poſſeſſion. Then have I cleanſed my Heart in vain, and waſhed mine Hands in Innocency.*

And even by the Miniſters of the Goſpel.

To ſee the ſame Men ſwearing to Day, with their *Hands lifted up unto the Lord* in a *Holy Covenant* to defend and preſerve his Majeſty's Perſon: And a while after with the ſame conſecrated Lips *bleſſing* that curſed Vote, that led to his Deſtruction (the Vote of Non-Addreſſes) to ſee Miniſters like ſo many *Pulpit-Weathercocks*, ſhifting from Party to Party 'till they have run through every Point of the Compaſs; *ſwearing* and *counterſwearing*: And when the City was ſplit into more *Factions* than *Pariſhes*, ſtill to maintain, that the whole *Schiſm was acted by the Holy Ghoſt.* To find the Pulpit trading only in *dark* and oraculous *Deluſions*, inſtead of plain and ſaving *Truths*, and the pretended *Meſſengers* for *Peace* turned *Agents* for *Blood*: To hear and ſee all this, and more, and the *Cauſe proſper* too, what could the Invention of Man add more to this *Temptation* to *Apoſtacy*?

MONDAY *Sept.* 15.

Reaſons pleaded for the Selling of Dunkirk.

MSS. 8vo. E. E. *p.* 65.

The Reaſons for, and Objections againſt the Sale of Dunkirk *to the* French.

The Reaſons pleaded for it, I. The great Charge of maintaining the Gariſon of *Dunkirk*, and the little Benefit ariſing from it. II. The Jealouſy of ſome Part of the Parliament, that ſo near a Gariſon might help to the Raiſing of a Standing Army. III. The great Occaſions the King had for Money, greater than he could hope for by the ordinary Supplies in Parliament. IV. The ill Underſtanding between the Crowns of *England* and *Spain*, and the latter demanding the Surrendry of *Jamaica*, *Dunkirk*, and *Tangier*. V. The King's own Inclination to oblige his Brother of *France*, and to court his riſing Power. VI. Some added their Suſpicions, that by ſecret Articles at the *Pyreneau* Treaty, King *Charles* in his great Exigences at that Time, had promiſed to give up *Jamaica* to the *Spaniard*, and *Dunkirk* to the *French*, upon Condition of their joint Aſſiſtance towards the Recovery of his Kingdoms. VII. The King inclining to ſell the Place could have no other Purchaſer but the *French* King; for by a former Treaty he was obliged not to part with it to *Spain*, and *Holland* had not Money for it.

Objections againſt the Sale of it.

Mr. Lancelot Addiſon *had been invited from being under the Eye and Care of Biſhop* King *of* Chicheſter, *to go in the Quality of a Chaplain to* Dunkirk; *an Imployment he accepted of, contrary to the Sentiments of that worthy Prelate. He ſtay'd at* Dunkirk *'till it was given up to the* French *or thereabouts, and from thence coming into* England *he was preſently ſolicited to go for* Tangier; *and accordingly*

The Objections made to the Sale of *Dunkirk* upon thoſe Terms were theſe; I. The *French* had ſet their Heart upon it; and upon the firſt taking of it from the *Spaniard*, *Mazarine* would have cheated *Cromwell* of his Bargain for it, if *Cromwell* had not threaten'd to demand the Keys of *Dunkirk* at the Gates of *Paris*: And therefore a Place of ſuch Importance to the *French* ſhould not have been eaſily ſurrendred to them. II. A much greater Price ſhould have been taken for it, the firſt Demand was more reaſonable, ten Millions; to fall ſo low as five Millions was too great Abatement, eſpecially when moſt believed that the *French* King would have given the firſt Sum if inſiſted on. III. Not only the Town, Citadel, and Forts were ſold at that low Rate, but all the Artillery and Ammunition of War, Magazines, and Stores were thrown into the Bargain, which were thought equivalent to the whole Purchaſe Money; ſo as the Town coſt them *dingly going thither, he ſtay'd ſeveral Years in the Place of Chaplain to that Garriſon; and after his Return was* D. D. *Chaplain to the King, Prebendary of* Sarum, *Dean of* Lichfield. *Father of Mr. Secretary* Addiſon. Wood's Athen. Oxon. *Vol.* II. *col.* 970. *laſt Edit.*

them nothing. IV. The Purchaſe Money ſhould have been paid before the Surrendry of the Eſtate, or at leaſt a Mortgage of the Premiſſes for it; whereas the Town was given up, before any Part of the Money was paid in; and there appear'd no real Security for it. V. It was thought enough for the King to give Poſſeſſion, and renounce his Claim and Title to it; whereas he was now oblig'd to defend it for two Years againſt *Spain*, nay and to help to retake it, if ſeiz'd within that Time, which Preparations of War might have coſt more, than the whole Purchaſe Money, and the Foot of the Account muſt have been, *Dunkirk given away for nothing*. VI. The Payment ſhould have been made in *London*, and the Money brought to the Seller, whereas the firſt and all following Payments, were agreed to be made at *Dunkirk*, when in Hands of the *French*. VII. The *Engliſh* Merchants and other *Britiſh* Subjects were not ſuffered to carry away with them any Corn, or other Proviſions and Ammunitions of War, but were oblig'd to ſell them at the Market Price, *i. e.* What the new Tenants of the Purchaſer would pleaſe to give for them. VIII. That no Liberty of the Proteſtant Religion was reſerved to thoſe of the *Engliſh* Subjects who would there remain.

The Act of Settlement paſſed in Ireland.

Upon the coming over of the Duke of *Ormond*, the *Iriſh* Parliament was then ſitting, and had prepar'd the Act of Settlement, which was the firſt his Grace paſſed on *September* 15. This Act was for the ſettling of Eſtates upon ſuch as had gotten thoſe before belonging to the *Iriſh*, ſince the beginning of the Rebellion in *England*, *Anno* 1641. In order to the paſſing that Act, the Court of Claims was erected to adjudge Qualifications of *Innocency* and *Nocency* as to the *Iriſh* claiming their Eſtates, upon clearing themſelves from the Guilt of Rebellion, in favour of the Nominees who were to continue till *Innocents* were firſt reſtor'd: And by Conſent of the *Iriſh* Agents, the Period for this Purpoſe was appointed by the King's Declaration to have been *May* 2, 1661. but the *Iriſh* Parliament enlarg'd the Time to *Auguſt* 1, 1662. and afterwards prolong'd it farther to *July* 22, 1663. The Commiſſioners appointed for this Court were Sir *Richard Raynford*, *William Coventry*, Eſq; in whoſe Place came Sir *Allen Brodrick*, Sir *Winſton Churchill* and Colonel *Cook*. Theſe ſate ſeveral Times at the *King's-Inns*, but would not enter upon Tryals, till they had prepar'd Deeds, Witneſſes, and other Things proper to proceed regularly, and then in this Month they declar'd thirty ſix *Innocent*, and ſeven *Nocent*; and in the remaining Months they decided ſix hundred and ſeventy Claims.

Account of the Family of Butlers, 1716. 12°.

It was thought moſt equitable to ſend over Men from England, *who were not concern'd in the Intereſts or Paſſions of the Parties of that Kingdom, to try thoſe Claims. Their Proceedings were much cried out on: For it was ſaid, that every Man's Claim who could ſupport it with a good Preſent, was found good, and that all the Members of that Court came back very rich,* &c. Biſhop *Burnet's* Hiſtory of his own Times, *p.* 176.

TUESDAY *Sept.* 16.

Mr. Alford *Vicar of* South-weld.

It does not appear that Mr. Rathband *was ejected, or that he ever was the legal Vicar.*

Die 16. Sept. 1662. Theophilus Alford Cler. ad Vic. de South-Weld Com. Eſſex. ad preſ. Caroli II. Regis. —— Obiit Anno 1675.

Newcourt, *Vol.* II. *p.* 646.

Southbold by *Burntwood*. Mr. *Rathband*, M. A. Brother to Mr. *Rathband* ſome Time Preacher in the Minſter of *York*. He had his Education in *Oxon*. After many Removes he ſettled at *Highgate*, where he continued to his Death.

Abridgment, Vol. II. *p.* 306.

WEDNESDAY *Sept.* 17.

Paul Ducket *Vicar of* Boreham.

Mr. John Oakes *not legal Vicar.*

Paul Ducket Cler. admiſſ. ad Vic. de Boreham Com. Eſſex ex collatione D. London Epiſcopi. — Obiit Anno 1670.

Newcourt, *Vol.* II. *p.* 75.

Boreham. Mr. *John Oates*. He ſtept but over the Brook from the Pariſh where he was publick Miniſter to *Little-Baddow*, and was Paſtor there. Afterwards he was invited into the City upon the Death of Mr. *Thomas Vincent*, whom he ſucceeded in his Congregation. —— He was ſuddenly ſeiz'd by a divine Arreſt in his Pulpit, and ſilenc'd by his great Maſter in the midſt of his Work in *December* 1688. His Funeral Sermon was preach'd by Mr. *Slater*. He was ſucceeded by Mr. *Daniel Williams*.

Dr. Calamy's *Abridgment*, *Vol.* II. *p.* 300.

A Viſitation by Dr. Humphrey Henchman, *Biſhop of* Sarum.

The Sermon by Dr. Thomas Tully, *Rector of* Griggleton *in* Wilts, *and Principal of* St. Edmund *Hall*, Oxon.

Dr. Humphrey Chambers *a Native of* Somerſetſhire, *bred up in* Univerſity *College*, Oxon. *firſt Rector of* Claverton *in* Somerſet, *and then Member of the Aſſembly of Divines, after which the Earl of* Pembroke *gave him the rich Rectory of* Pewſey, *which he quitted when the Act of Uniformity took Place, and he died ſoon after*, viz. Sept. 8, 1662. Dr. *Calamy*'s Account, *p.* 753.

The Biſhop's Viſitation was held this Day for *Chippenham* in *Wilts*, the major Part, if not all the Gentry in that Diviſion, went forth and met that right reverend and prudent *Humfrey* Lord Biſhop of *Saliſbury*, and attended him to the Town, where they were nobly entertained by him. I never ſaw the Town ſo much thronged. Dr. *Tully* Principal of St. *Edmund*'s Hall in *Oxford*, preached a moſt learned Sermon, which I hear has given great Satisfaction to our Nonconformiſts, of which ſort of People the Number with us is very inconſiderable, and now more apt to hearken to Reaſon, in regard their Miſ-leader Dr. *Chambers* is taken from them, he and his Wife being dead within this Fortnight. The next Day the Biſhop invited the Gentry, Clergy, Church-wardens, and Sides-men to dine with him, which they did accordingly: After Dinner the Biſhop went to Church, where the Gentry, with a great Multitude of all Sorts of People, received *Confirmation* from his Lordſhip, and the next Day attended him out of Town with great Solemnity. Sure no Countrey can be more happy than this Dioceſe is in the Wiſdom and Piety of this moſt worthy Biſhop.

Mercur. Publ. 4^to. *p.* 645.

See Ath. Ox. *Vol.* II. *c.* 105.

Mr. Thomas Perkins *not ejected from* Burley.

Dr. *Calamy*, among the ejected or ſilenc'd Miniſters in *Rutland*, places at *Burley*, Mr. *Thomas Perkins*. [Who could not be ejected by the *Bartholomew* Act; becauſe Mr. *Robert Freckleton* Clerk, had been admitted to the Vicarage of *Burley on the Hill*, *December* 11, 1660. on the Preſentation of *George* Duke of *Bucks*.

Abridgment, *Vol.* II. *p.* 544.

Nor Mr. Ware *from* Morton-Pinkney.

The ſame Author mentions Mr. *Ware* as ejected or ſilenc'd at *Morton-Pinkney*, in the Dioceſe of *Peterborough*, and in his Continuation of that Account corrects himſelf, and ſays, it ſhould be Mr. *Warr*, who came to this Place from beyond *Brackley*. This Town is large, and yet his Income was but 35*l.* *per Ann.* 50*l.* a Year being paid out of the Living to *Oriel* College in *Oxford*. Mr. *Warr* was ſuſpended in 1662. for half a Year, and one Mr. *Bett* preach'd in his Stead: But

Account, *p.* 496. *Contin* *p.* 642.

at length he conform'd, and the College reſtor'd him, and he continu'd preaching here to the eightieth Year of his Age. So that he ſhould be here expunged. [*i. e.* from the Liſt of Nonconformiſts.]

Mr. Tho. Douglaſs *Preacher at St.* Olave Silver-ſtreet, *fell under Scandal, travell'd abroad, turn'd Phyſician, and died obſcurely, not ejected.*

Among the ejected or ſilenc'd Miniſters in *London*, Dr. *Calamy* relates from St. *Olave Silver-ſtreet*, Mr. *Thomas Douglaſs*. He fell under ſome Scandals, and afterwards travell'd, and took the Degree of Doctor of Phyſick in *Padua*, return'd to *London*, and practis'd Phyſick, and ran in Debt. He afterwards went into *Ireland*, and dy'd obſcurely. He wrote a Book called *Jerubbaal*.

Abridgment, Vol. II. *p.* 33.

Dr. *Booſye* was Rector of this Church of St. *Olave Silver-ſtreet*, when the Rebellion broke out in 1642. and was ſo abus'd by the Rebels, that he died with Grief. And ſince the Reſtauration *William King*, A. M. was admitted Rector of this Church, *Mar.* 13, 1661. who, I ſuppoſe, enjoy'd it till he was burnt out in 1666.

Newcourt, *Vol.* I. *p.* 517.

Mr. William Wiggans.

From St. *Andrew Hubbard* in *Little-Eaſtcheap*. Mr. *William Wiggans*. He was bury'd in his own Pariſh in a good old Age. He was an excellent *Hebrecian* and *Grecian*, and never uſed any other Bible in his Cloſet or Pulpit, but the Originals.

Abridgment, Vol. II. *p.* 34.

Mr. *Richard Chambers* continu'd Rector of St. *Andrew Hubbard* till about 1642. when he was ejected by the Rebels for his Loyalty. Mr. *Thomas Parker* is ſaid to have been admitted to this Church *May* 30, 1659. and to have been burnt out in 1666.

Newcourt, *Vol.* I. *p.* 265.

Mr. John Fuller.

From *Ironmonger-lane*. Mr. *John Fuller*. A moſt pious Man and practical Preacher. He had three Sons that were Scholars and Miniſters of Note. Two of them conform'd, but his Son Mr. *Francis Fuller* died a Nonconformiſt in *London*. [His three Sons were all epiſcopally ordained, by their Unkle Dr. *Thomas Fuller*, Biſhop of *Ardſert* in *Ireland* 1641. tranſlated to the Archbiſhoprick of *Caſhel* in *January* 1660. The eldeſt Son was Dr. *Tho. Fuller*, Fellow of *Chriſt* College *Cambridge*, Rector of *Willingdale Doe* in *Eſſex*, and of *Nanby* in *Lincolnſhire*. The ſecond Brother was Dr. *Sam. Fuller*, firſt Chancellor, then Dean of the Church of *Lincoln*. The third was an uneaſy Man. The Father is ſaid to have died at or before the Reſtauration, and tho' a ſtrict Preſbyterian, did not ſuffer for Nonconformity.

Did not live to ſuffer for Nonconformity.

Dr. Calamy's *Account, p.* 36. *and Contin. p.* 53.

Edwardus Sparks, A. M. admiſſ. ad Rect. S. Martini Ironmonger-Lane, London, 28. Sept. 1639. vac. per deprivationem Joſ. Symonds, ad preſ. Caroli Regis.

Newcourt, *Vol.* I. *p.* 412.

Tho. Neaſt, A. M. ad Eccl. S. Martini Ironmonger-Lane, London, 5. Junii 1661. vac. per reſign. Edwardi Sparks, ad preſ. Caroli II. Regis.

Edward Sparks, afterward D. D. was ejected out of this his Church by Sequeſtration, and plundered by the Rebels; but outliving the Storm was reſtor'd again to it upon the coming in of King *Charles* II. ſoon after which he reſign'd it, and became Miniſter of *Clerkenwell*, *&c.*

Ibid. 412. *See* Walker's *Sufferings of Clergy, p.* 175.

The Speech of *James* Duke of *Ormond*, which he made in the Parliament of *Ireland* aſſembled at *Dublin*, *Sept.* 17, 1662. tranſlated from the *Engliſh* into *Italian* by *Dudley Loftus*, LL. D.

Printed at Dublin, 1664.

THURSDAY *Sept.* 18.

Mr. Joſ. Maynard, *Rector of* Exeter, *in the Place of Dr.* John Conant, *who afterwards conform'd.*

Joſeph Maynard, S. T. B. Prebendary of *Exeter*, was elected Rector of *Exeter* College in *Oxford*, in the Room of Dr. *John Conant*, and reſign'd in 1665. He was the only Perſon licenſed to proceed D. D. at *Oxford*, *July* 2, 1663. Vicar of *Maybend* in *Cornwall*, where he died in 1670.

Wood's *Faſti* Oxon. *Vol.* II. *col.* 827.

Mr. Bentham *Rector of* Loddington.

Sept. 18, 1662. Joſephus Bentham Clericus, A. M. admiſſ. ad Rect. de Loddington Com. Northton. legitime & de jure vacantem ad preſ. Domini Regis pleno jure.

Reg. Laney, Petriburg.

Mr. Henry Willes *ſaid to be ejected.*

Lodington. Mr. *Henry Willes*, M. A. An able Scholar, a conſiderable Mathematician, and of great Skill in the Law. An eminent Preacher, and of a moſt engaging Carriage. After his Ejectment he liv'd at *Cranſley*, a Town in the ſame County, having a conſiderable Eſtate, *&c.*

Dr. Calamy's *Account, p.* 496. *Continuat. p.* 640.

1641. 21. Aug. Ricardus Killbye Cler. S. T. B. admiſſ. ad Rect. de Loddington Com. Northton. vac. per reſign. ult. Incumb. ex preſ. Caroli Regis.

Reg. Towers, Petriburg.

Mr. *Killbye*, Rector of *Loddington*, was, unleſs I very much miſtake, not only ſequeſtred, but ſuffered otherwiſe alſo in a very remarkable Manner.

Dr. Walker, Part II. *p.*288.

Mr. Tho. Medbury *Rector of* Thrapſton.

Eod. die 18. Septemb. 1662. Thomas Medbury, Clericus, A. M. admiſſ. ad Rect. de Thrapſton Com. Northampt. legitime & de jure vacantem ad preſ. Domini Regis pleno jure Patroni.

Mr. Tho. Tarrey *ejected.*

Mr. *Thomas Tarrey* ejected from *Thrapſton*. He had a very large Congregation, and was much belov'd by his Pariſhioners, and greatly reſpected by all the neighbouring Miniſters. —— After his Ejectment he was reduc'd ſo low, that his Wife made Band-ſtrings for a Livelihood. But after ſome Time he was invited to the Free-School at *Higham*, the Salary of which was 10 *l. per Ann.* and he had a flouriſhing School, and many Gentlemen ſending their Sons to him for Inſtruction he grew rich. But ſome Differences ariſing between him and ſome wealthy Perſons in the Town, he remov'd to ſome Place near *London*, where he ſpent the Remainder of his Days.

Dr. Calamy's *Contin. p.* 641.

Some Nonconformiſts were more to be truſted than thoſe who unwillingly conform: As in the late Revolution, ſome of the Non-Jurors were more honeſt than ſome who took the Oaths againſt the Grain.

Yet thoſe who refuſed to conform in a tender Regard to Oaths and Subſcriptions, were more to be commended and truſted, than thoſe who with Reluctancy conformed to keep or get a Benefice, and were afterwards cold Friends, and even Betrayers of the Church. It was even ſo at the happy Revolution and Deliverance from Popery, when ſome of the Non-Jurors were more honeſt than ſome of the complying ſwearing Clergy; of whom Complaint was juſtly made by the Rev. Mr. *Tho. Walker*, B. D. Fellow of *Sidney Suſſex* College, *Cambridge*, in a Sermon preached at *Great St. Mary*'s Church in *Cambridge*, before the Lord Chief Juſtice *Holt*, at the Aſſizes held there *Aug.* 1, 1693. on *Prov.* xii. 26. —— The righteous Man who has ſworn Fidelity to their preſent Majeſties, thinks himſelf in Conſcience obliged to obſerve his Oath; —— and cannot but wonder at the Indiſcretion and Inconſiſtency, as well as ſinful Folly of thoſe, who having taken the Oath to King *William* and Queen *Mary*, are ſtill as much Enemies to the preſent Government as if they had not, and beſpatter it with more odious Reflections, and ſly Inſinuations, than ſome others who have not ſworn. This is ſo open and palpable a Piece of Hypocriſy, and ſuch plain and downright Diſſimulation, that certainly thoſe Men who are conſcious to themſelves of being guilty this Way, can never at the ſame Time be ſo vain, as to entertain any Hopes of being recorded in Hiſtory for Men of Fidelity, Integrity, and Honour.

Printed at Cambridge, 1693.

FRIDAY *Sept.* 19. *Younger Son of Sir* Bevil Greenvill, *Brother of* John *the firſt Earl of* Bath, *Fellow of* Exeter *College*, Oxon. *Rector of* Eaſington *and* Elwick *in the County Palatine of* Durham, &c.

Dennis Greenvill, A. M. having married *Anne* Daughter of Dr. *John Coſin*, Biſhop of *Durham*, was collated to the Archdeaconry of *Durham*, void by the Death of Dr. *Gabriel Clarke*. In 1684. he was made Dean of *Durham*, and held his Archdeaconry with it till the Revolution, when he followed King *James* into *France*, was depriv'd of his Dignities in *England*, and had (as I was informed by Letters from *France*) the Archbiſhoprick of *York* conferr'd on him by that King, void by the Death of Dr. *Thomas Lamplugh*. In *April* 1695. he returned into *England incognito*.

Athen. Oxon. *laſt Edit. Vol.* II. *p.* 959.

SATURDAY *Sept.* 20. *Mr.* Nathaniel Robinſon, *late Miniſter of a Congregation, convicted of Words ſpoken againſt the King and the Biſhop.*

This Day at *Southampton*, in the Guild-hall, before the Mayor and Juſtices, one *Nathaniel Robinſon*, formerly a Miniſter of a congregated Party for about ſixteen Years laſt paſt, was for ſome Words ſpoken againſt the Lord Biſhop of *Winton*, and for ſome other Paſſages formerly let fall againſt his Majeſty, brought to anſwer; but upon his humble Confeſſion, Submiſſion, and his Promiſe of Reformation and Conformity, had only a ſmall Fine impoſed upon him and was diſmiſſed.

Merc. Publ. 4to. *p.* 644.

Death of Biſhop Gauden *of* Worceſter.

Death of Dr. *John Gauden*, Biſhop of *Worceſter*. He was Son of the Miniſter of *Mayland* in *Eſſex*, educated in Grammar-Learning at St. *Edmundſbury*, at about ſixteen Years of Age admitted a Student of St. *John*'s College in *Cambridge* under one Mr. *Wright*, where making great Proficiency in Academical Learning, he took the Degrees in Arts. In 1630. or thereabouts, he removed to *Wadham* College in the Univerſity of *Oxford*, where he became Tutor to *Francis* and *William Ruſſel*, Sons of Sir *William Ruſſel*, Baronet (into whoſe Family he about that Time had matched,) and after their Departure to other Gentlemen of Quality. In 1635. he took the Degree of B. D. was afterwards Chaplain to *Robert* Earl of *Warwick*, Rector of *Brightwell* near *Wallingford* in *Berks*, beneſic'd in *Cambridgeſhire*. And when the Aſſembly of Divines was to be ſettled in 1643. he was nominated one of them to the Parliament, by Sir *Dudley North* and Sir *Thomas Chichely*, Knights for *Cambridgeſhire*, to ſit among them: But by what Trick Mr. *Thomas Goodwyn* was ſubſtituted in his Place, as a Perſon more fit for the great Deſigns then carrying on, you may ſee in our Author Dr. *Gauden*'s Book, intituled *Anti-Baal-Berith*, printed at *London* 1661, *p.* 89, 90. At that Time 1643. he had the Rectory and Deanery of *Bocking* in his own Countrey conferr'd upon him, which he kept during the Time of Uſurpation; and was, as before at *Brightwell* and elſewhere, much reſorted to for his moſt admirable and edifying Way of Preaching. After the Death of Dr. *Brownrigg*, Biſhop of *Exeter*, (which was in *December* 1659.) he became Preacher of the Temple at *London*; and after the Reſtauration of King *Charles* II. Chaplain in Ordinary to him; made Biſhop of *Exeter* in *November* 1660. tranſlated to *Worceſter* in 1662. where he died in his Palace *Sept.* 20, 1662. aged 57. and was buried in the Chapel at the eaſt End of the Choir of the Cathedral Church. Over his Grave was ſoon after erected a fair Monument, containing his Effigies to the Middle, in his Epiſcopal Habit, with this Inſcription:

Juxta hoc marmor poſitæ ſunt
Reliquiæ JOHANNIS GAUDENTII, *SS. T. D.*
Eſſexiæ oriundi, qui Anno illo mirabili
Reſtitutionis Regis CAROLI II. *ad Sedem*
Exonienſem ſubvectus, inde favore ejuſdem
Regis ad Cathedram hanc Wigornienſem
Statim vacantem tranſlatus eſt, ſed honorem
Quem optime meruit, non ita diu ſuſtinuit,
Meliori enim ſorte dignus juſſus eſt a
Supremo Rege ad Beatorum Sedes demigrare,
Ubi expectat novam tranſlationem, harum ſcil.
Reliquiarum in noviſſima omnium Reſtitutione.
Hoc monumentum non memoriæ
(Quam ſcripta non ſinent perire)
Sed Amoris ergo poſuit Conjux mæſtiſſima,
Epitaphium par meritis ſcripſiſſe
Suum voluit ſolummodo ingenium,
Adſcriptus eſt immortalibus 20. *die*
Menſis Septemb. A. D. 1662. *Ætat.* 57.

His ſaid Wife was *Elizabeth* Daughter of Sir *William Ruſſel*, Baronet, of *Chippenham* in the County of *Cambridge*, ſhe died *March* 21, 1671. in the fifty ſixth Year of her Age; and was buried near her Huſband with a *Latin* Inſcription on her Grave Stone.

Ath. Oxon. *Vol.* II. *col.* 208.

Dr. Peter Barwick. *in his Appendix to the Life of his Brother* Dr. John Barwick, *gives a very ſevere Character of him.* —— *Chaplain to the unhappy Lord the Earl of* Warwick, *when he ſeem'd to be a very eminent Preacher, but he ſeem'd ſo only to himſelf; to no others that were of ſounder Judgment. He was extreamly fond of popular Applauſe, and after the Rebels had got the Government into their Hands, he continued fix'd and undiſturb'd in his rich Benefice of* Bocking; *joining himſelf to the ſworn Enemies of the Church and Crown.* —— *Made Biſhop of* Exeter, *tho' he had before abjur'd the whole Epiſcopal Order, and was ſaid to have openly adviſed King* Charles II. *in a Letter alſo to abjure the ſame in* Scotland. —— *He could not now obtain the Biſhoprick of* Wincheſter, *yet I know not by what ill Deſtiny he gain'd that of* Worceſter, *which yet he did not long enjoy, for a little while after that falſe Apoſtate* Gauden *departed this Life, the unhappy Blemiſh and Reproach of the ſacred Order, after it was happily reſtored. And how much that moſt vain Man was at laſt deſpiſed by* King Charles, *appear'd evidently from hence, that when* Archbiſhop Sheldon [*then Biſhop of* London] *acquainted him that Biſhop* Gauden *was dead, his Majeſty replied, that he made no doubt but that it would be eaſy to find a more worthy Perſon to fill his Place.*

The

See Willis's *Survey*, 4to. *p.* 651.

His Friends were fond of his being thought the Author of 'Εἰκὼν Βασιλικὴ *becauſe the firſt Editor of it.*

Continuation of Abington's *Antiquities of* Worceſter, 8vo. 1717. *p.* 111.

The Continuator of Mr. *Abington's* Antiquities of *Worceſter* tells us, Biſhop *Gauden's* Monument is of Marble on the Wall, bearing a Buſt in Epiſcopal Robes, and a Book in its Hand, whereon is inſcribed 'Εἰκὼν Βασιλικὴ. His Friends ſeem by this Innuendo to father that excellent Book on him, ungenerouſly as well as unjuſtly attempting to rob the Royal Martyr of that excellent Work, a Work which none but himſelf could be the Author of, if we conſider the Style, the Occaſions, the various Circumſtances, handed down to us by undoubted Hands; who have cleared up this Matter, and carried their Point beyond Diſpute. But the Original of this we owe to a pretended Memorandum ſeen by none of any Authority, and much built on by one, *&c.* [Mr. *John Toland.*]

The Silence of my Lord *Clarendon* in this Matter, is preſum'd to be an Argument of his not believing the Book to be of the King's writing, eſpecially when he ſays upon another Occaſion with a different Application, *This was the true Pourtraicture of his Majeſty*, &c.

Account given by Biſhop Burnet, *who begins with an Opinion, that it was the King's Writing, and concludes with an Obſervation that* Gauden *was incapable of writing in ſuch a Style. And that the Earl of* Lothian, *no Friend to his Majeſty, affirmed it to be his Work.*

Bp. Burnet's *Summary of Affairs before the Reſtoration Fol.* 1724. *p.* 50.

Upon the publiſhing of the Book called 'Εἰκὼν Βασιλικὴ, it was univerſally believ'd to be the King's own, and coming out ſoon after his Death, had the greateſt run in many Impreſſions that any Book has had in our Age. There was in it a Nobleneſs and Juſtneſs of Thought, with a Greatneſs of Style, that made it to be look'd on as the beſt writ Book in the *Engliſh* Language. And the Piety of the Prayers made all People cry out againſt the Murder of a Prince who thought ſo ſeriouſly of all his Affairs in his ſecret Meditations before God. I was bred up with a high Veneration of this Book, and I remember that when I heard how ſome denied it to be his, I aſked the Earl of *Lothian* about it, who both knew the King very well and loved him little: He ſeem'd confident it was his own Work, for he ſaid, he had heard him ſay a great many of thoſe very Periods that he found in that Book. Being thus confirmed in that Perſuaſion, I was not a little ſurpriſed, when in the Year 1673. in which I had a great Share of Favour and free Converſation with the then Duke of *York*, afterwards King *James* the Second, as he ſuffered me to talk very freely to him about Matters of Religion, and as I was urging him with ſomewhat out of his Father's Book, he told me that Book was not of his Father's writing, and that the Letter to the Prince of *Wales* was never brought to him. He ſaid Dr. *Gauden* writ it: After the Reſtoration he brought the Duke of *Somerſet* and the Earl of *Southampton* both to the King and to himſelf, who affirmed, that they knew it was his writing; and that it was carried down by the Earl of *Southampton*, and ſhewed the King during the Treaty of *Newport*, who read it, and approv'd of it, as containing his Senſe of Things. Upon this he told me, that tho' *Sheldon* and the other Biſhops oppoſed *Gauden's* Promotion becauſe he had taken the Covenant, yet the Merits of that Service carried it for him notwithſtanding the Oppoſition made to it. There has been a great deal of diſputing about this Book: Some are ſo zealous for maintaining it to be the King's, that they think a Man falſe to the Church that doubts it to be his: Yet the Evidence ſince that Time brought to the contrary has been ſo ſtrong, that I muſt leave that under the ſame Uncertainty under which I found it: Only this is certain, that *Gauden* never writ any Thing with that Force, his other Writings being ſuch, that no Man from a Likeneſs of Style would think him capable of writing ſo extraordinary a Book as that is.

Dr. Burnet *the more ſurpriſed to hear the Duke of* York *declare it was not his Father's Writing, but Dr.* Gauden's.

The Letter to the Prince was not inſerted in the firſt Edition.

The Duke of Somerſet *is ſaid to have been confin'd to his Chamber from* June 1660. *to the Time of his Death.*

The Earl of Southampton *a Man of great Honour and Veracity, who would not have been concern'd in ſuffering a ſpurious Book to be aſcrib'd to the King.*

Biſhop Gauden *deny'd that he ever took the Covenant, in his* Anti-Baal-Berith, 1661. *p.* 275.

He leaves it as he found it uncertain.

The Collector's Opinion in this Matter.

See Dr. Hollingworth's *Defence of King* Charles *the Firſt's holy and divine Book called* 'Εἰκὼν Βασιλικὴ *againſt the rude and undutiful Aſſaults of the late Dr.* Walker *of* Eſſex: *Proving by living and unqueſtionable Evidences, the 'foreſaid Book to be the Royal Martyr's and not Dr.* Gauden's. London 1692, 4to.

A Second Defence of K. Ch. I. *by way of Reply to an infamous Libel called* Ludlow's *Letter to Dr.* Hollingworth. London, 1692, 4to.

The Character of K. Ch. I. *from the Declaration of Mr.* Alex. Henderſon *upon his Death Bed, with a further Defence of the King's holy Book. To which is annexed ſome ſhort Remarks upon a vile Book called* Ludlow *no* Lyar. *With a Defence of the King from the* Iriſh *Rebellion. By* Richard Hollingworth, *D. D.* London, 1692, 4to.

Dr. Walker's *true modeſt and faithful Account of the Author of* 'Εἰκὼν Βασιλικὴ *ſtrictly examined, and demonſtrated to be falſe, impudent, and deceitful. In two Parts.* The

MS.

After much and long Enquiry and Conſideration, the Truth ſeems to lye between the two Extreams, as in many other Caſes. It is highly probable, that King *Charles* amidſt his Solitudes and Sufferings did write moſt of thoſe Eſſays or Meditations upon the particular Occaſions, and ſoon after the ſpecial Times to which they are adapted: And that ſuch Papers written by the King's own Hand were committed to a loyal Chaplain, Mr. *Edward Symonds*, Miniſter of *Rayne* in *Eſſex*, to convey them to the Preſs with all Privacy in *London* or elſewhere. But he being interrupted by Sequeſtration, and under a Neceſſity of flying and abſconding, delivered the Royal Papers to his Friend and Neighbour Dr. *Gauden*, who being a Man of an enterpriſing Genius and a very luxuriant Fancy, and finding himſelf the more at Liberty by the Abſence of Mr. *Symonds*, would not let them paſs without ſomewhat of his own Additions, and (as he thought) Improvements of them. Accordingly he enlarg'd the Draught with ſome new Heads, and prevail'd with Biſhop *Duppa* to give him one Chapter; and moſt likely of his own Invention threw in moſt (if not all) of the *Ejaculations* and Devotions at the End of each Subject, and ſet the Title of his own deviſing, 'Εἰκὼν Βασιλικὴ, *the Pourtraicture of his ſacred Majeſty in his Solitude and Sufferings.* Rom. viii. *More than Conquerour*, &c. *Bona agere & mala pati regium eſt*, MDCXLVIII. 8vo. [without any Preface or other Notice of Author or Editor.] Concluding, *p.* 269.

Vota dabunt quæ Bella negarunt.

When he had thus dreſs'd up the King's Papers, he thought it decent to ſend and ſhew them for his Majeſty's Approbation. This he did by the Earl of *Southampton* going down to wait upon the King in his Confinement in the Iſle of *Wight*: Whether the King had Time to reviſe the Papers, and give his Aſſent to the publiſhing of them (as ſome affirm) does not ſo well appear; but it ſeems probable, that Dr. *Gauden* hearing nothing of the King's Diſlike or Reſtraint, and finding his violent Death to be ſoon after the univerſal Subject of Wonder and Lamentation, he got the Impreſſion wrought off within a Month after the

Tragedy was acted, and the Cry of the Times ſoon made Way for ſeveral Editions.

Having had ſo much of his Hand in it, it was natural for his Ambition at the King's Return to aſſume the Honour of it, tho' his firſt Pretenſions reach'd no farther than writing a Part of it; and the King himſelf immediately after his Reſtauration told Dr. *Reynolds*, *All that is in that Book is not Goſpel*; ſeeming to imply Interpolations and Additions made to it, ſo that *all* was not to be taken for his Royal Father's very Thoughts and Words.

However, upon this great Share of Concern in it, Dr. *Gauden* was very preſſing for Preferment at Court, and having obtain'd the See of *Exeter*, he urged this Merit for a Tranſlation to *Winchester*, and when upon the Preference of Biſhop *Morley* he was glad to take up with *Worceſter*, the Repulſe and Reſentment ſtuck ſo cloſe to him, that 'tis believed his Death following ſo ſoon after was owing to his Diſappointment and Regret upon it. He was certainly a Man that lov'd Invention, and had even refin'd his own Name, *Gauden* for *Gawding*; his Father, *John Gawding*, M. A. had been inſtituted Vicar of *Mayland* in *Eſſex*, at the Preſentation of *W. Wiſeman*, Eſq; *Decemb.* 13, 1598.

He was capable of Under-work. I took it once from the Mouth of a very eminent Primate, that there was in 1662. a Declaration for Liberty of Conſcience extending to Papiſts drawn up, and ſome printed Copies of it work'd off in a Preſs within *Somerſet* Houſe, though preſently call'd in. And what was the worſt Circumſtance, the Draught of it was framed by a Biſhop of the Church of *England*, even by Dr. *Gauden* then Biſhop of *Exeter*, who had made himſelf a Tool to the Court, by the moſt ſordid Hopes of greater Favour in it; and he was about the ſame Time employ'd to draw up another Declaration of Indulgence to the *Quakers*, by an Exemption from all Oaths, *&c.* though he little enjoy'd the Price of that ſervile Compliance, being ſoon after ſnatch'd away by untimely unexpected Death, and the laſt of the Family Sir *Dennis Gauden* died a Beggar.

The Difference of Style between the 'Εικὼν Βασιλικὴ and the profeſſed Writings of Dr. *Gauden* will appear the greater, if we compare what was written about the very ſame Time by the Doctor, namely, his Letter of *Remonſtrance* againſt putting the King to Death, publiſhed in *January* 1648. wherein (though the Subject and many of the Thoughts are much the ſame) the Style and Expreſſion have a very different Turn. And the very Words he puts into the King's Mouth would not have dropp'd from his Royal Pen. Says he, methinks I hear his Majeſty in his Agony, Solitude, and Expectation of an enforced Death calling to me and all other his Subjects, *You that never believe my Life was ſought after in the Bottom of this War, but my Safety and Honour; you that never fought for me, yet profeſſed to abhor the fighting deſtinately againſt me, or deſtroying of me: Cannot you, dare not you ſpeak one Word to ſave my Life, and your own Souls? Shall your Silence ſeem to encourage and make up their Suffrages, who therefore pretend they may and will deſtroy me, becauſe it pleaſeth you, and the Generality of my People.* Nothing ſo high and low even in the ordinary Style of King *Charles* I. And the Concluſion is as flat, *When the World ſhall ſee your Power bounded with Loyalty, ſanctified with Piety, and ſweetned with Pity, not fooliſh and feminine, which I would have below you, but maſculine, heroick, truly chriſtian and divine; which commands you to add to your many other Victories, this Crown of our Rejoycing, and your Triumphs, the Conqueſt of yourſelves, by overcoming what you conceive evil and blameable in another, with ſuch unqueſtionable Goodneſs in yourſelves; wherein I humbly entreat the God of Mercies to make you to abound, over-powering all Paſſions and Frailties in you as Men, and perfecting all Graces in you as true Chriſtian Subjects to a Chriſtian King. This I write and pray, as*

Your faithful Monitor and Servant,
January 5, 1648. *(according to the Will of God)*
JOHN GAUDEN.

Upon the firſt Publication of the 'Εικὼν Βασιλικὴ the Book was taken for granted by all People to be the King's; and it is ſuppos'd that even Dr. *Gauden* himſelf was very induſtrious to have it ſo acknowledg'd. For in the firſt thirtieth of *January* Sermon, commonly imputed to Dr. *Gauden*, the Preacher aſcribes this Book to the King in two ſeveral Paſſages, as if the Truth were intimately known to him. He ſpeaks thus, *P.* 19. " As that firſt great Patron of Chriſtianity, *Conſtantine* the *Great*, would have his Effigies kneeling engraven on his Coin with his Hands ſpread, and his Eyes advanced towards Heaven: So did our late moſt religious King deſire that unto that his *Golden Manual* might be prefixed his *Repreſentation* kneeling, contemning a temporal, holding our bleſſed Saviour's Crown of Thorns, and aſpiring unto an eternal Crown of Happineſs." Again, *P.* 23. " But the lively Features and fair Lineaments of his Graces and Virtues are beſt and moſt lively drawn out by his own Pencil. His Works praiſe him in the Gate. His Writings preſent unto us the lively *Pourtraicture* of his divine, large, and graſping Soul. Theſe (what they are wanting in Volume, recompencing an hundred fold in worth) are the Repertory of all his Actions, and the trueſt Index of his Virtues. That Book is the Quinteſſence of knowing Zeal, the Store-Houſe of the ripe and choice Fruits of Chriſtian Piety; there are the *Principles* of Religion perfectly digeſted into holy *Practice*; there is the true princely *Image* of King *Charles*.
" That

The firſt diſproving it to be Dr. Gauden's; *the ſecond proving it to be* King Charles *the Firſt's. By* Tho. Long, *B. D. and Prebendary of St.* Peter's Exeter. London, 1693. 4to.

A Vindication of K. Charles *the Martyr: Proving that his Majeſty was the Author of* 'Εικὼν Βασιλικὴ, *againſt a* Memorandum *ſaid to be written by the* Earl *of* Angleſey, *and againſt the Exceptions of Dr.* Walker *and others. To which is added,* A Preface, *wherein the bold and inſolent Aſſertions publiſhed in a Paſſage of Mr.* Bayle's *Dictionary relating to the preſent Controverſy are examined and confuted. The third Edition with large Additions: Together with ſome Original Letters of King* Charles I. *under his own Hand, never before printed, and faithfully copied from the ſaid Originals. By* Tho. Wagſtaffe, *A. M.* London 1711. 4to.

A Defence of the Vindication of King Charles *the Martyr, juſtifying his Majeſty's Title to* 'Εικὼν Βασιλικὴ, *In anſwer to a late Pamphlet, entitled,* Amyntor. *By the Author of the Vindication.* London, 1690, 4to.

Several Evidences which have not yet appeared in the Controverſy concerning the Author of 'Εικὼν Βασιλικὴ, *produced in a Letter to the Reverend Mr.* Wagſtaffe. *By* J. Y. [Young] *of* Plymouth. London, 1704 8vo.

The Religious and Loyal Proteſtation of John Gauden, *Doctor in Divinity, againſt the preſent declared Purpoſes and Proceedings of the Army and others about the trying and deſtroying our Sovereign Lord the King: Sent to a Colonel to be preſented to the Lord* Fairfax *and his general Council of Officers, the fifth of* January 1648. London, *for* Rich. Royſton, 1648. 4to. *p.* 12.

What Dr. Gauden *wrote at the ſame Time upon the ſame Subject doth not come near the Style of* 'Εικὼν Βασιλικὴ. *See the* Princely Pelican *Royal Reſolves, preſented in ſundry choice Obſervations, extracted from his Majeſty's Divine Meditations. With ſatisfactory Reaſons to the whole Kingdom, that his Sacred Perſon was the only Author of them. Printed* Ann. Dom. 1649. *Reprinted with Sir* Tho. Herbert's *Memoirs,* &c. 1702. 8vo *which ſome aſcribe to Dr.* Gauden.

Even Dr. Gauden *own'd it to be the King's Book.*

The Author of the Princely Pelican *in* 1649. *tells us, That ſome Men of Malice were then diſperſing Reports abroad, that this Work was none of his penning, but one of his houſhold Chaplains; who by his ſtudious Endeavour, not only perfected, but with all poſſible Speed procur'd*

See Dr. Bates's *Funeral Serm. on Mr.* Baxter.

Reg. Grindal

“ That *Golden Manual* being a ſtately Building of Meditations, Conſultations, Eſſays, Debates, and Devotions, raiſed upon emergent Occaſions, with ſuch judicious Artifice of Grace, adorned with ſo rich Furniture of Piety, enlarged with ſo many fair Rooms, and convenient Receipts of Grace, that it ſhews his Body was the Temple of the Holy Ghoſt, that there was no Corner nor Vacuity in his great and glorious Soul. I doubt not to affirm, that in what we have of this holy *King's Daughter*, we are abundantly repaired in the Loſs of *Solomon*'s Phyſicks: For here is a Shop full of heavenly Medicines for all the Maladies of the Soul; by ſo much is their Sin the greater whoſe Malice hath deprived us of thoſe other later Pieces of his Majeſty. What we already have is the greateſt Monument of Piety of any King's (after their's whoſe Writings become authentick from God, as being the Penmen of his own divine Dictates) ſince the Creation, and ſhall have continual and unwearied Travels made unto it in all Languages and Kingdoms, by all Men and Women, who know, love, and honour Piety, Prudence, and all other divine and moral Graces and Virtues, every of which hath its ſeveral Atchievement and particular Trophy erected in this *One Work* which ſhall be as long as *Time*.”

Again, in 1660. there was publiſhed by the ſame Bookſeller, Mr. *Rich. Royſton*, a ſmall Piece, entitled, *The faithful yet imperfect Character of a glorious* King, King Charles I. *his Countrey's and Religion's Martyr.* Written by a Perſon of Quality. It was certainly written by a Divine, as many Paſſages betray, and in ſuch a copious and verboſe Style as agreed with Dr. *Gauden*'s Way of Writing. The Book ſeems to have been deſign'd for a ſort of Appendix to the 'Εικὼν Βασιλικὴ, and hath the King's Head in the Front, ſubſcribed in the ſame Language, *The Lively Pourtraicture.* In the following Pages, the Author delights to ſpeak of the former *Pourtraicture*, and calls it, *the King's ſpeaking Ghoſt, the Eccho of his Life and Death, his never to be parallell'd Book*, &c. *filled with thoſe ſad but ſweet Meditations*, *P.* 16. And again, *P.* 21. he refers to *thoſe divine and prudent Conſiderations of his expreſſed in his poſthume Book, inferiour to none but Scriptures themſelves.* Some do from hence infer, that Dr. *John Gauden*, a daily Writer was likewiſe the Author of this *Character*, and did not then aſſume the Honour of being the ſole Inventor of 'Εικὼν Βασιλικὴ, but dwells on it as if he had been much concern'd in it; and ſo he was in having dreſſed up the Original Papers, affix'd the Title, and convey'd the finiſh'd Copy to the Preſs. All this may be conſiſtent with the different Relations of the King and the Doctor, being each the Author of that admirable Book. It is certain, that the Popery of King *James* made him leſs inclin'd to reſpect the Memory of his Father; and the more willing to deprive him of the Honour of that Book. Mr. *Richard Chiſwell* who inherited the Copies of Mr. *Richard Royſton*, has been heard to complain, that when he undertook a ſecond Edition of *the Works of King* Charles *the Martyr*, *&c.* which he publiſhed in 1687. *Fol.* he could not obtain the King's Leave to inſert the 'Εικὼν Βασιλικὴ among his Royal Father's Works, as had been done in the firſt Edition; but was glad to thruſt it in as an Appendix after he had ſet *The End* to the whole *Collection*— of the other Writings.

See 'Εικὼν 'Αληθινή. The Pourtraicture of Truth's moſt Sacred Majeſty *truly* ſuffering, though not ſolely: Wherein the falſe Colours are waſhed off, wherewith the Painter-Stainer had bedaubed Truth, the late King, and the Parliament, in his counterfeit Piece, entitled, 'Εικὼν Βασιλικὴ. Publiſhed to undeceive the World.

London, *ſold by* George Whittington, 1649. 4to.

The Frontiſpiece is a black Curtain drawn up by a Hand, diſcovering a Doctor peeping out, with this Motto on the Top, *Spectatum admiſſi riſum teneatis*, and under it theſe Verſes:

The Curtain's drawn, All may perceive the Plot,
And him who truly the black Babe begot:
Whoſe ſable Mantle makes me bold to ſay
A Phaeton Sol's *Chariot rul'd that Day;*
Preſumptuous Prieſt to ſkip into the Throne,
And make his King his Baſtard Iſſue own.
The Author therefore hath conceiv'd it meet,
The Doctor ſhould do Penance in this Sheet.

Epiſt. Ded. *To the Right Honourable the Council of State*, &c.

Moſt honoured Patriots,

—— If he that counterfeits the Stamp, or debaſes the Coin be accounted a Traytor amongſt moſt if not all Nations! What better Title is due to this Counterfeiter of the Perſon of a Prince, and Debaſer of the Reputation of a Parliament, to cheat the World? Give me Leave therefore to preſent to your View the *Author*, before the Treatiſe; one both preſumptuous and crafty, cunning in his Preſumption and bold in his Craft. —— in a *Gaudy* Phraſe —— by his *Gaudy* Outſide —— a malignant Prieſt —— a prelatical *Levite* gaping after a Biſhoprick, Deanery, or the like.

The Author to the Doctor upon his 'Εικὼν Βασιλικὴ.

But how durſt thou thy Holy Orders quit,
And throwing off the Prieſt thus Monarch it?
Daring Idolater! What made thee take
His Name on thee, thou didſt an Idol make!

What

cur'd it to be publiſhed, to beget an Eſteem of Learning and Piety in his Maſter, as likewiſe to allay the Rigour of approaching Sentence at Weſtminſter, *and by this Work of his Devotion, to woo his Enemies to commiſerate his Condition.* — *This has been lately with a confident Boldneſs reported by ſome, but how frivolous and malicious their Arguments appear, ſhall be clearly and demonſtratively proved in the next Chapter.*

Chap. VIII. *Entituled, Satisfactory Reaſons to rectify their Judgment, and evince their Error, who entitle theſe his Majeſty's pious princely Devotions to any other Author. In which Chapter the Writer does not mention Dr.* Gauden *as a ſuſpected Perſon, but only that to delude the World they ſay, that one Dr.* Harris *was the Compoſer of it, others aſſign it to Dr.* Hammond.

The ſaid Chapter concludes: As for thoſe late Additions annexed to his divine Meditations, they might with more Diſcretion have been ſilenced than publiſhed, being only familiar Expreſſions of fatherly Affection to his Children, and thoſe ſo digeſted, as if he meant not they ſhould be divulged.

Upon the reprinting of Milton's 'Εικονοκλάστης, *there was publiſh'd againſt it a Sheet intituled, Our modern Demagogue's Modeſty and Honeſty in its true Light: Being a Vindication of the Royal Martyr's ſacred Memory from the antiquated Calumnies and Fictions of the Villain* Milton &c. *In a Letter to a Friend.*

A Libel upon the King's Book, firſt printed in 4to, 1649. *with only the two initial Letters of the Author's Name* J. M. *but reprinted in* 8vo. *with his Name at length.* John Milton, *juſt after the Revolution.*

When the King's Book was firſt publiſh'd, it was acknowledg'd almoſt by every one, that the two firſt Chapters of it had been taken among the Royal Spoils at Naſeby *Fight. It was alſo as univerſally own'd, that that venerable Perſon, the Reverend Mr.* Symond's, *who tranſmitted that Book to Mr.* Richard Royſton *to be publiſhed under the King's Name had received the ſame from his Majeſty; which Thing he himſelf alſo abundantly certified*, &c.

Add to all this, that there is ſcarce any of our Friends who hath had the leaſt Familiarity or Acquaintance, but hath often heard him ſay, that in the Time of the Treaty in the Iſle of Wight *between the King and the Parliament, he receiv'd a Meſſage from his Majeſty, ordering him to have all Things in readineſs requiſite for publiſhing ſome Papers, which his Majeſty would ſhortly tranſmit to him: And Mr.*

Royston *added, that from that Time he never received from the King any Papers whatſoever, except thoſe only which were ſent him by Mr.* Symmonds, *and had the Royal Title prefixed to them. Dr.* Peter Barwick *in his Append. to the Life of Dr.* John Barwick, *Engliſh* 8vo. *p.* 370.

What did thy Belly wonted Offerings want,
And as thy Credit, ſo thy Coin grew ſcant?
And therefore hoping by thy Sovereign's Fame
To make thy Copper current, ſtamp'd his Name.
&c. ———

The Book concludes with bidding a long Night to the Reverend Doctor:

——— *Doctor*
Impoſuit Titulum, quem Liber ipſe negat.
Finis.

[It is plain that the Author of this Libel meant Dr. *Gauden*, and would ſuppoſe him the Writer, becauſe they found him to be the Meſſenger to the Preſs. Some think that this Rumour firſt put it in the Head of Dr. *Gauden* to aſſume the Honour of that Work, having been ſo far an under Workman, and at the King's Return was very greedy of Wages. I know not how to account for the Note of the Editor of Dr. *John Barwick*'s Life in *Engliſh*, where in ſpeaking of this Libel of Mr. *Milton*, he adds, "However that profligate Author, amongſt "all the Scandal wherewith he aſperſes the bleſſed Martyr, had not the Impu- "dence to rob him of the Honour of writing that divine Book, but both in his "Preface, and through his whole pretended Anſwer to it, takes it for granted "to have been compoſed by his Majeſty." I think the contrary is very evident from the Frontiſpiece of a Doctor, the Verſes alluding to a Cheat, and the *Epiſt. Ded.* by the repeated Epithet of *Gaudy*, points out ſufficiently Dr. *Gauden*.]

This Piece was anſwered in 1651. *by a Book entitled,* 'Εικὼν 'Ακλαστος. The Image Unbroken: *A Perſpective of the Impudence, Falſhood, Vanity, and Profaneneſs publiſhed in a Libel entitled,* 'Εικονοκλάστης, &c. *ſaid by Mr.* Wood (A. O. II. 196.) *to be written by Mr.* Henry Jeanes, *one that had cloſed with the Preſbyterians in* 1641. *had intruded upon Dr.* Walter Rawleigh's *Living, —— and yet was prevailed upon by the Force of Truth to chaſtiſe that impious Libel againſt the beſt of Kings.*

Even John Goodwin *who dared to juſtify the King's Murder, did not dare to deny him the Honour of this Book; he only ſpeaks doubtfully, and is afraid to determine. Yet he would imply the King's Incapacity to write it from an Hour's Converſation they had together a few Days before his Death, when it is well known that however this wicked Man was ſent with ſome other Wretches to intrude into the Royal Preſence, under a Pretence of preparing him for Death, yet the K. well knew the Men and their Errand, and would have little or no Communication with any of them.*

It may be further obſerved, that Mr. *John Goodwin* in his horrible Defence of the King's Execution, entituled, *The Obſtructours of Juſtice: Or a Defence of the honourable Sentence paſſed upon the late King by the High Court of Juſtice.* —— *Fiat juſtitia & ruat cælum*, dares not aſcribe the King's Book to any other Writer, tho' he talks of it with the ſame Contempt and Inſolence, that he pours upon the Royal Martyr. Says he *p.* 96. As for the Book which paſſeth up and down by the Title of 'Εικὼν Βασιλικὴ, which ſtrains ſo many Mens Wits to invent, ſo many Mens Conſciences to exhibit Elogies of Honour, Admiration, Aſtoniſhment, commenſurable with the Seraphick Worth of it, whether he was the poſitive or only putative Author of it, though ſome make it their great Intereſt, yet to me it is a mere Impertinency to determine. Were it the legitimate Iſſue of his own Pen only, we know Men may be ſkilful in limning, able to give Comelineſs of Face and Feature to their artificial Productions, whoſe natural Children in the mean Time are full of Deformity. Yet let me ſay this, that Kings have Opportunities above other Men, to adorn their Names and Reputations with the choiceſt Plumes of what Wit, Parts, or Learning (almoſt) they pleaſe, as if they were their own. By that Hour's Diſcourſe or more with him, whereunto both he (I conceive) as well as myſelf were rather importun'd by others, than led by either of our reſpective Deſires, a few Days before his Death, I found an Experiment of Truth in that common Saying, —— *minuit preſentia famam. What Fame makes great, Preſence makes leſs to be.*

London, *Printed for* Hen. Cripps *and* Lodowick Lloyd, 1649. 4to.

Die 20. Sept. 1662. Samuel Burnap Cler. admiſſ. ad Rect. de Laver-parva Com. Eſſex. vac. per derelictionem Edwardi Wilſon ult. Iucumb. —— ceſſit Anno 1670.

Newcourt *Vol.* II. *p.* 370. *Contin. p.*464.

Dr. Calamy *means the ſame Perſon, Mr.* Wilſon.

Little-Laver. Mr. *Edward Whiſton*, M. A. of *Trinity* College in *Cambridge*; Brother to Mr. *Joſeph Whiſton*, who was ejected at *Maidſtone* in *Kent*. He never appear'd in Print, but preach'd twice every Lord's-Day, when he was ninety Years of Age at *Aubrey-Hatch* near *London*.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 302.

Mr. *Fowler*, Miniſter of *Norbill* in *Bedfordſhire* was not ſatisfy'd with Conformity at the firſt, but afterwards conform'd, and was Biſhop of *Gloceſter*.

Ibid. p. 95.

Some Miniſters who ſtood out Bartholomew *Day, conformed within ſome Weeks after.*

Some who profeſs'd themſelves Nonconformiſts at *Bartholomew* Day, did within a few Weeks after repent and conform. Thus Mr. *Thomas Bawden*, a Gentleman whom the *Abridgment*, *p.* 305. makes ejected from the Rectory of *Buckland* and *Filleigh in Com. Devon.* but was no other than Curate to the poor ſequeſtred Miniſter of that Place, (Mr. *Henry Wilſon*) who had lived to be reſtored. 'Tis true indeed, that Mr. *Bawden* refuſed to conform at St. *Bartholomew*'s Day; but he continued a Non-conformiſt, as he hath aſſured me with his own Mouth, for a few Weeks only; and upon the Death of Mr. *Wilſon*, which happen'd about two Months after, endeavouring to get the Living; and miſſing of it, he went into *Cornwall*, from whence after ſome Time he returned again into *Devon.* and is the preſent (1714.) worthy Rector of *Aſhton* in this County.

Walker's *Sufferings of the Clergy, P.* II. *p.* 392.

MONDAY *Sept.* 21.
Dr. James Hyde *Principal of* Magdalen *Hall.*

James Hyde the eleventh and youngeſt Son of Sir *Laurence Hyde* of *Saliſbury*, Knight, having been Fellow of *Corpus-Chriſti* College in *Oxford*, and M. D. was now admitted Principal of *Magdalen* Hall, by the Nomination of his Kinſman the Lord Chancellor, and by the ſame Intereſt was made *Regius* Profeſſor of Phyſick in that Univerſity in *April* 1665. An Admirer of *Zabarella*. He died *May* 7, 1681. *ætat.* 64. and was buried in the Church of St. *Peter* in the Eaſt, *Oxon.*

See Faſti Oxon. *Vol.* II. *co.* 735.

Dr. Robert Porey *Rector of* Hadham Com. Hertf.

22. die Sept. 1662. Robertus Porey, S. T. P. admiſſus eſt ad Rectoriam Eccleſiæ Parochialis de Hadham-magna cum Capella de Hadham-parva in Com. Hertf. vac. per mortem Thomæ Paſke, S. T. P. ult. Incumb. ad coll. Reverendi Patris.

Reg. Sheldon, Lond.

Account of Dr. Tho. Paſke.

The ſaid *Thomas Paſke*, A. M. had been admitted to the Vicarage of *Hendon* in *Middleſex* (void by the Reſignation of *William Paſke*) upon the Preſentation of *William Goldſborough* of *Stortford* in the County of *Hertford*, *Sept.* 9, 1611. In the Archdeaconry of *London* he ſucceeded Dr. *Theophilus Aylmer* (who died in *January* 1622. and was buried in the Church of *Much-Hadham*) in 1635. being D. D. he ſucceeded Dr. *Iſaac Bargrave*, promoted to the Deanery of *Canterbury*, in the fifth Prebend of that Church. While B. D. he was elected Maſter of *Clare-Hall* in *Cambridge* 1620. Vice-Chancellor in 1623. ejected from his Headſhip in 1644. ſucceeded therein by Mr. *Ralph Cudworth*, who in 1660. quitted it to Dr. *Theophilus Dillingham*, who had married a Daughter of Dr. *Paſke*. Mr. *Lloyd* tells us, that he was againſt his Will Maſter of *Clare-Hall*, and without his Knowledge Archdeacon of *London*, that he firſt modeſtly refus'd and then unhappily miſs'd a Biſhoprick: That he ſaw of his Scholars and Pupils eminent here on Earth, three Biſhops, four Privy Counſellors, three Doctors of Phyſick, who came all in one Day to pay him a Viſit: And that he left this Character of his Modeſty behind him, that *as the Lyon out of State will not run; ſo he out of Humility would not perform any Action while many looked on.*

Memoirs, *Fol p.* 504.

Mr. Tho. Lant, *Preb. of St.* Paul's, *and Rector of* Hornſey.

Eod. die 22. Sept. 1662. Tho. Lant Clericus, coll. ad Preb. de Willand in Eccl. Cath. S. Pauli, London. —— He had been collated to the Church of *Hornſey Com. Mid. Aug.* 29, 1637. was in the late rebellious Times ſequeſtred for his Loyalty, to which he had been reſtored, and had his Sufferings rewarded with this Dignity. He died before *May* 22, 1688. after he had been lawful Rector of *Hornſey* fifty one Years.

Reg. Sheldon. Newcourt's *Dioc. London. Vol.* I. *p.* 227.

Mr. Hen. Hibbert *Vicar of St.* Olave's Jewry.

Henricus Hibbert Clericus, A. M. admiſſus eſt ad Vic. Eccleſiæ Parochialis S. Olavi Jewry, London. ad preſ. Caroli II. Regis, die 22. Sept. 1662. ——Upon the Promotion of Dr. *Wilkins* to the Biſhoprick of *Cheſter*, he ſucceeded him in the Prebend of *Chamberlainwood* in the Cathedral Church of St. *Paul*, *Jan.* 12, 1668. and died before *Octob.* 1, 1678.

Reg. Sheldon. Newcourt's *Dioc. London. Vol.* I. *p.* 137.

Dr. Tho. Jeamſon, *a Sufferer for his Loyalty in the late Time of Rebellion.*

Eod. die Thomas Jameſon Clericus, S. T. P. admiſſus eſt ad Vic. de Hackney Com. Middleſex. per Inconformitatem Willielmi Spurſtow ult. Incumb. jam vacantem, ad preſ. Thomæ Fowke Gen. & ſimul ad preſ. Domini Regis.

Reg. Sheldon. See Walker's *Sufferings of the Clergy, Part* II. *p.*286. Wood's Faſti Oxon, *Vol.* II. *col.* 861. Newcourt's *Dioc. London. Vol.* I. *p.* 620.

Account of Dr. Will. Spurſtow.

Dr, *William Spurſtow* was the Son and Heir of *William Spurſtow*, Citizen and Mercer of *London*, deſcended from the *Spurſtows* of *Spurſtow* in *Cheſhire*, educated in *Catharine* Hall in *Cambridge*, incorporated in the Degree of Batchelor of Arts at *Oxford*, *July* 15, 1628. was afterwards Maſter of Arts, a grand Preſbyterian, one of the five *Smectymni (Stephen Marſhal*, *Edmund Calamy*, *Tho. Young*, and *Mat. Newcomen* being the other four) one of the Aſſembly of Divines, admitted Vicar of *Hackney* upon the Reſignation of Dr. *Calibut Downing*, *May* 3, 1643. a Preacher before the Long-Parliament, Maſter of *Catharine* Hall in *Cambridge* in the Place of Dr. *Ralph Brownrig*, and Doctor of Divinity. After his Ejectment from his Benefice at *Hackney*, he lived there and in the Neighbourhood (exerciſing his Parts in private among the Brethren) till his Death (which was at *Hackney* as I conceive) in *Jan.* or *Feb.* 1665.

No inſulting or upbraiding the ejected Miniſters, as the Church Clergy had been ſerv'd in their Sufferings; when Mr. Bridges *in a Sermon on* Rev. iv. 8. *uſed this Language againſt them:* Whenſoever ye ſhall behold the Hand of God in the Fall of Babylon, ſay, True here is a Babyloniſh Prieſt, crying out, alas, alas, my Living, I have Children to maintain. Ay, but all this is to perform the Judgment of the Lord, though as little ones they call for Pity, yet as Babyloniſh they call for Juſtice, even to Blood.

A Man of great Humility and Meekneſs, and great Charity both in giving and forgiving. One of the Commiſſioners at the *Savoy*. He always had an innocent and grateful Chearfulneſs in his Converſe, which render'd it very acceptable. He was of a very peaceable Diſpoſition. He was preſerv'd in the Peſtilential Sickneſs, but died ſoon after.

Dr. Calamy's *Abridgment of* Baxter's *Life*, *Vol.* II. *p.* 471.

Mr. George Hyer *Vicar of* Bumſtead.

Georgius Hyer Clericus, admiſſ. ad Vic. de Bumſted ad Turrim Com. Eſſex. 22. Sept. 1662. ad preſ. Caroli II. Regis. —— vac. per ceſſionem ejuſd. 8. Mar. 1665.

Steeple-Bumſted. Mr. *Edward Symmes:* A very humble, modeſt, holy Perſon.

Newcourt, *Vol.* II. *p.* 112. *Abridgment*, *Vol.* II. *p.* 112.

TUESDAY *Sept.* 23.

Mr. Simon Patrick *Rector of* Covent Garden.

In the Room of Dr. Thomas Manton.

Simon Patrick, S. T. B. ad Rect. Eccl. Paroch. S. Pauli Covent-Garden in Com. Mid. jam vacantem ad preſ. Gulielmi Com. Bedford admiſſus & inſtitutus, die 23. Sept. 1662. —— Dean of *Peterborough*, Prebendary of *Weſtminſter*, and in *Oct.* 1689. promoted to the Biſhoprick of *Chicheſter*, thence tranſlated to *Ely*.

See Faſti Oxon. *Vol.* II. *col.* 446.

Dr. *Thomas Manton* had been in Poſſeſſion of the Church of *Covent-Garden*, and being epiſcopally ordained by *Thomas* Biſhop of *Galloway*, he took a legal Inſtitution to it, *Jan.* 10, 1660. when having been ſworn one of his Majeſty's Chaplains in Ordinary, he was in that Quality, by virtue of his Majeſty's Letters, created Doctor of Divinity at *Oxford* of *Wadham* College, *Nov.* 19, 1660. yet he did not read the *Engliſh* Liturgy in his Pariſh Church, nor ſuffer it to be read, till the latter End of 1661. when the Pariſhioners petition'd the Biſhop of *London* to have it read to them. In the Interim he had a Deanery offered to him, upon a Suppoſal that he would conform; and it was verily thought he would have taken it (as *Reynolds* had the Biſhoprick of *Norwich)* could he have been aſcertain'd, that the King's Declaration about Eccleſiaſtical Affairs (publiſhed at his Reſtoration) would have indulged him while Dean, as while a parochial Miniſter; or, as 'tis ſaid, had not a Female Saint (who had read many of his Books, and wrote much of his Sermons) extracted every Sentence, that made for the Covenant, for the Government by Preſbytery, for the Honour of *Smectymnus*, or that made againſt the Biſhops and Liturgy of the Church; all put in a Letter and ſent by her to him. However he left his Rectory at *Bartholomew* Day 1662. Afterwards he did ſet up a Conventicle in *Covent-Garden*, and tho' impriſoned for it ſome Time in the *Gate-Houſe*, yet (as 'twas thought) he got more from the Brethren, than if he had been a Dean, or had continued in his Rectory. He died *October* 18, 1677, and was accompanied to his Grave in

Wood's Athen. Oxon. *Vol.* II. *c.* 446. Newcourt's *Dioc. London. Vol.* I. *p.* 707.

In 1655. *upon his publiſhing of Dr.* Sibbs's *Commentary or Sermon on* 1 Cor xi. *he calls himſelf* Tho. Manton, *B. D. and Preacher of the Goſpel at* Stoke-Newington *near* London.

Dr. Calamy *tells us, that he was ordain'd Deacon by Biſhop* Hall *before he was twenty; and that Mr.* Joſeph Hill *of* Rotterdam *was poſitive, that he never took any other than Deacon's Orders, and never would ſubmit to any other Ordination. Contin.* 8vo. *p.* 69. [*Which could not conſiſt with his Admiſſion to the Church of* Covent-Garden.]

in the Church at *Stoke-Newington* by hundreds of the Brethren, where Dr. *William Bates* preached and publiſhed his Funeral Sermon, with a Character and great Encomiums of him.

His laſt Sayings.

London, *for* P. Brookeſby, 1677. *in a large Sheet.*

See *Words of Peace*: Or Dr. *Manton*'s laſt Sayings: Many of them taken from him on his Death-bed, or obſerved on other remarkable Occaſions: Tending very much to the Edification of Chriſtians.

He diſclaim'd the Farewel Sermon and Prayer printed in his Name.

On Heb. xii. 2. *Printed in the Publick Intelligence, by* Roger L'Eſtrange, 4^to^.

He diſclaim'd the Farewel Sermon and Prayer that were printed in the Collection for him, in a Certificate thus worded: *I do utterly diſclaim the Farewel Sermon and Prayer, printed in my Name among other Farewel Sermons pretended to be preached by ſome* London *Miniſters, as being done without my Privity and Conſent; and indeed as having preached no Farewel Sermon at all at the Time ſpecified, and that which the ignorant Publiſher calls ſo, is ſtrangely diſguiſed, and miſrepreſented by his fooliſh Miſtakes. So much I would have ſignified ſooner to the World, if Occaſion had been offered.*

Covent-Garden, Sept. 23, 1663. THO. MANTON.

Dr. Manton *was indulg'd in his Subſcription for the Church of* Covent Garden.

Reg. Lond. MS.

1660. 10. Jan. Tho. Manton, S. T. P. admiſſus ad Eccleſiam S. Pauli Covent-Garden, ad pref. Will. Com. Bedf. ſubſcriptis prius Articulis Fidei Eccleſiæ Anglicanæ tantum, ac præſtito Juramento de Allegiancia & Supremitate & Canonica Obedientia in omnibus licitis & honeſtis & de Simonia non commiſſ.

His Birth, Education, Preferment, &c.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 42.

He was born in 1620. at *Laurence-Lydiard* in the County of *Somerſet*. Both his Father and Grandfather were Miniſters. He went to *Oxon.* at fifteen Years of Age. He was firſt Miniſter of *Culliton* in *Devon*, and afterwards of *Stoke-Newington* in *Middleſex*, before he came to *Covent-Garden*; where he ſucceeded Mr. *Sedgwick*. He was in great Reputation at the Time of King *Charles*'s Return; one of the *Savoy* Commiſſioners, and very earneſt in his Endeavours to get the Declaration for Eccleſiaſtical Affairs paſſed into a Law: And had it been compaſs'd, would have accepted the Deanery that was offer'd him. He was a Man of great Learning, Judgment, and Integrity, and an excellent unwearied Preacher. One of great Temper and Moderation, and reſpected by all that knew him, whoſe Spirits were not uncurably canker'd. Dr. *Bates* in his Sermon at his Funeral, gives this Account of him, *a clear Judgment, rich Fancy, ſtrong Memory, and happy Elocution met in him, and were excellently improv'd by his diligent Study.* Archbiſhop *Uſher* was wont to ſay of him, *that he was a voluminous Preacher*; not as if he was tedious in Length, but becauſe he had the Art of reducing the Subſtance of Volumes of Divinity into a narrow Compaſs. And Mr. *Charnock* oft repreſented him as *the beſt Collector of Senſe of the Age.* He was no Fomenter of Faction, but ſtudious of the publick Tranquillity, *&c.*

The Character of him given by Dr. Bates.

Printed Memoirs of him, by Mr. Harris.

Sold by R. Ford *and* S. Chandler, 1725, 8^vo^.

See *Some Memoirs of the Life and Character of the Reverend and Learned* Thomas Manton, *D. D.* prefix'd to the ſecond Edition of his Sermons on the 119^th^ Pſalm. By *William Harris.* Reprinted in 8^vo^. 1725. in which there is little not ſaid before. — Mr. *Wood* ſays, he became a Preacher tho' not in Holy Orders at *Culliton* in *Devonſhire*, and afterwards that he took Orders at *Weſtminſter* from *Thomas* Biſhop of *Galloway*, in the beginning of 1660. He ſeems to ſuppoſe that he had preached without Orders all that Time, when he was certainly ordained by Biſhop *Hall* before he was twenty. And tho' he was ordained only to Deacon's Orders, he never would ſubmit to any other Ordination. His Judgment was, that he was properly ordained to the miniſterial Office, and that no Power on Earth had any right to divide and parcel it out. —— In his Expoſition of *James* he expreſſes the humbleſt Acknowledgment of his Fault, and which has prov'd monitory and affecting to others. He deliver'd it with Tears in his Eyes, on the nineteenth Verſe of the firſt Chapter, *Be ſlow to ſpeak. I remember* (ſays he) *my Faults this Day: I cannot excuſe myſelf from much of Crime and Sin in it: I have been in the Miniſtry theſe ten Years, and yet not fully compleated the thirtieth Year of my Age. The Lord forgive my raſh Intruſion.*

Here muſt be a Miſtake; tho' ordain'd Deacon by Biſhop Hall, *he muſt have been ordain'd Prieſt, and moſt likely by the Biſhop of* Galloway, *before he could have been thought capable of Inſtitution to* Covent Garden *Church,* Jan. 10, 1660-61.

Mr. Philip Nye *not ejected from St.* Bartholomew-Exchange.

Abridgment, Vol, II. *p.* 29. *Contin. p.* 28.

Dr. *Calamy* mentions Mr. *Philip Nye* as ejected from *Bartholomew-Exchange.* But it could not be by the *Bartholomew* Act. For Dr. *Ralph Brideoak* was admitted Rector of St. *Bartholomew Exchange, London, Sept.* 8, 1660. as void by the Death of Dr. *John Graunt*, ſequeſtred by the late prevailing Powers: And upon *Brideoak*'s Promotion to the See of *Chicheſter*, *John Sharp*, A. M. was admitted Rector, *April* 23, 1675.

Mr. Philip Godwyn *not ejected from the Vicarage of* Watford.

Abridgment, Vol. II. *p.* 360. Newcourt, *Vol.* I. *p.* 960. *Ibid. Vol.* II. *p.* 393.

The ſame Writer mentions Mr. *Philip Godwyn* as ejected or ſilenc'd from *Watford Com. Hertford.* [To which Living *William Davenant*, M. A. had been admitted by the Preſentation of *Arthur* Earl of *Eſſex*, *June* 16, 1661. and was ſucceeded therein by *John Goodman*, B. D. *June* 5, 1662. who voided it by Ceſſion in 1675. So as Mr. *Philip Godwyn* could not well ſuffer there by the *Bartholomew* Act: However he afterwards conform'd, and was admitted to the Rectory of *Liſton* in *Eſſex*, *Octob.* 4, 1673. and his Son after him, *June* 10, 1649.]

Mr. Bull *a ſcandalous Man.*

Abridgment, Vol. II. *p.* 472.

Newington in *Middleſex.* Mr. *Bull*, a good Scholar, and very agreeable Preacher. As to what remains, I deſire leave to draw a Veil. —— Mr. *Stancliffe* ſaith, his laſt Hours and dying Prayers and Tears, with the chearful Reſignation of his Soul to *Chriſt*, ſpake him both a penitent Sinner, and a returning Backſlider.

Newcourt, *Vol.* I. *p.* 700.

Mr. *William Heath* had been ſequeſtred from this Church of *Newington* for his Loyalty in 1642. but liv'd to enjoy his Church again upon the Reſtoration, and reſign'd it in 1664.

Mr. James Jolliffe *Rector of* Irtlingborough All-Saints.

Reg. Laney.

1662. 23. Sept. Jacobus Jolliffe Clericus, A. M. admiſſ. & inſtitut. ad Rect. Eccl. de Irtlingborough omnium Sanctorum, vac. per mort. ult. Incumb. vel alio quocunque modo, ad pres. ven. Decani & Capituli Petriburg.

Indulgence and Favour ſhewn to the moderate Nonconformiſts.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 118.

Great Indulgence was ſhewn to the moderate Non-Conformiſts, who had left their Benefices upon the *Bartholomew* Act. Mr. *Richard Kennet*, B. D. born in *Kent*, and bred in *Corpus Chriſti* College in *Cambridge*, where he was Fellow many Years, was ſilenc'd by the Act of Uniformity at *Eaſt-Hatley* in *Cambridgeſhire*. Soon after Mr. (afterwards Doctor and Biſhop) *Stillingfleet*, aſſiſted him in taking a capacious Houſe at *Sutton* in *Bedfordſhire*, where he ſet up a private School, keeping a Conformiſt to teach it. Many Gentlemen committed their Sons to him. In ſome Time the School-Maſter left him, and he took the Care of the School upon himſelf, and was conniv'd at; the neighbouring Gentry having a great Eſteem for him. And his Wife's Son had a Licence and was his Uſher. He went to Church both Forenoon and Afternoon on the Lord's-Day, and was there with the firſt. He died of a Fever, and was buried in the Chancel at *Sutton*, *Jan.* 23, 1670. His Funeral Sermon was preach'd by worthy Mr. *Stephens*, the Miniſter of the Pariſh, who gave him his due Character.

A ſtrange Prevarication in ſome of the Enemies of the Church, to keep the Benefices of it, by the groſſeſt way of equivocating and eluding of Oaths and Subſcriptions.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 332.

—— Mr. *Mew* of *Eſington* in *Hampſhire* preach'd his Farewel Sermon, as did the reſt of the ejected Miniſters: But the Lord's-Day following he read, *I* A. B. *do declare my unfeigned Aſſent and Conſent*, &c. without ſaying, I *William Mew*. A Miniſter from whom I had the Paſſage, diſcourſing afterwards with him, told him that he muſt alſo go to the Biſhop, and ſubſcribe as well as read. He reply'd, that by his Subſcription he only declar'd, that he did read *I A. B.* This looſe Diſtinction brought in him, who had been one of the Aſſembly at *Weſtminſter*, and Mr. *Briton* of *Beeſley*, and ſeveral. And ſeveral others of this County follow'd upon the like Grounds.

Mr. Thompſon *of St.* Mary Magdalen Milk-ſtreet.

Newcourt, *Vol.* I. *p.* 471.

Mr. *Thompſon*, M. A. was collated to the Rectory of St. *Mary Magdalen*, *Milk-ſtreet*, *London*, by the Dean and Chapter of St. *Paul's*, *September* 9, 1662. and died Incumbent thereof ſome Time after the Fire.

See Dr. Calamy's *Account, p.* 32. *and Continuation, p.* 30.

Mr. *Thomas Vincent*, M. A. of *Chriſt-Church*, *Oxon.* ſucceeded Mr. *Caſe* in this Living, elder Brother of Mr. *Nathaniel Vincent*. He died in 1678. at *Hoxton*. His Funeral Sermon was preach'd by Mr. *Slater*.

Mr. John Wells.

Dr. Calamy, *in his Contin. writes him M. A. ſome Time Fellow of St.* John's *College* Oxon.

Abridgment, Vol. II. *p.* 39. *Contin. p.* 58.

From St. *Olave's Jewry*. Mr. *John Wells*, ſome Time Student of St. *John's Oxon.* He wrote the Practical Sabbatarian, or Sabbath-Holineſs crown'd with Happineſs, 4^to^. 1668. and a Proſpect of Eternity. He died in *June* 1676. His Funeral Sermon was preach'd by Mr. *Watſon*.

Newcourt, *Vol.* I. *p.* 515.

Quære, Whether Mr. *Wells* immediately took the Place of Mr. *Thomas Tuke* ſequeſtred, plundred, and impriſon'd for his Loyalty in 1642?

Mr. Seth Wood.

Abridgm. Vol. II. *p.* 39. *Contin. p.* 59.

Newcourt, *Vol.* I. *p.* 392.

From St. *Leonard's Eaſtcheap*. Mr. *Seth Wood*, who had before been caſt out of *Weſtminſter-Abbey*. He was an ingenious Scholar, and an awakening Preacher. He was call'd from *Chriſt-Church* in *London*, to join with Mr. *John Rowe* of *Weſtminſter-Abbey*. [It does not appear that he had any Title to this Place, and if he had, it was forfeited by Law before the *Bartholomew* Act. —— Die 17. *Novemb.* 1661. Elkanah Downes, S. T. P. admiſſ. ad Rect. S. Leonardi Eaſtcheap, London. ad pres. Decani & Capituli Eccleſiæ Chriſti Cantuar.

Mr. Ezrael Tongue.

Chaplain to Sir Edw. Harley *at* Dunkirk.

Athen. Oxon. *Vol.* II. *col.* 501.

See June 26, 1666.

Eſrael Tongue, who ſince the Reſtoration had ſettled at *Iſlington* near *London*, and taught Boys after an eaſy Method; and had there alſo a little Academy for Girls to be taught *Latin* and *Greek*, and as I have been informed, one of them at fourteen Years of Age could conſtrue a *Greek* Goſpel. But having a reſtleſs and freakiſh Head, he went with Colonel *Edward Harley* to *Dunkirk*, and was there a Chaplain for ſome Time. Which Place, with the Gariſon, being ſold by the *Engliſh*, he returned, and that Colonel ſettled him in the Vicarage of *Lentwarden* in *Herefordſhire*. But that being a poor Thing he ſoon left it, and by the Favour of the Biſhop of *London* he obtained the Cure of St. *Mary Stayning* in that City.

1670, 8^vo^. *p.* 192.

The Author of a *private Conference between a rich Alderman and a poor Countrey Vicar made publick*, writes thus of the Non-conforming Clergy.

The ſeveral Reaſons upon which ſome of the Miniſters had left their Livings.

Some Covenanters relinquiſhed their Benefices upon the *Act of Uniformity*, becauſe they were aſhamed to conform, who had been ſo violent in the late Times: Or perhaps they were Perſons of ſuch mean Learning, that they knew they ſhould have no Preferment in our Church: Or laſtly, thoſe that being either by Surpriſal, or thro' hopes of ſome Toleration and Allowance drawn in. Or finally, who by the Familiarity and Combination of ſome leading Men of that Party, for Company's Sake, deſerted their Livings, and ſo perhaps might be unwarily ejected, who now being vexed for their unadviſed Loſſes, envy thoſe that were more prudent and wiſe, and out of Hate and Malice to the preſent Poſſeſſors, propagate Opinions to the Detriment of our Church and for ſupporting the Schiſm.

Or were rather fooled out of them.

And now angry at it.

Many now repent of their raſh Action, in forſaking their Livings, by the Example of others, and the great Intereſt they had in them, and ſo were pitifully fooled out of their Benefices, who though but little concern'd in the Support of that Party, yet now being irrecoverably loſt, are great Zealots againſt Common-Prayer, which before that black St. *Bartholomew* Day did not only afford their Preſence and Devotion to the Liturgy of the Church, but alſo read it themſelves before the Impoſition.

The Number of Nonconformiſts a great Infelicity to the Church.

p. 49.

In *the Notion of Schiſm ſtated according to the Ancients: With Animadverſions upon the Plea for the Nonconformiſts*, London 1676, 8^vo^. the Writer ſaith, It was doubtleſs one of the greateſt Infelicities that ever befel the whole Body of People in theſe three Nations, that when in the Year 1662. Religion was ſo happily ſettled in Faith, Worſhip and Government, according to the Pattern of the ancient Catholick Church in the three firſt Centuries; and though this Religion was ratified by the very Hand of God, and the dry Bones revived by the Miracle of an unexpected Reſtitution, that yet there ſhould be amongſt us ſo many Thouſands of ſuch perverſe and ſullen Tempers, as not to be perſuaded into the Church's Communion neither by Law, Reaſon, nor Miracle.

A great Cry of Perſecution.

1663, 4to.

This occaſion'd a great Cry of *Perſecution*. But, ſays the Prefacer to *Evangelium Armatum*, to the Plea that *they are now perſecuted*, I ſhall only make this Reply, that I deſire the World to take Notice, that thoſe Perſons, who turn'd almoſt *all* out of their Livings that adhered to their lawful Sovereign; who ſent ſuch with their Wives and Families a begging, as durſt not deflower their Conſciences with downright Perjury, and having ſworn Canonical Obedience to the moſt reformed Church in the World, durſt not by a contrary Oath ſwear and endeavour its Extirpation. Thoſe alſo who procured that *murdering Order* from a bloody *Tyrant* and *Uſurper*, that every *epiſcopal Divine* ſhould not only be uncapable of a *Benefice*, but alſo to exerciſe any Act of his *miniſterial Function*, as Preaching, Baptizing, or the like; nor yet ſuffered to get ſome little Subſiſtence by teaching School: No, nor laſtly to live in any Gentleman's Houſe, who out of Pity might take him in to keep him from ſtarving. All which are ſuch unheard-of Inſtances of *barbarous Tyranny*, that the Spite of the heathen *Nero*'s, *Diocleſian*'s, *Julian*'s, (all Circumſtances conſidered) was much inferior to them. Now, I ſay, I deſire the World to take Notice, that thoſe who were partly the *Authors*, partly the *Procurers* of theſe hideous remorſeleſs Actions, are thoſe poor gentle ſuffering Lambs of *Chriſt*, that now bleat out *Perſecution*.

WEDNESDAY *Sept.*24.
When we had ſold Dunkirk, *then* Tangier *was cried up as a Place of much greater Importance.*

Bp. Burnet's *Hiſtory of his own Times, Fol. p.* 173.

After the Sale of *Dunkirk*, it was pretended that *Tangier* was a Place of much greater Conſequence. Its Situation in the Map indeed is very eminent. And if *Spain* had been then in a Condition to put any Reſtraint on our Trade, it had been of great Uſe to us; eſpecially if making a Mole there had been more practicable than it proved to be. It was then ſpoken of in the Court in the higheſt Strains of Flattery. It was ſaid, this would not only give us the entire Command of the *Mediterranean* Trade, but it would be a Place of Safety for a Squadron to be always kept there for ſecuring our *Weſt* and *Eaſt India* Trade. And ſuch mighty Things were ſaid of it, as if it had been reſerved for the King's Reign, to make it as glorious abroad, as it was happy at Home. Tho' ſince that Time we have never been able, neither by Force or Treaty, to get Ground enough round the Town from the *Moors* to maintain the Gariſon. But every Man that was employed there ſtudied only his own Intereſt, and how to rob the King. If the Money that was laid out in the Mole at different Times, had been raiſed all in a Succeſſion, as faſt as the Work could be carried on, it might have been made a very valuable Place. But there were ſo many diſcontinuings, and ſo many new Undertakings, that after an immenſe Charge the Court grew weary of it: And in the Year 1678. they ſent a Squadron of Ships to bring away the Gariſon, and to deſtroy all the Works.

An ill Managment in it, and at laſt a Deſtruction of it.

Some Papiſts had thruſt themſelves into Pariſh Cures in the late Times of Rebellion.

It was obſervable, that whereas to prepare for a Perſecution of the Clergy in 1641. many of them were repreſented as Papiſts, and all of them as popiſhly affected: Yet it ſo happen'd that ſeveral *Roman* Prieſts in a Diſguiſe had thruſt themſelves into parochial Cures in the late Times of Confuſion. Archbiſhop *Teniſon* had ſo obſerv'd of his Father's Succeſſor in *Norfolk*. And ſome other Inſtances are given by Dr. *Walker*, in his Account of the Sufferings of the Clergy.

Inſtances given.

Part II. *p.* 29.

1. When Dr. *Richard Mervyn* was diſpoſſeſs'd of his Vicarage of *Okehampton* in *Devon*, he was ſucceeded in it by one *Jonas Ware* who about the Year 1650. turned Papiſt, went beyond the Seas, and was, as I have been informed, immured at *Doway*, by Order of the Inquiſition for defending *Janſenius* his Tenets.

Jonas Ware.

Ibid. p. 207.

2. When Mr. *Banger* was turned out of the Rectory of *Yarlington* in *Somerſetſhire*, his Succeſſor was one *Dorrington*, a reputed Papiſt, who (as himſelf afterwards confeſs'd to the Gentleman who inform'd me of this) was bred at St. *Omer*'s, and deſign'd for Phyſick.

One Dorrington.

Ibid. p. 341.

3. When Mr. *Richard Reynolds* was ſequeſtred, plundred and barbarouſly uſed, the Perſon who was ſubſtituted in his Rectory at *Stoke-Fleming Com. Devon.* kept a Curate who had been a Lieutenant in the Army, and was a Jeſuit.

A Countrey Curate, Lieutenant and Jeſuit.

Ibid. p. 392.

4. When Mr. *Henry Wilſon* was for his Loyalty turned out of the Rectory of *Buckland Com. Devon.* his firſt Succeſſor was one *Owen Williams*, who died there in 1655. and was buried at the Weſt End of the Church, on the outſide of the Belfrey Door, over which there is in the Wall a Stone, with theſe Words inſcribed on it by his own Order, *Mia Goda Gida*. After him came one *Nanſcoine*, a Perſon utterly unknown to any in the Pariſh, and thought by ſome to have been a *Romiſh* Prieſt. On the Reſtoration he left his Wife and Children, and went to *Ireland*: Nor can I learn that he was ever heard of after.

Owen Williams.

One Nanſcoine.

Popiſh Pamphlets now abounded; yet not leſs before the Reſtauration.

And whereas it is obſerved, that great Numbers of popiſh Pamphlets have been printed and diſpers'd ſince the King's coming in: The ſame Activity of the Prieſts and Jeſuits was as notable in the late Times of Confuſion. Some of them here follow. A Treatiſe of the Schiſm of *England*. By *Philip Scot*. Said to be printed at *Amſterdam*, 1650, 8vo. A Character of Mrs. *Margaret Boate*, and her pure Devotions. Printed at *Paris* 1651, 8vo. An Apology for the Dialogues of Mr. *Ruſhworth*. By *Tho. de Albiis*. [i. e. *Thomas White*.] Printed 1654. 8

8vo. A Contemplation of Heaven, with an Exercise of Love by *Tho. White*, 1654, 8vo. An Enchiridion of Faith. By *Fr. Covent.* Printed at *Doway* 1655, 8vo. Scripture mistaken the Ground of Protestants, *&c.* By *J. Spencer*. Printed 1655, 8vo. Schiſm diſpatch'd, againſt Dr. *Henry Hammond*, 1657, 8vo. Schiſm unmaſk'd: Or a Conference betwixt Dr. *Gunning*, *Pearſon*, and two *Roman* Catholicks, 1658, 8vo. An Anſwer to the Provincial Letters, 1659, 8vo. A Method to arrive at Satisfaction in Religion, 1659, 8vo. A Vindication of the Doctrine in Pope *Benedict* the Twelfth his Bull. By *G. W.* 1659, 8vo. Thomæ de Albiis Angli Tabulæ Suffragiales de terminandis Fidei Litibus. Londini 1655, 8vo. Nuntius a Mortuis. Hoc eſt ſtupendum juxta ac tremendum Colloquium diſtinctis alterniſque vicibus a pluribus auditum inter Manes Henrici VIII. & Caroli I. Angliæ Regum in Eccleſia Windeſorienſi ubi ſub eodem marmore contumulati ſunt. In quo tota Divini Judicii Series in iſtis Inſortunatis Inſulis a Capite uſque ad Calcem cœleſti quodam Penicillo liquidè ob oculos depingitur. Juxta exemplar Anglicum nuper Typis excuſum, Latinè redditum, & in lucem bono publico emiſſum. Pariſiis 1657, 4to.

The King's Pardon to Lord Lorn, *condemned for writing a Letter to purge himſelf from the Lies given out againſt him.*
See Biſhop Burnet, *p.* 148.

Mercur. Publ. by Authority, 4to. No. 38.

Advice from *Edinburgh*, That there was brought hither *Sept.* 15. from his Majeſty a Remiſſion for the late Marquis of *Argyle*'s Son, as to Life, but his Perſon to be detained in Priſon during his Majeſty's Pleaſure, his Eſtate to remain ſubject to all his juſt Creditors, and the Remainder to be diſpoſed as his Majeſty ſhall think fit. —— And that on the fifth Day of *September* 1662. was an *Act* paſſed concerning the Declaration to be ſigned by all Perſons in publick Truſt.

A Declaration to be ſigned by all Perſons in Truſt.

I —— do ſincerely affirm and declare, that I judge it unlawful to Subjects, upon Pretence of Reformation or other Pretence whatſoever, to enter into Leagues and Covenants, or to take up Arms againſt the King, or thoſe commiſſioned by him. And that all theſe Gatherings, Convocations, Petitions, Proteſtations, and erecting and keeping of Council Tables, that were uſed in the Beginning, and for the carrying on of the late Troubles were unlawful and ſeditious. And particularly that theſe Oaths, whereof the one was commonly called *the national Covenant* (as it was ſworn and explained in the Year one thouſand ſix hundred and thirty eight, and thereafter) and the other entituled, *a ſolemn League and Covenant*, were and are in themſelves unlawful Oaths, and were taken by, and impoſed upon, the Subjects of this Kingdom, againſt the fundamental Laws and Liberties of the ſame. And that there lyeth no Obligation upon me, or any of the Subjects, from the ſaid Oaths, or either of them to endeavour any Change or Alteration of the Government either in Church or State, as it is now eſtabliſhed by the Laws of the Kingdom.

Thursday *Sept.* 25.
Some of Oliver's *old Officers were* Quakers.

Mercur. Publ. 4to. No. 39.

Advice from *Southampton*, that on *Sunday* the 14th Inſtant, there aſſembled in the Houſe of one *Herſnet* a *Quaker*, ſome Perſons of the ſame Faction, which being made known to the Mayor, were by his Command apprehended; fourteen of them were brought before him, the chiefeſt were *George Emery*, formerly one of *Oliver*'s Captains, and one *Dunford*, a Lieutenant under the ſame Command, *&c.*

Friday *Sept.* 26.
Reviews of the Tower Regiment, and of the Horſe and Foot Guards.

Publick Intelligence, 4to.

Sir *John Robinſon*, Knight and Baronet, his Majeſty's Lieutenant of the Tower of *London*, drew his Regiment of the Hamlets into *Tuttle-Fields*, *Weſtminſter*, where they were exerciſed, *&c.* And the next Day, *Saturday* 27, his Majeſty's Regiment of Guards, both Horſe and Foot, were drawn up in *Hyde-Park*, a very noble Sight, worthy the Royal Spectators, who came purpoſely to behold it, his ſacred Majeſty, the Queen, the Queen-Mother, the Duke and Ducheſs of *York*, and many of the Nobility, the Horſe and Foot were in excellent Order, and there were few of that great Body who had not formerly been Commanders.

Mr. Anthony Walker *Rector of* Fyfield.

1662, 26. Sept. Antonius Walker Clericus admiſſ. ad Eccl. de Fyfield in Com. Eſſex. ad preſ. Caroli Com. Warwic.

Wood's Faſti Oxon. *Vol.* II. *col.* 796.

Ant. Walker, M. A. of St. *John*'s College, *Cambridge*, was incorporated at *Oxford*, *July* 14, 1657. He was afterwards D. D. Chaplain to his Majeſty, and a Publiſher of ſeveral Sermons, *&c.* elected Curate of *Aldermanbury* in *London*. —— He died in 1692.

Account of Dr. Anthony Walker.

The Author's Append. to the Life of Dr. Barwick *Engl. p.* 361. *and p.* 16.

He had been admitted *Apr.* 3, 1638. Pupil at St. *John*'s to the eminent Mr. *Peter Barwick*, afterward Dean of St. *Paul*'s; but unhappy young Man, upon Advice of a venerable old Man of an exemplary good Life, (Dr. *Ralph Brownrigg*) he began to warp towards the Puritans, and was afterwards promoted to be Chaplain in his new Way of Worſhip to the Earl of *Warwick*, the Lord High Admiral of the Rebel's Fleet. After he had forſaken the more wholeſome Inſtructions of Mr. *Barwick*, he got into the Family of Dr. *John Gauden*. —— Under this Inſtructor he learnt the Art of blurting out crude Sermons, and indigeſted Prayers, *&c.*

Mr. Theoph. Gale *Tutour to the Lord* Wharton's *Sons in* France.

Dr. Calamy's *Contin. p.* 97.

In *September* 1662. Mr. *Theophilus Gale*, the learned Author of the Court of the *Gentiles*, *&c.* a Nonconformiſt, went over into *France* with two Sons of the Lord *Wharton*, *Thomas* and *Goodwin*, and ſettled with them at *Caen*. He ſtaid in the Town two Years, and had an intimate Acquaintance with the great *Bochart*, who was at that Time Paſtor and Profeſſor there. He left my Lord *Wharton*'s Sons in *France*, and return'd into *England* in 1665.

John

Mr. John Bargrave *Prebend of* Canterbury.

John Bargrave, D. D. educated at *Peter-Houſe* in *Cambridge*, was admitted to the fifth Prebend in the Church of *Canterbury* in the Place of Dr. *Thomas Paſke* deceaſed, *Sept.* 26, 1662. and dying *May* 11, 1680. was buried in that Cathedral.

Mr. Edward Norris *Rector of* Cranford St. John's.

Reg. Laney.

Edwardus Norris Clericus, A. M. admiſſ. ad Rect. Eccl. de Cranford Sancti Johannis de jure vacantem vigore nuperi Statuti Conformitatis per non Subſcriptionem ult. Incumbentis ad preſ. Roberti Lincoln. Epiſcopi.

Mr. Henry Searle *ſaid to be ejected.*

Account, 8vo. *p.* 497.

Dr. *Calamy* has inſerted the Name of Mr. *Henry Scarl*, ejected from *Cranford St. John*'s: An excellent ſpirited Man: A lively fervent Preacher, and wonderfully circumſpect and pious. Greatly reverenc'd and admir'd.

Dr. Edward Sparke *Vicar of* Walthamſtow,

Reg. London.

1662. 26. Dec. Edwardus Sparke, S. T. P. admiſſ. ad Vicariam de Walthamſtow ad preſ. Henrici Epiſcopi Ciceſtr.

1666. 15. Maii. Andreas Caſſe, A. B. admiſſ. ad Vic. de Walthamſtow, vac. per ceſſ. Edwardi Sparke, S. T. P.

Newcourt, *Vol.* II. *p.* 36.

26. Sept. 1662. Robertus Edwards, A. M. admiſſ. ad Rect. de Barling Com. Eſſex. ad preſ. Decani & Capituli S. Pauli.

Mr. Tho. Elborough *Vicar of* Chiſwick.

Reg. London.

Note of the Editor of Dr. Barwick's *Life fol.* 333.

Newcourt, *Rep. p.* 587.

Eod. die 26. Sept. 1662. Thomas Elborough Clericus admiſſ. ad Vic. de Chiſwick in Com. Midd. vac. per reſign. Jacobi Thompſon. —— Originally of *Haſlebeech* in *Northamptonſhire*, admitted in St. *John*'s College, *Cambridge*, *Apr.* 3, 1639. and made Vicar of *Chiſwick* 1662. on the Preſentation of the Dean and Chapter of St. *Paul*'s, moſt probably by his Tutor's Intereſt Dr. *Barwick*. He publiſhed two Books of *Expoſition of the Common-Prayer*, and in the Dedication of the laſt, mentions his having parted with two Livings in *Leiceſterſhire*, which he ſeems to repent of, probably diſappointed of better Preferment by Dr. *Barwick*'s Death. He died himſelf, *April* 15, 1675.

The Biſhop's Viſitation of his Dioceſe of Briſtol.

Publick Intelligence, 4to. No. 39.

Adviſed from *Briſtol*, *Septemb.* 26, 1662. Our Lord Biſhop hath now ended his Viſitation with great Satiſfaction to himſelf, having throughout his whole Dioceſe ſeen great Numbers of Gentry and Commonalty flock for *Confirmation.* There was not any one Place where there did not come two three or four hundred to receive it. The Gentry in all theſe Parts went out ſome Miles to give his Lordſhip welcome, and at his Departure paid their Reſpects in waiting on him out of Town. The ſeveral learned Sermons that were preach'd wrought much upon the Auditors, and have given the Nonconformiſts a juſt Occaſion to acknowledge their Conviction. —— The like Account of a Viſitation held at *Henley* upon *Thames* by the Lord Biſhop of *Oxford*, with a great Confluence of People to be confirmed, *&c.*

SUNDAY *Sept.* 28.

Advice from Leiceſter *of Conformity and Peace after ſome Diſorders.*

Publick Intelligence, 4to No. 39.

Adviſed from *Leiceſter*, that there has been a Riot and publick Indignity offered to the Church, by breaking open the Doors, ſtealing away the Surplice, *&c.* But now the Town is truly ſo ſenſible of the Effects of theſe giddy Brains and diſobedient Spirits, that all Things promiſe Conſtancy and Loyalty for the future; for Confirmation of which, Maſter *Burton*, a late but ſincere Convert, hath preached two learned Sermons concerning Magiſtracy, and the King's Supremacy over the Church, and Maſter *Paſke*, a very able Preacher, hath undertaken the Weekly Lecture.

Mr. Burton, *a late Convert, being chief Miniſter, and Mr.* Paſke *Lecturer.*

Lay Conformity was at firſt allow'd by the Nonconforming Miniſters.

London, *for* Walt. Kettilby, 1678.

Some of the Clergy who had their peculiar Reaſons for not conforming in their miniſterial Capacity, did plead and write for their own and others Lay Conformity to the Service and Communion of the eſtabliſh'd Church. So Mr. *Crofton* by avow'd Practice, and moſt others at leaſt occaſionally. Nay Mr. *Baxter* himſelf wrote much to perſuade the common People not to forſake their Pariſh Churches under Liturgy and Epiſcopal Miniſters. See a Collection of his Advices to that purpoſe, gathered by Mr. *Long* in a Tract 1678. intituled *Mr.* Baxter's *Arguments for Conformity againſt Separation. By which the moſt material Parts of Mr.* Hales's *Tract of* Schiſm *are confuted*, &c.

Own'd by Mr. Baxter *to be the ſame or eaſier than before the Wars.*

The Liturgy amended.

Ceremonies not greater.

And more preaching Miniſters.

And therefore Separation is now more ſinful.

For Conformity (ſaith he) though to Miniſters it be another Thing, by Reaſon of the new Impoſitions, than it was to our Predeceſſors: Yet to the People Conformity is the ſame, if not eaſier (eſpecially to them I now ſpeak to) for it is the Liturgy, Ceremonies, and Miniſtry that muſt alienate them: And the Liturgy is a little amended as to them, by the Change of the Tranſlation, and ſome little Words, and by ſome longer Prayers; and the *Ceremonies* are the ſame; and thirty Years ago there were many bare reading, not preaching *Miniſters* for one that is now. Therefore our Caſe of Separation being the ſame as of old, I take it to be fully confuted by the ancient Nonconformiſts, —— *Cartwright*, *Egerton*, *Hilderſham*, *Dod*, *Ames*, *Parker*, *Baines*, *Brightman*, *Ball*, *Bradſhaw*, *Paget*, *Langley*, *Nicholls*, *Herring*, *&c.* who wrote more againſt Separation than the Conformiſts did.

And even for miniſterial Conformity.

Though more Engagements.

Yet Subſcription may be made.

Aſſent and Conſent may be given.

And the Oath of Canonical Obedience may be taken.

Again, Mr. *Baxter* doth acknowledge, that though Miniſterial Conformity was now much alter'd as to Engagements [meaning Subſcription, Declaration, Renunciation of the Covenant] yet (ſaith he) many of the Aſſembly of Divines that are yet living do conform again. —— And as to *Subſcription* he puts this Queſtion; Is it lawful to ſubſcribe or profeſs full Aſſent and Conſent to any religious Books beſides the *Bible*, ſeeing all are fallible? *Anſwer.* It is lawful to profeſs or ſubſcribe our Aſſent and Conſent to any humane Writing, which we judge to be true and good, according to the Meaſure of its Truth and Goodneſs. As if Church Confeſſions that are ſound be offered us for our Conſent, we may ſay or ſubſcribe. I hold all the Doctrine in this Book to be true and good. —— And even of the Oath of Canonical Obedience, he puts this Queſtion; *May we lawfully ſwear Obedience in all Things lawful and honeſt, either to Uſurpers or to our lawful*

As it was by the old Nonconformiſts.

lawful Paſtors? Anſwer. If the King ſhall command us, it is lawful. So the old Nonconformiſts, who thought the *Engliſh* Prelacy an unlawful Office, yet maintained that it is lawful to take the Oath of *Canonical Obedience*, becauſe they thought it was impoſed by the King and Laws.

The Intruders into ſequeſtred Livings had been very unwilling to give up their Poſſeſſions to the Right of the old Incumbents.

Walker's *Sufferings of the Clergy, Part* II. *p.* 324, 328, *&c.*

Thoſe Intruders into Benefices in the late Times of Confuſion, who by Law were conſtrained laſt Year to give Place to the right and lawful Incumbents, were then very unwilling to leave their uſurp'd Poſſeſſions. Some gave the Sheriff the Trouble of diſpoſſeſſing them: And even ſome of them conform'd with no better View than by ſo doing to keep out, if poſſible, the right Owner. Mr. *Richard Pote*, Rector of *Lydford* in *Devon*, had been ejected, and one *Clement Hatch* obtruded, who after the Reſtauration (Mr. *Pote* being grown poor and ſtricken in Years) thought fit to conform, and endeavoured all he could to keep him ſtill out of his Living. But Mr. *Pote* found ſome of his old Friends ſtill alive, who help'd him to bring down a Tryal upon an Ejectment againſt this Intruder, and obtained a fair Verdict, and ſoon after the Re-poſſeſſion of his Church and Rectory.

MONDAY *Sept.* 29.
Mr. Edw. Bagſhaw, *late Student of* Chriſt-Church, Oxon, *and Vicar of* Amerſden, *now Chaplain to the Earl of* Angleſey, *had been ſo warm and intemperate a Writer, that he had forfeited all Hopes of Preferment in* England, *and therefore was carried over by his Lord into* Ireland, *to be there ſettled out of the Way of thoſe that knew him.*

A Narrative of the Proceedings in Ireland *about* Mr. Edward Bagſhaw, Anno 1662. [*Written by himſelf.*]

Printed 1662. 4to. *p.* 11.

There having been many and moſt of them falſe Reports raiſed concerning Mr. *Edward Bagſhaw*'s Demeanour in *Ireland*, I being at that Time upon the Place, and privy to all that paſſed, thought good to make this brief, but true and impartial Account of all that happened, ſo far as Mr. *Bagſhaw*, during his Stay there, was concerned.

But his ill Fame followed him, and his turbulent Spirit went along with him.

On *July* 27, 1662. Mr. *Bagſhaw* landed at *Hill Hoth* in *Ireland*, and from thence repaired to Captain *Jones*'s Houſe upon the *College-Green* in *Dublin*, where the Right Honourable the Earl of *Angleſey* (upon whom he did attend as his Domeſtick Chaplain) had provided him a Lodging. After he had ſpent ſome few Days to refreſh himſelf, and to enquire into the State of Affairs, eſpecially thoſe that concerned the Church he thought himſelf obliged in Conſcience not to be idle; but ſince moſt of the Miniſters, who had any Gift in Preaching, were ſilenced; he conceived he could not do God better Service, than once every Lord's-Day to ſpend his Pains that Way; which he ſuppoſed none could take Offence at, ſince he was himſelf epiſcopally ordained, and thereby freed from that Exception which was taken againſt the ſilenced Miniſters, who ſtill own'd and adher'd unto their former Ordination by Preſbytery: And beſides being Chaplain to a Perſon of ſo great Worth and Eminence, as the Earl of *Angleſey* was known to be, he had Reaſon to think, that his Relation would facilitate his Deſign, and open thoſe Churches to him, which were ſhut to others, that wanted thoſe Qualifications.

So that he was inhibited from Preaching by the Archbiſhop of Dublin.

Accordingly he did on *July* 31. by Means of a Friend, addreſs himſelf to one Mr. *Huſon*, Miniſter of the Pariſh Church of St. *Warbours*, in the Confines of which Pariſh Mr. *Bagſhaw* lodged; and deſired Leave, that ſometimes he might aſſiſt and eaſe him in his Preaching; which Motion was readily embraced and aſſented to by Mr. *Huſon*, who did appoint the next Lord's-Day following in the Morning to be the Time wherein Mr. *Bagſhaw* ſhould begin. But on the *Saturday* Mr. *Bagſhaw* was ſomewhat amazed, when he had News from Mr. *Huſon*, that one Dr. *Seile* had commanded him in the Biſhop's Name, to let no Stranger preach, unleſs he brought with him the Archbiſhop of *Dublin*'s Licenſe. Though under the Civil Term of prohibiting a *Stranger*, Mr. *Bagſhaw* had Reaſon to think himſelf particularly meant, yet becauſe he did not know what he had done to deſerve ſuch an Excluſion, he made his Caſe known to the Right Honourable the Earl of *Angleſey*, who on the Lord's-Day about ſeven in the Morning ſent his Servant to wait upon the Archbiſhop of *Dublin* with this Letter:

The Earl of Angleſey *his Patron interceded for him.*

May it pleaſe your Grace,

My Chaplain, Mr. *Bagſhaw*, being willing to take Pains whilſt he ſtaid in *Dublin*, got Leave of Mr. *Huſon* to ſupply his Place for him this Morning: But your Grace having given Order, that no Stranger ſhould preach without your Licenſe; I do deſire it on his Behalf, as for one that not only is epiſcopally ordained, but likewiſe is very ſober, orthodox, and inoffenſive in his Preaching. Your Grace's Permiſſion at this Time will be very acceptable to many, and particularly to Mr. *Huſon*, who in confidence of my Chaplain's Aſſiſtance, hath omitted to provide himſelf. In Caſe hereafter you think fit to examine him, I ſhall ſome Day the next Week ſend him to wait upon your Grace, and doubt not but he will give you all manner of Satisfaction. I reſt,

Your Grace's Humble Servant,

Aug. 3, 1662. **ANGLESEY.**

But could not prevail.

This Letter ſo civil in itſelf, and coming from a Perſon of ſo great Eminence, might have prevailed for a much greater Favour; but after two Hours Stay, the Meſſenger returned with this ſhort and inſignificant Anſwer;

The Archbiſhop ſent a ſhort Anſwer.

My Lord,

Your Chaplain came not to me, according to your Lordſhip's Directions; and before I ſpeak with him, I cannot diſpenſe with his Preaching in my Dioceſe; who am otherwiſe very ready to approve myſelf,

My Lord,

St. *Sepulchres Aug.* 3, 62. *Your moſt Affectionate Servant,*

Ja. Dublin.

Wherein Mr. Bagſhaw *charges him with a wilfull Miſtake, and falſe Subſcription.*

Two Things in this ſhort Letter were ſomewhat admirable; one was, the wilful Miſtake, which the Biſhop made, in taking Exception at Mr. *Bagſhaw*'s not waiting upon him, according to the Earl of *Angleſey*'s Direction, whereas that Honourable Perſon mentioned it only for ſome Day in the following Week, but for that Day deſired he might preach without uſing that Ceremony. And the other was, the little Reaſon the Biſhop had to ſubſcribe himſelf my Lord's *moſt affectionate Servant*, ſince in a Thing of ſo trivial and facile a Nature, he had not only unjuſtly, but, as ſome think, uncivilly, refuſed that noble Earl's expreſs and earneſt Deſire. But however, Mr. *Bagſhaw* ſubmitted to the Biſhop's Pleaſure, and did not only forbear preaching in publick, but came himſelf in the Afternoon unto the very Place where he had deſigned to preach; to ſhew that though he had Reaſon to be diſſatisfied, yet he was no Separatiſt.

Mr. Bagſhaw *at firſt ſubmits to Silence, and goes to Church for fear of being thought a Separatiſt.*

The Archbiſhop accuſed him of being the Author of a Letter againſt the Biſhop of Worceſter.

On the *Tueſday* following, Mr. *Bagſhaw* waited upon the Archbiſhop, and was much ſurprized, when for a Salutation, he was told, that he came to ſet the Nation in a Flame; and when Mr. *Bagſhaw* deſired the Biſhop to have nobler, or, at leaſt cooler Thoughts of him; the Biſhop aſked him in great Heat, whether he were not the Author of the Letter againſt the Biſhop of *Worceſter?* To which Mr. *Bagſhaw* anſwered, that he did not remember, that his Name was ſubſcribed to any ſuch Letter: Whereupon the Biſhop preſently demanded, whether he would deny it? And when Mr. *Bagſhaw* inſiſted, that he thought himſelf not bound, either to affirm, or, how innocent ſoever he was, to deny any ſuch Thing, until he was legally charged with it; the Biſhop forthwith told him, that unleſs he would expreſly deny he had any Hand in writing that Letter, he did forbid him preaching in his *Dioceſe*. Which whether it were a ſufficient Reaſon, upon Suppoſition that Mr. *Bagſhaw* had been the Author, muſt be left to others to judge: For how could the Writing a Letter in *England*, diſable a Man a Year after from preaching a Sermon in *Ireland?* Or why ſhould the Archbiſhop of *Dublin* be more fierce for vindicating the Biſhop of *Worceſter*'s Honour, in caſe Mr. *Bagſhaw* had injured him, then either the Biſhop of *Worceſter* himſelf, or all the Biſhops in *England* were; who either thought Mr. *Bagſhaw* innocent, or elſe that ſo petty a Fact did not deſerve ſo ſharp a Sentence? for though Mr. *Bagſhaw* often preached publickly, yet he was never ſo much as once queſtioned for it.

Which he would not confeſs or deny.

Upon which the Archbiſhop forbid him to preach in his Dioceſe.

At which Mr. Bagſhaw *was very angry;*

And ſet up a Conventicle in his own Lodgings.

But though Mr. *Bagſhaw* was thus prohibited by the Biſhop, yet he could not look upon himſelf ſo diſcharged from that Duty he owed to God, as to forbear the Exerciſe of his Miniſtry, and therefore he did conſtantly in private, in his own Lodgings, preach every Lord's-Day in the Morning, and gave ſtrict Order, that none who were willing to come ſhould be excluded; which occaſioned the Reſort of many, and thoſe of as great Quality as any were then in *Dublin*, who could not imagine that any Law was broken, in their aſſembling to hear one, who by Law was qualify'd to preach, and was always ready in Perſon to defend both his Fact and Doctrine.

Diſturbed by the Mayor.

Three Lord's-Days paſſed thus without any Diſturbance, when the Archbiſhop, being much enraged that any ſhould dare to conteſt with his Sovereignty; under Pretence of ſuppreſſing Maſs (which at that Time was very frequent in *Dublin*) got the Mayor to ſend Soldiers up and down the Town, who having, it ſeems, their Errand what to do, came only to Mr. *Bagſhaw*'s Lodgings, and there, contrary to their Inſtructions (as the Mayor afterwards affirmed) forcibly broke open the Doors, and for ſome Hours detained Mr. *Bagſhaw* and all the Company, to the Number of above one hundred and twenty Priſoners; though Mr. *Bagſhaw* did very often and earneſtly entreat, that either he himſelf might anſwer for all, or at leaſt, that the Women, whoſe Health might be much prejudiced by the Alarms of rude Soldiers, might be diſmiſſed, but could prevail in neither.

Yet ſoon quietly diſmiſſed.

About one o' Clock the City Marſhal came and diſmiſſed the Guard, to the no little Grief of the Soldiers, whoſe Commander expected great Sums for Ranſom; though ſuch was the Reſolution and Courage of all there preſent, that none did ſo much as conceal their Names, but freely offer'd themſelves to appear any where, and to juſtify the Action.

And Mr. Bagſhaw *in the Afternoon had a like Meeting.*

About four in the Afternoon Mr. *Bagſhaw* and the greateſt Part of his Company, with many others, met again, and performed the remaining Duty of the Day without any Impediment.

Hitherto without the Knowledge of his Patron Lord Angleſey.

Hitherto Mr. *Bagſhaw* had acted upon his own Account, without ever acquainting the Right Honourable the Earl of *Angleſey* with what he had done; whoſe Name he was reſolved never to uſe in any thing, where the Iſſue might be hazardous; and therefore he concealed from that noble Perſon, not only the Archbiſhop's ſilencing him, but likewiſe his own Reſolution of continuing to preach in as publick a manner as he could. But now the Diſturbance he had

Who when acquainted with it wiſely gave him Leave to be gone.

And ſo he unhappily returned to England.

met with, being ſo notorious, he preſently addreſſed himſelf unto that Honourable Perſon, to beg Leave of him, that ſince there was no Liberty either for publick or private Preaching, though he had attempted both, he might be diſmiſſed unto his native Countrey; for however his Lordſhip's Service was dear to him, yet he found he could not continue any further Attendance, without creating Jealouſies of himſelf, which at laſt would reflect upon his Lordſhip; and therefore he prayed a Diſcharge, to which that prudent and excellent Perſon readily aſſented; and an Opportunity ſhortly after preſenting itſelf in the Right Honourable the Viſcounteſs of *Valencia*'s and her Daughter's coming to *England*, Mr. *Bagſhaw* went to Sea in their Company, to wait upon them, and ſo came for *England:* But before he left *Ireland*, to ſtop thoſe many ſlanderous Reports which were raiſed about him, he made this brief Declaration; which he left to be convey'd unto the Hands of his Grace *James* Duke of *Ormond*, by whoſe mild and temperate Government he doth ſuppoſe it came to paſs, that he was ſo long protected.

Having left a Declaration in Writing for the Lord Lieutenant the Duke of Ormond,

To clear himſelf from the Cenſure and Calumny of being heretical, ſchiſmatical, and ſcandalous.

The Declaration was as followeth:

Underſtanding that I lye under the Cenſure of ſome, and the Calumny of others, as if I were a Perſon *heretical* in my Judgment, *ſchiſmatical* in my Practice, and *ſcandalous* in my Life; though as to myſelf, I ought to rejoice in theſe Reproaches, (which are no other than our Saviour and his Apoſtles underwent before me) yet for the Sake of others, who poſſibly may ſuffer for their more favourable Opinion of me; and for the Sake of Truth, which I ought to clear from all Miſtakes and Prejudices; and leſt the Goſpel ſhould ſuffer for my Sake, who am, as I hear, condemned as an unworthy Miniſter of it, I thought fit to make this enſuing Declaration, *&c.*

Concluding with a Profeſſion of Loyalty.

Clear of Error and Vice, &c.

And wonders he ſhould not preach publickly, or at leaſt in private.

Ending.] Did I think it needful, I would conclude with teſtifying my Loyalty to his Majeſty, but my Actions hitherto, my Writings, and my conſtant Prayers for him, do it much more than my preſent Words can: And whether or no ſuch an one that is thus qualified, according to the 'foregoing Declaration, who is not charged with any Error in Doctrine, with any Vice in his Life, or with Unpeaceableneſs in his Converſation, even as to thoſe very Things wherein he differs; whether ſuch an one may not be allowed to preach publickly, or at leaſt not to be diſturbed in private, is humbly left to the Conſideration of the Supream Civil Magiſtrate in this Nation; to whom the Peace of the Nation, and in that the Peace of the Church, doth ſolely and properly of Right belong.

Subſcribed,

Sept. 3, 1662. **Edw. Bagshaw.**

This Paper, as I am informed, was delivered into the Hands of the Duke of *Ormond*; and what the Thoughts of that noble Perſon were upon it, is left to every indifferent and impartial Reader to judge.

A Rental of the Hoſpital of St. John's *in* Northampton.

MS. Penes Epiſc. Petrib.

Rentale Hoſpitalis Sancti Johannis in Villa de Northampton prout renovatur 29. Die Septembris, 1662. —— Examined by us *Simon Forde*, *Horatio Woodhouſe*, *Francis Goodiar*. —— With a Petition of *John Ringroſe*, Clerk, Co-Brother in the ſaid Hoſpital to *Joſeph* Lord Biſhop of *Peterborough*, complaining of his being unjuſtly diſcharged and diſcontinued from his Place, ſince the Year 1659.

Death of Lord Aſtley.

Dugdale's *Bar. Tom.* II. *p.* 473.

Sir *Jacob Aſtley* having ſerved King *Charles* I. with great Fidelity and Courage in ſeveral Battles, had been by Letters Patents 4. *Nov.* 20 *Car.* I. created Lord *Aſtley* of *Reading* in *Com. Berks*, and departing this Life at *Maidſtone* in *Kent Ann.* 1651. left *Iſaac* his Son and Heir, who died in this Month of *Septemb.* 1662. and was buried in *Maidſtone* Church near his Father.

Books and Papers publiſh'd in or about September 1662.

Mr. Hickman *againſt Dr.* Heylyn.

London, 1662. 8vo.

There was a ſecond Edition corrected and enlarged, 1674.

A. O. *ſecond Edition, col.* 896.

Hiſtoria Quinque-Articularis Exarticulata. Or Animadverſions on Dr. *Heylyn*'s Quinquarticular Hiſtory. In which 1. The Aſperſions caſt on foreign Reformers are wiped off. 2. The Doctor's manifold Contradictions are manifeſted. 3. The Doctrine of the *Arminians* in the five Points is proved to be contrary to the Doctrine of the Reformed Church of *England.* By *Henry Hickman*, B. D. [I have heard the learned Mr. *Henry Dodwell* frequently relating, that when he was in *Holland* about 1685. he convers'd with Mr. *Hen. Hickman*, and found him at that Time a ſtupid and forgetful Man to that Degree, that he could hardly remember he was ever himſelf engaged in any controverſial Writing.] This Author Mr. *Hickman* died at *Leyden* about *Michaelmas Anno Dom.* 1692.

Proteſtant Picture of Jeſus Chriſt.

London, *ſold by* Edw. Thomas, 1662.

A Proteſtant Picture of Jeſus Chriſt, drawn out in Scripture Colours, both for the Light of Sinners, and the Delight of Saints, by the Pencil of *Tho. Symſon*, M. A late Preacher at *Tottenham High-Croſs*, in the County of *Middleſex*, and now in the City of *London.*

Gadbury's *Calculation of Nativities.*

London, *ſold by* Jam. Cottrel, 1662.

Collectio Geniturarum. In an hundred and fifty ſelect Nativities, *viz.* Princely, Prelatical, Cauſidical, Phyſical, Mercatorial, Mathematical, *&c.* Diſcovering the Aſtral Cauſes of Honour, Preferment, Sickneſs, Death, natural or violent, *&c.* Being of practical Concernment to the Sons of Art. Together with one hundred choice Aphoriſms, pertaining to the Genethliacal Part of Aſtrology. The Epiſtle thereunto contains a modeſt Defence of the Syderal Science againſt its three grand Enemies in theſe Days. Written by *John Gadbury.*

Durell's *View of the Reformed Churches.*

London, *for* R. Royſton, 1662, 4to. *p.* 344.

A View of the Government and publick Worſhip of God in the Reformed Churches beyond the Seas. Wherein is ſhewed their Conformity and Agreement with the Church of *England*, as it is eſtabliſhed by the Act of Uniformity.

By *John Durel*, Miniſter of the *French* Church in the *Savoy*, by the ſpecial Appointment of his *Majeſty*.

Epiſt. Ded. to the Lord Chancellor.

Epiſt. Ded. *To the Right Honourable* Edward *Earl of* Clarendon, *Viſcount* Cornbury, *Baron of* Hindon, *Lord High Chancellor of* England, *and Chancellor of the moſt famous Univerſity of* Oxford.

My Lord,

We being ſuch a dull Generation of Men, as I think the like was never heard of before, I doubt whether there be many that take Notice, as they ought, of that no leſs pious than ingenious Motto engraven under your Lordſhip's Coat of Arms, *Deus nobis hæc otia fecit*; which I would engliſh thus in the Language of Scripture, *This is the Lord's Doing*, wherefore *not unto us, O Lord, not unto us, but unto thy Name give Glory.* —— Surely it is God that hath reſtored the King to his Throne, the Church to her Rights, the Parliament to their Privileges and Honour, and the whole Nation to its true Liberty. —— But as God when he had brought the Children of *Iſrael* into the promiſed Land, left amongſt them ſome of the old Inhabitants, to be as *Thorns in their Sides*; ſo it ſeems he is pleaſed in his Wiſdom, that ſome *Canaanites*, I mean ſome *Zealots*, ſhould remain in this Land whither he hath brought his People back, to be Incentives to ſet us forward in well doing. Nevertheleſs I conceive it the Duty of all thoſe who love the Peace of the Church, to contribute what they can to procure it. Hence it is, my Lord, that I have endeavoured to do ſomething that Way, by ſhewing them who are not ſatisfied with our *Church Government* and *Publick Worſhip by Law eſtabliſhed*, that they are the only Men in the World of all thoſe that profeſs the Proteſtant Religion, who ſcruple to ſubmit to the one, and join with us in the other. And that if they refuſe to conform in all thoſe Things which are impoſed by lawful Authority upon all the Members of the Church of *England*, they muſt likewiſe renounce the Communion of all other Reformed Churches, there being not one in all the World, but doth impoſe Things of like Nature, againſt which the ſame Exceptions may be made with as much Reaſon; nay all and every one of thoſe Ceremonies, which are here impoſed, being alſo impoſed in one or other of the Reformed Churches beyond the Seas, and all and more in ſome of them, which are not therefore accounted ſuperſtitious in the Judgment of other Churches, which do not uſe the ſame, *&c.*

The English *Nonconformiſts are the only Proteſtants in the World who would ſcruple to ſubmit to our Church Government, or to join with us in publick Worſhip.*
And they who refuſe to conform to the Church of England, *muſt renounce Communion with all other reformed Churches.*

An Introduction to remove the miſtaken Prejudice, that the reformed Churches abroad are averſe to our Church Government and Worſhip.

The Contents of the Introduction are, the Preſbyterians have given out, that the Reformed Churches beyond the Seas were as much averſe to the Government and publick Worſhip of God in the Church of *England* as themſelves. Others likewiſe have been ſo perſuaded both Abroad and at Home, and by what Means they all miſtake. The Deſign to undeceive them, by ſhewing, that the Reformed Churches beyond the Seas are no Strangers or Enemies to our Church Government or Publick Worſhip, *&c.*

Philips's *Study of the Law.*

Directions for the Studying of the Law. By *W. Philips.* — Lond. 1662.

Triplex Medicina.

Triplex Munus Phyſicum. I. Panacea aurea purpurea. II. Quinteſſentia Salis Aromatica. III. Balſamum Vitæ. Authore E. B. Med. Cantabr. — London, *by* B. Coe, 1662.

Neri's *Art of making Glaſs.*

Anthony Neri's Art of Glaſs: Wherein are ſhewn the Ways to make and colour Glaſs, *&c.* With the Obſervations of *C. M.* [*Chriſtopher Merrett.*] and an Account of the Glaſs Drops made at *Greſham* College. — London, *by* A. W. 1662, 8vo.

Ogilby's *Hiſtory of the Coronation.*

The promiſed and much expected Treatiſe of his Majeſty's Entertainment, paſſing through *London*, with the whole Cavalcade, and the four Arches. As alſo a Narrative and Sculptures of his Majeſty's ſolemn Coronation. Not till now publiſhed. By *John Ogilby*, Gent. — London, *ſold by* Rich. Marriot, *Fol.* 1662.

Mayne *of Juſtification.*

A Treatiſe of Juſtification, by *Z. Mayne.* [See *Faſti Oxon. Vol.* II. *col.* 784.]

Biſhop Taylor *of Artificial Beauty.*

A Diſcourſe of artificial Beauty in Point of Conſcience between two Ladies. By *J. T.* D. D. [i. e. *Jeremy Taylor*, D. D. Lord Biſhop of *Down* and *Connor.* — London, 1662, 8vo.

Firth's *Monument of Saints.*

The Saint's Monument. Or the Tomb of the Righteous. By *Will. Firth.* — *Ibid.*

Franc's *Touchſtone of Truth.*

The Touch-Stone of Truth, *&c.* in ſeveral Sermons by *James le Franc.* — *Ibid.*

Wingate's *Body of Com. Law.*

A Body of the Common Law of *England* abridged, by *Edmund Wingate.* — *Ibid.*

Lord Coke *on Fines.*

Le Reading del mon Seign. Coke ſur le Statute de 27 Ed. I. de Finibus levatis. — London, 1662, 4to.

Maps of Harbours, Rivers, &c.

A new Shining Light, ſhewing by ſundry Maps the Harbours, Rivers, Sounds, Bays, Roads, and Sands of the Northermoſt and Weſtermoſt Parts, for the Benefit of Mariners, Pilots, *&c.* — London, 1662, 4to.

Trade of Fiſhing.

The Royal Trade of Fiſhing. Diſcovering the ineſtimable Profit the *Hollanders* have made thereof. — London, 1662, 4to.

A Tragedy.

~~King *John*~~ and *Matilda.* A Tragedy. As it was acted at the Private Houſe in *Drury-Lane*, by her Majeſty's Servants with great Applauſe. Written by *W. Davers*, Gent. — London, *for* Richard Grammon, 1662, 4to.

WEDNESDAY *Oct.* 1.
Mr. Sam. Cherrey, *Miniſter of* Little-Trinity, London.

Samuel Cherry Clericus, A. M. admiſſ. ad Rect. Eccleſiæ Paroch. SS. Trinitatis vulgo vocat' Little-Trinity London. vac. per ceſſionem ſive deprivationem Matthei Haviland ult. Incumb. ad preſ. Decani & Capituli Cantuar. die 1. Oct. 1662. — *Reg. Sheldon.*

When *Edward Harriſon*, Rector of this Church was turned out for his Loyalty, and died with Grief in 1642. *Matthew Haviland* was put in by the Rebels. — Newcourt, *Vol.* I. *p.* 556.

This Intruder, Mr. *Matthew Haviland*, is call'd by Dr. *Calamy* a Man mighty in Prayer, and a ſavoury Preacher. — *Abridgment, of Mr.* Baxter's *Life, Vol.* II. *p.* 33. *Contin. p.* 36.

Dr. Matthew Fowler, *Rector of St.* Alphage, London, *in the Room of Mr.* Thomas Doolittle.

Eod. die 1. Octob. 1662. Mattheus Fowler, S. T. P. admiss. ad Rect. Ecclesiæ Parochialis Sancti Alphagii infra Cripplegate, London. vac. per Inconformitatem . . . . . Doolittle ult. Incumb. ad coll. D. Episcopi.

Reg. Lond. See May 7. 1663.

Dr. *James Halsey* of *Clare* Hall in *Cambridge*, was collated to this Living by the Bishop of *London*, *Octob.* 13, 1638. was one of the most early Sufferers of all the Clergy, being voted unfit to hold any Ecclesiastical Preferment by the House of Commons, *Feb.* 22, 1639. shamefully abused, violently turned out, died of Grief, and *Apr.* 1, 1641. was succeeded by the infamous *John Sedgwick*, said to be prov'd Guilty of Simony, Sacrilege, and Adultery in one Day: He died in *Octob.* 1643, and was succeeded by *Sam. Fawcet*, A. M. of *Queen*'s College, *Oxon.* It does not appear what Time Mr. *Doolittle* intruded into this Living; only we are told by his Friend, that Mr. *Thomas Doolittle*, M. A. ejected from St. *Alphage*, was sent to the University by Mr. *Baxter*; and that he was a serious, useful, awakening Preacher, and continued the Exercise of his Ministry at a Meeting-House he had erected in *Mugwell-street* near *Cripplegate* to the Day of his Death, on *June* 1, 1707. his Funeral Sermon was preach'd by Dr. *Daniel Williams*. He hath several Tracts extant, &c.

Walker's *Sufferings of the Clergy*, P. II. p. 171.

Wood's Ath. Oxon. *Vol.* II. *col.* 16.

Dr. Calamy's *Life of* Baxter, *Vol.* II. *p.* 52.

Dr. *Calamy* adds in his *Continuation*, that he was a Native of *Kidderminster*, and had his Education in *Pembroke* Hall, *Cambridge*, under the Tuition of Mr. *William Moses*. He was well beloved by his Parishioners of St. *Alphage*, who built him a House to dwell in, which after his Ejectment was divided into two Tenements, without going to his Successors. —— He died some Years since Pastor of a dissenting Congregation at *Reading* in *Berks*, *May* 24, 1707. *ætat.* 77.

8vo. *p.* 75.

THURSDAY *Oct.* 2.

Seditious Papers seized in the Press.

There having been sundry idle and seditious Papers lately printed and scattered abroad, contrary to the Intent of the late Act, Sir *Edward Nicholas* his Majesty's principal Secretary of State, issued out his Warrant for the apprehending the Authors and Publishers. Many diligent Enquiries and Searches were made, till at last on *Saturday Sept.* 27. they discovered a private Printing-Press ready furnished with all Sorts of Materials for the Trade, secretly conveyed into a Shed in a Garden thro' an Alley 'twixt *Long-Lane* and *Charter-House-Lane*, —— and now we hope for the future, Libels will not become so common, for since this Seizure we have heard nothing of *Farewell-Sermons*, fathered upon such as had not so much Impudence to vent them, or at least convinced of their Folly have since disowned them as spurious; we have not heard of the Raving of the *Ranter*, nor of the mystical Nonsense of the *Quaker*, &c.

Publick Intelligence, 4to. Nº. 40.

Mr. John Hutchinson *Prebend of* Litchfield.

John Hutchinson, B. D. Rector of *Astbury Com. Cestr.* was collated to the Prebend of *Tervin* in the Church of *Litchfield*, void by the Death of Dr. *Richard Hunt*, *Octob.* 2, 1662. He died 1704. and was buried in the Cathedral of *Litchfield*, with Monument and Epitaph.

Willis.

Mr. Richard Sykes *Prebend of* York.

Richard Sykes collated to the Prebend of *Tockerington* in the Church of *York*, *Octob.* 7, 1662. on the Resignation of Dr. *Gilbert Ironside*. He was Rector of *Spofford* and died 1670.

Willis's *Survey of Cathedrals*, 4to. *p.* 171.

Complaint of Sir Edward Nicholas *resigning his Secretary's Place.*
Given to Sir Henry Bennet *against the Will of the Lord Chancellor.*

Complaint made of its being a great weakening of the Protestant Interest, that Sir *Edward Nicholas*, a faithful old Servant of the King and Church, should be put out of his Office of Secretary of State, and Sir *Henry Bennet*, a Witness (if any) of the King's declaring for the Communion of the Church of *Rome*, in *Spain* or *France*, and was himself a concealed Papist, and died professedly so, in a popish Reign when Earl of *Arlington*, should be sworn into his Place, much against the good Liking of my Lord Chancellor *Clarendon*.

So that now began the Divisions and Intrigues visible to the French *Ambassador.*

The Count *d'Estrades*, Purchaser of *Dunkirk*, tells his Master the *French* King in a Letter from *London*, dated *Octob.* 17, 1662. that the Chevalier *Bennet* was declar'd Secretary of State; and that the King of *England* had commended him to go see the Chancellor, and to live well with him; but I believe (saith *d'Estrades*) there will be a very indifferent Friendship between these two Persons. I will explain to your Majesty all the Intrigue of this Court, when I shall have the Honour to see you, &c.

Lettres & Memoirs du Comte d'Estrades, 8vo. *p.* 358.

A soft Representation made of it in a Paper publish'd by Authority.

His Majesty being sensible of the eminent Merit of that ancient and faithful Servant of the Crown Sir *Edward Nicholas*, his Majesty's Principal Secretary of State, and how his great Age and last great Sickness had impaired his Health and Strength, that his Majesty conceived those Floods of Business which daily break in upon so great an Officer, would tire out his Spirits, and make his Employment far less comfortable than it had been formerly, was therefore (in Consideration of his many great Services and former Sufferings for his Loyalty to the Crown) graciously pleased to grant him Leave to retire and enjoy some rest from the Pressure of so wasting an Employment. And though his Majesty best knows the Value of a Barony of *England*, and is unwilling to increase the Peerage, yet as an eternal Mark of the Loyalty and Integrity of so very deserving and ancient Servant freely offered to make him a Baron, but Sir *Edward Nicholas* (according to his wonted Candour and Modesty) after he had most humbly rendred his Thanks, besought his Majesty therein to spare him. So that whether you consider his Fidelity, Constancy, Modesty or Affection to the Service of his Majesty and his glorious Father, you have not known a more worthy Servant to the Crown of *England* than Sir *Edward Nicholas*.

Publick Intelligence, 4to. Nº. 42.

See Heath's *Chron. p.* 512.

Fasti Oxon. *Vol.* I. *col.* 855.

To supply his Room, his Majesty hath made Choice of Sir *Henry Bennet*, a Gentleman who from his very Youth was eminent for his Parts in the University of *Oxford*, and when the War began, left his Studies and devoted himself to his Majeſty's Service, wherein he expreſs'd ſuch Zeal and Affection, that though he took upon him no Command, yet as a Volunteer he would ſtill make one in charging the Rebels; and at that ſharp Encounter near *Andover* he received that honourable Mark he ſtill wears in his Countenance. When the Wars ended, he left not his Majeſty when Succeſs did, but attended his Intereſt in foreign Parts; and the better to fit himſelf for his Majeſty's Service he travelled into *Italy*, and made his Remarks and Obſervations of all the Parts and States of Chriſtendom. Afterwards he was made Secretary to his Highneſs the Duke of *York*, and then (his Majeſty's Affairs ſo requiring) he was ſent Leiger to the Crown of *Spain*, in which Negotiation with that wary Court, he carried Things with ſo much Prudence, Circumſpection and Succeſs, that his Majeſty upon his happy Return for *England*, ſoon called him home, and made him Keeper of his Majeſty's Privy Purſe, and now principal Secretary of State, and one of his Majeſty's moſt honourable Privy Council. His Place of Privy Purſe his Majeſty hath conferred on Sir *Charles Berkley*, Captain of the Guards to his Highneſs the Duke of *York*, and Governor (under his Highneſs) of the Town and Gariſon of *Portſmouth*, the true Son of that moſt loyal Sir *Charles Berkley*, now Treaſurer of his Majeſty's Houſhold.

This a weakening of my Lord Clarendon's *Intereſt.*

Life of Lord Chancellour Clarendon, 8vo. *Vol.* I. *p.* 207.

It was a great weakening to my Lord *Clarendon*'s Intereſt and Stability at Court, that Mr. Secretary *Nicholas* ſhould on the ſecond of *October* this Year, be put out of his Office of Secretary of State, and that Sir *Henry Bennet*, afterwards Earl of *Arlington*, no real Friend of the Chancellor, and one that died at length a Papiſt, ſhould be ſworn into his Place. This the Chancellor, who was a Nobleman, not only of great Experience in State Affairs, but of an uncommon diſcerning Genius, could not but foreſee was deſigned for no good to him, &c.

Reg. Sanderſon Linc.

1662. 2. Octob. Johannes Reynolds Clericus, A. M. admiſſ. ad Rect. Eccl. de Blaby in Com. Leic. vac. per deprivat. ult. Incumb. virtute Actus Uniformitatis ad preſ. Domini Regis.

The vacant Churches fill'd with ſufficient and worthy Men.

Walker's Sufferings of the Clergy, P. I. *p.* 98.

The Churches void by Nonconformity and other Incapacity, were fill'd with Men of learned Education and good Character. It was a very different Caſe in the Sequeſtration and illegal Ejectment of the Church Clergy in the Times of Rebellion, when there crept into their Places mean and mechanick Fellows, ſcandalous for their Ignorance, and alſo for their Lives and Conditions, as in very many Inſtances given by Mr. *Walker* of Intruders who were Wool-Combers, Taylors, Butlers, Bakers, Coach-men, Apprentices, Weavers, Joyners, Pedlars, Troopers, &c. Particularly in the ſmall Dioceſe of *Peterborough*, in the Time of the Civil Wars, the excellent Mr. *Canon*, B. D. of *Brampton* near *Northampton*, was ſucceeded on his Sequeſtration by *a Boy (Son to a poor Alehouſe-keeper)* who had been but one Year at *Cambridge*. Mr. *Haywood* of *Badby* in the ſame County, had for his Succeſſor on his Sequeſtration *a Fellow that made Nails at* Birmingham, *and went up and down the Country with a Bag at his Back to ſell them.* Mr. *Foliot* (Son to Sir . . . . *Foliot)* who was ſequeſtred from the Rectory of *Alderton* in that County, was ſucceeded by one *H.* a ſquint-ey'd Fellow that us'd to ſing and ſell Ballads. The worthy Mr. *John Whitford* of *Aſhton* in the ſame County of *Northampton*, (worth 140 *l. per Ann.)* was on his Sequeſtration ſucceeded *by a Boy lately at Grammar-School, ſcarce eighteen Years of Age, and had hardly ever ſeen the Univerſity.*

FRIDAY *Oct.* 3.

Mr. William Lacy *and Mr.* George Pariſh, *by Mandate Doctors in Divinity.*

Ex Archivis Acad. Cantab.

A Royal Mandate ſent to the Univerſity of *Cambridge*, for their admitting of *William Lacy*, B. D. and *George Pariſh*, M. A. to the Degrees of Doctors in Divinity. Given, &c. this third Day of *Octob.* 1662.

Grace granted to Mr. Geo. Pariſh *in the Service of the Archbiſhop of* York *to be admitted by Proxy.*

Cum Magiſter Georgius Pariſh virtute Regiarum Literarum admitti & creari debeat ad gradum Doctoratus in S. Theologia: Cumque jam in ſervitio & negotiis Reverendiſſimi in Chriſto Patris Archiepiſcopi Eboracenſis verſatus, adeo diſtrictus & impeditus ſit, quo minus adeſſe poſſit ad admiſſionem creationemque ſuam accipiend. Placet vobis ut dictus Georgius Pariſh ex ſpeciali veſtro favore admiſſionem creationemque ſuam recipiat, ſub perſona Iſaaci Barrow Procuratoris ſui in hac parte legitime conſtituti. — conceſſ. 10. Octob. 1662.

Mr. Richard Argall *Rector of* Rivenhall, *in Place of Mr.* George Liſle.

Newcourt, *Vol.* II. *p.* 495.

Die 3. Octob. 1662. Ricardus Argall, A. M. admiſſ. ad Rect. de Rivenhall Com. Eſſex. vac. per Inconformitatem Georgii Liſle; ad preſ. Willielmi Wiſeman Mil.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 304.

Mr. *George Liſle* ejected from *Rivenhall*, was one that honoured his Function. He was impriſon'd for his Nonconformity at *Colcheſter*.

Mr. Nathaniel Ranew, *Vicar of* Coggeſhall.

Nathaniel Ranew Clericus, admiſſ. ad Vic. de Coggeſhall Com. Eſſex. die 1. Martii 1660. ad preſ. Car. Com. Warwic. — cui ſucceſſit Tho. Jeſſop Clericus, die 3. Octob. 1662. ad preſ. ejuſd. Caroli Com. Warwic.

He was not poſſeſs'd of the Living, but was occaſional Preacher there to a gather'd Congregation. And therefore Mr. Newcourt *takes no Notice of him.*

Abridgment, Vol. II. *p.* 303. *Contin. p.* 465.

Coggeſhall. Mr. *John Sams.* He came out of *New-England*, where he had his Education. He ſettled firſt at *Keldon* in this County, and afterwards ſucceeded Dr. *Owen* at this Place, where the Act of Uniformity ſilenc'd him. After the Loſs of his Living, he and ſome of his People went to Church; but others of them not being ſatisfy'd to do ſo, and the Miniſter at the ſame Time reproaching them in publick, for not being preſent in Time of Divine Service, he deſiſted, and ſet up a ſeparate Meeting, and died Paſtor of a gather'd Church there. He was a Man of good Learning, and valuable miniſterial Abilities, but Melancholy to an Exceſs. He died about 1675.

Mr. William Clotterbooke *Rector of* Danbury.

Newcourt, *Vol.* II. *p.* 309.

Die 3. Octob. 1662. Will. Clotterbooke, S. T. B. admiſſ. ad Rect. de Danbury Com. Eſſex. vac. per mort. Ricardi Man ad preſ. Humph. Mildmay Armig.

Among the ejected or ſilenc'd Miniſters in *Eſſex*, Dr. *Calamy* hath *Danbury*, Mr. *John Man*. [If the ſame with *Rich. Man*, he voided the Living by Death.]

Mr. Nath. Walker, *Rector of St.* Katharine Coleman, *in room of Mr.* Joſeph Church.

He publiſh'd the Chriſtian's daily Monitor to the Performance of perſonal and relative Duties. With a Reſolution of ſome Caſes of Conſcience, for the Benefit of young Perſons, 8vo. 1669.

Newcourt, *Vol.* II.

Die 3. Octob. 1662. Nathaniel Walker Clericus, admiſſ. ad Eccl. S. Katharinæ Coleman, London. vac. per Inconformitatem ult. Rectoris ad coll. D. Lond. Epiſcopi. —— Obiit 1664.

Abridgment, Vol. II. *p.* 38. *Contin. p.* 57.

From St. *Katharine Coleman*, Mr. *Joſeph Church*. A worthy Man, of good Subſtance till the Fire of *London* conſum'd it: Afterwards indeed he was in Straits, and had many Children, and very little to ſubſiſt on, and had conſiderable Offers if he would have conform'd.

Walker's *Sufferings, Fol. p.* 171, 172.

Mr. *Church* was put in after Mr. *Henry Kiberd* had been for his Loyalty ſequeſtred, who dying before the Reſtauration, Mr. *Church* was left in legal Poſſeſſion by Act of Parliament.

Mr. John Hawkins *Vicar of* Enfield *in the Place of Mr.* Daniel Manning.

Newcourt, *Vol.* I. *p.* 602.

Die 3. Octob. 1662. Johannes Hawkins, S. T. B. admiſſ. ad Vic. de Enfield Com. Midd. vac. per deprivationem Danielis Manning ad preſ. Magiſtri Sociorum & Scholarium Coll. Trin. Cantabr.

Abridgment, Vol. II. *p.* 468.

Mr. *Daniel Manning*. An excellent Scholar and Preacher; much admir'd and follow'd both for his natural Wit and good Learning, and ſerious Godlineſs. He was educated in *Catharine* Hall in *Cambridge*, and noted there as eminent in his Improvements for his Time.

Alphamſton. *Mr.* Samuel Brinſley. *Some Time Fellow of St.* John's *College*, Cambr. *After his Ejectment he liv'd pretty much in and about* London. *He was an holy and painful Miniſter of* Chriſt. *He died about the Year* 1695. *Dr.* Calamy's *Abridgment, Vol.* II. *p.* 305.

Newcourt, *Vol.* II. *p.* 8. *and* 490.

Eod. die 3. Octob. 1662. Jeremias Fiſh Cler. admiſſ. ad Rect. de Alphamſton Com. Eſſex. ad preſ. Caroli II. Regis. —— Idem Jer. Fiſh, A. M. ad Vic. de Redywell Com. Eſſex. vac. per mort. Johannis Pindar ad preſ. Magiſtri Sociorum & Scholarium Aulæ S. Catharinæ Cantabr.

SATURDAY *Oct.* 4.

Dr. Meric Caſaubon *admitted Rector of* Ickham.

Wharton Collectan. MS. Fol. p. 77.

Mericus Caſaubon, S. T. P. ad Canonicatum in Eccl. Cath. Cantuar. admiſſus Anno 1628. die 19. Junii. Ad Vicariam de Menſtre Dioc. Cant. ab Archiepiſc. collatus 4. Octob. 1634. inductus ad Eccl. de Monckton 25. ejuſd. Menſis Octob. a Rebellibus vi & armis ejectus & ſpoliatus Anno circiter 1644. Vicariam de Menſtre recepit 1660. & poſt biennium ab Archiepiſc. obtinuit ut eam cum Rectoria de Ickham permutaret, ad hanc admiſſus 4. Octob. 1662. Obiit 14. Jul. 1671.

Mr. John Nicholas *Maſter of St.* Nicholas's *Hoſpital*, Sarum.

Wood, Le Neve, *&c.*

John Nicholas, A. B. Fellow of *New-College*, *Oxon.* was collated by Biſhop *Henchman* to the Maſterſhip or Wardenſhip of St. *Nicholas's* Hoſpital near *Sarum*, founded by *Robert Bingham* Biſhop 1245. and reſtored by King *James* the Firſt, *April* 3, 1610. He was afterward Fellow of *Wincheſter*, elected Warden of *New-College* on the Death of Dr. *Mich. Woodward*, *June* 30, 1675. and again *July* 17, 1679. was elected Warden of *Wincheſter*, on the Death of Dr. *William Burt*; and on *Apr.* 2, 1684. was inſtalled Prebendary of *Wincheſter* in the tenth Stall, void by the Death of Dr. *Walter Dayrell*, and dying in 1712. was ſucceeded in the ſaid Prebend by Mr. *Tho. Sprat*.

Mr. Tho. Winnard *Rector of* Creek *in the Room of Mr.* Stephen Fowler.

Reg. Laney.

1662. 4. Octob. Thomas Winnard Clericus, S. Th. Bac. admiſſ. ad Rect. Eccleſiæ de Creek in Com. Northton. de jure vacantem ad preſ. Præſidis & Scholarium Coll. S. Joh. Bapt. Oxon.

Elder Brother to Dr. Edward Fowler *Biſhop of* Gloceſter. —— *He does not appear upon the Regiſters.*

Dr. Calamy's *Abridgment, Vol.* II. *p.* 494. *Contin. p.* 639. *See Dr.* Walker's *Sufferings, Part* II. *p.* 310.

Ejected from *Creek*, Mr. *Stephen Fowler*, Fellow of St. *John's* in *Oxon.* His was a great Rectory, and yet no Temptation to him to conform againſt his Conſcience. He was a very popular Preacher, and indefatigable in his Labours. He was call'd to *Newbury* upon the Death of Mr. *John Woodbridge*, who was turn'd out there. And he alſo died with an Exceſs of hard Studies and over frequent Preaching.

SUNDAY *Oct.* 5.

The popiſh Prieſts and Miſſionaries very buſy in perverting young Scholars.

The ſincere popiſh Convert J. S. 168 , 4to.

The popiſh Prieſts and Jeſuits were now very buſy in the inveigling and gaining Proſelytes to their Church; as by Confeſſion of a young *Cambridge* Scholar now perverted, and again returning to the Communion of the Church of *England* in 1678. Says he, a little after the Reſtauration I came up from *Cambridge* A. B. to *London*, where by a Gentlewoman I was introduc'd to one of the moſt grave, ſubtle and acute Fathers in the Nation, I mean Father *Franc. a S. Clara*, with whoſe winning Diſcourſe I was extremely taken, and to whoſe extraordinary Civilities I muſt always account myſelf extraordinarily obliged. You cannot be long in ſuſpenſe concerning the Iſſue of this Interview. He who had triumph'd over ſo many Perſons of Honour and Quality, Clergy and Laity (witneſs among the reſt Dr. *G.* Biſhop of *Gloceſter*) might eaſily baffle ſuch a young Stripling as myſelf, *&c.*

Meaning Mr. Chriſt. Davenport, *or* De Sancta Clara.

Account given of him.

Wood's Ath. Oxon. *Vol.* II. *col.* 486.

Chriſtopher Davenport, born at *Coventry*, and in Grammar Learning there educated, at about fifteen ſent to *Merton* College, *Oxon.* where having ſpent about two Years, by the Invitation of ſome *Roman* Prieſt he went to *Doway Anno* 1615. where remaining ſor ſome Time, he went to *Ypres*, and entred into the Order of the *Franciſcans*, *Octob.* 7, 1617. returning to *Doway* he entred into the Houſe of the *Engliſh* Recollects there *Octob.* 18, 1618. which was then built for them, and dedicated to S. *Bonaventure*, where (after a Journey to *Spain*) he became chief Reader of Divinity, and was made Doctor of that Faculty. At length he became a Miſſionary in *England*, where he went by the Name of *Franciſcus a Sancta Clara*, and was made one of the Chaplains to *Henrietta Maria*, the Royal Conſort of King *Charles* the Firſt. Here continuing (going and coming) more than fifty Years, he did very great Service for the Roman Catholick Cauſe by gaining Diſciples, raiſing Money, *&c.* After the Reſtoration of *Charles* II. upon his Marriage with *Catharine* of *Portugal*, he became her Theologiſt, or one of the chief Chaplains about her, and was ſeveral Times choſen Provincial Miniſter

Chaplain to Queen Henrietta Maria.

And to Queen Catharine.

Of great Intereſt at Court.

October 1662.

14 *Car.* II.

His Death and Burial.

ſter of his Order for the Province of *England.* —— He died in *Somerſet-Houſe* in the *Strand May* 31, 1680. and was buried (not according to his Deſire, in the Vault under *Somerſet-Houſe* Chapel, which the Queen oppoſed) but in the Church belonging to the *Savoy*.

Articles of Peace with the City and Kingdom of Tunis.

Printed at large in the Publick Intelligence, 4to, No. 47.

Articles of Peace betwixt his Sacred Majeſty *Charles* II. King of *Great-Britain*, *France*, and *Ireland*, *&c.* and the moſt Excellent Seignior *Mahomet Baſſa*, the *Duan* of the noble City of *Tunis*, *Hadgie*, *Muſtaph Dye*, *Mahomet By*, and the reſt of the Soldiers in the Kingdom of *Tunis*, concluded by Sir *John Lawſon*, Knight, the fifth of *October*, 1662. Signed and Sealed in the Preſence of the Great God.

TUESDAY *Octob.* 7.
Mandate for Will. Croon *to be Doctor of Phyſick.*

Ex Archivis Acad. Cant.

The King's Letters of Mandate to the Univerſity of *Cambridge* for *William Croon*, Profeſſor of Rhetorick in *Greſham* College, and one of the Royal Society in *London*, to be admitted to the Degree of Doctor of Phyſick. Dated *Octob.* 7, 1662. Lect. *Octob.* 16.

Reg. Laney.

Octob. 7. 1662. Thomas Archer Clericus, S. T. P. ad Rect. de Preſton in Com. Rutl. de jure vacantem per non Subſcriptionem ult. Incumb. ad preſ. Edwardi Fawkener, Armig. Patroni. —— The laſt Incumbent is, according to Dr. *Calamy*, Mr. *Gabriel Major*.

Some Nonconforming Lecturers continued to preach after the Bartholomew *Act.*

Without any ſevere Proſecution of them.

Life of Mr. Owen Stockton, *printed in* Mr. Clarke's *Lives of eminent Men*, 1682, *Fol. p.* 193.

Some of the ſilenc'd Lecturers made bold to continue their Preaching for ſome Time after the Incapacity of the *Bartholomew* Act. As Mr. *Owen Stockton* having been elected by the Alderman and Common-Council of *Colcheſter* to be Lecturer in that Town, though debarred from the Exerciſe of his Miniſtry by the late *Act of Uniformity*; yet thinking himſelf not bound to be his own Executioner, and there being mutual Obligations by Contract between the Town and him, that the one ſhould not eject, nor the other deſert, without ſo long Warning, he continued his publick Preaching, 'till having Occaſion to go unto *Cambridgeſhire*, in his Abſence another was put into his Place by the B. of *L.* [Biſhop of *London.*]

WEDNESDAY *Oct.* 8.
Commiſſion for proſecuting Diſcoveries.

Publick Intelligence, 4to. No. 40.

There being a Commiſſion under the Great Seal of *England* granted to the Right Honourable *Richard* Earl of *Dorſet*, *Thomas* Earl of *Berkſhire* and others, ſitting at the *Savoy* for proſecuting Diſcoveries: Theſe are therefore to give Notice, that all Perſons whom it may concern, either Diſcoverers, Witneſſes, or others, that have been formerly ſummoned to appear at the *Savoy*, or had or have Buſineſs there depending, are now deſired to make their perſonal Appearance before his Majeſty's ſaid Commiſſioners at the Office formerly uſed for their Sitting near the Water-gate.

Biſhop King's *Viſitation Sermon.*

London, 1663, 4to.

A Viſitation Sermon preached at *Lewes* in *Suſſex October* 8, 1662. on *Titus* ii. 1. By *Henry* [*King*] Lord Biſhop of *Chicheſter*.

Mr. Edw. Pope *Archdeacon of* Glouceſter.
Mr. Le Neve *calls him by Miſtake* Godfrey Pope.

Willis's *Ch. of* Glouceſt, *p.* 733.

Edward Pope, A. M. was collated to the Archdeaconry of *Glouceſter*, void by the Death of *John Middleton*, *October* 8, 1662. He died *Decemb.* 26, 1671. and was buried at *Walton on the Hill*, *Com. Surr.* with an *Engliſh* Inſcription on his Grave-Stone.

Account of Mr. John Gibbons *ejected from* Black-fryars.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 13.

Mr. *John Gibbons*, ſaid to be ejected from *Black-fryars*, *London*, ſome Time Fellow of *Emanuel* College, and Proctor of the Univerſity of *Cambridge*, a very learned and judicious Man, but withal of great Modeſty, who died of a Conſumption not long after his being ſilenc'd and put out, Author of a Sermon upon the *Nature of Juſtification* in the *Morning Exerciſe* of St. *Giles*; and of another about *Checking the firſt Riſings of Sin* in the *Morning Exerciſe* at *Cripplegate*. He wrote himſelf B. D. in his Poem at the End of the Funeral Sermon for Mr. *Samuel Jacomb*. He was the Son of Mr. *John Gibbons* of *Waltham*, one of the Aſſembly of Divines.

Contin. p. 15.

THURSDAY *Oct.* 9.
Dr. John Caſtilion *Vicar of* Mynſtre.

Whartoni Collect. MSS. F, p. 77.

Johannes Caſtilion Canonicus Cantuarienſis Anno 1660. factus Rectoriam de Ickham (Archiepiſcopo ſic volente) Caſaubono reſignans, ad Vicariam de Mynſtre collatus eſt Octob. 9, 1662. Rectoriam de Merſham acceſſit Anno 1661. dimiſit 1667. obiit 21. Octob. 1688. ætatis 75. ſepultus in Ala auſtrali Eccleſiæ Cath. Cant.

Joh. Caſtilion, S. T. P. reſignavit Eccl. Sancti Dionyſii Backchurch, London, ante 11. *Apr.* 1665. *Reg. Sheldon.*
Account given of him.

Faſti Oxon. *Vol.* II. *c.* 815.

John Caſtilion, M. A. of *Chriſt-Church*, *Oxon.* created Doctor of Divinity *Dec.* 15, 1660. On *Novemb.* 15, 1676. he was inſtall'd Dean of *Rocheſter* in the Place of Dr. *Thomas Lamplugh*, promoted to the See of *Exeter*. [In Truth he did not ſucceed Dr. *Lamplugh* who never was Dean of *Rocheſter*, but was inſtall'd Dean *March* 6, 1672. upon the Promotion of Dr. *Peter Mew* to the See of *Bath* and *Wells*. —— His Daughter *Mary Caſtilion* was the Wife of *Herbert Randolph*, Eſq; and died *Jan.* 26, 1695.]

FRIDAY *Oct.* 10.
A Viſitation Sermon by Biſhop Reynolds.

Works of Biſhop Reynolds, *fol, p.* 1053.

The Paſtoral Office. Opened in a Viſitation Sermon, preached at *Ipſwich October* 10, 1662. By the Right Reverend Father in God *Edward* Lord Biſhop of *Norwich*, on *Zech.* xi. 7. *And I took unto me two Staves, the one I called Beauty, and the other I called Bands, and I fed the Flock.*

The Second Part of this Diſcourſe was entitled, *The Staves of Beauty and Bands.* Opened in a Sermon, preached at *Yarmouth October Auguſt* 23, 1663. By *Edward* Lord Biſhop of *Norwich*, on *Zech.* xi. 7.

Mr. Robert Ridgway *Vicar of* Terling. Com. Eſſex.

Ibid. p. 1063, Newcourt, *Vol.* II. *p.* 578.

Die 10. Octob. 1662. Robertus Ridgway, A. M. admiſſ. ad Vic. de Terling Com. Eſſex. ad preſ. Roberti Mildmay Armig. *Terling.* Mr. *John Stalham.* He was a Native of *Norfolk*, and bred up in the Univerſity of *Oxon.* an able Preacher,

cher, and an holy Liver; one of ſtrict congregational Principles. He kept up a Meeting in this Place after he was turned out. He wrote a Book againſt *General Redemption*, call'd, *Vindiciæ Redemptionis*, againſt *Samuel Oats* the *Arminian*.

Die 5. Maii, 1632. Johannes Stalham, A. M. admiſſ. ad Vic. de Terling. Com. Eſſex. vac. per Deprivat. Tho. Weld ad preſ. Roberti Mildmay Armig.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 364. *Reg. Laud. Lond.*

The ſaid Mr. *Stalham* died Paſtor of a diſſenting Congregation in the Town where he was ejected in 1680. or 1681. He wrote againſt the Quakers. And he and Mr. *John Newton* of *Little Baddow*, and Mr. *Enoch Grey* of *Wickham*, had a Conference at *Terling* with two Anabaptiſts *January* 11, 1643. and Mr. *Stalham* was the principal Manager: And he afterwards publiſhed it with this Title, *The Sum of a Conference*, &c. 4^to. 1644.

Dr. Calamy's. *Contin. p.* 468

SATURDAY *Oct.* 11.
Dr. John Dolben *Archdeacon of* London.

Johannes Dolben, S. T. P. coll. ad Archidiaconatum London. vac. per Mort. Thomæ Paſke, S. T. P. ult. Incumb. Die 11. Octob. 1662. —— Tho. Lamplugh, S. T. P. coll. ad Archidiac. Lond. vac. per Reſign. Johannis Dolben, S. T. P. 27. Maii, 1664. —— Johan. Dolben, S. T. P. admiſſ. ad Eccl. Sancti Egidii extra Cripplegate, London. Die 15. Novemb. 1662. quam reſignavit ante 18. Martii, 1663. —— He was the Son of Dr. *William Dolben*, inſtituted in the Rectory of *Stanwick* by the Preſentation of King *James* I. and into the Rectory of *Benefield* (the ſame Day) by the Preſentation of *Robert* Earl of *Warwick*, both Churches in the Dioceſe of *Peterborough*, which he voided by Death before *February* 9, 1631.

Reg. Sheldon. Lond.
Reg. Dove & Piers Epiſc. Petrib.

Mr. Rich. Henchman *Vicar of* Chriſt-Church, London.

Eod. Die 11. Octob. 1662. Richardus Henchman Clericus, A. M. ad Vic. perpet. Eccleſiæ Chriſti infra Newgate London. modo vacantem per Inconformitatem Willelmi Jenkyns, ad preſ. Majoris & Communitatis London. admiſſus eſt.

Reg. Sheldon.

Account of him.

The ſaid Mr. *Rich. Henchman* had been admitted Vicar of *Chigwell* in *Eſſex Sept.* 17, 1661. collated by his Unkle Dr. *Humphrey Henchman* Biſhop of *London*, to the Prebend of *Meaſden* in the Church of St. *Paul*, *October* 13, 1663. to the Treaſurerſhip of *Paul*'s *June* 7, 1664. to the Prebend of St. *Pancras* (being then Doctor of Divinity) *March* 14, 1666. all which Preferments (except *Meaſden*) he held 'till his Death, which happening at his Vicarage Houſe in *Chigwell* about the latter End of 1671. he was buried in the Chancel of that Church.

Newcourt, *Dioc. Lond. Vol.* I. *p.* 108.

Mr. Will. Jenkyns.

William Jenkyns a moſt rigid Preſbyterian, he had been Paſtor of the *Blackfryars*, and afterwards of *Chriſt-Church*, *London*, had been engaged with the Preſbyterian Miniſters in their Plot to bring in King *Charles* II. from *Scotland* in 1651. for which Mr. *Love* was executed, and he upon a ſordid Submiſſion hardly eſcaped: His Predeceſſor in *Chriſt-Church* was Mr. *Edward Finch*, inſtituted A. M. *Dec.* 9, 1630. Brother to Sir *John Finch*, afterwards Lord *Finch* of *Fordwich*. Upon a Petition of the Faction againſt him, he was the firſt Parochial Clergy-man that I find actually diſpoſſeſſed, which was done by the whole Houſe *May* 8, 1641. when it was Reſolved, that *he was unfit to hold any Benefice or Promotion in the Church*. And Mr. *White* was ordered to prepare the *Tranſmiſſion of his Caſe to the Lords, to the End that the Pariſh of Chriſt-Church might be the ſooner eaſed of him*. He died ſoon after the Sequeſtration, and *Febr.* 1, 1642. *William Jenkyns*, A. M. was admitted to it (as void by the Death of *Finch*) who was afterwards (for what Reaſons I know not, but gueſs it to have been for his being concerned with *Love*) diſpoſſeſſed alſo, as I find by the Books of the Commiſſioners for the Approbation of publick Preachers. However, after that he obtain'd it again, but loſt it a ſecond Time for Nonconformity, 1662. He carried on afterwards (ſaith Mr. *Wood*) the Trade of Conventicling, was ſeveral Times impriſon'd, and otherwiſe troubled. He died in the Priſon called *Newgate*, in *London*, the nineteenth of *January* 1684. and on the twenty fourth of the ſame Month his Corps, being attended by at leaſt an hundred and fifty Coaches, was interr'd in the Burying-place, called by ſome the *Phanatical*, and by others, *Tyndale's Burying-place*, joyning on the North Side to the new Artillery Garden or Yard near *London*. Soon after was printed and publiſhed, *An Elegy on that Reverend and Learned Miniſter of the Goſpel Mr.* William Jenkyns, *who finiſhed his Teſtimony*, &c. A Comment on which with many Things concerning Mr. *Jenkyns* himſelf you may ſee in the ſecond Volume of the *Obſervator*, N°. 209, 210. written by *Roger L'Eſtrange*, Eſq; wherein alſo you'll find his *Petition to the Supreme Authority the Parliament of the Commonwealth of* England, for the Pardon of his Life and Eſtate, for being engaged in the Plot beforementioned, in which Petition it being aſſerted by him, that *Poſſeſſion and Strength give a Right to govern; and Succeſs in a Cauſe or Enterpriſe proclaims it to be lawful and juſt*, &c. it was by the Decree and Judgment of the Univerſity of *Oxon.* paſſed in their Convocation *July* 21, 1683. burnt with certain Books in the School Quadrangle, as deſtructive to the ſacred Perſons of Princes, their State and Government, &c.

Will. Jenkyns, A. M. admiſſ. ad Eccleſiam Chriſti Lond. 1. *Febr.* 1642. *vac per Mort. Edwardi Finch ult. Vicarii ad preſ. Majoris & Communitatis Civitat. London. Reg. Lond.*

His Death in Newgate.

His popular Funeral.

An Elegy on him.

His Petition to the Parliament,

Burnt at Oxford.

Athen. Oxon. *col.* 552.
Newcourt, *Vol.* I. *p.* 320.
Walker's *Sufferings of the Clergy, p.* 170.
Athen. Oxon. *Vol.* II. *c.* 552.

Dr. Calamy's *fuller Account of him.*

His Father of Folkſtone *where the Name lately remain'd.*

The Son born at Sudbury.

Dr. *Calamy* in his Account of the ejected or ſilenced Miniſters, is very large upon him. His Grandfather was a Gentleman of a conſiderable Eſtate at *Folkſtone* in *Kent*, that his Father, bred under Mr. *Richard Rogers* of *Wethersfield*, an old Puritan Miniſter, was ordained and fixed Miniſter of *Sudbury* in *Suffolk*, where he married the Grand-daughter of Mr. *John Rogers* the Protomartyr in the *Marian* Days, by whom his eldeſt Child was this Mr. *William Jenkyns*, born at *Sudbury Ann.* 1612. ſent to *Cambridge* in the fourteenth Year of his Age to

Abridgment of Baxter's *Life, Vol.* II. *p.* 17.
Continuat. p. 17, 18.

Will. Jenkyn, A. M. admiſſ. ad Eccl. Sancti Leonardi in Villa Colceſtre ad preſ. D. Regis Die 27. *Jan.* 1640. *ceſſit ante* 25. *Martii,* 1643. *Reg. Lond.*

Suſpended and ſequeſtred from Chriſt-Church.

Paſtor of Black-fryars.

And again preſented to Chriſt Church.

Upon the Act of Uniformity he turned a private Preacher.

Died at laſt in Newgate.

St. *John*'s College, under the Tuition of Mr. *Anthony Burgeſs*, afterwards Rector of *Sutton Coldfield*. He took his Degrees with great Applauſe, and began not to preach of a conſiderable Time after he had commenc'd Maſter of Arts. Soon after he appear'd in publick, he was choſen Lecturer of St. *Nicholas Acons*, *London*, and call'd thence to *Hithe* near *Colcheſter* in *Eſſex*, where he firſt marry'd. The Aguiſhneſs of that Place, and the Solicitation of his *London* Friends, brought him back to this City about the Year 1641. where he was choſen Miniſter of *Chriſt-Church*, and ſome Months after Lecturer of St. *Anne*'s *Black-fryars*. He continued to fill up this double Station with great Diligence and Acceptance, 'till upon the Deſtruction of the Monarchy, he (with others of his Brethren) refuſed to obſerve the publick Thankſgivings appointed by the Parliament. For this he was ſuſpended from his Miniſtry, and had his Benefice of *Chriſt-Church* ſequeſtred. This induc'd him to retire to *Billerica* in *Eſſex*. Upon his Return to *London*, at or about ſix Months End, he was ſent to the *Tower* for *Love*'s Plot. Dr. *Arthur*, Miniſter of *Clapham*, drew up the Petition for him, and with great Difficulty prevailed on him to ſign it. Mr. *Feak* the noted Fifth Monarchy Man was put into *Chriſt-Church* by the Government, upon Mr. *Jenkyn*'s Sequeſtration. But his Pariſhioners ſet up a Lecture for him on Lord's-Days Mornings at ſeven o' Clock, and raiſed him a conſiderable Subſcription for it. In this and his Lecture at *Black-fryars* he continued 'till Dr. *Gouge*'s Death, when he was choſen Paſtor of that Church. But Mr. *Feak* becoming obnoxious to the Government was remov'd, and two others ſucceſſively not fixing there, upon a Vacancy, the Governours of St. *Bartholomew*'s Hoſpital preſented Mr. *Jenkyns* to it afreſh, which he readily accepted. —— He could not be ſatisfy'd to deſiſt from the Exerciſe of his Miniſtry upon the Act of Uniformity, but ſtill preach'd in private, as he had Opportunity. Upon the *Oxford* Act (not being free to take the Oath preſcribed in it) he retir'd to his own Houſe at *Langley* in *Hertfordſhire*, and preach'd there every Lord's-Day. —— Upon the Indulgence 1671. he returned to *London*, where he had a new Meeting-place erected for him in *Jewin-ſtreet*. And after revoking that Indulgence, there was ſo far a Connivance, that his Exerciſes on Lords-Days continued undiſturbed 'till that terrible Storm broke out in 1682. —— On *Sept.* 2, 1684. he was taken and committed to *Newgate*, —— where he departed this Life *Jan.* 19, 1684-5, &c.

His Epitaph expreſly makes him a Martyr.

His Epitaph over his Grave in Bunhill-Fields.

In Dom. Guli. Jenkyn M. V. D. Lond. cujus Gratia
Inter graves Eccleſiæ procellas Novo-pylo
Incarceratus Martyr obiit Anno Ætatis LXXII.
Miniſterii LII. *Domini* MDCLXXXIV. *ejuſdemque*
Filiæ Annæ Gurdon, *Generiq; Dom.* Joh. Scot, *cum*
Filio Suo Guil. Scot, *Dna.* Elizabetha Juyce
Proles ſola ſuperſtes Soror, Uxor, atque Mater,
Hæc Sepulchralia D. S. P. L. M. fieri curavit
Anno Dom. MDCLXXXV.

Character of Mr. John Sheffield, *ejected from St.* Swithin's, London.

From St. *Swithins*. Mr. *John Sheffield*: He was educated in *Peter-Houſe*, *Cambridge*, and from his Youth up was addicted to Piety and Seriouſneſs. —— He was well ſkill'd in Books, had a Genius for witty and divine Poetry, and many other curious Parts of Learning. After his Expulſion from *London*, he retir'd to *Enfield*, where he continued his Miniſtry as Opportunity offer'd. He died in a good old Age, &c.

Abridgment, Vol. I. *p* 38.

Contin. p. 58.

But really giving Place to the right Incumbent, Mr. Richard Owen.

Therefore no Mention made by Mr. Newcourt.

He muſt have intruded after Mr. *Richard Owen*, B. D. had been thrown out for his Loyalty in 1643. who living to be reſtor'd in 1660. Mr. *Sheffield* was in Law oblig'd to give Place to him before the Act of Uniformity.

See Athen. Oxon. *Vol.* II. *col.* 543.

Will. Baſſet, A. M. admiſſ. ad Rect. S. Swithini London, vac. per Mort. Richardi Owen ult. Incumb. 18. Jul. 1683.

Newcourt *Vol.* I. *p.* 544.

Mr. Will. Taylor.

From St. *Stephen's Coleman-ſtreet*. Mr. *Will. Taylor*: He ſucceeded Mr. *John Goodwin*. He is ſtyl'd in *Oxon.* the *Loyal Preſbyterian*.

Dr. Calamy's *Account*, *p.* 39.

Dr. Calamy *in the Continuation of his Account was better inform'd, that Mr.* Taylor *died in* 1661. *and that his Funeral Sermon by Dr.* Spurſtow *was preached* Sept. 12, 1661. *and is in Print. Contin. p.* 58.

He did not ſucceed Mr. *John Goodwin*. The Regiſters are of good Authority. Die 29. Maii, 1661. Theophilus Alford, A. M. admiſſ. ad Vic. S. Stephani Coleman-ſtreet, Lond. vac. per Deprivat. Johannis Goodwin. —— Die 12. Feb. 1663. Johannes Sproſton Cler. admiſſ. ad Vic. S. Stephani Coleman-ſtreet Lond. vac. per Reſign Theophili Alford.

Newcourt, *Vol.* I. *p.* 537.

SUNDAY *Oct.* 12.

Dr. Alleſtrey's *Sermon at* Whitehall.

A Sermon preach'd before the King at *Whitehall*, *Octob.* 12, 1662. By *Richard Alleſtrey*, D. D. Chaplain then in Attendance. Publiſhed by his Majeſty's Command. St. *John* XV. 14. *Ye are my Friends if ye do whatſoever I command you.*

London, *for* John Martyn, &c. 1662. 4to.

The low and coarſe Language of the Enemies of the Church had made ſome of its Friends run almoſt into another Extreme of being too quaint and elegant

P. 34. Sure we of this Nation know what it is to have God our Enemy, who for many Years lay under ſuch Inflictions as had much of the Character of his laſt Executions. They had the Blaſphemies and Confuſion, the dire Guilt and the black Calamities, and almoſt the Deſpair and Irrecoverableneſs of thoſe in Hell. And though he be at Peace with us at preſent, at leaſt there is a Truce, yet I beſeech you in the Preſence and in the Fear of God, to think in earneſt whether the preſent Provocations of this Nation do not equal thoſe that twenty Years ago engaged him into Arms againſt us, and made him daſh us ſo in Pieces? Whether thoſe Actions of the Clergy be reformed, that made the People *plegant, of which Number there were two excellent Men in the ſame College, Dr.* Fell *and Dr.* Alleſtrey.

abhor their Function and their Service, the Offerings and Miniſters of the Lord, and made God himſelf ſpew them out? 'Twere endleſs to go on to the Profaneneſs, to the looſe Impieties, and the bold Atheiſm of the Laity, eſpecially of the better ſort. In ſhort, what one Degree, or State, or Sex is better? Sure I am, if we are not better, we are worſe beyond Expreſſion, or Recovery; who have reſiſted every Method, and conquered all God's Arts of doing Good upon us, been too hard for his Judgments and his Mercies both.

The ill Effects of truſting to extempore *Prayers.*

The Preſbyterian Miniſters had gain'd a Popularity by what they call'd their Gift of Prayer, that touch'd the Senſes of the People, and made them the more unaffected with the moſt ſerious Reading of the Prayers of the Church. And yet a very ſober Writer about this Time, well acquainted with the Impreſſions and Effects of *extempore* Prayers in publick has left this Opinion of them. —— This Liberty has proved a ſingular Diſhonour to God, and Scandal to Chriſtian People. For the moſt ſeraphick of theſe Men, when they venture upon *extempore* Prayers, happen to loſe themſelves oftentimes, and that their Imperfections may not be diſcerned, they have an Art to fill up the Chaſms with Humms and Haghs, which the poor People are made to believe, are the Groanings of the Spirit, or elſe with miſerable Tautologies, or which is worſe, execrable Blaſphemies. If all the Nonſenſe and Blaſphemy were gathered together, which have fallen from Men in their Effuſions of late Time, they would make a Volume as great as *Thomas Aquinas*. I ſhall, πρὸς δεῖξιν, foul a little Paper with a Narration of ſome of them, *&c.*

Rex Theologus, &c. 1664. 4to. *p.* 52.

TUESDAY *Oct.* 14.
The King's Letter to the Archbiſhop of Canterbury, *upon the Abuſes and Extravagances of Preachers in the Pulpit.*

Printed by the King's Printers 1662.

Re-printed in Rex Theologus, *&c.* 1664. 4to.

To the moſt Reverend Father in God William *Lord Archbiſhop of* Canterbury.

CHARLES *R.*

Much increaſed in the late Times.

And do yet continue,

Among unquiet and factious Preachers.

And ſundry young Divines handle deep Points which they do not underſtand.

Or meddle with Affairs of State.

Or fruitleſs Controverſies.

Moſt Reverend Father in God, we greet you well. Whereas the bold Abuſes and Extravagances of Preachers in the Pulpit, have not only by the Experience of former Ages been found to tend to the Diſhonour of God, the Scandal of Religion, and the Diſturbance of the Peace both of Church and State, but have alſo (through the Licentiouſneſs of the late Times) much increaſed, to the inflaming, fomenting, and heightning of the ſaid Diſtempers and Confuſions that were among us. And whereas even at this preſent (notwithſtanding the merciful Providence of God, ſo ſignally manifeſted in reſtoring us to our Crown, and our pious Care and Endeavours to govern our Realms in Peace and Tranquillity) the ſaid Abuſes do yet continue in a very high Meaſure in ſundry Parts of this Realm, through the buſy Diligence of ſome unquiet and factious Spirits, who inſtead of preaching the pure Word of God, and building up the People in Faith and Holineſs, have made it a great Part of their Buſineſs to beget in the Minds of their Hearers, an evil Opinion of their Governours, by inſinuating Fears and Jealouſies, to diſpoſe them to Diſcontent, and to ſeaſon them with ſuch unſound and dangerous Principles, as may lead them into Diſobedience, Schiſm, and Rebellion. And whereas alſo ſundry young Divines and Miniſters, either out of a Spirit of Contention and Contradiction, or in a vain Oſtentation of their Learning, take upon them in their popular Sermons to handle the deep Points of God's eternal Councils and Decrees, or to meddle with the Affairs of State and Government, or to wrangle about Forms and Geſtures, and other fruitleſs Diſputes and Controverſies, ſerving rather to amuſe than profit the Hearers; which is done for the moſt Part and with the greateſt Confidence, by ſuch Perſons as leaſt underſtand them. We out of our princely Care and Zeal for the Honour of God, the Advancement of Piety, Peace, and true Religion, and for the preventing for the future, as much as lieth in us, the many and great Inconveniencies and Miſchiefs that will unavoidably enſue, if a timely Stop be not given to theſe and the like growing Abuſes, do according to the Examples of ſeveral of our Predeceſſors of bleſſed Memory, by theſe our ſpecial Letters ſtraightly charge and command you to uſe your utmoſt Care and Diligence, that theſe Directions, which upon long and various Conſideration we have thought good to give concerning Preachers, and which we have cauſed to be printed herewith ſent unto you, be from henceforth duly and ſtrictly obſerved by all the Biſhops within your Province. And to this End, our Will and Pleaſure is, That you forthwith ſend them Copies of theſe our Directions, to be by them ſpeedily communicated to every Parſon, Vicar, Curate, Lecturer, and Miniſter in every Cathedral, Collegiate, and Pariſh Church within their ſeveral Dioceſes: And that you earneſtly require them to employ their utmoſt Endeavour for the due Obſervation of the ſame, whereof we ſhall expect a ſtrict Account both of you, and every one of them: And theſe our Letters ſhall be your ſufficient Warrant and Diſcharge in that Behalf.

To prevent theſe Miſchiefs,

The following Directions are given to the Archbiſhop,

To be obſerved by all the Biſhops;

And Copies ſent to all the Clergy.

Given at our Court at *Whitehall* the fourteenth Day of *October*, in the fourteenth Year of our Reign, 1662.

By His Majeſty's Command,

EDW. NICHOLAS.

Directions concerning Preachers.

1. Not to meddle with Matters of State.

I. That no Preachers in their Sermons preſume to meddle with Matters of State, to model new Governments, or take upon them to declare, limit, or bound out the Power and Authority of Sovereign Princes, or to ſtate and determine the Differences between Princes and the People; but that upon all good

Occaſions they faithfully inſtruct the People in their bounden Duty of Subjection and Obedience to their Governors, ſuperior and ſubordinate of all Sorts, and to the eſtabliſhed Laws according to the Word of God, and the Doctrine of the Church of *England*, as it is contained in the *Homilies* of Obedience, and the *Articles* of Religion ſet forth by publick Authority.

2. Not to ſpend their Time in ſpeculative Notions.

II. That they be admoniſhed not to ſpend their Time and Study in the Search of abſtruſe and ſpeculative Notions, eſpecially in and about the deep Points of Election and Reprobation, together with the incomprehenſible Manner of the Concurrence of God's Free Grace and Man's Free Will, and ſuch other Controverſies as depend thereupon: But howſoever, that they preſume not poſitively and doctrinally to determine any Thing concerning the ſame.

3. Not to treat of other Controverſies with Bitterneſs or Railing.

III. That they forbear in their Sermons ordinarily and cauſeleſly to enter upon the handling of any other Controverſies of leſs Moment and Difficulty: But whenſoever they are occaſioned by Invitation from the Text they preach upon, or that in regard of the Auditory they preach unto, it may ſeem requiſite or expedient ſo to do; that in ſuch Caſes they do it with all Modeſty, Gravity and Candor, aſſerting the Doctrine and Diſcipline of the Church of *England*, from the Cavils and Objections of ſuch as are Adverſaries to either, without Bitterneſs, Railing, Jeering, or other unneceſſary or unſeemly Provocation.

4. To inſtruct the younger Sort in the Catechiſm of the Church; and to preach on catechetical Doctrines.

And Moral Duties.

The Afternoon's Exerciſe in explaining the Catechiſm, &c.

The Miniſter to read the Prayers himſelf, with Gravity, Diſtinctneſs, and Devotion.

To ſhorten the Sermon rather than the Prayers.

IV. That for the more edifying of the People in Faith and Godlineſs (the aforeſaid Abuſes laid aſide) all Miniſters and Preachers in their ſeveral reſpective Cures, ſhall not only diligently apply themſelves to catechize the younger Sort, according as in the Book of Common-Prayer is appointed; but alſo ſhall in their ordinary Sermons inſiſt chiefly upon catechetical Doctrines (wherein are contained all the neceſſary and undoubted Verities of Chriſtian Religion) declaring withal unto their Congregations what Influences ſuch Doctrines ought to have into their Lives and Converſations, and ſtirring them up effectually, as well by their Examples as their Doctrines, to the Practice of ſuch religious and moral Duties as are the proper Reſults of the ſaid Doctrines, as Self-Denial, Contempt of the World, Humility, Patience, Meekneſs, Temperance, Juſtice, Mercy, Obedience, and the like; and to a Deteſtation and ſhunning of Sin, eſpecially ſuch Sins as are ſo rife among us, and common to the Age we live in; ſuch are thoſe uſually ſtiled the ſeven deadly ones; in ſhort all kind of Debauchery, Senſuality, Rebellion, Prophaneneſs, Atheiſm, and the like. And becauſe theſe licentious Times have corrupted Religion even in the very Roots and Foundations, that where there is an Afternoon's Exerciſe, it be eſpecially ſpent either in explaining ſome Part of the Church Catechiſm, or in preaching upon ſome ſuch Text of Scripture as will properly and naturally lead to the handling of ſomething contain'd in it, or may conduce to the Expoſition of the Liturgy, and Prayers of the Church (as Occaſion ſhall be offered) the only Cauſe they grew into Contempt amongſt the People being this, that they were not underſtood. That alſo the Miniſter as often as conveniently he can, read the Prayers himſelf; and when he cannot ſo do, he procure or provide ſome fit Perſon in Holy Orders who may do it with that Gravity, Diſtinctneſs, Devotion, and Reverence, as becomes ſo holy an Action: And whenſoever, by Reaſon of his Infirmity, or the Concurrence of other Offices, the Time may ſeem too ſhort, or he be unable to perform the Office of both Prayers and Sermon at length, he rather ſhorten his Diſcourſe or Sermon than omit any Thing of the Prayers, leſt he incur the Penalty of the Act for Uniformity, requiring them to be read according as the Book directs.

5. To read over the Canons in Force once a Year.

And the Articles twice.

V. And further our Will and Pleaſure is, that all Miniſters within their ſeveral Cures, be enjoined publickly to read over unto the People, ſuch Canons as are or ſhall be in Force, at leaſt once, and the thirty nine Articles twice every Year, to the End they may the better underſtand, and be more throughly acquainted with the Doctrine and Diſcipline of the Church of *England*, and not ſo eaſily drawn away from it as formerly they have been.

6. The Biſhops only to licence Preachers.

VI. Since Preaching was not anciently the Work of every Prieſt, but was reſtrained to the choiceſt Perſons for Gravity, Prudence and Learning; the Archbiſhops and Biſhops of this Kingdom are to take great Care whom they licenſe to preach, and that all Grants and Licences of this kind heretofore made by any Chancellor, Official, Commiſſary or other ſecular Perſon (who are preſumed not to be ſo competent Judges in Matters of this Nature) be accounted void and null, unleſs the ſame ſhall likewiſe be allowed by the Archbiſhop, or the Biſhop of the Dioceſe, and that all Licences of Preachers hereafter to be made or granted by any Archbiſhop or Biſhop, ſhall be only during Pleaſure, otherwiſe to be void to all Intents and Purpoſes, as if the ſame had never been made nor granted.

7. Better Obſervance of the Lord's-Day.

A Writer in this Reign is ſoft upon this Matter: His Majeſty to ſatisfy the Kingdom of his Intents, in reference to the Unſatisfiedneſs of Diſſenters to the eſtabliſhed Settlement of the Church, expreſſed his Indulgence to their Conſciences, ſo far as ſuch Liberty would not diſturb the publick Peace, nor intrench upon the orthodox Religion profeſſed,

VII. *Laſtly*, That for the better obſerving of the Lord's-Day, too much neglected of late, they ſhall, as by often and ſerious Admonitions, and ſharp Reproofs, endeavour to draw off People from ſuch idle, debauched, and prophane Courſes as diſhonour God, bring a Scandal on Religion, and Contempt on the Laws and Authority Eccleſiaſtical and Civil; ſo ſhall they very earneſtly perſuade them to frequent divine Service on the Lord's-Day, and other Feſtivals appointed by the Church to be kept ſolemn: And in Caſe any Perſon ſhall reſort unto any Tavern, Ale-houſes, or uſe any unlawful Sports and Exerciſes on ſuch Days, the Miniſter ſhall exhort thoſe which are in Authority in their ſeveral Pariſhes and Congregations, carefully to look after all ſuch Offenders in any kind whatſoever, together with all thoſe that abet, receive or entertain them, that they may be *profeſſed, and that he would uſe his beſt Endeavours with the Parliament to that end.* Heath's *Chron. Fol. p.* 513.

proceeded againſt according to the Laws, and quality of their Offences, that all ſuch Diſorders may for the Time to come be prevented.

Given at our Court at *Whitehall*, *October* the fourteenth, in the fourteenth Year of our Reign 1662.

By his Majeſty's Command,

Edw. Nicholas.

A very good Diſcourſe written on this Occaſion by Mr. Robert Seppens.

London, *for* R. Royſton, 1664, 4to.

Rex Theologus, The Preacher's Guard and Guide in the didactical Part of his Duty: Or a Vindication, ſhewing, that the King's Majeſty's Letter to the late Lord Archbiſhop of *Canterbury*, ſent with his Majeſty's Directions concerning Preachers, is moſt conformable to the Judgment and Practice of Antiquity. Wherein is diſcuſs'd, I. The Duty of Preaching in general. II. To whom it primarily belongs. III. How managed in the ancient Church. IV. What Innovations theſe later Times have made.

Dedicated to Sir Ralph Hare *and Sir* Edward Walpole.

Epiſt. Ded. *To the Right Worſhipful Sir* Ralph Hare, *Knight and Baronet, and Sir* Edward Walpole, *Knight of the* Bath, *two worthy Members of the Honourable Houſe of Commons.*

Honoured Gentlemen,

Who were highly inſtrumental in his Majeſty's Reſtauration.

See the Verſes of Dr. James Duport, *Dean of* Peterborough: In Obitum viri Præclariſſimi, & æterna memoria digniſſimi, Domini Edwardi Walpoli, Militis de Balneo, Pupilli quondam ſui chariſſimi. — Horæ Subſecivæ 1676, 8vo. *p.* 474.

As you were in your Capacities highly inſtrumental to the Reſtauration of his ſacred Majeſty to this Crown, ſo I know there is nothing more in your Wiſhes than the happy Settlement of his Majeſty with the Church and State under his Dominion upon the Foundations of Peace and Piety. Amongſt other Things that hinder ſuch a deſired Eſtabliſhment, one is the Exorbitancy of the Pulpit. Though you have done great Things already in the Parliament (which we acknowledge to your everlaſting Honour) in order to the correcting of thoſe Irregularities, yet ſomething you left undone, as a Work proper for the Intelligence of an higher Orb. Wherefore his ſacred Majeſty hath made a further Progreſs in his late *Directions* recommended to the reverend Fathers of the Church, *&c.* — My daily Prayers for you both, and the Branches of your honourable Families, to whom I am

A moſt devoted Servant in all Obſervance,

Robert Seppens.

Another by Dr. Meric Caſaubon.

London, *for* Tim. Garthwait, 1663. 4to.

The Queſtion to whom it belong'd anciently to Preach? And whether all Prieſts might or did? Diſcuſſed out of Antiquity. By *Meric Caſaubon*, D. D. Occaſion'd by the late Directions concerning Preachers ſent by his Grace to all Miniſters.

A third in a Letter from Gray's-Inn, *by* J. A.

Printed at London, 1662. 4to.

A Letter from a Gentleman in *Gray's-Inn*, to a Juſtice of Peace in the Countrey, explaining the Act of Uniformity in that Part which doth concern unlicens'd Preachers. Dated *Octob.* 30, 1662. and ſign'd *J. A.*

Mr. Will. Bell, *Vicar of St.* Sepulchre's, London.

Reg. Sheldon, MS.

Die 14. Octob. 1662. Gulielmus Bell Clericus, S. T. B. ad Vic. Eccleſiæ Parochialis Sancti Sepulchri, London. vac. per deprivationem . . . . Gouge ult. Incumb. ad preſ. Preſidentis & Scholarium Coll. S. Joh. Bapt. Oxon. admiſſus.

Account of him.

Wood's Ath. Oxon. *Vol.* II. *col.* 554.

Newcourt's *Dioc. Lond. Vol.* I. *p.* 96.

William Bell was born in the Pariſh of St. *Dunſtan* in the *Weſt*, *London*, *Feb.* 4, 1625. educated in *Merchant-Taylor*'s School, elected Scholar of St. *John*'s College, *Oxon.* 1643. afterwards Fellow, but in 1648. ejected by the Viſitors. He was in *France* 1649. and about 1655. had a ſmall Benefice in *Norfolk* conferr'd on him, but could not paſs the Tryers. In 1660. he became Chaplain in the Tower of *London* to Sir *John Robinſon* Lieutenant, and in the Year after was created B. D. When ſettled at St. *Sepulchres*, he was *March* 23, 1665. collated to the Prebend of *Reculverland*; in 1677. he was ſworn Chaplain to his Majeſty; in 1668. he proceeded D. D. and was for his Eminency in Preaching made ſoon after one of the Lecturers of the *Temple*. He died *July* 19, 1683. and was buried in the Chancel of his own Pariſh Church, with a Marble Stone and Inſcription.

Account of Mr. Tho. Gouge *who left St.* Sepulchre's *for Nonconformity.*

Newcourt. *Vol.* I. *p.* 534.

Thomas Gouge, M. A. ſome Time Fellow of *King*'s College in *Cambridge*, was inſtituted Vicar of St. *Sepulchres*, *Octob.* 6, 1638. void by the Death of Dr. *Thomas Beriſford.* He died *Octob.* 29, 1681. aged ſeventy ſeven Years, and was buried in the Church of St. *Anne Black-Fryars*, *London*, *Nov.* 4, 1681. at which Time Dr. *Tillotſon*, then Dean of *Canterbury*, preach'd his Funeral Sermon, and gave a good Account of his Piety and Charity.

Abridgment of Mr. Baxter's *Life*, *Vol.* II. *p.* 8.

Contin. p. 12.

He was Son to the eminent Dr. *Gouge* of *Black-Fryars.* He was a Wonder of Charity, Humility, Sincerity, and Moderation. Mr. *Baxter* ſays, that he never heard any one Perſon of what Rank, Sort or Sect whatever, ſpeak one Word to his Diſhonour, or name any Fault that they charg'd on his Life or Doctrine. — Dr. *Tillotſon* in his Character hath theſe Words of him, —— all Things conſider'd, there hath not ſince the primitive Times of Chriſtianity, been many among the Sons of Men, to whom that glorious Character of the Son of God might be better apply'd, that he *went about doing good.* ——

Death of Dr. Henry Carpenter.

Faſti Oxon. *Vol.* II. *c.* 826.

Henr. Carpenter Clericus admiſſ. ad Eccl. S. Dionyſii Back-church Lond. die 7. *Junii* 1661. *Reg. Lond.*

Death of *Henry Carpenter*, D. D. Canon of *Windſor.* He was Son of *Richard Carpenter*, Miniſter of *Culleton* in *Devonſhire*, of *Exeter* College, *Oxon.* had the Prebend of *Yatminſter-prima* in the Church of *Sarum* in *Aug.* 1660. and being Chaplain to the Houſe of Commons, was declared Doctor of Divinity at *Oxford* by a Diploma dated *Apr.* 19, 1662. and on *May* 20. following, was made Canon of *Windſor* in the Place of Dr. *George Hall* promoted to the See of *Cheſter*; he being then Rector of St. *Dionis Back-church*, *London.* He ow'd his Degree to the earneſt Requeſt of his Nephew Sir *Edward Turner*, Speaker of the Houſe of Commons. —— He died *Oct.* 14, 1662. after a ſhort Enjoyment of *Windſor.*

Johannes

Mr. John Redman *Vicar of* Halſted Com. Eſſex. *in Room of Mr.* Will. Sparrow.

Johannes Redman, S. T. P. admiſſ. ad Vic. de Halſted Com. Eſſex. 14. Octob. 1662. vac. per Inconformitatem ult. Vicarii ad preſ. D. London. Epiſcopi.

Mr. *William Sparrow* ejected from *Halſted*, a *Norfolk* Man of good Extraction, bred at *Cambridge*. He was firſt awakened by the Preaching of Mr. *Stephen Marſhall*. He was early in declaring for the Congregational Way, and a great Correſpondent of Dr. *Owen*'s. He was a Man of conſiderable Learning and remarkable Miniſterial Gifts. As much reputed through the Countrey for a Preacher, as Mr. *Rogers* of *Dedham* had been ſome Time before. —— He died at *Norwich*.

Newcourt, *Vol.* II. *p.* 299. *Dr.* Calamy's *Abridgment*, *Vol.* II. *p.* 305. *Contin. p.* 471.

WEDNESDAY *Oct.* 15.

A Lecture ſettled at Cheping Ongar *by orthodox Divines.*

Adviſed from *Cheping-Ongar* in *Eſſex*, that this Place much thirſted for a Continuance of a Lecture by Orthodox Divines, and did for that Purpoſe petition the Right Reverend Father in God *Gilbert* Lord Biſhop of *London*, in whoſe Dioceſe we are, and his Lordſhip no ſooner received our Deſires, but granted our Requeſt. So that yeſterday, *October* 15. our Lecture began, Dr. *Charles Gibbs* preaching our firſt Lecture. I need not tell you, that Common-Prayer was read according to the Statute. Many worthy Divines were preſent, who undertook to ſupport the Lecture for the better Service of his Majeſty and the Church, being the more encouraged by all the Gentry of the adjacent Pariſhes, who with great Satisfaction alſo came thither.

Publick Intelligence by Authority, 4to. No. 42.

Proclamat. about the Breadth of the Tyre of Wheels.

By his Majeſty. A Proclamation for ſuſpending the Proſecution of that Part of the late Act of Parliament for enlarging and repairing the common High-ways, as concerneth the Breadth of the Tyre of Wheels, until the Parliament re-aſſemble, and take further Order. Given, *&c.* this fourteenth Day of *October* 1662. in the fourteenth Year of our Reign.

THURSDAY *Oct.* 16.

A Licence to Preach granted to Mr. Edw. Stillingfleet.

Licentia ad prædicandum verbum Dei infra Dioc. Lincoln. conceſſa eſt Edwardo Stillingfleet Clerico A. M. Rectori Eccleſiæ Parochialis de Sutton in Com. Bedford.

Reg. Sanderſon Linc. MS.

Author of Origines Sacræ.

Origines Sacræ. Or a Rational Account of the Grounds of the Chriſtian Faith, as to the Truth and Divine Authority of the Scriptures, and the Matters therein contained. By *Edward Stillingfleet.* This was a Work of great Extent and Variety of admirable Learning; written with great Perſpicuity of Expreſſion, Solidity of Judgment, and Strength of Argument, — juſtly eſteemed one of the beſt Defences of Revealed Religion, that ever was extant in our own or any other Language.

London, 1662, 4to.

Life of Biſhop Stillingfleet.

Mr. Richard Watts *Rector of* Morecote Com. Rutl.

Ricardus Watts Cler. preſ. ad Rect. de Morecote in Com. Rutl. vac. per mort. Ricardi Watts ult. Incumb. ad preſ. Henrici Herenden Patroni, inſtitutus 16. Octob. 1662.

Reg. Laney.

Mr. Will. Wilſon *Vicar of* Stanford Com. Northton.

Die 16. Octob. 1662. Willielmus Wilſon Clericus ad Vic. de Stanford in Com. Northton. vac. ipſo jure per ejus non Subſcriptionem ad preſ. Domini Thomæ Cave Mil.

Reg. Laney.

1666. 11. Junii. Valentinus Booth Clericus admiſſ. ad Vic. de Stanford in Com. Northton. ad preſ. Thomæ Cave Baronetti.

Reg. Henſhaw. Vid. Calamy, 370.

The Incumbents deprived for Non-Conformity were put into no Incapacity of Preferment if they ſhould afterward conform: And therefore after the legal Forfeiture of their Benefices ſome upon Compliance were again reinſtated in them.

Mr. John Cliffe, *Rector of St.* Bennet Grace-church.

Eod. 16. Octob. Johannes Cliffe Cler. admiſſ. ad Eccleſiam S. Benedicti Grace-Church-Street, Lond. ad preſ. Decani & Capit. S. Pauli Lond.

Newcourt, *Vol.* I. *p.* 301.

Henricus Halſted, S. T. P. ad eand. Eccl. 7. Feb. 1675.

Dr. Calamy's *Account of Mr.* Zach. Crofton, *Curate at* Aldgate.

Who was not ejected from Aldgate, *but gave Place to the legal Miniſter, Dr.* Thomas Swadlin.

From St. *Botolph*'s *Aldgate*, Mr. *Zachary Crofton.* A quick and warm but upright Man. He was turn'd out from *Wrenbury* in *Cheſhire* for refuſing the Engagement, and appearing very zealous to diſſuade others from taking it. He not long after King *Charles*'s Return, had a hot Conteſt with Biſhop *Gauden*, about the Obligation of the National Vow called *the ſolemn League and Covenant.* —— He was ſent Priſoner to the Tower. —— Again caſt into Priſon in his own Countrey of *Cheſhire.* And when he procur'd his Liberty, he was forc'd to ſet up a *Grocer*'s Shop to get a Maintenance for his Family. —— He afterwards took a Farm at *Little-Barford* in *Bedfordſhire*, where he ended his Life.

Abridgment, Vol. II. *p.* 39.

Larger Account or Contin. p. 18.

[They who remembred him in that Pariſh of *Aldgate*, gave him the Character of a zealous weak Man, who run himſelf into many Difficulties; and among others, he was proſecuted in *Weſtminſter-Hall* for giving the Correction of a School-Boy to his Servant-Maid, and was bold to print his Defence.]

4to.

Mr. John Sympſon *Antinomian and Anabaptiſt.*

Dr. *Calamy* is pleas'd to give in Mr. *John Sympſon* as ejected from his Lectureſhip at *Botolph Biſhopſgate* or *Aldgate*, a great Antinomian. [He was likewiſe a profeſs'd and buſy Anabaptiſt, and getting a Party in the Pariſh of St. *Botolph Aldgate*, he attempted to get Poſſeſſion of the Church, and while Mr. *Crofton* was in the Pulpit, Mr. *Sympſon* would be preaching out of the oppoſite Gallery, to the great Diſturbance and Scandal of Chriſtian People. However he went off at or before the King's Reſtauration, and had no Title to the Name of a Sufferer for Nonconformity. See a Tract of Mr. *Crofton* of the Virtue and Value of Baptiſm againſt *John Sympſon*, *London*, 1658, 12°.]

Abridgment, Vol. II. *p.* 39.

Mr. Thomas White *of St.* Brides.

From St. *Brides*, Mr. *Tho. White.* He was Lecturer there. One of great Humility and Sincerity, and an excellent practical uſeful Preacher. He was a general Scholar, and Mr. *Chillingworth*'s Amanuenſis. Much eſteem'd and protected at the Chapel at *Ludgate* by Biſhop *Sheldon*, and often very kindly treated by him.

Abridgment, Vol. II. *p.* 31.

The Dominicans *in* Ireland *not content with the late Remonſtrance, draw up another Form.*

Account of the Family of the Butlers, 8vo. 1716. *p.* 115.

The *Dominicans* in *Ireland* cavilling at ſome Expreſſions in the late *Iriſh* Remonſtrance, drew up another Form of their own, and introduc'd it with this Application to the Lord Lieutenant.

With an Addreſs to the Duke of Ormond.

For his Grace the Duke of Ormond, *Lord Lieutenant General*, &c.

Gracious Sir,

Leſt our Silence (in this deſir'd and moſt happy Time, wherein his Sacred Majeſty's Subjects ſtrive to manifeſt their Loyalty unto their natural King and Sovereign *Charles* II.) ſhould draw upon us any Suſpicion prejudicial unto our Loyalty to him, or give way to his ſometimes, and ſtill our Adverſaries, to brand us with the vile Spot of any Diſloyalty, we the whole Body of St. *Dominick*'s Order in *Ireland*, do preſent unto your Grace the incloſed *Remonſtrance*, ready to ſign and ſeal the ſame with our deareſt Blood, moſt humbly deſiring it may be as favourably accepted by your Grace, as cordially preſented by thoſe, who will never ceaſe to pray for your Grace's good Preſervation and Proſperity.

Gracious Sir,

Your Grace's humble Servants,

F. John Hart, Provincial.
F. Laurence Kelly, Diffinitor.
F. J. Burgate, Diffinitor.
F. Richardus Maddin, Diffinitor.
F. Eugenius Croigly, Diffinitor.

Copy of the Form of Remonſtrance.

The humble Remonſtrance of the Dominican *Friars in* Ireland.

Rejoice at the Reſtauration of the King.

And their being delivered from the Oppreſſion of uſurped Power.

To vindicate themſelves from Calumnies and Lies.

They profeſs Sincerity of Mind and Purity of Intention.

In Thankſgiving and Prayers for the King.

Whereas the divine, natural and human Law dictates, that all Subjects ſhould heartily congratulate the Proſperity and Felicity of their natural King, it is moſt juſt that all the *Iriſh* Nation ſhould highly rejoice at the miraculous Reſtoration of *Charles* the Second, their natural King, their only Deliverer from the hard and intolerable Durance and Tyranny, which they have ſo many Years ſuffer'd in his Abſence, under the Oppreſſion of an uſurp'd Power, and the *Iriſh* Clergy do hold themſelves by double Obligation bound ſo to do, firſt by the Tye of natural Subjection to their moſt gracious and lawful Prince. *Secondly*, that they may vindicate themſelves from the innumerable Calumnies and Lies, whereby they are miſrepreſented unto the King and his Miniſters, moſt falſly ſuggeſted to them, that they intend to raiſe Rebellion and Tumults. Wherefore we the whole Body of the *Dominican* Friars, unanimouſly (that it may appear to the World with what Sincerity of Mind and Purity of Intention we are inclined to our Sovereign *Charles* the Second, following the Steps of our Predeceſſors, and fully ſatisfied in our Conſcience) firſt do render moſt hearty Thanks unto the King of Kings, for the miraculous Reſtoration of his moſt ſacred Majeſty to his Hereditary Kingdoms, and will ever pray, that the ſame divine Power and Providence that eſtabliſh'd him in his Right, may give him long Time happily to reign and govern. And for our Manifeſtation of our Fidelity to him, we do proteſt before God, Angels and Men, without any Equivocation or mental Reſervation, our Sovereign *Charles* the Second, to be true and lawful King of *Ireland*, and therefore that we are in Conſcience, and under Pain of highly offending God, to obey our ſaid Sovereign in all Civil and Temporal Affairs, no leſs than any of our Function to their reſpective Princes in *Europe*. And do furthermore proteſt, that we know no external Power that can abſolve us from this religious Obligation, no more than other Subjects of the like Function with us from the like Obligation in *Spain*, *France*, or *Germany*, or elſewhere. Finally we execrate, abjure, and renounce, that (not Catholick) pernicious Doctrine, that any Subject may kill or murther his King by himſelf or any other, tho' differing with him in Religion; nay we proteſt the contrary, ſaying that all Subjects are bound to manifeſt all Rebellions and Machinations againſt the King's Perſon, his Kingdom or State to the King or his Magiſtrate, which we do hereby promiſe to do. And this Proteſtation of our Fidelity, we the aforeſaid Body of the Order of St. *Dominick* in *Ireland*, do freely offer to his moſt meek and clement Majeſty, and proſtrate under his ſacred Feet, we pray he may be pleaſed to accept this our Proteſtation, and to defend and deliver us from the Oppreſſion of our Perſecutors; for our Profeſſion is to fear and follow him, who in the Goſpel commands us to give unto God his due, and to *Cæſar* his, and we will always pray for his Majeſty, his Queen, and the Bleſſing of a happy Poſterity.

They proteſt his being true and lawful King of Ireland:

And that they are bound to obey him in all civil and temporal Affairs.

No Power to abſolve them.

They renounce the pernicious Doctrine that any Subject may kill or murder his King.

And promiſe to manifeſt all Rebellions and Machinations againſt him.

And pray to be defended from the Oppreſſion of their Perſecutors.

Dated *Oct.* 15, 1662.

Sign'd by the Provincial, and twenty four of the Chief of the Order.

The Jeſuits *offer their Remonſtrance or Proteſtation of Fidelity.*

Next the Jeſuits drew up and preſented to the Lord Lieutenant, a Remonſtrance or Proteſtation, which being rejected by his Grace, as of no Force, they offer'd a ſecond with the ſame Succeſs, and then a third, which was in the following Words:

The Jeſuits *third Remonſtrance, Declaration, or Proteſtation of Allegiance.*

Acknowledging King Ch. II. *to be true and lawful King.*

And themſelves bound in Conſcience to obey him.

We the undernamed do acknowledge his Majeſty King *Charles* II. to be our true and lawful King, ſupreme Lord, and right Sovereign of this Realm of *Ireland*, and all other his Majeſty's Dominions. We acknowledge ourſelves bound in Conſcience to obey his Majeſty in all Civil and Temporal Affairs; and notwithſtanding

And to expoſe their Lives in Defence of him.

To diſcover all Treaſons and Conſpiracies againſt him.

They deteſt the impious Doctrine of a Subject murthering his Prince, tho' of a different Religion.

Without Equivocation or mental Reſervation.

withſtanding the Diverſity of Religion in him and us, we engage ourſelves, that during Life, we ſhall be as loyal to his Majeſty as any of his Subjects whatſoever. And we engage ourſelves to expoſe our Lives (if Occaſion ſhall require) in Defence of his Majeſty's Perſon and Royal Authority; and that no Sentence of Depoſition, Excommunication, or any other Cenſure whatſoever ſhall move us to recede from any Point of this our Engagement of Allegiance and Duty.

We engage ourſelves to detect and diſcover to his Majeſty and his Miniſters, whatſoever Treaſons and Conſpiracies againſt his Majeſty or Governours ſhall come to our Knowledge.

We deteſt from our Heart that impious Doctrine, which averreth, that any Subject can murther or kill his anointed Prince, though of a different Judgment in Religion; and we abhor the damnable Practice of that wicked Aſſertion. All which we ſwear religiouſly to obſerve, according to the common and uſual Signification of the Words, without Equivocation or mental Reſervation. So help us God.

The Duke of Ormond *rejected both theſe Forms;*

And writes a Letter to Father Walſh *in favour of his firſt Form of Remonſtrance, which the King had well received.*

Theſe two Proteſtations of the *Dominicans*, and the *Jeſuits*, the Lord Lieutenant rejected, as not being ſo full as the firſt of the other Clergy, and liable to various Interpretations, and therefore writ the following Letter to Mr. *Walſh*, who was Agent for the Clergy, and had been the great Promoter of the firſt Proteſtation approv'd of by the King and his Grace, as was ſaid above.

For Mr. Peter Walſh.

SIR, *Dublin* 26, *Jan.* 1662.

And deſires to know who had ſubſcribed it, and who had refuſed it.

Conſidering how well his Majeſty received the Subſcriptions to the Proteſtation preſented to him in *England*, I do a little wonder that the Example hath not been more readily and frequently followed here, than for ought I can hear from you it hath been. I have no other End in wiſhing it ſhould, than that thoſe of loyal and peaceable Diſpoſitions may thereby be diſtinguiſhed from others, for their own Advantage, yet any prudent Perſon will believe the Subſcribers are more like to find it than the Refuſers. I deſire to know who have already ſubſcribed ſince your Arrival in the Kingdom, and who have refuſed to ſubſcribe. And ſo I reſt,

Your very Affectionate Friend,

ORMOND.

The Lord Lieutenant being come to Ireland, *the Procurator* (Peter Walſh) *was commanded by his Grace to gain more Subſcriptions to the firſt Remonſtrance. But they then gave him fine Words and Offers of Money for his Pains taken hitherto for them, and three hundred Pounds more, if he would prevail with his Grace to accept of their Subſcriptions to another Form, ſuch as themſelves would frame; becauſe that ſigned at* London *was odious in the Court of* Rome, *as leſſening the Authority of the moſt Holy Father.* Hiſt. of the *Iriſh* Remonſtrance, *p.* 19.

A Conſpiracy of the Fanaticks at Dublin.

Soon after this, eight Lords and twenty three Colonels, Eſquires and Gentlemen, ſign'd the firſt Proteſtation, which added to thoſe who had before ſubſcribed at *London*, made one hundred twenty one, wherof twenty one were Earls, Viſcounts, and Barons. Thoſe who at this Time ſign'd at *Dublin*, writ alſo thirty two ſeveral Letters of the ſame Tenour, to be ſent to the thirty two Counties of *Ireland*, to get all the Hands of the Roman-Catholick Nobility and Gentry; but though the Letters were writ they were not ſent, becauſe being to go by the Lord Lieutenant's Leave and Direction, who was for promoting the Subſcription, his Grace did not think fit to have them ſent at that Time, a dangerous Conſpiracy of the Fanaticks, to ſeize the Caſtle of *Dublin*, being juſt then providentially diſcover'd, leſt the carrying about of ſuch Papers ſhould give Occaſion to thoſe Fanaticks to pretend a Plot of Papiſts, to excuſe themſelves for meeting as they did in arm'd Troops by Day and Night. However, the Roman-Catholick Gentry, and old Proprietors of the County of *Wexford*, and the few Survivors of that Town, ſign'd the aforeſaid Proteſtation, to the Number of two hundred wanting three, and ſent it up to his Grace, by Mr. *William Stafford* of *Lobſtown*, with a ſuitable Petition to the Duke, and Preamble to the King. But all theſe Proceedings came to nothing, and therefore it will be needleſs go on in the farther Relation of them.

Several Letters and Papers relating to the Iriſh *Remonſtrance.*

A Letter of *Patrick Plunket*, Catholick Biſhop of *Ardagh*, then in *France*, to his Brother Sir *Nicholas Plunket*, in full Approbation of the firſt Remonſtrance or Proteſtation of Loyalty offered by Father *Walſh*. Dated Seez *December* 2, 1662.

Walſh's *Hiſt. of the* Iriſh *Remonſtrance, Fol. p.* 13.

A Letter of *John* Archbiſhop of *Tuam*, then at Dinan in *France*, to the moſt Reverend the Lord Biſhop of *Dromore* at *London*, promiſing to communicate the ſaid Remonſtrance to his Brethren in *France*, and having no Objection to it, but that the Style was ſomewhat reſembling the Oath of Allegiance. Dated *Dinan Jan.* 30, 1662.

Ibid. p. 15.

The Subſtance of ſeveral Letters written by the Pope's Nuncio at *Bruſſels*, *Hieronymus de Vecchiis*, to the Catholick Biſhops and others in *Ireland*, ſignifying by Direction from his Holineſs, and from the Congregation *De Propaganda*, the ſaid Remonſtrance to contain Propoſitions co-incident with thoſe condemned by *Paul* V. long ſince, and lately by *Innocent* X. and therefore there needed no new Cenſure againſt it. Dated *Bruſſels July* 21, 1662. And in another Letter, that ſuch a Form of Loyalty would do more Hurt to the Church of God than all former Perſecutions of Hereticks, —— *Quam quævis anteacta Hereticorum Perſecutio.*

Ibid. p. 16.

A Letter of Cardinal *Francis Barberini* from *Rome*, in the Name of the whole Congregation *De Propaganda*, as Preſident thereof, to the Nobility and Gentry of *Ireland*, complaining of the Subſcribers to that *Remonſtrance* as departing from the Faith, *&c. Erroris Magiſtri fiunt, qui ſe veritatis Diſcipulos aſſerunt,*

Ibid. p. 18.

utque Fidelitatem Regi oſtentent, fidem corrumpant, &c. Dat. Romæ Die 8. *Julii*, 1662.

Some Miniſters put into the Liſt of Sufferers by the Bartholomew *Act, who were dead before it.*

Contin. p. 58.

Some Miniſters were ſaid to be ejected or ſilenc'd by the *Bartholomew* Act (to ſwell the Number of Sufferers) who were really dead before that Time. Dr. *Calamy* in his Account, *p.* 38. puts down from his Lectureſhip at *Botolph Biſhopſgaty* or *Aldgate*, Mr. *John Sympſon* a great Antinomian. But in his Continuation he does acknowlege, that he died in *June* 1662. and ſo ſhould not have been mention'd among the Silenc'd, or Ejected. So again from St. *Stephen's Coleman-ſtreet*, Mr. *Willam Taylor*, who ſucceeded Mr. *John Goodwyn*: When yet the ſame Writer, Dr. *Calamy*, was better inform'd that this Mr. *Taylor* died in 1661. and was aſſur'd by one who has ſeen and read it, that his Funeral Sermon by Dr. *Spurſtow* preached on *Sept.* 12, 1661. is in Print. He could not therefore be ejected or ſilenc'd by the Act for Uniformity, and ſo ought to be dropp'd. And ſome others who were ſaid to ſuffer by Intention or by Deſignation.

Ibid. p. 58.

Mr Geo. Smallwood *Rector of St.* Mary le Bow.

Newcourt, *Vol.* I. *p.* 440.

Die 16. Octob. 1662. Georgius Smallwood Cler. coll. ab Archiepiſc. Cant. ad Eccl. S. Mariæ de Arcubus London. —— obiit Anno 1679.

Mr. Rutten *ejected or ſilenced at St.* Mary le Bow, *not legal Incumbent.*

Dr. Calamy's *Abridgment*, *Vol.* II. *p.* 33.

From St. *Mary le Bow*: Mr. *Rutten*, a Man of excellent Parts and Learning, of which we have a Specimen in his Sermon on Eternal Judgment, preached before the Lord-Mayor and Aldermen.

And Mr. Walley *at* White-Chapel; *no legal Rector.*

Account, p. 33. *Contin. p.* 34.

From St. *Mary White-Chapel*: Mr. *Walley*. A very pious and peaceable Man, who afterwards went over to *New-England*, where he liv'd much deſir'd, and died greatly lamented, on *March* 24, 1678-9. [If he were really ejected, a Succeſſor would appear upon the Regiſter, which is only; *Radulphus Davenant Clericus admiſſ. ad Eccl. Mariæ Matfellon* 27. *Nov.* 1668. *vac. per Reſign. Johannis Johnſon.*]

Toleration diſcuſſed, 1670. 4*to* *p.* 144.

Some few of the ejected and ſilenc'd Miniſters went over to *Holland*, and ſome few to *New-England*, where they behav'd in a much better Manner than thoſe who took Refuge there in former Times. For take the Pains to read *Bayly*'s *Diſſuaſive*, *P.* 75. and there you ſhall ſee what Work they made in *Holland*: Even ſuch, that *Peters* himſelf was ſcandalized at it, quitted his Congregation, and went to *New-England*. *Bridge*, *Sampſon*, and *Ward* renounc'd their *Engliſh* Ordination, and took Ordination again from the People. The People after this depoſed Mr. *Ward*, and the *Schiſm* betwixt *Sympſon*'s Church and *Bridge*'s, was ſo fierce, that their Miniſters were fain to quit their Stations, and the *Dutch* Magiſtrate forc'd to interpoſe the *Civil Authority* to quiet them. In *New-England* their Humour and Behaviour not much better (according to the Report of the ſame Author, *p.* 60, 61.) of forty thouſand Souls not a third Part would be of any Church, and ſuch Hereſies ſtarted, as a Man would tremble to recite. If only ſuch as theſe forſake us, the Land has a good Riddance, *&c.*

FRIDAY *Oct.* 17.

Mr. David Barton *Rector of St.* Margaret's New Fiſh-ſtreet.

Reg. Sheldon. Lond. MS.

David Barton Clericus admiſſus & inſtitutus ad Rectoriam Eccleſiæ Parochialis Sanctæ Margaretæ in Nova Piſcaria London, vac. per Ceſſionem Georgii Smallwood, S. T. P. ad collat. D. Epiſc. Lond. Die 17. Oct. 1662.

Dr. Robert Porey *a great Sufferer.*

Newcourt, *Vol.* I. *p.* 83.

Robert Pory, S. T. B. (afterwards D. D.) had been collated by Biſhop *Juxon* to this Rectory of St. *Margaret*'s *New Fiſh-ſtreet*, *Sept.* 28, 1640. and in *November* following to the Church of *Thorly* in *Hertfordſhire*. On the breaking out of the Rebellion, he was ſequeſtred from both theſe Livings, and was likewiſe plundred and forced to fly. Who were the mean Intruders I think does not appear in Dr. *Calamy*'s Account of the ejected or ſilenc'd Miniſters. In 1660. Dr. *Pory* was reſtored to it, and upon his Reſignation it was beſtowed on *George Smallwood*, A. M. who by taking St. *Mary le Bow*, by Ceſſion made it void for the Acceptance of Mr. *David Barton*, who is ſuppoſed to have kept it 'till the Fire, after which it was united to St. *Magnus*.

Mr. Charles Duck, *Rector of St.* Margaret's Friday-ſtreet.

Reg. Sheldon.

Eodem Die 17. Octob. 1662. Carolus Duck Clericus A. M. ad Rect. Eccleſiæ Parochialis Sanctæ Margaretæ in Friday-ſtreet in Civitate London, legitime vacantem ad preſ. Caroli II. Regis admiſſus & inſtitutus.

Account of Mr. Benjamin Needler.

Athen. Oxon. *Vol.* II. *c.* 531. *Reg. Sheldon.*

The lawful Avoidance of this Living was by the Removal of the laſt Intruder, Mr. *Benjamin Needler*, Son of *Thomas Needler* of *Lanum* (or *Lalam*) in *Middleſex*, elected Scholar of St. *John*'s College from *Merchant Taylor*'s School, *Ann.* 1642. aged eighteen Years; afterwards a Fellow and Cringer to the Preſbyterian Viſitors in 1648. by ſubmitting to their Power, and accepting of (by Way of Creation) the Degree of Batchelor of the Civil Law. Whether he afterwards took Orders from a Biſhop, I know not; ſure I am, that he being a well gifted Brother for Praying and Preaching, he was ſome Years after made Miniſter of *Margaret Moſes* in *Friday-ſtreet*, where continuing 'till after his Majeſty's Reſtauration, was ejected for Nonconformity *Ann.* 1662. He died at *North Warnborough* in *Hampſhire* (where for ſome Years he had exerciſed his Function in private) in *May* or *June* 1682. and was according to his Will (as I preſume) *buried frugally in ſome Church-yard*, I think in that of *North Warnborough* before mentioned. At which Time he left behind him a Son called *Culverwell Needler*, another named *Benjamin*, and a Brother-in-law called *Richard Culverwell*, Miniſter of *Grundeſburgh*. [From this Name of *Culverwell* one may conjecture, that Mr. *Needler* married the Daughter of his Predeceſſor, Mr. *Richard Culverwell*, A. M. inſtituted Rector of this Church of St. *Margaret Moſes*, *March* 30, 1618.]

To this Account Dr. Calamy *adds nothing, but that he was in his Senſe a* worthy Divine. *Account p.* 24. *but in his Continuation, p.* 21. *he adds ſomewhat more.*

Mr. John Beadle *Rector of* Bennet Sherehog.

Reg. Sheldon. Lond.

Eodem Die 17. Octob. 1662. Johannes Beadle Clericus A. M. ad Rectoriam Eccleſiæ Parochialis Sancti Benedicti Sherehog in Civitate London. vac. ad preſ. Caroli II. Regis admiſſus.

Account of Dr. Matthew Griffith.

Athen. Oxon. *Vol.* II. *c.* 249. Newcourt, *Dioc. Lond. Vol.* I. *p.* 304.

Mr. *Griffith Matthew*, born of genteel Parents in *London*, Commoner of *Brazen Noſe* College in *Oxford*, took a Degree in Arts as Member of *Glouceſter* Hall in the Beginning of *May* 1615. took holy Orders, and ſoon after became Lecturer of St. *Dunſtan*'s in the *Weſt*. In 1640. 29. *April* he was inſtituted to this Church of St. *Bennet Sherehog*. He was likewiſe collated by the Dean and Chapter of St. *Paul*'s to the Church of St. *Mary Magdalen Old Fiſh-ſtreet*; where, ſhewing himſelf a hearty Epiſcopalian, he was in the Beginning of the Rebellion ſequeſtred, plundred, and impriſon'd in *Newgate*, whence being let out, he was forced to fly, but taken, and afterwards impriſoned in *Peter-Houſe*, *London*.

Walker's *Sufferings of the Clergy*, P. II. *p.* 173.

It does not appear who was the firſt Intruder into this Church; Mr. *Walker* mentions an Incumbent after Mr. *Griffith*, *viz. Morgan Cadwallader*, whoſe Name (ſays he) occurs in the Liſt of the ſequeſtred *London* Clergy ſo often printed, but nothing is there added to it, ſave that he was *dead with Grief*.

Abridgment, *Vol.* II. *p.* 37.

Athen. Oxon. *Vol.* II. *c.* 589.

Dr. *Calamy* in his Account of the ejected and ſilenc'd Miniſters in 1662. mentions from St. *Bennet*'s *Sherehog* and *Pancras Soper-lane*, Mr. *Nicholas Lockyer*, who had been the Protector's Chaplain, and quickly after King *Charles*'s Reſtauration was deprived of his Provoſtſhip of *Eaton* College, in which he had ſucceeded Mr. *Francis Rouſe*. He continu'd preaching occaſionally 'till he died, which was in 1685. Mr. *Wood* ſays, that *upon the Act of Uniformity he loſt an Eccleſiaſtical Benefice*, which poſſibly might be this.

Abridgment, *Vol.* II. *p.* 34. *Contin. p.* 43.

Dr. *Calamy* likewiſe mentions as ejected or ſilenc'd, from St. *Bennet*'s *Sherebog*, Mr. *Nehemiah Benton*, who was M. A. of St. *John*'s College in *Cambridge*. His obſerving that he is not mentioned by Mr. *Newcourt*, is a Sign that he was not there lawful Miniſter.

The Papiſts playing faſt and looſe with the Iriſh *Remonſtrance, between Love of the King, and fear of the Pope.*

Walſh's *Hiſt. of the* Iriſh *Remonſtrance*, *Fol. p.* 42.

An Inſtance in Father Brodin, *who went forward and backward with great Inſincerity.*

Many of the forward Subſcribers to the *Iriſh* Remonſtrance or Profeſſion of Loyalty to the King, went back from it, and raiſed Scruples againſt it. Of this Number was one Father *Bonaventure Brodin*, a *Franciſcan*, bred in the College of the *Iriſh Franciſcans*, and Univerſity of *Prague* in *Bohemia*, where he taught Divinity for ſome Years; a very unconſtant Perſon. For being come to *London* in the Beginning of the Year 62. ſoon after that Remonſtrance was publiſhed, and having often and of purpoſe accoſted Father *Caron* and Father *Walſh* the Procurator, to move to them, as he did all his ſtrongeſt Objections out of the late School Divines, *Bellarmine*, *Suarez*, and ſuch other Maintainers of papal Pretenſions, whether divine or humane, to the Temporals of Kings, and in particular to the Crowns of *England* or *Ireland* upon what Pretext ſoever; and having no leſs often from them (as himſelf confeſſed then) received ample Satisfaction in every particular; and therefore reſolved to ſubſcribe, *&c.* yet after all this, had ſecret Conventicles at *London* to diſſuade the Nobility and Gentry from concurring, by putting into their Heads many Chimæra's againſt it. And when this was found out by the Procurator, and objected to him ſo as he could not deny it, he returned again to his former Profeſſion, craved Pardon on his Knees of the Procurator, in the Preſence of others, upon his Departure for *Paris*; and renewed his Promiſes never more to expoſe, but perſuade others all he could of the Chriſtian Sincerity and Catholickneſs of it. Yet the ſecond Time getting himſelf from *France* to *Flanders*, relapſed again, raiſing all the Scandal he could there, even alſo by writing a Book againſt it; though he could not get Leave for the Printing of it.

Newcourt's *Vol.* II. *c.* 424.

Octob. 17. 1662. Jacobus Houblon, A. M. admiſſ. ad Vic. de Moreton Com. Eſſex. vac. per Inconformitatem Edmundi Calamy ad preſ. Caroli Comitis Warwic. —— Obiit Anno 1698.

Mr. Edm. Calamy *Son and Father of* Edmund, *had been ordained by ſome Countrey Miniſters* Nov. 10, 1653. *while an Undergraduate. He was preſented to the Rectory of* Moreton Com. Eſſex. *by the Truſtees of* Robert *Earl of* Warwick Apr. 20, 1659.

Dr. Calamy's *Abridgment*, *Vol.* II. *p.* 302.

Mr. *Edmund Calamy*, M. A. ſome Time Fellow of *Pembroke* Hall in *Cambridge*. Eldeſt Son of Mr. *Calamy* of *Aldermanbury*. After his Ejectment he retired to *London*, where he for ſome Years kept a Meeting in his own Houſe in *Aldermanbury*, when King *Charles* put forth his Declaration for Indulgence, he ſet up a publick Meeting in *Curriers* Hall near *Cripplegate*. He continued his Labours there as long as the Times would permit. —— He died of a Conſumption in *May* 1685. and was ſucceeded by Mr. *Borfet*, leaving *Edmund Calamy* his Son, afterwards Doctor of Divinity in *Scotland*, a Teacher in *Weſtminſter*, and a conſiderable Writer.

SATURDAY *Oct.* 18.

The Popiſh Clergy in England *vindicate themſelves from obſtructing the Remonſtrance in* Ireland.

P. Walſh's *Hiſt. of* Iriſh *Remonſtrance*, *Fol. p.* 56.

A Letter of Dr. *Humphrey Ellice*, Dean of the Chapter of the Catholick Clergy in *England* and *Wales*, to the Right Reverend Father in God *Oliver* Lord Biſhop of *Dromore*, to vindicate himſelf and Brethren from the Imputation laid upon them, of obſtructing the Subſcriptions of the *Iriſh* Catholick Clergy to the Declaration of Allegiance exhibited to his Majeſty King *Charles* II. Dated *London Octob.* 18, 1662.

Mr. Will. Skingle *Vicar of* Stebbing *in* Eſſex.

Newcourt, *Vol.* II. *p.* 551.

Die 18. Oct. 1662. Willelmus Skingle Cler. admiſſ. ad Vic. de Stebbing Com. Eſſex. ad preſ. Johannis Sorrel Gen.

Mr. Sam. Bantoft.

Dr. Calamy's *Abridgment*, *Vol.* II. *p.* 310.

Among the ejected or ſilenc'd Miniſters in *Eſſex*. *Stebbing*; Mr. *Samuel Bantoft*, B. D. He was many Years Fellow of *Jeſus* College in *Cambridge*, and ſome Time Preſident. He was a noted Univerſity Preacher. A Man of profound Judgment, and great Senſe, and yet much Modeſty and Candour in his Converſation: Eminently pious, acceptable, and uſeful. He preach'd for ſome Time after 62. at *Braintre*, but was forced from thence to *London*, and there proſecuted to an Excommunication. He removed afterwards to *Ipſwich*, but never undertook any paſtoral Charge. He died there *Aug.* 21, 1692. in the 73d Year of his Age. Mr. *Angel* was alſo ſilenc'd at the ſame Place.

The Surrendry of Dunkirk *to the* French *King.*

Copy of the Treaty for the Surrendry of Dunkirk *to the* French *King.*

MS. 8vo. E. E. p. 60.

Lewis by the Grace of God King of *France* and *Navarre*, to all thoſe to whom theſe Preſents ſhall come, greeting. The Count *d'Eſtrades* Knight of our Orders, and one of the Lieutenants General of our Armies, having by Virtue of the Powers received from us, diſpatch'd, concluded, and compleated the following Treaty in our Name at *London*, on the twenty ſeventh of this inſtant *October*, with the Commiſſioners deputed by our moſt dear and moſt beloved Brother the King of *Great-Britain*.

The King of Great-Britain *to increaſe his Friendſhip with his moſt Chriſtian Majeſty.*

The King of *Great-Britain* being deſirous more and more to increaſe the Friendſhip already contracted with his moſt Chriſtian Majeſty, has thought himſelf obliged to give ear to the Propoſals made to him on his Part, to treat upon reaſonable Conditions concerning the Town and Citadel of *Dunkirk*, and to embrace the ſame as the moſt agreeable and efficacious Means to perpetuate the good Underſtanding he is deſirous to propagate with his moſt Chriſtian Majeſty, and which is ſo neceſſary for the Good of his Subjects, and the common Tranquillity of both Nations; and after ſeveral Conferences had been held on this Occaſion with the Count *d'Eſtrades*, Knight of the moſt Chriſtian King's Orders, heretofore his Ambaſſadour extraordinary in *Holland*, the following Articles have been agreed on in the moſt Chriſtian King's Name by the Count *d'Eſtrades*, with the Earl of *Clarendon* Lord High Chancellour of *England*, the Earl of *Southampton* Lord High Treaſurer of *England*, the Duke of *Albemarle*, and the Earl of *Sandwich* in the Name of the King of *Great-Britain*, and by Virtue of the Powers given them, and inſerted at the End of this Treaty.

The Articles of this Treaty.

I. Dunkirk *in the Condition it now is to be put into the Hands of his moſt Chriſtian Majeſty.*

I. In the firſt Place it is concluded and agreed, that the Town of *Dunkirk*, together with its Citadel, Redoubts, old and new Fortifications, and in general, every thing that makes up the Body of the Place, the Out-works, Counterſcarps, Rights of Sovereignty, Sluices, Dams, Ports and Havens, Lands and Properties, Appurtenances, annexed Dependencies, Territories and Countries belonging thereunto, the whole in the Condition now it is, ſhall be put into the Hands of his moſt Chriſtian Majeſty, or ſuch Commiſſioners as he ſhall appoint and furniſh with a full Power for that End, within fifteen Days, to reckon from the Date of his moſt Chriſtian Majeſty's Ratification of this Treaty, or ſooner if it can be done. —— with all the Materials, together with all the Artillery and Ammunition of War, —— with the Fort of *Mardyke*, the wooden Fort, the great and ſmall Forts between *Dunkirk* and Fort St. *Wenox*. ——

For the Sum of ſeven Millions of Livres; two Millions to be paid on the Place, two Millions to be ſhipp'd for England, *and the other three Millions to be paid in two Years following.*

VI. That the ſaid Bargain and Sale is made in Conſideration of the Sum of ſeven Millions of Livres, according to the Computation and Value of *French* Money, and the preſent Currency thereof, *viz.* a Silver Crown at ſixty *Sols*. Of which Sum two Millions of Livres ſhall be paid down in the ſaid Place, at the ſame Time, that it ſhall be put into the Hands of his moſt Chriſtian Majeſty or his Commiſſioners; two Millions ſhall be carried and put on board the Ships which the ſaid King of *Great-Britain* ſhall ſend into Havens of the ſaid Place for that Purpoſe; and thoſe Ships ſhall have Liberty when they think fit to go out of it. And the other three Millions remaining ſhall be paid in the two Years following, *viz.* fifteen hundred thouſand Livres each, at four Payments every three Months; the three firſt to be of four hundred thouſand Livres each, the laſt of three hundred thouſand, making up in the whole the ſaid three Millions in the Space of the ſaid two Years; which Payments in the ſaid two Years ſhall be made in the Town of *Dunkirk*, to thoſe who ſhall be empowered to receive it by the King of *Great-Britain*; and ſufficient Security ſhall be given at *London* for the due and faithful Performance of the ſame.

Payable in Dunkirk.

The King of England *to warrant the Place for two Years, againſt the King of* Spain.

VIII. And foraſmuch as his moſt Chriſtian Majeſty hath deſir'd, that the ſaid King of *Great-Britain* would warrant the Sale of the ſaid Town of *Dunkirk*, it is covenanted and agreed, that the ſaid King of *Great-Britain* doth warrant the ſaid Place of *Dunkirk*, with all its Circumſtances and Dependencies, for the Space of two Years only, to the moſt Chriſtian King, and to that End does oblige himſelf, that in Caſe the King of *Spain*, from whom it was taken by the Right of Arms, ſhould happen during that Time, or any other Aggreſſor, to diſpute the Matter with his moſt Chriſtian Majeſty, and by open Force to lay Siege to the ſame, the King of *Great-Britain* in that Caſe does oblige himſelf and promiſe, that he will, during the Space of two Years only, as aforeſaid, and no longer, defend it in Conjunction with his moſt Chriſtian Majeſty, and engage to furniſh as numerous a Fleet of Ships as ſhall be adjudged ſufficient for preſerving a free Paſſage to it, to the Seaward, by which thoſe Succours that are adjudged neceſſary may be thrown in.

And if it ſhould be taken by Spain, *the King of* England *to furniſh a Fleet for the retaking of it.*

IX. And if it ſhould ſo happen, that notwithſtanding all the Reſiſtance made by the ſame Place, and the Efforts made by the two Kings for ſuccouring it, it ſhould be taken by the King of *Spain*, either by open Force or Surprize and Intelligence, the ſaid King of *Great-Britain* does in like Manner oblige himſelf and promiſes during the ſaid two Years only, to furniſh a conſiderable Fleet towards the retaking of it, and ſuch a Number of Ships as ſhall be thought ſufficient to make him Maſter of the Sea, and the Mouth of the Harbour, and to concur in good earneſt with his moſt Chriſtian Majeſty in this Deſign. *Concluding.*]

And the Engliſh *Commiſſioners by Name to be Guarantees of this Treaty.*

The Points and Articles abovenamed, together with every Thing contain'd in any or all of them, have been treated of, agreed, paſſed and ſtipulated, *viz.* between the ſaid Count *d'Eſtrades*, for and in the Name of his moſt Chriſtian Majeſty, and the Earl of *Clarendon* Lord High Chancellor of *England*, the Earl of *Southampton* Lord High Treaſurer, the Duke of *Albemarle*, and the Earl of *Sandwich*, for and in the Name of the King of *Great-Britain*, as Commiſſioners choſen for that end by their Majeſties, who by virtue of the Powers given them, have promiſed, and do promiſe, under the Obligation and Engagement of all and ſingular the Goods and Eſtates now or at any Time hereafter poſſeſſed by the Kings their reſpective Maſters, that they ſhall be inviolably obſerved and accompliſh'd by their Majeſties, and that they will cauſe the ſame to be exactly and ſincerely ratify'd, without any Addition, Diminution, or Curtailing; and of which they ſhall mutually deliver to and receive of each other, authentick and ſealed Letters, wherein all that is contained in this preſent Treaty ſhall be inſerted Word for Word, and that within fifteen Days after the Date of theſe Preſents, and ſooner if it can be done. In Witneſs whereof we the Commiſſioners abovenamed have ſubſcribed this Treaty, and ſet our Seals to it. Done at *London*, *Oct.* 27, 1662.

Dunkirk *given up to the* French *King.*

Lettres du Comte d'Eſtrades, 8vo. 1719.

After Commiſſions and full Powers granted on the Part of his moſt Chriſtian Majeſty to the Count *d'Eſtrades*, and on the Part of the King of *Great-Britain* to the Earl of *Clarendon* Lord Chancellor, the Earl of *Southampton* Lord Treaſurer, the Duke of *Albemarle* Lord General, and the Earl of *Sandwich*, to treat and conclude, *&c.* the Treaty of Sale was ſign'd at *London October* $\frac{17}{27}$, 1662. And the ſame Day the Count *d'Eſtrades* writes to his Maſter, that he had at laſt ſurmounted all Difficulties, and they had ſign'd the Treaty which he ſent by this Expreſs: That the Chancellor had ſuffered moſt in the Conteſts about it, that the other Commiſſioners themſelves had endeavoured to break it off, but the King of *England* kept to his Reſolutions. —— That the *Spaniards* were much offended at it: —— That Letters from *Bruges*, *Guant*, and *Antwerp* were full of Complaints upon it. —— That a great Number of the *London* Merchants had come up to *Whitehall* to complain of it, and of the Grievances and Loſſes they ſhould ſuffer by it. —— That Mr. *Beling* had the greateſt Share in the Conduct of this Negotiation, and it would be juſt to give him ſome Mark of his Royal Bounty. —— That he would explain to his Majeſty the whole Intrigues of the *Engliſh* Court, when he ſhould have the Honour to wait upon him.

The Chancellor moſt for it.
The other Commiſſioners againſt it.
The King reſolved upon it.
Flanders *complain'd greatly of it.*

Mr. Beling*'s Conduct in it deſerv'd ſome Mark of the* French *King's Royal Bounty.*
Great Intrigues at Court.

The Inſults of the Sieur Priolo *on this Occaſion.*

Tranſlated by Chriſt. Waſe, London, 8vo. 1671.

An inſulting Reflection of the Sieur *Priolo* in his Hiſtory of *France* under the Miniſtry of Cardinal *Mazarine*. —— It may be called a Victory without Blood, when the King bought of the *Engliſh Dunkirk* for ready Money. What Matters it, whether ſo ſtrong, ſo conſiderable Gariſons come by Gold or by Steel? While the Nation planted in the Kingdom of *Neptune* is excluded from the Continent.

This Sale of Dunkirk *an Effect of the Match with* Portugal.

Echard's *Hiſt.* Ch. II. *Fol. p.* 84.

One Effect of the Marriage with the Infanta of *Portugal* was the Sale of *Dunkirk*, which happen'd not long after the Conſummation of it; of which the Foundation was laid by the very Treaty itſelf: For the *Portugueze* had ſo far prevail'd, that by the nineteenth Article of the ſaid Treaty, it was expreſly ſtipulated, "that *Dunkirk* ſhould never be parted withal to the *Spaniard*," which gave *France* a fair Opportunity to cloſe with the King, and to make a Bargain with him at a Time when he wanted ready Money for the extraordinary Expences of this Year, and particularly the Payment of his Siſter's Portion. Many Reaſons were urg'd for the parting with this important Place, and the firſt Motive to the King, as I am aſſur'd by a knowing Man, was the great Expence in the keeping of it, which *Rutherford* the Governor had encreas'd to an exorbitant Degree ſince the Diſmiſſion of Sir *Edward Harley*. And the Earl of *Sandwich* particularly alledg'd to his Majeſty, *that the Coaſt was generally ſo tempeſtuous, and the Grounds ſo rolling upon every Storm, that there never would remain a certain Steerage to that Port.* Theſe and other Reaſons being alledg'd in Council, tho' oppos'd by Chancellor *Clarendon*, and Treaſurer *Southampton*, the King was content to deliver up the Town and Port of *Dunkirk*, with all the Ordnance and Ammunition, for the Sum of five hundred thouſand Pounds Sterling, one half to be paid down, and the other in a ſhort Time after. Several Books were written in Vindication of the Sale, ſhewing how uſeleſs the Place was to *England*, unleſs Millions of Money were expended upon it; and at this Time we do not find many Complaints either againſt this, or the *Portugal* Match. But when the ill Effects of both began afterwards to appear, as the increaſing Power of *France*, and the Queen's want of Iſſue, great Outcries were made, and Chancellor *Hyde* was unreaſonably charg'd with the Scandal of both, when he was really free from the Guilt or rather Misfortune of either.

Not oppos'd but promoted by Chancellor Clarendon.

True of the Portugal *Match: Not ſo in the Caſe of* Dunkirk.

Lord Chancellor not vindicated in this unhappy Affair by his own Son.

[It is very remarkable, that in the noble Preface to the firſt Volume of the Lord *Clarendon*'s Hiſtory, and in the Epiſtles Dedicatory to the Queen prefixed to the other two Volumes, wherein all Juſtice and Honour is done by the Son to the Father, and the common Imputations upon his Memory are ſo clearly taken off, there is not a Word ſaid of this Matter of *Dunkirk*; as either not wanting or not well bearing, a Vindication of his Conduct in it.]

Dunkirk-Houſe *was no Argument of his Corruption; and yet argued a ſhrewd Suſpicion the People had of him.*

Ibid. p. 192.

There was one unpopular Act of the Lord *Clarendon* not to be forgot, becauſe it had a great Influence in a ſhort Time: And this was the building a very ſtately large Houſe by the *Park*, call'd *Clarendon-Houſe*, which in a little Time obtain'd the Name of *Dunkirk-Houſe*, as tho' it had been built by the Money taken for the Sale of that Place. This Houſe was built in the Chancellor's Ab ſence in the Plague Year, principally at the Charge of the *Vintners* Company, who deſigning to monopolize his Favour, made it abundantly more large and magnificent than ever he intended or deſired. And I have been aſſured by an unqueſtionable Hand, that when he came to ſee the Caſe of that Houſe, he rather ſubmitted than conſented, and with a Sigh ſaid, *this Houſe will one Day be my Ruin!*

Biſhop Burnet's *Account of this Affair.*

Count Schomberg *in Favour and Familiarity with King* Charles II.

Bp. Burnet's *Hiſt.* Ch. II. *p.* 172.

As the Treaty with *Portugal* went on, *France* did engage in the Concerns of that Crown, tho' they had by Treaty promiſed the contrary to the *Spaniards.* —— When Count *Schomberg* paſs'd thro' *England*, to concert with the King the Matters of *Portugal*, and the Supply that was to be ſent thither from *England*, he told me, that the King had admitted him into great Familiarities at *Paris*, and that he had now much free Diſcourſe with him.—— What he preſs'd moſt on the King, as the Buſineſs then in Agitation, was concerning the Sale of *Dunkirk.* The *Spaniards* pretended it ought to be reſtored to them, ſince it was taken from them by *Cromwell*, when they had the King and his Brothers in their Armies: But that was not much regarded. The *French* pretended that by their Agreement with *Cromwell*, he was only to hold it till they had repaid the Charge of the War: Therefore they offering to lay that down, ought to have the Place delivered to them: The King was in no ſort bound by this. So the Matter under Debate was, whether it ought to be kept or ſold? The military Men, who were believed to be corrupted by *France*, ſaid, the Place was not tenable; that in Time of Peace it would put the King to great Charge, and in Time of War it would not quit the Coſt of keeping it. The Earl of *Clarendon* ſaid, he underſtood not thoſe Matters, but appealed to *Monk*'s Judgment, who did poſitively adviſe the letting it go for the Sum that *France* offered. To make the Buſineſs go the eaſier, the King promiſed that he would lay up all the Money in the *Tower*, and that it ſhould not be touched, but upon extraordinary Occaſions. *Schomberg* advis'd in Oppoſition to all this, that the King ſhould keep it; for conſidering the naval Power of *England*, it could not be taken. He knew, that tho' *France* ſpoke big, as if they would break with *England*, unleſs that were delivered up, yet they were far from the Thoughts of it. He had conſider'd the Place well, and he was ſure it could never be taken, as long as *England* was Maſter of the Sea. The holding it would keep both *France* and *Spain* in a Dependance upon the King. But he was ſingular in that Opinion, ſo it was ſold; and all the Money that was paid for it was immediately ſquandred away among the Miſtreſs's Creatures.

A Pretence of the French *that they had agreed with* Cromwell *to deliver the Place.*

Clarendon *here ſaid to appeal to* Monk, *who poſitively adviſ'd to ſell it.*

Schomberg *with great Wiſdom againſt it.*

The ill Conſequences.

And the Blame caſt chiefly on the Lord Clarendon.

By this the King loſt his Reputation abroad. The Court was believed venal. And becauſe the Earl of *Clarendon* was in greateſt Credit, the Blame was caſt chiefly on him, tho' his Son aſſured me he kept himſelf out of that Affair entirely.

Articles of Peace with Tripoli.

Articles of Peace betwixt his ſacred Majeſty *Charles* the Second, King of *Great-Britain*, &c. and the moſt excellent *Oſman* Baſſa, and the People of the noble City and Kingdom of *Tripoli*, concluded by Sir *John Lawſon*, Knt. the 18th of *October* 1662.

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SUNDAY *Oct.* 19.

Mr. Rich. Watts *Rector of* Morecot.

1662. 19. Octob. Richardus Watts Clericus, admiſſ. ad Rect. de Morecot in Com. Rutl. vac. per mort. Richardi Watts ult. Incumb. ad preſ. Henrici Herendon Patroni. *Reg. Laney.*

1624. 19. Nov. Richardus Watts Clericus, A. M. ad Rect. Eccl. de Morecote Com. Rutl. vac. per reſign. Willielmi Collinſon ult. Incumb. ad preſ. ven. Viri Franciſci Harvy Armig. Servientis ad Legem. *Reg. Dove.*

1663. 27. Maii. Gulielmus Halls Clericus, A. M. ad Rect. de Morecot Com. Rutl. ad preſ. Matthei Hutton gen. pro hac vice Patroni, vac. per mort. Richardi Watts ult. Incumb. *Reg. Henſhaw.*

MONDAY *Oct.* 20.

Publick Intelligence, 4^to.

Adviſed from *Cheſter*, that the Lord Biſhop of *Bangor*, in his late Viſitation throughout his Dioceſe had found only one Perſon that had ſubmitted to Preſbyterian Ordination, and he ſenſible of the Invalidity thereof had renounced it: So that in all that Dioceſe there was not one Miniſter unconformable. And that the Biſhop in this Viſitation was accompanied by a numerous Clergy, with divers worthy noble and loyal Gentry, amongſt whom was the High-Sheriff of the County of *Caernarvon*, Sir *Griffith Williams*; both Parties, Eccleſiaſtical and Civil, congratulating ſuch a Reſult of all their late Years Miſery.

The Moderation of the Biſhops upon the Act of Uniformity.

Conformiſts Plea for Nonconformity, 4^to. 1681. *p.* 35.

Several of the Biſhops grew very gentle. I begin within my own Knowledge, or good Information. I ſhall not need to ſpeak of Biſhops *Monk* and *Gauden*, nor of *Reynolds*, who carried the Wounds of the Church in his Heart and Bowels to the Grave with him, as is well known to many that knew him, but ſpeak of the moſt *Rigorous* at firſt Hand.

Biſhop Laney *of* Peterborough.

Dr. *Laney*, firſt Biſhop of *Peterborough*, who had made a great Buſtle in the Croud of aſpiring Men at *Cambridge*, — was very *moderate* in his Government. In his prime Viſitation, (as I have heard one ſpeak that was by) before *Bartholomew*, he in his Chamber told ſome of his Clergy what he came about, and as tho' he would wipe his Hands ſaid, οὐκ ἐγὼ, ἀλλὰ νόμος, *not I, but the Law*; and could (to uſe his own Phraſe to a ſcrupulous Perſon) look through his Fingers, and ſuffer a worthy *Non-Conformiſt* to preach publickly very near him, for ſome Years together, after his Remove to another Biſhoprick.

Biſhop Sanderſon *of* Lincoln.

Biſhop *Saunderſon* was ſevere, and troubled long with a ſharp Diſeaſe, which might exaſperate his Mind, he had a Roll of Miniſters under his angry Eye deſigned for Diſcipline; but when he drew nigh to his latter End, he commanded that Roll to be burnt, and ſaid, *he would die in Peace.*

Biſhop Earle *of* Saliſbury.

Dr. *Earle*, Biſhop of *Saliſbury*, was a Man that could do Good againſt Evil, forgive much out of a charitable Heart. He died to the no great Sorrow of them, who reckoned his Death was juſt, for labouring all his Might againſt the *Oxford five Mile Act*.

Biſhop Coſin *of* Durham.

But moſt remarkable is that Paſſage in the laſt Teſtament, printed both in *Engliſh* and *Latin*, of the learned Dr. *Coſins* Biſhop of *Dureſme:* He leaves a Mark upon the *Preſbyterian*, to ſatisfy us that he was none; but tells the Church, that our great and main Work *is to unite.* The Paſſage deſerves tranſcribing, *viz.* "I take it to be my Duty, and of all my Brethren, eſpecially the Biſhops and "Miniſters of the Church of God, to do our utmoſt Endeavours, according "to the Meaſure of Grace which is given to every one of us, that at laſt an End "may be put to the Differences of Religion, or at leaſt that they may be leſſened."

Biſhop Wilkins *of* Cheſter.

The wiſe and good Biſhop *Wilkins* was of a peaceable Spirit, and took Comfort in his healing Endeavours upon his Death-Bed, *&c.*

Dr. Calamy's *Abridgment, Vol.* II. *p.* 123.

Mr. *James Bradſhaw*, born in *Darcy-Leaver*, train'd up in *Oxon*. Miniſter at *Wigan* in *Lancaſhire*, called thence to *Maxfield*, where the Act of Uniformity ſilenc'd him. Then he liv'd in his own Houſe in *Darcy-Leaver*, and obtain'd Liberty for a while to preach publickly at *Haughton* Chapel in *Dean* Pariſh, and afterwards at *Bradſhaw* Chapel, by the Connivance of Mr. —— *Bradſhaw* of *Bradſhaw* Hall, reading ſome of the Prayers without ever ſubſcribing. He died in *May* 1683. *ætat.* 73.

Abridgment, Vol. II. *p.* 308.

Newcourt, *Vol.* II. *p.* 573.

Among the ejected or ſilenc'd Miniſters in *Eſſex*, Dr. *Calamy* mentions, *Much Tay*, Mr. *Green*. Who could not be ejected by the *Bartholomew* Act, becauſe Mr. *Zachary Rogers* became poſſeſs'd of that Vicarage *Apr.* 1, 1662. and continu'd Vicar there in 1700.

Tuesday *Oct.* 21.

Dr. Thomas Hodges *Rector of* St. Peter's Cornhill; *who had been once of the Aſſembly of Divines, and a Parliament Preacher.*

Reg. Sheldon, Lond.

Thomas Hodges, S. T. P. admiſſus eſt ad Rect. Eccleſiæ Parochialis Sancti Petri Cornhill London. modo vacantem ad preſentationem diſcreti viri Nicolai Rainton Armigeri. —— Idem ad preſ. Majoris & Commun. Civitat. London.

Newcourt, *Vol.* II. *p.* 526.

This *Thomas Hodges* was collated to the Vicarage of *Kenſington* in *Middleſex*, *June* 11, 1641. He was a Preacher ſometimes before the Long Parliament, one of the Aſſembly of Divines, and a Covenanter. After the Reſtauration of King *Charles* [he was Chaplain to the Houſe of Lords, and at their Requeſt] was made Dean of *Hereford*, *Ann.* 1661. and now Rector of this Pariſh. Which Preferments became void by Death before *Nov.* 22, 1672.

Dr. Will. Fairfax.

Walker's *Sufferings of the Clergy, P.* II *p.* 168.

Vicar likewiſe of Eaſt-Ham *in* Middleſex, *and Chaplain to King* Charles I.

The laſt regular and legal Incumbent before the Wars was Dr. *William Fairfax*, originally of the Univerſity of *Cambridge*, and came to the Living of St. *Peter*'s *Cornhill* in the Year 1626. if I miſtake not. He is one of *White*'s ſcandalous and malignant Prieſts, in whoſe infamous Century the Cauſes of his Sequeſtration are thus aſſigned, that *he refuſed to adminiſter the Sacrament but at the Rails, that he uſed to play at Cards on the Sabbath-Day, that he refuſed to admit Lecturers into his Houſe,* —— *and that he had charg'd the Parliament to be the Cauſe of all the Troubles and Diſturbances in the Kingdom:* As alſo *that he had neglected his Cure, and ſupply'd it with ſcandalous Curates.* Notwithſtanding which heavy Charge, I have heard the late moſt learned and pious Biſhop of St. *Aſaph* (one of his Succeſſors in this Living) ſay, that he was an honeſt old Gentleman. He was diſpoſſeſs'd of this Living by the Houſe of Commons about *Auguſt* 1643. at which Time *Thomas Coleman* was ſubſtituted in his Room by the ſame Authority. After his Sequeſtration he was alſo plundered and impriſoned in *Southwark*, in *Ely-Houſe*, in the *Tower*, and on Ship-board; and died in 1655.

With Wife and Children turn'd out of Doors. Athen. Oxon. *Vol.* I. *col.* 346.

Mr. Thomas Coleman, *an* Eraſtian *Independent.*

Wood's Ath. Oxon. *Vol.* II. *col.* 52.

That firſt Intruder *Thomas Coleman* was born in *Oxford*, entred of *Magdalen* Hall in the beginning of 1615. aged 17. took the Degrees in Arts, holy Orders, and became ſo accompliſh'd in the *Hebrew* Language, that he was commonly called *Rabbi Coleman.* Afterwards he was made Rector of *Blyton* in *Lincolnſhire*, but being ſchiſmatically enclined, he left that Place in 1642. and retiring to the great City, became a grand Covenanter, an Inveigher againſt the King and his Party, againſt the Biſhops and orthodox Clergy, one of the Aſſembly of Divines, Rector of St. *Peter*'s Church in *Cornhill* in the Place of a loyal Doctor ejected, and a Preacher before the Parliament, —— inclin'd to the Tenets of *Eraſtus*, and to the Independents. —— He died ſuddenly about the Beginning of 1647. The next Intruder is ſuppos'd to have been Mr. *William Blackmore*, whom Dr. *Calamy* repreſents as ejected from St. *Peter*'s *Cornhill*; and that he was impriſon'd in the *Tower* upon *Love*'s Plot, was Scribe to the Provincial Aſſembly of *London*, and a conſiderable Man.

Abridgment, of Mr. Baxter's *Life, Vol.* II. *p.* 35.

The Non-Conformiſts fail in their Expectation of the King's Indulgence *to diſpence with the Act of Uniformity.*

Myſtery and Iniquity of Nonconformity, 1664. *p.* 56.

C. Well, but his Majeſty is reſolved, and the Law indiſpenſable.

And fall into Ways of keeping up the Hearts of the Party.

D. P. When they ſaw that, 1. They take an Account of the ejected Miniſters through every County. 2. They take the Subſcriptions of ſeveral well-affected Perſons towards the Maintenance of thoſe ejected Perſons, eſpecially of the elect Ladies. 3. They have Countrey and City Committees for that Purpoſe, together with their Treaſurers in both Places; by whoſe Order the Money is delivered to the reſpective ejected Men, according to their Conditions, provided they have good Certificates of their Sufferings and Faithfulneſs.

Eſpecially by printing and reprinting the Farewel Sermons.

And then to keep the Cauſe in Heart and Life, the Farewel Sermons are printed firſt ſingly, and then in Volumes, as the *dying Words* of the *faithful Paſtors*, whoſe Heads are ſet before their Sermons, juſt as they looked from the Pulpit, wrapped in their reverend black and white Caps, like the twelve Apoſtles before the Bible. —— After this a Seed Plot of honeſt young Men were to conform as their Fathers had done formerly, and ſo undermine the Hierarchy once more, as they did; who were to be choſen Lecturers (for the Lecturers are their only Hope) for the Faction would be quite over, if the Miniſtry depended for its Maintenance only upon the Church.

Account of ſome Miniſters ejected or ſilenced, as reported by Dr. Calamy.

Two different Accounts given of Mr. Lloyde *or* Flood, *ejected from* Woodford *in the Dioceſe of* Peterborough, *where is a Rectory of two Medieties, not two Pariſh Churches.*

The Regiſters of the See ſhew, that two of the Name of Lloyd *had been poſſeſs'd of a Moiety of this Church; and the third* Will. Lloyd, *tho' it does not appear how he came in, yet he went out by his own Reſignation, not in being ejected or there ſilenc'd, tho' poſſibly he was afterwards a Nonconformiſt.*

Woodford Com. Northampt. Ejected Mr. *Floyde*, commonly called Doctor, becauſe of his practiſing Phyſick: But I know not whether he ever took his Degree. He was a very good Scholar and a uſeful Preacher. He liv'd ſome Time after his Ejection for a while at *Ipſwich* in *Suffolk*, where he hath left a good Name behind him.

Account, &c. by Dr. Calamy, *p.* 431.

It was Mr. *William Flood.* There are at this Place two Pariſh Churches, and two diſtinct Livings, and Mr. *Flood* had both given him by the Lord *St. John* of *Melchburn.* He had a very ſmiling Countenance, and was much commended as a Preacher: Well belov'd by his Neighbours, and reckon'd one of the greateſt Scholars in the County. After his being ejected and leaving theſe Parts, he would now and then go and viſit and preach for his old Neighbour Mr. *Whiting* of *Cranford.*

*Contin. p.*636.

1608. 25. Jan. Hugo Lloyd Cler. A. M. admiſſ. ad Medietatem Rectoriæ Eccl. Paroch. de Woodford ubi Edwardus Ball nuper fuit Incumb. & ante eum Johannes Stile, ad preſ. Jacobi Regis per lapſum temporis.

Reg. Dove, Petriburg.

1629. 15. Dec. Thomas Lloyd Clericus, A. M. admiſſ. ad medietatem Rectoriæ de Woodford, ad preſ. ven. viri Domini Rowlandi St. John Militis Balnei legitime vacantem.

Reg. Dove.

1638. 30. Martii. Willelmus Beecher Cler. A. M. ad Rect. Eccleſiæ de Woodford ubi Magiſter Hugo Lloyd nuper fuit Incumbens ad preſ. ven. viri Rowlandi St. John Mil. Balnei vac. per reſign. ult. Incumb.

Reg. Dee, Petriburg.

1660. 2. Feb. Johannes Ixem Cler. A. M. admiſſ. ad medietatem Rectoriæ de Woodford, vac. per reſignationem Willelmi Lloyd ult. Incumb. ad preſ. Oliveri Comitis Bollingbroke.

Reg. Laney, Petriburg.

Mr. Raymond *of* Ringſtead *or* Denford cum Ringſtead.

It does not appear upon the Biſhop's Regiſters how or when Mr. Raymond *came in, or who ſucceeded him.*

Ringhead Com. Northampt. Mr. *Raymond* a very affectionate Preacher, zealous againſt the Errors of the Times.

Account by Dr. Calamy, *p.* 492.

It ſhould be *Ringſtead*, which was his Living and *Denford* too, both together making about 40 or 50*l.* a Year. He was an able Preacher, and bold as a Lyon. He died not long after his Ejectment in the ſeventieth Year of his Age. I cannot hear of his preaching after he was caſt out of his Living: But he liv'd privately in the Place where he was ejected till he died, and his Family was well provided for: He had two Sons whom he bred to the Miniſtry that conform'd.

*Continuation of Account, p.*637.

The firſt Entry after 1660. is this: 1673. 12. Maii. Samuel Lee Clericus admiſſ. ad Vic. de Denford cum Ringſted ad coll. Epiſcopi per lapſum temporis.

Reg. Henſhaw, Petriburg.

Mr. Tho. Andrews *ejected from* Wellingborough.

It does not appear upon the Regiſter, how or when he came in, or by whom he was ſucceeded. The firſt Entry after the King's Return is: 1665. 20. *Dec. Tho. Welchman Cler. admiſſ. ad Vic. de Wellingborough Com. Northampt. ad preſ. Domini Brookes.*

Wellingborough Com. Northampt. Mr. *Thomas Andrews*, a *Cantabrigian*, but of what Houſe I cannot learn. A Man of great Courage and Boldneſs. After his Settlement in this Living (which was given him by the Lord or Lady *Brook*) he often had Diſturbance from the Soldiers that quarter'd in the Town, and once two of them had form'd a Deſign to ſtab him in his Bed, but they were prevented. He had Trouble here alſo from the Quakers, who would come into the Church and diſturb him as he was preaching: And he would not proceed till the Officers carried them out of the Church. When the Act of Uniformity took Place, he retir'd to *Meers-Aſhby*, where he preach'd at Mr. *Preſton*'s in the Night. He preach'd alſo often at the Lady *Tyrrel*'s. —— His Frugality while he continu'd the Incumbent, ſav'd him ſome hundreds of Pounds againſt his Ejectment: So that he was better provided for than many of his Brethren. Archdeacon *Palmer*, his Wife's Brother, much preſs'd him to conform, but he was not to be prevail'd with. However he took the *Oxford* Oath, and ſo liv'd quietly at *Aſhby*. His Son *John* conform'd, and was Miniſter of *Yaxley* near *Peterborough*.

Dr. Calamy's *Contin. p.*637.

Mr. Tho. Coleſton.

1632. 26. *Maii, Georgius Lawſon Cler. A. M. admiſſ. ad Vic. de Meres-Aſhby Com. Northampt. ad preſ. Tho. Cook Clerici, S. T. B. vac. per mort. Johannis Garret ult. Incumb. Reg. Piers Petrib.*

1660. 10. *Jan. Gulielmus Holmes Cler. ad Vic. de Meres-Aſhby, vac. per reſign. Georgii Lawſon ult. Vic. ad preſ. Georgii Harris Patroni ejuſd.*

Meres-Aſhby. Mr. *Thomas Coleſton.* It ſhould be Mr. *Richard Colſton*, born at *Woolaſton* and bred at *Cambridge*. When he came from the Univerſity, he kept a School at the Place of his Nativity, and preach'd about the Countrey with good Acceptance. At length he ſettled in this Town, where he was well-belov'd by his Pariſhioners, but did not continue in the Living above three or four Years. Mr. *Holmes*, who came to it at the Reſtoration, ſays he was ſettled here by Mr. *George Lawſon*, (whoſe ſequeſtred Living this had been) offer'd to continue him as his Curate: But he return'd to his Parents at *Woolaſton*, and not long after died of a Conſumption, being between thirty and forty Years of Age.

Dr. Calamy's *Account, p.* 492. *Contin. p.*639.

Mr. *George Lawſon*, A. M. Vicar of *Meres-Aſhby* was much harraſſed and abuſed before he left his Living. He ſupported himſelf afterwards by keeping a School at *Houghton-Conqueſt* in *Bedfordſhire*. He lived to claim his Living again on the Reſtoration, and then ſettled one Mr. *Holmes* in it. He was a Man of good Learning and ſober Converſation.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.*306.

It does not appear upon the Regiſters who was Vicar of Deſborough *from* 1626. *to* 1681.

From *Deſborough* near *Rowell*, Mr. *Thomas Browning*. A remarkable Story in which this Mr. *Browning* was concern'd, may be met with in the *Conformiſt's fourth Plea for the Nonconformiſts, p.*83. In the latter Part of his Life he had a great

Dr. Calamy's *Account, p.* 493. *Contin. p.*638.

great deal of Trouble from his Neighbour Mr. *Richard Davis*, who with his odd Notions, and dividing Principles and Practices, gave no ſmall Diſturbance to all the Miniſters and Congregations round him, *&c.*

Nor who was Vicar of Oundle *from Mr.* Arthur Smith 1621. *to Mr.* Thomas Oley 1679.

Oundle Com. Northampt. Mr. *Richard Reſbury*. He laid down ſix Weeks before *Bartholomew* Day. He preach'd afterwards at his own hir'd Houſe at *Oundle*, practiſ'd Phyſick with good Succeſs, and was adviſ'd with by Perſons of all Ranks, *&c.*

Dr. Calamy'*s Account, p.* 493. *Contin. p.* 639.

1665. 18. *Aug. Henricus Alden Cler. A. M. admiſſ. ad Vic. de Cotterſtock, vac. per mort. ult. Incumb. ad pref. Johannis Norton gen. Reg. Henſhaw.*

Cotterſtock. Mr. *Malkinſon*. Bred up in *Emanuel* College in *Cambridge* under Dr. *Tuckney*. He was one of the Lecturers at *Oundle*. He liv'd at the Place where he was ſilenc'd to the Day of his Death. Juſtice *Norton* was very much his Friend, both while he was in his Living, and when he was out of it. [It does not appear that this ſmall Living was fill'd till 1665.]

Account, p. 495. *Contin. p.* 639.

Neither he nor any immediate Succeſſor to be found in the Regiſters of the See.

Killeſby. Mr. *Worth*. Born in *Woolſtone* Pariſh near *Coventry*. He was ejected out of a Sequeſtration at *Bourton* upon *Duniſmore* in *Warwickſhire*, and afterwards out of this Place by the *Bartholomew* Act. After his Ejectment he preach'd for a while at *Daventry*, and afterwards at *Chipping-norton*.

Ibid.

Mr. Crofts, *Vicar of* Daventry *appear'd in the Biſhop's Viſitation* 1663.

Daventry. Mr. *Timothy Dod*, Son of the famous Mr. *John Dod* of *Fawſley*. Mr. *Crofts* had the Vicarage, and Mr. *Dod* was only Lecturer. —— He remov'd from *Daventry* to *Egerton*, upon the Occaſion of a great Sickneſs at *Daventry*, and his own great Diſorder. But ſoon after died there about the Time of the Plague in 1665. He bred up his Son *John* to the Miniſtry, and he conform'd.

Dr. Calamy'*s Contin. p.* 640.

I have heard of no ſuch Place or Perſon in this County.

Cheſter Com. Northampt. Mr. *Strickland Negus*. An holy good Man, and very uſeful Preacher. He was one of the *Thurſday* Lecturers at *Oundle*.

1631. 24 *Dec. Joſephus Bentham Cler. A. M. ad Rect. de Broughton vac. per mort. ult. Incumb. ad pref. D. Edwardi Mountague. Reg. Pierce. Petriburg. Obiit Anno* 1671.

Broughton Com. Northampt. Mr. *John Bazely*, jun. A Man of great Note in theſe Parts. He was put in by the Parliamentary Commiſſioners, in the Room of Mr. *Bentham* who was ſequeſtred, of whom Dr. *Walker* gives a particular Account. At the Reſtoration Mr. *Bentham* came again. Mr. *Bazely*, who was a Man of Subſtance, after his Ejectment bought a Houſe and Eſtate at *Kettering*, and liv'd there. —— His only Daughter was married to Eſquire *Morgan* of *Kingeſthorpe* near *Northampton*, *&c.*

Dr. Calamy'*s Contin. p.* 643. *Sufferings, P.* II. *p* 205.

Gryndon. Mr. *Samuel Bayes*. He was a *Yorkſhire* Man, bred in *Trinity* College, *Cambridge*. He was alſo ejected in *Derbyſhire*. After his being ſilenc'd here [at *Grendon*] he liv'd privately at *Mancheſter*, where he died many Years ſince. [The poor Vicarage is in the Gift of the Maſter and Fellows of *Trinity* College, *Cambridge*, but no Preſentation appears upon the Regiſters till 1625.]

Dr. Calamy'*s Contin. p.* 644.

Mr. Cooper *to be expung'd from the Liſt of ejected Miniſters.*

Potterſbury. Mr. *Cooper*. Some of the ancient Inhabitants here being enquired of, have informed me, that it was Mr. *Newel* that was Incumbent here in 1662. and that he conform'd, to keep his poor Benefice of 30*l.* a Year, and taught School. And therefore Mr. *Cooper* muſt be here expung'd.

Dr. Calamy'*s Contin. p.* 644.

And ſo likewiſe Mr. Nevill, *or* Newell.

Mr. *Nevil* was put down as ejected or ſilenc'd at *Pantlerſpury*, *Pantherſlury*, or *Paulſpury* in *Northamptonſhire*. It is afterwards amended; his Name was *Newell*, but neither was he Miniſter of this Place, nor a Nonconformiſt, but liv'd and died in the Church. He had indeed a good Living at *Lechamſted* in *Bucks*, which he loſt for ſome Immoralities, and was afterwards Vicar of *Potterſbury*.

Account, p. 644. *Contin. p.* 644.

Paulſperry. Mr. *Vincent Cooper* or *Cupper*. —— He pray'd for King *Charles* before his Reſtoration, and read the Creed and ten Commandments, *&c.* This Living is worth 300*l. per Ann.* and Mr. *Cooper* when he was ſilenc'd liv'd with his Son, whom he had bred up to the Miniſtry, who conform'd. He was reckon'd but a mean Preacher, but was an honeſt good Man, and employ'd many poor, and was very charitable.

Ibid. Contin. p. 644.

Dr. Beale *Rector and Dean of* Ely, *and Maſter of* St. John'*s*, Cambridge, *after Sequeſtration and great Sufferings died Heart-broken in* 1651.

1637. 31. Octob. Willelmus Beale, S. T. P. admiſſ. ad Rect. Eccleſiæ de Pauleſpiry Com. Northampt. ad pref. Caroli Regis pro hac vice ratione pravitatis Simoniæ.

Reg. Dee, Petriburg.

1660. 27. Novemb. Thomas Vyner Clericus admiſſ. ad Eccl. de Pauleſpiry Com. Northampt. per W. Cant. Archiepiſc. vacante Sede Petriburg. —— Obiit 1672.

Reg. Cantuar.

Dr. *Walker* takes Notice of one —— *Johnſon*, ſequeſtred in the late Times from *Pauls-perry* Rectory in *Northamptonſhire*, worth 300*l.* a Year. He was a Gentleman of a good Deſcent, Life, and Learning; and was ſucceeded by an old Fellow one *C*—— who 'tis certain had followed the Law ſome Time, in the Quality of an Attorney, though his Friends affirmed him to be Maſtar of Arts.

Sufferings of the Clergy. P. II. *p.* 283.

Mr. Nich. Kenrick *thought to be ejected or ſilenc'd did conform, or to keep his Living was an half Conformiſt.*

Barton Comitis, Earl's-Barton. Mr. *Nicholas Kenrick* repreſented as ejected or ſilenc'd in this Place. But (ſays Dr. *Calamy*) I am informed he conform'd to keep his Living, but never went up the Pulpit Stairs with Comfort afterwards. He had written againſt the Ceremonies, and was but an half Conformiſt: For which he was cited into the Spiritual Court, but ſkreen'd by Archdeacon *Palmer*, under a Pretence of his bodily Infirmities. —— [Mr. *Kendrick*, Vicar of *Earls-Barton* appeared at the Biſhop's Viſitation in 1663. and ſeems to have died in 1676. when he was ſucceeded by *Thomas Smart* admitted to this Vicarage by the Death of the laſt Incumbent *June* 15, 1676.]

Contin. p. 645.

So Mr. Samuel Howlet.

Horton Com. Northampt. Mr. *Samuel Howlet*. His Preaching was univerſally applauded. Both in 1662. and for ſome Time after he refuſed Conformity; but was at length prevailed on by *George Mountague*, Eſq; and his Lady to uſe a little of the Common-Prayer, and doing ſo he continued there 'till the Reign of King

Dr. Calamy'*s Contin. of Account, p.* 645.

King *William*, and then died of the Small Pox, and was much lamented. [Mr. *Thornton* Curate of *Horton* appeared at the Biſhop's Viſitation in 1663.]

The Regiſters ſay nothing of Mr. Jeremiah Lewis.

Northampton, St. *Giles*. Mr. *Jeremiah Lewis* preached at St. *Giles* in this Town, and was much followed. This Living was formerly in the Gift of the Earl of *Northampton*, who had beſtowed it on Mr. *Bennet*. He being rich, and not needing it, gave Leave to Mr. *Whaley*, Mayor of the Town, to put in any one that he and the People liked beſt, and he with Mr. *Bennet*'s full Approbation, and the Good-liking of the Body of the People, gave it to Mr. *Lewis*, who had enjoy'd it near twelve Years before his Ejectment in 1662. —— He died at *Northampton* not long after his being ſilenc'd. [1663. Apr. 16. Tho. Pointer Clericus admiſſ. ad Vic. Sancti Egidii in Villa Northampt. per Dom. Cantuar. Archiepiſcopum Sede Petriburg. vacante.]

Continuat. p. 645.

Reg. Cant.

Mr. John Seaton *of* Twywell *does not appear entitled to it.*

Twywell. Mr. *John Seaton*, very fervent in the Pulpit, but very mild out of it. After his Ejectment he taught School at *Iſlip*, and remov'd from thence to *Thrapſton*, where alſo he continued to keep School, and died there many Years ſince. [The Biſhops Regiſters have nothing of his Name, or of his immediate Succeſſor. The firſt Entry is 1665. 19. Maii. Robertus Butcher Clericus A. M. ad Rectoriam de Twiwell Dioc. Petriburg. admittendus Articulis ſubſcripſit & declaravit.]

Dr. Calamy's *Contin. p.*646.

Mr. Humphrey Lucas *not ejected.*

1661.23 *Sept. Jacobus Jolliffe Clericus A. M. admiſſ. ad Rect. de Irtlingborough vac. per Mort. ult. Incumb. ſeu alio quocunque modo. — ſucceſſit Carolus Carter, A. M.* 11. *Maii,* 1664.

1660. 22. *Aug. Ric. Harris Cler. ad Vic. de Irtlingborough admiſſ. per Archiepiſc. Cant. Sede Petriburg. vac.*

Irtlingborough. Mr. *Humphrey Lucas*. He removed from hence about 1662. but whether ejected for Nonconformity is not ſo certain. This Cure is but twenty Marks a Year. Though the old Lord *Nick* of *Banbury* gave forty Pounds *per Annum* to ſome married Men for a while, yet his Steward coming to the Management of it paid twenty Marks and no more, and put in none but Batchelors, and Mr. *Lucas* was one of that ſort. I underſtand they have had twenty Parſons ſince: For no one will ſtay there longer than he is neceſſitated for want of a better Living. [There be two Livings, the Vicarage of *Irtlingborough S. Peter*'s, and the Rectory of *Irtlingborough All-Saints*, both augmented by the Royal Bounty in Conjunction with the Beneficence of *Thomas Wentworth*, Eſq;]

Ibid. 647.

Not half that Number.

Nor Mr. Cauthorn *by the* Bartholomew *Act.*

Tanſover. Mr. *Cauthorn*. A meek mild Man, but a very able worthy Preacher. He had a good Eſtate at *Oundle*, to which Place he removed after his Ejectment in 1662. and there he lived 'till his Death, which was in 1665. or 66. he was one of the Lecturers at *Oundle*. —— Dr. *Calamy* was afterwards informed, that this Mr. *Edward Cauthorn* was depriv'd in 1660. [There is no Entry upon the Biſhops Regiſters after 1625. 'till 1671. *Octob.* 2. David Llewelyn Clericus A. M. ad Rect. Eccl. de Tanſor alias Tanſover in Com. Northampt. Decanat. Oundle vacant. per Mort. ult. Incumb. ad preſ. Decani & Capituli Linc.]

Dr. Calamy's *Account, p.* 497.

Contin. p 648.

Reg. Henſhaw.

Mr. Francis Fuller *in Epiſcopal Orders, an occaſional Preacher. His two Brothers were zealous Conformiſts and Doctors in Divinity,* Thomas *and* Samuel.

Warcup Com. Northampt. Mr. *Francis Fuller*. He was Curate to Dr. *Temple* in this Living. He was the Son of Mr. *Fuller* of *Ironmonger-lane* in *London*. He was a facetious pleaſant Man; and had a very prophetick Genius. He was ſometimes in the *Weſt*, and ſometimes in *London*, preaching occaſionally, but not inclin'd to fix. He died at *London July* 21, 1701. *ætat.* 64. His Funeral Sermon was preached by Mr. *Jeremy White*. [But there is no Parochial Church or Chapel called *Warcup*, or near that Sound in *Northamptonſhire*.]

Dr. Calamy's *Account, p.* 497.

Contin. p. 649.

1635. 21. *Nov. Tho. Canon S. T. B. admiſſ. ad Rect. Eccl. de Brampton alias Church-Brampton, cum Capella eidem annexa vac. per Mort. ult. Incumb. ad preſ. D. Chriſtoph. Hatton mil. Reg. Dee.*

1668. 23. *Jan. Gulielmus Rolfe Cler. admiſſ. ad Rect. de Church & Chapel Bramptons ad preſ. Chriſtoph. Hatton Baronis de Kirby & Johannis Clements Armig. Reg. Henſhaw.*

Church-Brampton. Mr. *Vintreſs*. He was reckoned much to reſemble Mr. *Stephen Marſhal*. He lived after his Ejectment at *Godmancheſter* in *Huntingdonſhire*, where he died many Years ago. He was a Perſon of great Worth, and above the common Level for Miniſterial Abilities. [His being ejected was the giving Place to the right Incumbent, *Thomas Canon*, B. D. admitted to this Living 1643. reſtor'd 1660. After his Sequeſtration, his firſt Succeſſor was one *T*. . . Son of a poor Sadler in *Northampton*, and was commonly known by the Name of *Drunken Dick*. —— In his Room one *V*. . . . a beardleſs Boy (who had been one Year at *Cambridge*) and incapable of the Living by Statute. His Father was a poor Ale-houſe Keeper in *Northampton*, and had been many Years in Priſon. [Whereas Dr. *Calamy* in his *Continuation* obſerves, that Dr. *Walker* owns, that Mr. *Ventris* paid the ſequeſtred Miniſter his Fifths. —— This relates not to *Church-Brampton* and Mr. *Canon*; but to *Piſford* and Mr. *Vaughan*, where the Uſurper of that Living was one *Ventris*, who paid Mr. *Vaughan* the Fifths, tho' otherwiſe he behav'd very inſolently towards him.

Dr. Calamy's *Account, p.* 497.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.*223.

P. 648. Walker's *Sufferings of the Clergy, Part* II. *p.*289.

Mr. *Rowlet* a Preacher at *Sudborough* in this County of *Northampton*; he preached in his Turn at the Lecture of *Thrapſton*. —— After St. *Bartholomew*'s in 1662. he removed to *Nether-Dean* in *Bedfordſhire*, where he lived privately, but preached frequently, as he had Opportunity, and was ſupported by a little Eſtate he had of his own of about twenty Pounds *per Ann. &c.*

Dr. Calamy's *Contin. p.*648.

This was no preſentative Living, but a Chapel of Eaſe to Greens - Norton, *from which Dr* Skinner *Biſhop of* Oxon. *had been ſequeſtred. The Suit between the Biſhop and the Intruder, Mr.* Fido, *muſt have been before the Reſtauration, when Juſtice leaned to the prevailing Side.*

Whittlebury. Mr. *John Fido*, M. A. of *Trinity* College *Cambridge*, firſt Miniſter of *Hardwick* three Miles weſt of *Cambridge*, and afterwards by the Parliament preſented to this Living of *Whittlebury* worth three hundred Pounds a Year. At the Reſtauration Dr. *Skinner* laid Claim to it, though I know not upon what Pretence. Mr. *Fido* ſtood a Tryal with him at the Aſſizes at *Northampton*, and caſt him. The Judge declared that Mr. *Fido* had a legal Title to the Living, and no one could diſpoſſeſs him of it: And told the Doctor, that where Preachers were well provided for, and ſtill coveted more, it ſhew'd they minded the Fleece more than the Flock. But what could not be done this Way was effectually brought about by the *Bartholomew* Act ſome Time after. He retir'd afterwards to *London*, and there died in 1667. or 1668. [Hardly any Part of this Account can be true. *Whittlebury* is no diſtinct Benefice, but a Foreſt Chapel

Ibid. 649.

pel belonging to *Greens Norton* alias *Norton Davy*; to which Dr. *Rob. Skinner* Biſhop of *Oxford* had a legal Title, preſented to that (as well as to *Launton* in *Oxfordſhire)* before the Civil Wars; and when made Biſhop of *Briſtol* in 1636. was allow'd to keep thoſe two Livings *in Commendam*, receiving *Greens Norton* while Biſhop Elect of *Briſtol*; ſo as at the Reſtauration Dr. *Skinner* [*i. e.* the Biſhop of *Oxford*] had the legal Title to *Whittlebury*, a Chapel to *Greens Norton*; nor could there be any Tryal at *Northampton* near that Time, or had there been any Tryal, the Judge would not have uſed ſuch Words to the Biſhop in the Court, if then preſent; the Tryal muſt have been in the Times of Confuſion, when Juſtice was not thought due to Biſhops.

1636. 17. *Nov. Robertus* Skinner, *S. T. P. Briſtol Epiſcopus electus, admiſſ. ad Rect. de Greens-Norton Com. Northamps. vac. per mort. ult. Incumb. ad preſ. Domini Regis. Reg. Dec.*

Dr. Walker's ſufferings, Part II. *p.* 57. Wood's Athen. Oxon. *Vol.* II. *c.* 672.

The Rectory of Greens-Norton *ſequeſtred from Biſhop* Skinner *to the uſe of two godly Divines.*

July 26, 1645. Whereas the Rectory of the Pariſh Church of *Greens Norton* in the County of *Northampton* is and ſtandeth ſequeſtred by Order of this Committee of the twenty ſecond of *July*, 1643. from Dr. *Skinner* Biſhop of *Oxon.* for his Malignancy againſt the Parliament, to the Uſe of *Daniel Rogers* Maſter of Arts, a godly and orthodox Divine, who hath ſince left the ſame; it is ordered, that the ſaid Rectory ſhall ſtand and be ſequeſtred to the uſe of *Rich. Prideaux* Maſter of Arts, a godly and orthodox Divine.

Ex Literis Rev. Viri Tho. Baker, S. T. B.

The Vicarage of Cuddeſton *ſequeſtred from the ſame Biſhop, to the uſe of another godly Divine.*

June 13, 1646. Whereas the Vicarage of the Pariſh Church of *Cuddeſden* and *Whatley* in the County of *Oxon.* is annexed unto the Biſhoprick of *Oxon.* It is ordered, that the ſaid Vicarage ſhall from henceforth ſtand ſequeſtred from *Robert Skinner* Biſhop of *Oxon.* to the Uſe of *William Beecher*, a godly and orthodox Divine, *&c.*

No Caſton *in* Northamptonſhire.
No Mr. Henry Rooſe.

I am alſo informed (ſaith Dr. *Calamy)* of one Mr. *Henry Rooſe*, who was in 1662. turned out of the Living of *Caſton*, and that he was reckoned one of the beſt Preachers in *England*. [Surely there is no ſuch Place in this County, it is perhaps a Miſtake for *Eaſton*, of which Name there be ſeveral Churches, *Eaſton-Neſton, Eaſton juxta Stanford, Eaſton-Mauduit*; but Mr. *Rooſe* does not appear in the Regiſters under any of them; nor does any of them appear vacated in 1662.]

Contin. p. 649.

[There be ſome other Miſtakes committed in the *Account* and *Continuation* of it by Dr. *C.* within this ſmall Dioceſe of *Peterborough.*]

WEDNESDAY *Oct.* 22.
A Florentine *allow'd to teach* Hebrew *in* Sion *College.*

Alexander Amidei, Florentine and *Hebrew*, by the Grace of God turned Chriſtian, for the great Reſpect and many Favours received from both famous Univerſities of this Realm, for the Space of ſeven Years, to return that Obligation in ſome Manner by complying with that ardent Deſire he hath of ſerving his Countrey to his laſt, hath inſtituted a Publick Lecture in the *Hebrew* Tongue in *Sion* College, for the publick Good, intending to read every Term twice a Week, namely, *Mondays* and *Thurſdays* at Nine a Clock in the Morning, and will begin the twenty ſeventh of *October* 1662. All therefore that honour good Learning are deſired to favour him with their Preſence. If any pleaſe privately to learn the *Hebrew, Chaldaic, Rabinick, Talmudiſtick, Italian, Spaniſh,* or *Portugueze* Tongues, he liveth at Mr. *Thomas Warren*'s Houſe, over-againſt St. *Martin*'s Church at the Eaſt End of *Threadneedle-ſtreet*.

Mercur. Publ. by Authority, 4^to. N^o. 42. *p.* 692.

The great Reſpects paid to Dr. Edward Reynolds, *Biſhop of* Norwich, *in his Viſitation at* Ipſwich.

Advice by Letter, that the Lord Biſhop of *Norwich* came to *Ipſwich* laſt Week, and was met with about four hundred Knights, Gentlemen, Clergy, and Men of good Quality on Horſeback, and was carried unto Mr. *Sicklemoor*'s, the Recorder's Houſe, which was by the Magiſtrates of that Town provided for his Entertainment, where he and his Retinue, and all the Clergy that would come thither, were all the Time entertained at the Town Charge; he continued there five Days. Upon the fourteenth inſtant he came to St. *Edmund's-Bury*, where his Reception was very noble, being met by all the Juſtices that were then keeping their Seſſions, about two Miles out of Town, with a very great Number of Gentry and Clergy. At their Meeting his Lordſhip alighted out of his Coach, and rode into the Town on Horſeback, where in a broad large Place, near the School Hall, he was met by the Town Magiſtrates in their Gowns with their Maces, and the Trained-Bands, where his Lordſhip and the Gentry alighted, and went on foot 'till they came to a Place where one of the Scholars of the Free-School (Sir *John Duncomb*'s Son) ſaluted him with a *Latin* Oration. From thence all went on foot (the Trained-Bands marching before them) to the Town Hall, where was provided a ſumptuous Banquet, which done, they accompany'd him to Mr. *Coleman*'s the Regiſtrer of St. *Edmund's-Bury*, where he did lodge. Three eminent Clergy-men preached, *viz.* Dr. *Herbert* Clerk of the Convocation, Mr. *Warwell* of *Boxford*, and Mr. *Heron* of *Bradwell*, who made three learned and excellent Sermons, much ſatisfactory to all Perſons. Many Perſons of Quality and others were confirmed by the Lord Biſhop, every of the three Days, with much Reverence and Devotion. Above ſix hundred at *Bury*, and as many at *Ipſwich*.

Ibid. p. 695.

The School Speech.

Three eminent Preachers.

The famous Mr. Edmund Hickeringhill.

Among the ejected or ſilenc'd Miniſters in Eſſex; *Dr.* Calamy *recounts at* Boxſted *Mr.* Lax: *And again* Boxſtead, *Mr.* Car *an able uſeful Preacher.* Abridgment, *Vol.* II. *p.* 307, 308.

Die 22. Octob. 1662. Edmundus Hickeringill Cler. admiſſ. ad Vic. de Boxted Com Eſſex. —— quum reſignavit ante 12. Dec. 1664. —— Idem Edmundus ad Rect. omn. Sanctorum in Villa de Colcheſter 21. Octob. 1662. And fearing he ſhould be outed of *All-Saints* by taking the Vicarage of *Boxted* without Diſpenſation, he procur'd a Preſentation under the Great Seal of *England* to the Church of *All-Saints*, and was again inſtituted thereto the laſt Day of *Decemb.* 1662. He was *Jan.* 20, 1691. inſtituted to the Vicarage of *Fingringho* in *Eſſex*, which he afterwards reſign'd; but ſtill continued Rector of *All-Saints* 1700. He was a Man, though epiſcopally ordained, yet publickly bade Defiance

Newcourt, *Vol.* II. *p.* 80.

to the Prelacy, and that to his own Dioceſan in particular; an impudent, violent, ignorant Fellow, very troubleſome as far as he could to his Dioceſan, and to all that lived near him.

THURSDAY *Oct.* 23.

Reg. Lond.

1662. 23. Octob. Thomas Hodges, S. T. P. admiſſ. ad Eccl. S. Petri Cornhill, London ex preſ. Majoris, Aldermann. & Commun. Civitat. London.

1672. 22. Nov. Willel. Beveridge Cler. admiſſ. ad Eccl. S. Petri Cornhill, vac. per Mort. Thomæ Hodges.

A Day of Thankſgiving to the Iriſh *Proteſtants, for their Deliverance from the Popiſh Maſſacre.*

Reprinted at London *for* Rob. Clavell, 1662, 4^to^.

A Form of Divine Service to be uſed on the twenty third Day of *October*, to be kept and celebrated as an Anniverſary Thankſgiving to Almighty God for the Deliverance from the bloody Maſſacre and Rebellion begun by the *Iriſh* Papiſts on that Day, in the Year 1641. With a Copy of the Act of Parliament, *Anno Regni* 14 *Car.* II. *Die* 27. *Septemb.* 1662. appointing that Anniverſary to be kept and celebrated. —— With Notice given, that the Proteſtants of *Ireland* at preſent in and about the City of *London*, intend to meet at the Church of St. *Mary le Bow*, upon *Wedneſday* the twenty third of this inſtant *October*, at ten of the Clock in the Morning, in purſuance of an Act of Parliament in that Kingdom, to give Thanks to Almighty God for the Deliverance from the bloody Maſſacre and Rebellion begun by the *Iriſh* Papiſts the twenty third Day of *October* 1641.

With Notice to meet in the Church of St. Mary le Bow. *And the like pious Uſage of Prayers, Sermon and Feaſt have been ſince kept up.*

Beginning of the Act of Parliament.

Whereas many malignant and rebellious Papiſts and Jeſuits, Fryars, Seminary Prieſts, and other ſuperſtitious Orders of the popiſh pretended Clergy moſt diſloyally, treacherouſly, and wickedly conſpired, —— a Conſpiracy ſo generally inhuman, barbarous, and cruel, as the like was never before heard of in any Age or Kingdom, —— whereby many thouſand *Britiſh* and Proteſtants have been maſſacred, many thouſands of others of them have been afflicted and tormented with the moſt exquiſite Torments, *&c.*

Firſt Collect after the Collect for the *Sunday*.

Some of the Collects for the Day to be uſed in Ireland.

Almighty God and Heavenly Father, who out of thy moſt wiſe and watchful Providence, and tender Mercies towards us thine unworthy Servants, haſt been pleaſed, as at all other Times, ſo on this Day, to prevent the extreme Malice, miſchievous Imagination, and bloody Intention of our Enemies, by revealing ſo wonderfully and opportunely their Rebellion and cruel Enterpriſes, plotted againſt our dread Sovereign Lord the King, and the whole State of this Realm, for the Subverſion of this Government, and the utter Extirpation of the Truth of thy Goſpel, and pure Religion profeſſed amongſt us. We moſt humbly praiſe and magnify thy glorious Name for thine infinite Goodneſs in this our marvellous Deliverance. We confeſs it was thy Mercy (thy Mercy alone) that we were not conſumed. And therefore not unto us, not unto us, O Lord, but unto thy Name be aſcribed all Honour and Glory, in all Churches of the Saints throughout all Generations. For thou Lord didſt diſcover unto thy Servants the Snares of Death; thou didſt break them, and we were delivered. Be thou ſtill our mighty Protector, and ſcatter our Enemies that delight in Blood, infatuate their Counſels, enfeeble their Strength, put Fear in their Hearts, and accompliſh this thy Mercy in our Safety and future Deliverance. And to that End, ſtrengthen the Hands of our gracious King, the Lord Lieutenant, the Nobility and Magiſtrates of the Land, with Judgment, Juſtice, and Power to reſtrain ſuch Workers of Iniquity, who pretend Religion and practiſe Rebellion, to devour thine Inheritance. This, Lord, we crave at thy merciful Hands, together with the Continuance of thy powerful Protection over our dread Sovereign, the whole Church, and theſe Realms, and the ſpeedy Subverſion of all our Enemies, and that for thy dear Son's Sake, Jeſus Chriſt our only Mediator and Advocate. Amen.

Third Collect after the *Litany*.

O moſt Gracious Lord God, we of this Nation whom thou didſt ſnatch as a Brand out of the Fire of the late horrid Maſſacre, being this Day aſſembled before thee, do with Shame and Sorrow acknowledge and confeſs, that our Sins had moſt juſtly provoked thee to Wrath, when thou didſt ſuffer thoſe Men of Blood to make their Sword fat with the Slaughter of ſo many thouſand Innocents, &c.

FRIDAY *Oct.* 24.

The Biſhop of Edinburgh *endeavours Uniformity in that City, without a Liturgy.*

Publick Intelligence by Authority, 4^to^. N^o^. 43.

Adviſed from *Edinburgh*, that the Synod there had appointed the Doxology to be ſung at the Concluſion of the *Pſalms*, the Creed to be rehearſed Article by Article after the Miniſter by the Preſenter of the Child at Infant-Baptiſm: Publick Prayers to be uſed Morning and Evening; and the good old *Pſalms* to be again made Uſe of in Churches. —— The Biſhop did nominate Moderators, and preſſed their frequent Meeting for ſuppreſſing Sin and Wickedneſs, and for hind'ring the ſpreading of Popery. The Biſhop alſo recommended to them their Habit, that a Miniſter ſhould by his Habit be known from any other Perſon. His Lordſhip alſo recommended to the Synod, that in their publick Prayers they ſhould pray in this Manner for the Royal Family. We pray, O Lord, for thy Servant our dread Sovereign *Charles* by the Grace of God, King of *Great-Britain*, *France*, and *Ireland*, Defender of the Faith, in all Cauſes and over all Perſons, under Chriſt Jeſus, only Supream, and for his Royal Conſort the Queen's Majeſty, and for the Queen Mother, and his Highneſs *James* Duke of *Albany* and *York*.

Prayers for the King and Royal Family.

24. Octob. 1662. Tho. Simpſon Clericus admiſſ. ad Eccl. Sancti Johannis Evangeliſtæ London. ad preſ. Decani & Capituli Eccl. Chriſti Cant. —— Cui ſucceſſit Joh. Stoning Clericus 1. Jan. 1662-3.

Newcourt, *Vol.* I. *p.* 375.

October 1662.

14 Car. II.

Dr. Calamy *in his Continuation, p. 29. ſays, he was M. A. and ſucceeded Mr.* George Walker *in this Living, 1651.*

Ejected from St. *John Evangeliſt*, Mr. *Robert Tatnal*; bred in *Weſtminſter* School, and *Trinity* College, *Cambridge*, where he was Fellow, —— choſen to this Pariſh as a Succeſſor to Mr. *Walker* [who died in 1651.] Being ejected thence he took Shelter in a School. —— He was a Man of great Skill in vocal and artificial Muſick, which rendred him acceptable to many of the Gentry in and about the City.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 30.

Die 23. Octob. 1662. Willielmus Alchorne, S. T. B. admiſſ. ad Eccleſiam de High-Ongar Com. Eſſex. jam vacantem ad preſ. Caroli Com. Warwic. —— He continued Rector here in 1700.

Newcourt, *Vol.* II. *p.* 453.

High-Ongar. Ejected or ſilenced Mr. *John Lavender*. He was all Love to Chriſt in Life and in Death: An holy heavenly Divine, of a very ſweet Diſpoſition; much and great in Prayers and ſpiritualizing Occurrences. —— A neighbouring Miniſter was urgent with him not to conform, and yet conform'd himſelf; and on Mr. *Lavender*'s Ejection got his Place, a Living worth 300*l. per Ann.*

Dr. Calamy's *Abridgment, Vol.* II. *p.*306.

24. Octob. 1662. Johannes Reddrich Clericus admiſſ. ad Rect. de Stapleford-Tany Com. Eſſex. ad preſ. Arabellæ Allen Fil. Edw. Allen, Mil. per Curatores.

Newcourt, *Vol.* II. *p.* 556.

Among the Miniſters ejected or ſilenc'd in *Eſſex*, Dr. *Calamy* places at *Stapleford-Tany*, Mr. *Ward*. —— It only appears upon the Regiſters, that *Henry Carpenter*, M. A. was admitted to the Rectory of *Stapleford-Taney Com. Eſſex. Jul.* 17, 1661. void by the Death of *Thomas Nicholſon* laſt Incumbent; and that Mr. *John Reddrich* ſucceeded *Carpenter*, *Oct.* 24, 1662. with no mention of Mr. *Ward*.

Abridgment, Vol. II. *p.* 313.

SATURDAY *Oct.* 25.
The Arrears of Tithes due to the Crown, granted by the King for the Repair of St. Paul's.

Commiſſioners appointed for the Receipt of them.

By the Commiſſioners for Arrears of Tithes unpardoned, &c. impowered by Virtue of his Majeſty's Grant under the Great Seal of *England*, whereby the ſaid Arrears are granted to the Right Honourable the Lord Chancellor of *England*, Lord Treaſurer, the Lord Biſhop of *London*, and Dean of St. *Paul*'s, for and towards the Repair of the Cathedral Church of St. *Paul*, *London*.

The ſaid Commiſſioners do hereby give Notice, to all Perſons concerned as Debtors for the ſaid Arrears or otherwiſe, that from henceforth every *Tueſday*, *Thurſday* and *Saturday* weekly, at two of the Clock in the Afternoon, they have and do appoint to meet at the Maſter's Lodgings in the *Savoy*, now belonging to the ſaid Lord Biſhop of *London*, where all Perſons concerned may be heard, and receive a Diſpatch of their Buſineſs, and a Diſcharge of their Accounts, according to the Merit of the Caſe. The firſt Meeting is appointed to be at the ſaid Houſe and Place upon *Tueſday* the 28th of this inſtant *October*.

Publick Intelligence by Authority, 4to. No. 43.

SUNDAY *Oct.* 26.
The ejected Miniſters were put in Mind of Silence and Submiſſion, according to the good Example of the old Puritans, who were all againſt Separation from the eſtabliſh'd Church of England.

While the ejected and ſilenc'd Miniſters ſeem'd inclinable to ſet up ſeparate Congregations, they were put in Mind, that Mr. *William Rathband*, an eminent Preſbyterian, had put forth a modeſt Conviction of Separatiſts, as argued from the joint Conſent of the godly and learned Miniſters of this Kingdom who ſtood out and ſuffered in the Caſe of Uniformity: They in it ſhewing the Church of *England* to be a true Church of Chriſt, and therefore Separation from it to be unlawful. He [Mr. *Rathband*] with Mr. *Thomas Langley*, Mr. *Simeon Aſhe*, Mr. *Francis Woodcock*, and Mr. *George Croſs*, all, ſo far as I can conjecture, Nonconformiſts, put forth a Book of Mr. *John Ball*, a Nonconformiſt, wherein he writes learnedly and piouſly againſt Separation, and writes in Defence of ſet Forms of Prayer, and that Men are not to ſeparate from the Church becauſe of ours.

Mr. Joſeph Bentham's *Sermons*, 4to.

MONDAY *Oct.* 27.
Affairs in Ireland.
Biſhop Burnet *in his Hiſtory,* p. 176. *tells us, that the* Engliſh *Intereſt was manag'd chiefly by two Men of very different Reputation, the Earls of* Angleſey *and* Orrery: *The chief Manager of the* Iriſh *Intereſt was* Richard Talbot, *one of the Duke's Bed-Chamber Men, who had much cunning, and had the Secret both of his Maſter's Pleaſures, and of his Religion for ſome Years, and was afterwards rais'd by him to be Earl and Duke of* Tyrconnell.

The Lord Lieutenant of *Ireland*, and moſt of the Perſons of Honour in thoſe Parts, were entertained on the 18th at Evening by the Earl of *Orrery* at *Thomas-Court*, where his Lordſhip treated them with a noble Banquet, and a Play of his own making. Captain *Roſſe*, a Member of the Houſe of Commons in *Ireland*, is come Expreſs to Court, from the Lord Lieutenant and Council there, with an explanatory Act of Settlement of *Ireland* lately paſs'd in that Kingdom; as alſo an Act for eſtabliſhing an additional Revenue to the Crown from Chimney Hearths, with ſome other Acts of more private Concern, which according to *Poyning*'s Law are to be approved by his Majeſty here, and then tranſmitted under the Great-Seal of *England* to the Parliament of *Ireland* to be paſs'd there.

Publ. Intell. by Authority, 4to. No. 43.

A Letter from *Richard Povey*, Eſquire, Secretary of *Jamaica*, to a Gentleman in *England*, giving a brief Hiſtory of their Condition and Affairs ſince the Arrival of his Excellency the Lord *Windſor*, their noble Governor. Dated *Point-Cagway*, *Octob.* 27, 1662. —— With a true and exact Account and Relation of the Service done by his Majeſty's Forces of the Iſland of *Jamaica*, under the Command of the Lord *Windſor* upon the Enemy on the Iſland of *Cuba*, in taking the City of St. *Jago*, and the ſtrong Caſtle and Blockhouſes thereunto belonging.

Printed in the Publick Intelligence by Authority, 4to.

WEDNESDAY *Oct.* 29.
Sir John Robinſon *Lord Mayor of* London.

This Day (according to Cuſtom) the Right Honourable Sir *John Robinſon*, Knight and Baronet, his Majeſty's Lieutenant of the Tower of *London*, came and took his Oath before the Barons of his Majeſty's Court of Exchequer, as Lord-Mayor of the City of *London* for this following Year. The ſeveral Shows and Entertainments by Land and by Water, are given you at large by another Hand in Verſe and Proſe, in a Book written and printed for that Purpoſe.

Ibid. No. 43.

Thomas Greenfield, A. M. was collated to a Prebend in the Church of *Exeter*, *Octob.* 29, 1662. void by the Reſignation of *Richard Pearſon*, D. D. ſome Time

Walker's *Sufferings, P.* II. *p.* 3.

Vicar of St. *Brides* in *London.* —— *Francis Fullwood,* D. D. was collated to a Prebend in the ſame Church, *Oct.* 26, 1662. void by the Deprivation of *George Kendall,* B. D. for Nonconformity.

THURSDAY *Oct.* 30.
Dr. Peter Mew *Canon of* Windſor.

Reg. Windſor. Athen. Oxon. *Vol.* II. *c.* 1179. *Edit.* 1721.

Peter Mew, Doctor of Laws, Archdeacon of *Huntingdon,* was inſtalled Canon of *Windſor* in the Room of Dr. *Henry Carpenter* deceaſed; and about this Time was made Canon of St. *David*'s; and in 1672. was promoted to the See of *Bath* and *Wells.*

Mr. Jo. Bentham *Rector of* Lodington.

Die 30. Octob. 1662. Joſephus Bentham Rector de Loddington in Com. Northampt. compoſuit pro Primitiis.

Mr. Henry Willes *ejected.*

In his Continuation he would have it added, that he was M. A. and that he publiſh'd The Marriage Bleſſing in a Crown of Children, 1658.

Abridgment of Mr. Baxter's *Life, Vol.* II. *p.* 496.

Dr. *Calamy* recommends Mr. *Henry Willes,* ejected from *Lodington Com. Northampt.* an able Scholar; a conſiderable Mathematician, and of great Skill in the Law; an eminent Preacher, and of a moſt engaging Carriage. After his Ejectment he liv'd at *Cranſley,* a Town in the ſame County, having a conſiderable Eſtate. Some Time after he preach'd privately to the People at *Wellingborough,* among whom his Memory is to this Day exceeding precious, and that for two Things eſpecially; for the extraordinary Suitableneſs of his Compoſures to the Minds of the weakeſt, and yet his Depth and Fulneſs of Matter; and for that great Piety and refreſhing Savour which ſeaſon'd his common Converſation.

Newcourt, *Vol.* II. *p.* 436.

Die 30. Octob. 1662. Willielmus Colebron Clericus admiſſ. ad Rect. de Newenden Com. Eſſex. vac. per . . . . Davidis Fowles, ad preſ. W. Wakefield Armig. —— Obiit Anno 1665.

FRIDAY *Oct.* 31.
Mr. Gabr. Towerſon *Rector of* Wellwyn, *in the Room of Dr.* Nic. Greaves.

Reg. Sanderſon Linc.

1662. Die ult. Octob. Gabriel Towerſon Clericus, A. M. admiſſ. ad Rect. Eccl. de Wellwyn Com. Hertford. per privationem Nicolai Greaves, S. T. P. ult. Incumb. virtute Actus Uniformitatis legitime vacantem, ex preſ. Cuſtodis & Sociorum Coll. Omn. Animarum Oxon.

Ath. Oxon. *Vol.* II. *col.* 500.

Edward Greaves, Doctor of Phyſick, had an elder Brother called *Nicholas Greaves,* who from a Commoner of St. *Mary*'s Hall became Fellow of *All-Souls* College *Oxon.* in 1627. afterwards Proctor of the Univerſity, and a Dignitary in *Ireland.*

Death of Thomas *Lord* Coventry.

Dugdale's *Bar. Tom. p.* 460.

Thomas Lord *Coventry* (Son and Heir of *Thomas* Lord *Coventry* Keeper of the Great-Seal) departed this Life within this Month of *October* 1662. leaving Iſſue by *Mary* his Wife, Daughter of Sir *William Craven,* two Sons, *George* his Heir, and *Thomas.*

Mr. Ogilby *Rector of* St. Martin's Ongar.

Newcourt, *Vol.* I. *p.* 418.

Die 31. Octob. 1662. Johannes Ogilvy alias Ogilby, A. M. admiſſ. ad Eccleſiam S. Martini Orgar Lond. ad preſ. Dec. & Capituli S. Pauli London. —— Johannes Sherwood, A. M. ſucceſſit 27. Junii 1666. per mort. J. Ogilby.

Mr. Ruting *Rector of* St. Leonard's Colcheſter.

Ibid. p. 174.

31. Octob. 1662. Johannes Ruting Cler. admiſſ. ad Rect. S. Leonardi in Villa de Colcheſter Com. Eſſex. vac. per ceſſionem Pauli Ducket ult. Incumb. ad preſ. Caroli II. Regis. —— Edwardus Burles ad eand. 17. Junii 1668. vac. per mort. ult. Rectoris.

Mr. Ewer *Rector of* Ingatſtone.

Ibid. p. 318.

Johannes Ewer, A. M. admiſſ. ad Rect. de Ingatſtone Com. Eſſex. 31. Octob. 1662. ad preſ. Willelmi Domini Petre. —— He continued Rector in 1700.

Mr. John Willis *ejected from* Ingatſtone.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 306.

Among the ejected Miniſters in *Eſſex.* *Ingerſtone.* Mr. *John Willis,* an able Divine.

Johannes Willis, A. M. admiſſ. ad Rect. de Ingatſtone 19. Junii 1630. vac. per ceſſ. ult. Rectoris ad preſ. Willielmi Smith, S. T. P. pro hac vice Patroni.

Newcourt, *Vol.* II. *p.* 330.

John Willis was one of thoſe who were deſign'd by the Foundreſs of *Wadham* College to be admitted as Scholars of that Houſe, and the ſaid *Willis* was accordingly admitted *Apr.* 20, 1613. he was afterwards preſented by the Warden, Fellows, and Scholars of that College to the Vicarage of *Hocklie Com. Eſſex. Sept.* 24, 1619. but how long he held it, appears not. He was after *An.* 1630. admitted Rector of *Ingatſtone,* and in 1662. ejected by reaſon of Inconformity. He afterwards remov'd to *London,* and being a very acceptable and popular Preacher, had a numerous Auditory in *Wapping,* to whom he preach'd for ſome Time after King *Charles*'s Indulgence. Upon his Deceaſe Mr. *George Day* was choſen Paſtor of that Congregation.

Dr. Calamy's *Contin. p.* 472.

An excellent Diſcourſe upon the Act of Uniformity, without the Name of the Writer; who was at leaſt an ancient Divine of ſome Figure in the Church or Dioceſe of Canterbury; *and many have thought it was Archbiſhop* Juxon *himſelf, and the rather, becauſe of the Arms of his See in the Title Page, which no other Author could decently aſſume. And certainly the Stile and Matter are ſo grave and ſerious, that it ſeems becoming moſt the Wiſdom and Sanctity of that* good old Man.
Tho' Mr. Wood *in his* Athen. Oxon. *Vol.* II. *col.* 663. *tells us, that this Archbiſhop, Dr.* Juxon, *hath only extant one Sermon on* Luke xviii. 31.

London, *printed for* Edward Thomas *and* Hen. Marſh, 1662. 4to.

About this Time came out an excellent Diſcourſe intituled, ΧΑΡΙΣ ϗ ΕΙΡΗΝΗ. [*Grace and Peace.*] Or ſome Conſiderations upon the Act of Uniformity. With an Expedient for the Satisfaction of the Clergy within the Province of *Canterbury.* [In the Title Page are the well cut Arms of the Metropolitical See of *Canterbury.*] By a Servant of the God of Peace.

Sect. I. Although frail Nature below, heavenly Grace above, and the common Float of all Things round about me (the lively Emblems of Mortality,) ſummoned me to die daily, — the Keepers of the Houſe trembling, the ſtrong Men bowing themſelves, the Grinders ceaſing, becauſe they are few, and thoſe that look out at the Windows being darkned, *&c.* Although I was willing to retire to another World, while that Darkneſs covered the Face of this.

Yet when by a wonderful Revolution of Providence managed by nothing leſs than an Omnipotence, that perplexed *Chaos* of Affairs and confuſed Heap, was admirably diſpoſed to a ſweet Order and Beauty, and a new Frame of another World, *viz.* a *new Heaven,* and a *new Earth,* wherein dwelleth Righteouſneſs; I was in a Strait betwixt two, having a *Deſire to depart* and to be with *Chriſt,* which is far better; nevertheleſs to *abide in the Fleſh,* I thought might be more needful for the Church, whoſe ſad Breaches I hoped ſhould now be carefully repaired, *The Order and Happineſs of the Church of* England, *as now reſtored and eſtabliſhed.*

paired, whoſe ſacred Order, Peace, Honour, Unity, and Happineſs, I hoped ſhould now be recovered to a Glory becoming ſo ancient, ſo holy, ſo true, ſo venerable, ſo divine a Religion as ours, every Member keeping to its Congregation, every Congregation to their lawful Miniſter ſet over them *to watch over their Souls*, every Miniſter to his own Biſhop, *obeying them that have the Rule over them and ſubmitting themſelves*, every Biſhop to his Metropolitan, upon whom is *the Care of all the Churches*, and the Metropolitan to his Sovereign as *Supreme*, and He to *God*, *over all bleſſed for ever.*

The Faith delivered to the Saints I thought might have been *ſolemnly eſtabliſhed*, the Worſhip in Spirit and in Truth, decent and in order, legally ſettled, the primitive Diſcipline orderly reſtored, and our ancient Church recovered to that Beauty, Order, Glory and Majeſty, for which it was ſpoken of throughout the reformed World, that rejoiced to behold our Faith and Order.

A great Bleſſing toward Beauty and Glory.

A Happineſs we thought unqueſtionable, when our God ſeeming to be angry but for a Moment, returned to embrace us with everlaſting Kindneſs. When 1. Aſſiſted by his Grace and Bleſſing; 2. Countenanced with the Preſence and Authority of a gracious Sovereign; 3. Furniſhed with an incomparably pious, prudent and learned Clergy; 4. Befriended by Perſons of true Piety, Honour and Prudence, who excelled in Virtue; 5. Provided for by juſt, equal, and exact Laws; 6. Supported with the effectual fervent Prayer of devout Sons; the Church in all Probability was likely to recover her ancient Life, Vigour, Beauty and Glory. ——

Yet notwithſtanding his Majeſty's Care, and the Helps of learned Men, and the Acts of Indemnity and Oblivion.

Sect. II. But there is a Vanity and Vexation of Spirit written upon all Things under the Sun. For, 1. Notwithſtanding his Majeſty's great Condeſcenſion and Care for publick Good and Peace.

2. Notwithſtanding the Endeavours of learned, grave and godly Men, who were ableſt for Gifts, moſt eminent for their Labours, and the higheſt for their Place to reconcile Differences. ——

There is ſtill a general Diſcontent, Murmur and Complaint.

3. Notwithſtanding the many Acts of Grace and Favour for the Perſons, Liberties and Eſtates of thoſe that had forfeited all by a general Rebellion and Guilt. —— Yet behold inſtead of that general Submiſſion and Compliance, that might have huſh'd all Things into an univerſal Calm and Quiet, God (in whoſe Hand are the Hearts of all Men) bowing their Hearts as one Man to the Fear of God, and the Obedience due to the King. Behold a general Diſcontent, Fear, Sorrow, and ſullen Sadneſs upon the Face of the Kingdom. Behold a catholick Murmur and Complaint whiſpered throughout the Nation, a Contempt of Dominion, a ſpeaking Evil of Dignities, a curſing the King in their Hearts, a carrying of *Tales to ſhed Blood:* So that if his Majeſty had not his own Innocence, and God's Protection, it were hard for him to ſtand out againſt theſe Stratagems and Conflicts of Malice which by Falſities ſeeks to oppreſs the Truth, and by Jealouſies to ſupply the Defect of real Cauſes, which might ſeem to juſtify a *new Engagement* againſt him.

A Contempt of Dominion, and ſpeaking evil of Dignities.

Schiſms and Separations.

O what Dividings, Shatterings, Schiſms, Separations, Sidings, Strifes, Envies, Animoſities and Contempts, whence grow Confuſion, and every evil Work, *&c.*

King, Lords and Commons, would quiet and compoſe the Minds of People, by the Act of Uniformity, *made by moderate and wiſe Men.*

To reſtore the Happineſs of Church and State.

A Neglect of due Obedience to this Law, exceeding ſinful, miſchievous, and dangerous.

Sect. III. Now it pleaſed God, by the publick Counſels of King, Lords and Commons, to give all juſt Satisfaction to modeſt and ſober Deſires, to prevent all Miſunderſtandings and Miſcarriages by the *Act of Uniformity*, compoſed with that Gravity and Diſcretion of pious, moderate, and wiſe Men, as might allay and fix the People to a due Temperament, guiding their well meaning Zeal by ſuch Rules of Moderation, as might beſt preſerve and reſtore the Happineſs of Church and State. Yet a Neglect of due Obedience to this Act, a Contempt of its Authority, a Diſcontent under its Reſtraints, evil Thoughts and Diſcourſes of the Authors and Impoſers, and a general Oppoſition to its bleſſed Deſign of Peace and Settlement. I appeal to the tender Conſciences of ſober Men, who live within Sight of the great Day of the Revelation of the righteous Judgment of God, whether they be not 1. Exceeding ſinful. 2. Deſperately miſchievous. 3. Very dangerous, *&c.*

And ſome Mens Oppoſition to Authority muſt be againſt their own Conſcience.

This Oppoſition to his Majeſty's Authority in Matters Eccleſiaſtical, is againſt their own Conſcience (and unhappy are they that condemn themſelves and others, in thoſe Things which they allow.) You that diſown Authority in Matters of Religion, did you not exerciſe it? You that repine at the impoſing of the Liturgy, did not you impoſe the Directory? You that are troubled for Deprivation upon Non-Subſcription, did not you turn out holy, pious, painful Miniſters, becauſe they durſt not take the Covenant, or ſubſcribe the Engagement? Only the ſame Meaſure that you meaſured out to others, ſhall be meaſured to you, you ſhall ſuffer but what you have done. Neither is his Majeſty more ſevere in ſupporting his Government by *Laws*, than the Parliament was to ſupport theirs by an *Ordinance.* [And ſo on with an excellent Spirit of Piety, Charity and Moderation.]

Some Inſtances of the great Lenity and Charity of the Biſhops, ſhewn to the Nonconforming Miniſters after their being ejected or ſilenc'd, as ſet forth by Dr. Calamy.

Mr. Perrot.

Biſhop Laney.

Abridgment, Vol. II. *p.* 92.

1. Mr. *Robert Perrot*, ejected or ſilenc'd at *Deane Com. Bedford*, had an Opportunity of preaching in *Huntingdonſhire* for one Mr. *Rede* in a publick Church, not far from *Bugden*, juſt under Biſhop *Laney*'s Eye, who let him alone for three Years, till Mr. *Rede* died.

2. Mr.

Mr. Aſhurſt.

Biſhop Sanderſon.

As to Charity and ſhewing Kindneſs to thoſe diſſenting Miniſters who will not conform to the Church and to the Laws, this the Biſhops have done and are ready to do: For all Men know how willingly they have inſtituted thoſe to Livings, who before had been the Enemies of their Order: How they have invited into their Order and the Church Preferments, thoſe that have preached and writ againſt them: And we want not any Examples that they have been ſincere in their Tender, for ſome have really received what was offered, and we ſhould have had more, had not their Followers hindred them by minding them of their former Doctrines. Diſcourſe of Toleration, 1668, 4^to^.

2. Mr. *Aſhurſt* of *Arleſey* in *Bedfordſhire*, could not comply with the new Impoſitions in the Act of Uniformity, and therefore would have quitted his Living, but was rather adviſed to continue in it, and did ſo without Moleſtation. —— And ſo tho' he was legally ſilenc'd he continu'd in his Church a Nonconformiſt. —— *Ibid. p.* 93.

3. Mr. *Rolt* caſt out of the Living of *Thempsford Com. Bedſ.* which had been ſequeſtred, he reſign'd it to Mr. *Hughes* the former Incumbent, but continu'd a Nonconformiſt all his Days. After his Removal from *Thempsford* he liv'd at *Graftham*. He had an Eſtate of 60 *l. per Ann.* For ſome Time he preach'd publickly in a Church near *Bugden*, and was conniv'd at by Biſhop *Laney*, then Biſhop of *Lincoln*, &c. *Ibid. p.* 94.

4. Mr. *Jonathan Jephcot* of *Swaffham* Prior in the County of *Cambridge*, determin'd to remove at the firſt Opportunity. Soon after he was recommended by Dr. *Tuckney* to the Free-School of *Boſton* in *Lincolnſhire*, which being offer'd him, he readily accepted, and remov'd thither with his Family. Going to Biſhop *Sanderſon* for a Licence, he treated him very reſpectfully, told him, it was pity a Man of his Worth ſhould be confin'd to the Drudgery of a School; and offer'd him his Choice of two ſmall Livings which he had then to beſtow, worth about 60 *l.* a Year a-piece. He thank'd his Lordſhip, but wav'd Acceptance. *Ibid. p.* 115.

5. Mr. *James Bradſhaw*, ſome Time Miniſter at *Wigan* in *Lancaſhire*, and ſilenc'd by the Act of Uniformity at *Macclesfield*, obtain'd Liberty for a while to preach publickly at *Haughton* Chapel in *Dean* Pariſh; and afterwards at *Bradſhaw* Chapel, by the Connivance of Mr. *Bradſhaw* of *Bradſhaw* Hall, reading ſome of the Prayers without ever ſubſcribing. *Ibid. p.* 123.

Mr. Rogers.

Biſhop Rainbow.

6. Mr. *John Rogers*, M. A. ejected from *Croglin* in *Cumberland* in 62. and before this from *Bernard* Caſtle, kept a fair Correſpondence with the neighbouring Clergy: Nay, he was treated very reſpectfully upon Occaſion, by thoſe of the greateſt Eminence; as Dr. *Stern* Archbiſhop of *York*, Dr. *Rainbow* Biſhop of *Carliſle*, and Dr. *Crew* Biſhop of *Durham*. He continu'd the Exerciſe of his Miniſtry after his being ſilenc'd, without Fear. *Ibid. p.* 152.

Mr. Atkins.

Biſhop Gauden.

Biſhop Lamplugh.

7. Mr. *Robert Atkins*, M. A. expell'd from the Church of *Eaſt-Peters* in *Exeter*, and again ejected from St. *John*'s in the ſame City by the Act of Uniformity; when without any Proof he was committed to Priſon. The very next Day Biſhop *Gauden* procur'd him his Liberty.—— And when one of his Hearers was proſecuted in the Spiritual Court for having his Child baptiz'd by a Nonconformiſt: When Dr. *Lamplugh* then Biſhop of *Exon*, underſtood that Mr. *Atkins* had baptiz'd it, he put a Stop to the Proceedings of the Court, diſmiſs'd the Man without paying any Coſts, and ſpake very honourably of Mr. *Atkins* for his Learning and Moderation. *Ibid. p.* 214.

Mr. Howe.

Archbiſhop and Biſhop in Ireland.

8. Mr. *John Howe*, M. A. ejected from *Torrington Com. Devon.* among many Inſtances of his excellent and generous Temper, his ſeaſonable Service to Dr. *Seth Ward* (afterwards Biſhop of *Sarum*) was an Evidence of his Zeal for the Intereſt of Learning, and thoſe who were eminent in it. This Character (which he always retain'd) gain'd him the Friendſhip of the great Dr. *Wilkins*, and ſeveral others who were great Supports of real Piety and Goodneſs in thoſe Times. Some Years after *Bartholomew* Day (when from a Principle of undiſſembled Conſcience he laid down his publick Station) being invited by the Lord *Maſſarene*, he remov'd his Family into *Ireland* (in the Pariſh of *Antrim*) where his great Learning and Chriſtian Temper procur'd him the particular Friendſhip of the Biſhop of that Dioceſe, who (together with his Metropolitan) without demanding any Conformity, gave him Liberty of preaching in the Church of *Antrim*. *Ibid. p.* 237.

Mr. Frankland.

Biſhop Coſin.

9. Mr. *Rich. Frankland*, M. A. of *Biſhops-Aukland* in the Biſhoprick of *Durham.* —— Biſhop *Coſins* ſolicited him to conform, promiſing him not only his Living, but greater Preferment upon his Compliance. Mr. *F.* told him, that his Unwillingneſs to renounce his Ordination by Preſbyters, made him incapable of enjoying the Benefit of his Favour. This engag'd him in a Debate with the Biſhop that was manag'd with great Calmneſs, and this was the Reſult of it: His Lordſhip condeſcended to aſk him, whether he would be content to receive a new Ordination, ſo privately that the People might not know of it, and have it conditionally with ſuch Words as theſe, *If thou haſt not been ordained, I ordain thee*, &c. He thank'd him, but told him he durſt not yield to the Propoſal, &c. In the Reign of King *William*, Archbiſhop *Sharp* ſent for him, and treated him with great Civility, &c. *Ibid. p.* 286.

Mr. Stubbes.

Biſhop Pritchett.

10. Mr. *Henry Stubbes*, M. A. the Act of Uniformity found him actually at *Durſley*, tho' he was not Incumbent there, but rather an Aſſiſtant to Mr. *Joſeph Woodward*, who died of a Conſumption before *Bartholomew* Day.—— After he had preach'd a while privately in *London*, he was allow'd the publick Exerciſe of his Miniſtry, by the Connivance or Forbearance of Dr. *Pritchet*, then Biſhop of *Glouceſter*, in the Pariſh Church of *Horſley*, &c. *Ibid. p.* 219.

Mr. Sprint.

Biſhop Morley.

11. Mr. *Sam. Sprint* ejected from *South-Tidworth* in *Hampſhire*, —— was afterward proſecuted, and to be excommunicated for not receiving the Sacrament in his Pariſh-Church at *Chriſtmas*, notwithſtanding that his Wife lay upon her Death-Bed at that very Time. To prevent it, he rode to *Farnham* to Biſhop *Morley*, and told him his Caſe: And his Lordſhip was pleaſed to tell him, that his Chancellor ſhould not treat him ſo ſeverely as he imagined and ſuſpected: And accordingly the Proſecution was ſtopp'd. The Biſhop made him ſtay and dine with him, and diſcourſed with him about his Nonconformity, Mr. *Sprint* *Ibid. p.* 241.

telling him, that the declaring *unfeigned Aſſent and Conſent* was what he could not be ſatisfied to yield to; the Biſhop told him, he muſt not philoſophize upon the Words *Aſſent* and *Conſent*, nor ſuppoſe that the Parliament did by *Aſſent* mean an Act of the Underſtanding, and by *Conſent* an Act of the Will: For no more was intended, than that the Perſon ſo declaring intended to read the Book: And therefore if he would make the Declaration, in the Words preſcribed in the Act, and then ſay, that thereby he meant no more than that he would read the Common-Prayer, he would admit him into a Living. Mr. *Sprint* thank'd his Lordſhip, but could not think that Expedient lawful, *&c.*

Mr. Primroſe. *Biſhop* Crofts. *P.* 352.

12. Mr. *Geo. Primroſe*, one of the joint Paſtors at *Hereford*, had his Education in *Scotland*; his Mother was Nurſe to Prince *Henry*. He ſtudied alſo at *Saumur* in *France*. He was of a grave, even, and compoſed Temper. Diſcourſing with Biſhop *Crofts* after he had been releas'd from Impriſonment, he attempted to perſuade him to conform: But when he heard his Objections, he told him, he wiſh'd the Church Doors had been wider, *&c.*

Mr. Hawes. *Biſhop* Crofts. *Biſhop* H. Lloyd.

13. Mr. *Rich. Hawes*, Miniſter of *Leintwardine*, —— when the *Bartholomew* Act came out, ſuch was his Moderation, that it was by ſome apprehended he might have conform'd, particularly by one of his Neighbour Miniſters Mr. *C——y* of *W——c*, who complain'd that he was like to ſtand alone on that Side of the Countrey, being ſo bent againſt yielding to any of the Terms requir'd, though it were but to read ſome ſmall Part of the Popiſh Maſs-Book (as he termed it) the Common-Prayer, that he declar'd he would ſooner ſuffer himſelf to be torn in Pieces. But when they went in both together to the Biſhop, this Man overcome with the Importunities of his Wife (ſoliciting him thereto) ſoon yielded, but to his Death deteſted. —— Mr. *Hawes* maintained his Ground in a Conference with the Biſhop, who civilly allow'd him to preach a Month after *Bartholomew* Day, and profeſſed it to be contrary to his Inclination to have ſuch as he removed, ſaying, it was the Law that turned him out, and not he. —— During his Abode at *Awre*, the Biſhop of *Llandaff* (a very moderate Man, Dr. *Hugh Lloyd*) allow'd him to preach in Publick without ſubſcribing; which Licence he made uſe of occaſionally, and ſtill to his Death enjoy'd the ſame upon his Removal into another Dioceſe, by the Connivance of Dr. *Nicholſon* Biſhop of *Glouceſter*.

Mr. Carter. *Biſhop* Stillingfleet. *Ibid. p.* 383

14. Mr. *Tho. Carter* ejected for Nonconformity from *Chatham* in *Kent*; a fine Scholar, and an excellent Preacher, was much eſteemed and loved by Dr. *Stillingfleet* Biſhop of *Worceſter* to his Death, and often help'd by him. They were Cotemporaries at St. *John*'s in *Cambridge*.

Mr. Tilſley. *Biſhop* Wilkins. *Ibid. p.* 403.

15. Mr. *John Tilſley*, A. M. was ejected from the Church of *Dean* in *Lancaſhire* by the Act of Uniformity in 62. After which, though he forbore Preaching, he continued living in the Houſe adjoining to his Church, which being in the Hands of Truſtees was ſtill allow'd him. When the excellent Dr. *Wilkins* became Biſhop of the Dioceſe, he allow'd him to preach in his Church again as Lecturer, another being Vicar, who read the Prayers, *&c.*

Mr. Shaw. *Archbiſhop* Sheldon. *Biſhop* Fuller. *Ibid. p.* 424.

16. Mr. *Sam. Shaw*, M. A. removed from the Rectory of *Long-Whatton* in *Leiceſterſhire* about a Year before the Act of Uniformity, and ſilenc'd by that Act, was choſen to be the ſole School-maſter of the Free-School in *Aſhby de la Zouch* in 1668. and had a Difficulty how to get a Licenſe, without Subſcription to ſuch Things as his Conſcience did not allow of. But he got over that: For by means of the Lord *Conway*, he obtained from the Archbiſhop of *Canterbury* a Licence to teach School any where in his whole Province; and that without ſo much as once ſeeing or waiting upon the Archbiſhop. And he needing a Licence alſo from the Biſhop of the Dioceſe, got a Friend to make his Application to Dr. *Fuller*, who was then Biſhop of *Lincoln*, who put his late Book, occaſioned by the Plague in his Family, into his Hands, in order to his Satisfaction as to his real Worth. The Biſhop was ſo pleaſed with his Piety, Peaceableneſs, Humility, and Learning, that he gave him a Licence upon ſuch a Subſcription as his own Senſe dictated and inſerted; and added, that he was glad to have ſo worthy a Man in his Dioceſe upon any Terms. He alſo ſaid, that he underſtood there was another of his Books in Print, *viz.* the ſecond Part of the *Angelical Life*, which he deſired might be ſent him. —— And Biſhop *Barlow* afterwards ſent him a very friendly Letter.

Mr. Sylveſter, *Biſhop* Sanderſon. *Ibid. p.* 449.

17. Mr. *Matthew Sylveſter* had his Education in St. *John*'s College in *Cambridge*, and left the Univerſity ſooner than his Inclination would have led him by the Force of Neceſſity. After ſome Time ſpent in the Countrey, he fix'd in the Living of *Gunnerby Com. Linc.* where the Act of Uniformity found and ejected him. The learned Dr. *Sanderſon*, then Biſhop of the Dioceſe, who was ſome way related to him, ſent for him, treated him moſt courteouſly, and offer'd him conſiderable Preferment, if he would but have conform'd. —— He cultivated however, a good Correſpondence with ſeveral Divines of the Eſtabliſh'd Church, and was well reſpected by ſeveral of them, eſpecially by the late Archbiſhop *Tillotſon* and Dr. *Whichcot*.

Mr. Ainſworth. *Biſhop* Laney. *Ibid. p.* 496.

18. Mr. *Samuel Ainſworth* was deprived from *Kellmarſh Com. Northampt.* Biſhop *Laney*, after his Remove to *Lincoln*, look'd through his Fingers, and ſuffer'd this worthy Man, though a Nonconformiſt, to preach publickly very near him (at *Brampton* joining upon *Bugden*) for many Years together; as is obſerved by Mr. *Pierce* in his Conformiſts Plea for the Nonconformiſts, *p.* 39.

19. Mr.

Mr. Trueman.

Biſhop Gunning.

Ibid. p. 528.

19. Mr. *Joſeph Trueman*, B. D. bred up at *Clare-Hall* in *Cambridge*; a Man of great Parts and cloſe Study, —— ejected from the Living of *Cromwell* in *Nottinghamſhire* in 62. He liv'd afterwards at *Mansfield*. He was well known to and much valued by Dr. *Tillotſon* and Dr. *Stillingfleet*, the late worthy Biſhops of *Canterbury* and *Worceſter*. —— Biſhop *Gunning* lighting on his Book ſtyl'd *The Great Propitiation*, was ſo pleaſed with it, that he charged the Bookſeller to bring him into the Author's Acquaintance, whenever he came to Town.

Mr. Stretton.

Biſhop King.

Ibid. p. 676.

20. Mr. *Richard Stretton*, M. A. of *New* College *Oxon.* was Aſſiſtant to Dr. *Cheynel* at *Petworth* in *Suſſex*. At *Michaelmas* 1660. Dr. *Cheynel* was put out at *Petworth* to make Room for Dr. *King* Biſhop of *Chiceſter*. Mr. *Stretton*, however, ſtay'd and preach'd there 'till *November*, having two Friends, *viz.* Captain *Taylor* and Mr. *Barnard*, who were very great with the Biſhop, and prevented his ſending down any other. The Biſhop by them offer'd Mr. *Stretton* one hundred Pounds *per Ann.* and the Choice of any Prebend he had that was vacant, if he would be his Curate there. But Mr. *Stretton* not being ſatisfied to conform, declin'd it.

Mr. Jones.

Biſhop Lloyd.

Ibid. p. 721.

21. Mr. *Samuel Jones*, M. A. Fellow of *Jeſus* College *Oxon.* left the Church of *Llangynwyd* in *Glamorganſhire* for Nonconformity in 62. —— Dr. *Lloyd* Biſhop of *Llandaff* had a great Reſpect for him, and made him conſiderable Offers. —— He drew up a Paper in 65. by way of Queries, when he was preſſed hard by Dr. *Davies* Archdeacon, and the Biſhop of *Llandaff* to accept of a Preſentation then offered him by them.

Mr. Powell.

Biſhop Lloyd.

Ibid. p. 731.

22. Mr. *John Powell*, M. A. was turned out of St. *Lithian* in *Glamorganſhire* in the Year 60. for not burying a Gentleman's Son according to the Liturgy. Dr. *Lloyd* afterwards offer'd him his Choice of two Places, if he would have conformed; which he could not be ſatisfied to yield to.

Mr. Burgeſs.

Biſhop Hacket.

Ibid. p. 740.

23. Mr. *Anthony Burgeſs*, M. A. educated in St. *John*'s College in *Cambridge*, thence choſen Fellow of *Emanuel*, ſucceeded Dr. *John Burgeſs* in the Living of *Sutton-Coldfield Com. Warwic.* near three hundred Pounds *per Ann.* which he left for Nonconformity. After his Ejectment he lived at *Tamworth* in a very chearful and pious manner, frequenting and encouraging the publick Miniſtry of a Perſon, who though he conform'd was yet his faſt Friend. Before he left his Living, the new Biſhop of *Coventry* and *Lichfield* ſent for him, as he did for ſeveral other worthy, but diſſatisfied Miniſters in his Dioceſe, hoping to gain upon them. But his Deſign fail'd; and yet he gave Encomiums of ſeveral of them. Of Mr. *Burgeſs* he ſaid this, that *he was fit for a Profeſſor's Place in the Univerſity.*

Mr. Grew.

Biſhop Hacket.

Ibid. p. 751.

24. Mr. *Janathan Grew* had been of *Pembroke* Hall in *Cambridge*, Tutour to Sir *John Hales* of *Coventry*, Baronet, and his Brother was at *Caucut* Hall, when the Act for Uniformity took Place. *Caucut* was a Living of one hundred and twenty Pounds *per Ann.* and a pleaſant Seat. This with another Living hard by, worth eighty Pounds *per Ann.* were offer'd to Mr. *Grew*, and Dr. *Hacket* the Biſhop of the Dioceſe added the Offer of a Prebend of *Lichfield*. But they were no Temptation to him.

Mr. Taylor.

Biſhop of Sarum.

Ibid. p. 756.

25. Mr. *Thomas Taylor*, a valuable Man, ejected from *Burbich Com. Wilts*; was offer'd a Living of four hundred Pounds a Year by the Biſhop of *Saliſbury* if he would conform, but he rather choſe to keep the Peace of his Conſcience in much meaner Circumſtances.

Mr. Evans.

Ibid. p. 843.

26. Mr. *John Evans* ejected from *Oſweſtry* School by the Act of Uniformity; —— About the Year 1681. he was earneſtly preſſed by the Biſhop of the Dioceſe, who at firſt expreſs'd a particular Regard to him becauſe of his Epiſcopal Ordination, and offer'd him a very good Living; which he poſitively refuſed.

Mr. Owen.

Mr. Henry.

Ibid. p. 706.

27. Dr. *William Lloyd* Biſhop of St. *Aſaph*, coming into the Parts of *North-Wales*, ſet himſelf with Vigour to reduce Diſſenters, and affected to do it in a reaſoning Way. —— There was a publick Conference between his Lordſhip and ſome Nonconformiſt Miniſters, Mr. *Owen* of *Oſweſtry*, Mr. *Henry*, &c. His Lordſhip promiſed, that nothing that ſhould be ſaid by Way of Argument, ſhould be any Way turned to the Prejudice of the Diſputants, nor Advantage taken of it to give them Trouble. —— The Biſhop managed his Part of the Conference with a great deal of Gravity, and Calmneſs, and Evenneſs of Spirit, &c.

Inſtances of the general Kindneſs of the Biſhops.

Biſhop Morley.

Abridgment, Vol. I. *p.* 171.

Biſhop *Morley* being conſulted by the Mayor of a Countrey Congregation, what Method he ſhould take effectually to root out the Fanaticks in the Year of his Mayoralty; the Biſhop now grown old, firſt preached Friendlineſs to him, by ordering him a Glaſs of Canary as oft as he ſtarted his Queſtion in Company; and next admoniſh'd him when alone, *to let thoſe People live quietly, in many of whom he was ſatisfied there was the true Fear of God; and who were not likely to be gained by Rigour and Severity.*

Biſhop Coſins.

Ibid. p. 172.

Biſhop *Coſins* of *Durham* had a remarkable Paſſage in his laſt Will and Teſtament, "I take it to be my Duty, and of all my Brethren, eſpecially the Biſhops and Miniſters of the Church of God, to do our utmoſt Endeavours according to the Meaſure of Grace which is given to every one of us, that at laſt an End may be put to the Differences of Religion, at leaſt they may be leſſened."

Biſhop Sanderſon.

Part I. 4^to^. *p.* 35. *as recited by* Calamy.

Mr. *Pierce* in his *Plea for the Nonconformiſts*, ſaith of Biſhop *Sanderſon* of *Lincoln*, that he was ſevere and troubled long with a ſharp Diſeaſe, which might exaſperate his Mind. And that he had a Roll of Miniſters under his angry Eye, deſign'd for Diſcipline; but when he drew nigh to his latter End, he commanded that Roll to be burnt, and ſaid, that *he would die in Peace.* —— At his Death he made it his Requeſt, *that the ejected Miniſters might be uſed again:* But his Requeſt was rejected by them that had outwitted him, as being too late.

Abridgment, Vol. I. *p.* 173.

Biſhop Laney.

Mr. *Pierce* in his ſaid Plea, *p.* 35. ſays, that Biſhop *Laney* was very moderate in his Government; in his prime Viſitation before *Bartholomew* Day, he in his Chamber told ſome of his Clergy what he came about; and as though he could wipe his Hands, ſaid, οὐκ ἐγὼ, ἀλλὰ νόμος. *Not I, but the Law.* And he could (to uſe his own Phraſe to a ſcrupulous Perſon) look through his Fingers, and ſuffer a worthy Nonconformiſt to preach publickly very near him, for ſome Years together, after his Remove to another Biſhoprick [*i. e. Lincoln*]. —— [I have heard the Story thus; the Biſhop told his Clergy that his coming to viſit them was to perſuade them all to Conformity, and among other Things urged the Penalty of the late Act of Uniformity; and when they complained of that grievous Penalty, and hoped his Lordſhip would not inflict it; he ſo anſwered to imply, that it was the *Law*, not his *Will* and *Pleaſure*.]

Ibid. Note of Dr. Calamy.

Biſhop Reynolds.

Mr. *Pierce* ſays, that Biſhop *Reynolds* of *Norwich* carried the Wounds of the Church in his Heart and Bowels to the Grave with him; as is well known to many that knew him.

Ibid. p. 174. *Note of Dr.* Calamy.

Biſhop Earle.

Mr. *Pierce* gives Dr. *Earle* Biſhop of *Saliſbury* this Character, "That he was "a Man that could do Good againſt Evil; forgive much, and of a charitable "Heart, and who died to the no great Sorrow of them, who reckon'd his "Death was juſt, for labouring with all his Might againſt the *Oxford Five "Mile Act*, quickly after it."

Ibid.

Mr. Tapper. *Biſhop* Wilkins. *Biſhop* Ward.

28. Mr. *Samuel Tapper* had been preſented by *Cromwell* to the Vicarage of St. *Meren* in *Cornwall*, from which Mr. *Hen. Banbrigg* was ſequeſtred; and continued in it 'till the Reſtauration, when Mr. *Banbrigg* was reſtored. —— He withdrew from the Eſtabliſhment with a very charitable and peaceable Diſpoſition. —— His great Learning, with his Moderation, Modeſty, and Candour, procur'd him the intimate Friendſhip of the moſt valuable and learned Clergy and others of the City of *Exeter*. Dr. *Wilkins* afterward Biſhop of *Cheſter*, Mr. *Hopkins* afterward Biſhop of *London-derry*, and others often viſited him, and invited him to a *Latin* Theological Diſputation, which the Clergy held once a Week. Biſhop *Ward* had ſo great a Value for him, that he offer'd his Intereſt to get him Preferment if he would conform, which he modeſtly refuſed. He often dined at the Palace, and that when the Times ran high againſt the Nonconformiſts: And the Biſhop told him, the oftner he came the more welcome. Once and again hath that learned Prelate laid his Hands on Mr. *Tapper's* Head, and bleſſed him, and then would ſmilingly ſay, Mr. *Tapper*, *Where is the Harm of a Biſhop's laying on of Hands?* Mr. *Baldwin Acland*, B. D. Treaſurer of the Cathedral at *Exeter* had ſuch a Reſpect for him, that he importun'd the Biſhop to grant him a Licence to preach in his Chapel. This the Biſhop could not do: But he promiſed to connive at him, as long as he could, provided the Liturgy was always read by another. The Treaſurer promiſed this, and took Care to have it perform'd; and the Biſhop took no Notice, 'till the repeated Clamour of ſome of the furious Gentry oblig'd him privately to adviſe him to deſiſt; which he did.

Dr. Calamy's *Contin. of Account,* 8vo. *Vol.* I. *p.* 218.

Mr. Whiddon. *Biſhop* Sparrow.

29. Mr. *Francis Whiddon*, M. A. ejected before his Brethren from *Totneſs* in *Devon.* on *June* 22, 1662. —— He continued in the Town and ſtatedly preached twice on the Lord's-Day. —— He was put into the Spiritual Court at every Turn, and had Proceſſes out againſt him. But a Gentleman of his Name and Family, by his Intereſt with Biſhop *Sparrow*, preſerved him once and again from Danger from that Quarter.

Ibid. p. 286.

Mr. Hanmer. *Biſhop* Ward.

30. Mr. *Jonathan Hanmer*, M. A. caſt out of the Living of *Biſhops-Tawton* in *Devon. Aug.* 24, 1662. Among his Papers there is an Order ſigned by *Seth Exon* to ſeveral of the Pariſhioners of *Biſhops-Tawton*, requiring them to pay him what was due of Tythes at the Time of his Removal, *&c.*

Ibid. p. 303.

Mr. Dod. *Biſhop* Juxon.

31. Mr. *Robert Dod*, afterwards Rector of *Inworth* in *Eſſex*, and there ſilenc'd in 1662. was ordained by Biſhop *Juxon* ſoon after the coming in of King *Charles.* That Biſhop declar'd to him, that he was not for going high againſt the Preſbyterians, but others were of another Mind.

Ibid. p. 477.

Mr. Tray. *Biſhop* Nicholſon.

32. Mr. *William Tray* ejected from the Benefice of *Oddington Com. Glouc.* for Nonconformity, —— excommunicated for preaching at his own Houſe in *Leonard Stanley:* But he that was at that Time Biſhop of *Glouceſter* wrote to him twice, and offer'd him, that if he would conform, he ſhould have as good a Parſonage as any in his Dioceſe. Mr. *Tray* thankfully acknowledg'd the Biſhop's Kindneſs, but ſaid, that he was too old to conform.

Ibid. p. 502.

Mr. Croſſin. *Biſhop* Ward.

33. Mr. *Croſſin* turn'd out from a Sequeſtration near *Fordingbridge* in *Hampſhire*, to which Mr. *Cuff* the old Incumbent return'd at the Reſtauration, went into *Devonſhire* and found ſo much Favour with the Biſhop of *Exeter* as to be continued in a Living there ſome Time after 1662. without Reordination.

Ibid. p. 515.

Mr. Tombes. *Biſhop* Sanderſon.

34. Mr. *John Tombes*, B. D. ejected from *Lemſter Com. Hereford*, and the Parſonage of *Roſs*, *&c.* —— Biſhop *Sanderſon* had a great Eſteem for him, as had alſo one of his Succeſſors, Biſhop *Barlow*. —— Even Mr. *Wood* ſays of him, that ſet aſide his Anabaptiſtical Poſitions, he was conformable enough to the Church, would frequently go to Common-Prayer, and receive the Sacrament at *Saliſbury*, and often viſit Dr. *Ward* Biſhop of that Place, who reſpected him for

Ibid. p. 522.

Biſhop Ward.

for his Learning. And this his *Occaſional Conformity* Biſhop *Burnet* took particular Notice of, in the free Conference between the two Houſes of Lords and Commons, of which he was one of the Managers in 1702. mentioning him as a very learned and famous Man that lived at *Saliſbury*.

Mr. Bradſhaw.
Biſhop Wilkins.

35. Mr. *James Bradſhaw* ejected and ſilenc'd at *Hindley* in the Pariſh of *Wigan Com. Lanc.* —— moved to *Rainford*, a conſecrated Chapel in *Preſcot* Pariſh, and there held a fair and amicable Correſpondence with ſeveral of the Clergy of the Eſtaliſhed Church, who reſpected him, and ſometimes preached for him,—and read the Divine Service. And the Biſhop of *Cheſter* diſcharged Informations againſt peaceable and ſober Perſons; and ſo without being proſecuted, he continued his miniſterial Service in the Chapel aforeſaid. Nor had he any Moleſtation except at the Time of *Monmouth*'s Rebellion.

Ibid. p. 568.

Mr. Harriſon.
Biſhop Wilkins.

36. Mr. *Cuthbert Harriſon*, a Nonconformiſt in *Ireland*, return'd back to *England*, and ſettled at a Place called *Bankefield* near *Singleton* in *Lincaſhire*; and having obtained a Licence from Biſhop *Wilkins*, he preached in his own Houſe.

Vol. II. *p.* 573.

Mr. Lomax.
Biſhop Coſins.

37. Mr. *John Lomax* ſilenc'd and giving Place at *Wooler* in *Northumberland*, ſuffer'd much for his Norconformity; —— he was one of ſubſtantial and polite Learning, which Biſhop *Coſins*, a Prelate of great Integrity (how high ſoever his Notions were as to Eccleſiaſtical Poilcy) did him the Juſtice to acknowledge. When Dr. *Cartwright* then Prebend. of *Durham* (who was afterwards made a Biſhop by King *James*) took Occaſion in the Preſence of Biſhop *Coſins*, to reflect upon Mr. *Lomax* amongſt other diſſenting Miniſters (which was at that Time very cuſtomary) the Biſhop ſaid to him, Doctor hold your Tongue, for to my certain Knowledge *John Lomax* is a learned Man. And indeed it was obſerved, that that learned Biſhop ſeem'd to be more earneſt and ſolicitous to get him to comply with the Eccleſiaſtical Settlement, and come into the Church, than any Preacher in the County: And though he did not ſucceed, he often ſpake of him with great Reſpect.

Ibid. p. 672.

Mr. Woodman.
Biſhop King.

38. Some Time before the Act of Uniformity took Place, Dr. *King*, who conform'd and was made Biſhop of *Chicheſter*, was importunate with Mr. *Woodman* (in the Living of *Slynford Com. Suſſex*, which he after loſt by Nonconformity) to conform with him, and promiſed him his utmoſt Intereſt for the Deanery of that Dioceſe.

Dr. Calamy's *Contin. of Account, p.* 830.

Mr. Pruthero.

39. Mr. *Rice Pruthero*, and Man of great Worth and equal Modeſty, an excellent School-maſter, *&c.* ſilenc'd in *Caermathenſhire*; had conſiderable Offers made him, if he would have conform'd, from Dr. *Thomas*, then Biſhop of St. *David*'s, and afterwards of *Worceſter*, who always carry'd it to him with great Reſpect.

Ibid. p. 845.

Dr. Grew *and Dr.* Bryan.

40. When the Miniſters were turned out on *Auguſt* 24, 1662. Biſhop *Hacket* was particularly urgent with Dr. *Obadiah Grew* and Dr. *Bryan* of *Coventry*, to bring them to Conformity, and gave them Leave to preach a Month longer. But then Dr. *Grew* preach'd his Farewell Sermon.

Ibid. p. 850.

Mr. Taylor.
Biſhop Henchman.
Biſhop Hyde.
Biſhop Earle.

41. Mr. *Thomas Taylor* ejected from the Vicarage of *Burbich Com. Wilts*, a ſequeſtred Living, remov'd to *Saliſbury*, —— where he continued ſeven Years in Peace with his numerous Family. Biſhop *Henchman* and the two ſucceeding Biſhops, *Hide* and *Earl*, and their Courts, giving neither him nor the other Nonconformiſts that were at that Time in *Saliſbury*, any Trouble or Diſturbance.

Ibid. p. 866.

Mr. Thompſon.
Biſhop Pierce.

42. Mr. *William Thompſon*, ſenior, who was the Incumbent at *Corſham Com. Wilts*, in 1663. and afterwards, would often complain to Mr. *Tho. Roſewell* of the Burden of the Ceremonies, and told him, he was drawn in by a mere Wheedle of the Biſhop to conform before he was aware. He meant Dr. *Pierce* then Biſhop of *Bath* and *Wells*.

Ibed. p. 883.

Mr. Spilſbury.
Biſhop Hall.

43. Mr. *John Spilſbury*, M. A. who left the Vicarage of *Broomſgrove* for Nonconformity, was exceedingly valued by Dr. *Hall* Biſhop of *Briſtol*, whoſe Siſter he married. The Biſhop ordinarily viſited him once a Year, and continued ſome Weeks at his Houſe; and when he died, he made his only Child his Heir, tho' Paſtor of a Congregation of Diſſenters in the Town of *Kidderminſter*.

Ibid. p. 893.

Mr. Durham.
Biſhop Compton.

44. Mr. *William Durham* who left one of the beſt Livings in *England* (*Tredington* in *Worceſterſhire*, worth ſeven hundred Pounds *per Annum*, conformed afterwards, perſuaded (as it was ſuppoſed) by the late Biſhop of *London*, his Intimate [Dr. *Hen. Compton*] who was often at *Compton* Houſe in *Warwickſhire*. The lowermoſt Church on *Bread-ſtreet Hill* was given him (which was ſcarce worth a Quarter of what he quitted) and there he lived and died.

Ibid. p. 895.

Mr. Bowles.

45. Dr. *Tillotſon* and Dr. *Stillingfleet* counted Mr. *Bowles* of *York* a very extraordinary Perſon. One from whom I have it, was told by the latter of them, that they deſired to bring him into the Eſtabliſhed Church, above any one Man in *England*. They ſpent a whole Afternoon together upon him in *London*, but a little before the Act of Uniformity took Place, but could not prevail. His final Anſwer was, *I can eaſily do enough to loſe my Friends, but I can never do enough to gain my Enemies.*

Ibid. p. 933.

Biſhop Sanderſon.

Mr. *Stephens* of *Sutton* in *Bedfordſhire* told me, that being with Biſhop *Sanderſon* on the Evening, after the King had paſſed the Act of Uniformity, he among other Things told him, that more was impoſed on Miniſters than he wiſh'd had been.

Dr. Calamy's *Remarks on Dr.* Walker's *laſt Edit. p.* 29.

Mr. Hanmer. *Biſhop* Ward. *Contin p.* 303.

Mr. *Jonathan Hanmer*, M. A. ejected from the Living of *Biſhop's-Tawton*, and the Lecture at *Barnſtaple* in *Devon.* had great Kindneſs from Biſhop *Ward*: Among Mr. *Hanmer*'s Papers there is an Order ſigned by *Seth*, *Exon.* in 1695. to ſeveral of the Pariſhioners of *Biſhop's-Tawton*, requiring them to pay him what was due of Tithes, at the Time of his Removal.

We deſire you forthwith to make Satisfaction to Mr. *Jonathan Hanmer* in his paſt Demands: As alſo to admoniſh you, that if you ſhall delay to do it, ſuch a Courſe will ſpeedily be taken againſt you, as will be very much to your Prejudice. Withal adding, that as your Performance of your Duty in doing Right to Mr. *Hanmer* upon this my brotherly Deſire and Admonition, ſhall be now taken by me as an Act of Kindneſs and Reſpect: So if this Entreaty ſhall be deſpiſed, and you ſhall perſiſt (contrary to the Laws of God and this Kingdom) to detain his Dues from him, I ſhall think myſelf oblig'd in all juſt and legal Ways to diſcountenance you, by taking Care within the Compaſs of my Juriſdiction, that the Laws be ſtrictly executed upon you, when that ſhall be required, *&c.*

Mr. Herring. *Ibid. p.* 325.

46. Mr. *Richard Herring*, M. A. ejected from the Living of *Drews Teignton Com. Devon.* liv'd in an Eſtate he had call'd *Perridge* in the Pariſh of *Kenn*, three Miles from *Exeter*. He preach'd in his own Houſe on the Lord's Day, and many went out of *Exeter* to hear him. He alſo ſometimes preach'd in the Houſe of Mr. *John Meyne* in the City. He inſtructed a few Boys in Grammar Learning, for which a Proſecution was ſet on Foot againſt him in the Spiritual Court: But by the Favour of Biſhop *Ward*, who was acquainted with him in the Univerſity, and had a Kindneſs for him, he was diſcharg'd.

Biſhop Ward.

Mr. Crabb. *Ibid. p.* 451.

47. Mr. *Joſeph Crabb*, M. A. of *Beminſter* ejected, after continuing ſome Time a Nonconformiſt, accepted of *Axminſter* in *Devon.* and continu'd Miniſter there to the Day of his Death. Though he was in the eſtabliſhed Church, yet in his Principles, and way of preaching and praying, he ſo reſembled the nonconforming Miniſters, that he was ſtill look'd on as one of them; ſhewing on all Occaſions that his Heart was with them. About 1683. or 1684. he was accus'd to Dr. *Lamplugh* Biſhop of *Exeter*, for neglecting to read Prayers on *Wedneſdays* and *Fridays*, and not coming up to the Heighth of Conformity: But the Biſhop after he had heard his Defence, diſmiſs'd him with Favour, to the Diſappointment of his Accuſers.

Biſhop Lamplugh.

Mr. Creſſwick. *Ibid. p.* 519.

48. Mr. *James Creſwick*, B. D. who loſt the Living of *Freſhwater* in the Iſle of *Wight* for Nonconformity, preached there not only on *Aug.* 17, 1662. but alſo on the 24th and 31ſt of the ſame Month, inſiſting on theſe Words, *Heb.* x. 34. *And ye took joyfully the ſpoiling of your Goods*, &c. For his preaching two Lords Days after the Time which the Law confin'd him to, except he conform'd, two of his Pariſhioners inform'd againſt him, and attended Biſhop *Morley* of *Wincheſter*, who was juſt then making a Viſitation. Mr. *Creſwick* underſtanding their Intention himſelf, made Application to the Biſhop, and told his Lordſhip what he had done, ſignifying that his continuing to preach, was out of his Willingneſs the Pariſh ſhould be ſupplied till another Incumbent came. He added, that he conceiv'd himſelf ſufficiently impower'd for what he did, as he was yet Fellow of St. *John*'s College, [*Cambridge*] which gave him a Privilege to preach in any Church or Chapel at Pleaſure. And producing his Licence, he took the Freedom to aſk the Biſhop, whether that was invalidate by the Act of Uniformity? The Biſhop reply'd, that he thought not, *&c.*

Biſhop Morley.

Mr. Bradſhaw. *Ibid. p.* 568.

49. Mr. *James Bradſhaw* ejected and ſilenc'd at *Hindley* in the Pariſh of *Wiggan* in *Lancaſhire*, after *Bartholomew* Day, ſuffer'd ſome Months Impriſonment for the Crime of preaching. —— When King *Charles* granted Toleration, he mov'd to *Rainford*, a conſecrated Chapel in *Preſcot* Pariſh; and there held a fair and amicable Correſpondence with ſeveral of the Clergy of the eſtabliſh'd Church, who reſpected him, and ſometimes preach'd for him, which was one Means of keeping his Chapel. The Chapel-Wardens were oblig'd at the Viſitation to make their Appearance, and he having a Friend in Court, the Queſtion was commonly propoſed to them in this Manner, *Have you Common-Prayer read yearly in your Chapel?* To which they could ſafely anſwer *Yes*, becauſe once or more in every Year, ſome of the neighbouring Clergy that were his Friends, read the divine Service, and preach'd for him. And the Biſhop of *Cheſter* diſcharg'd Informations againſt peaceable and ſober Perſons, and ſo without being proſecuted, he continu'd his miniſterial Service in the Chapel aforeſaid.

Biſhop Wilkins.

Mr. Harriſon. *Ibid. p.* 573.

50. Mr. *Cuthbert Harriſon* ejected from *Lurgan* in *Ireland* for Nonconformity, return'd back to *England*, and ſettled at a Place call'd *Bankefield* near *Singleton* in *Lancaſhire*. Having obtain'd a Licence from Biſhop *Wilkins*, he preach'd in his own Houſe: And in 1672. he obtain'd the King's Licence for the Chapel of *Elſwick-Lees* in the Pariſh of St. *Michael* in the ſaid County, for the Uſe of ſuch as did not conform to the Church of *England*, commonly call'd *Congregational.*

Biſhop Wilkins.

Mr. Brice. *Ibid. p.* 705.

51. Dr. *Seth Ward*, Biſhop of *Sarum*, hearing that Mr. *William Brice*, a deprived Nonconformiſt, had preach'd in ſome Churches in his Dioceſe, expreſſed ſome Diſpleaſure at his doing it: Which Mr. *Brice* hearing of, took an Opportunity to wait upon him, and frankly own'd to him, that he had indeed preached in ſome Churches in his Dioceſe, and ſhould make bold to continue to do it as Opportunity offer'd, unleſs his Lordſhip took more Care of the Souls of the poor People, and made berter Proviſion for them.

Mr. Philips.

Biſhop Thomas.

Contin. p. 843.

52. Mr. *Peregrine Philips*, who had been an eminent Sort of itinerant Preacher in *South-Wales*, and loſt his Living of *Llangone* in *Pembrokeſhire* for Nonconformity; retired to a Countrey Farm call'd *Dredgmanhill*, and became Tenant to Sir *Herbert Perrot*. —— He was caſt into Priſon a ſecond Time, for keeping a Conventicle in his Houſe, and the Judges and Biſhop *Thomas* coming then to the Aſſizes at *Haverford-Weſt*, made him conſiderable Offers if he would conform, but nothing prevailing they ſet him at Liberty.

Mr. Heath.

Biſhop Hall.

That Biſhop *at that Time was not Biſhop* Walton, *who died* Nov. 29, 1661. *who yet might reſpect him and adviſe him to Church Conformity.*

Account, p. 548.

53. Mr. *Richard Heath*, Preacher at St. *Mary's* in *Shrewſbury*, late of *Chriſt's* College, *Cambridge*, had great Learning eſpecially in the oriental Tongues, in which he was one of the greateſt Maſters of the Age. He was employ'd to correct the *Syriac* and *Arabic* of the *Polyglot* Bible, which was ſent down to him in Sheets for that Purpoſe, for which Biſhop *Walton* gave him a Copy. He at the Perſuaſion of that Biſhop continu'd a few Lords-Days after *Aug.* 24, 1662. reading the Liturgy, but was ſoon ſilenc'd, becauſe he could not come up to the impos'd Terms of Conformity.

Mr. A. Burgeſs.

Biſhop Hacket.

Ibid. p. 740.

54. Before Mr. *Anthony Burgeſs* left his Living of *Sutton-Coldfield* in *Warwickſhire*, the new Biſhop of *Coventry* and *Litchfield* ſent for him, as he did for ſeveral other worthy, but diſſatiſfy'd, Miniſters in his Dioceſe, hoping to gain upon them. But his Deſign fail'd, and yet he gave Encomiums of ſeveral of them. Of Mr. *Burgeſs* he ſaid this, that *he was fit for a Profeſſor's Place in the Univerſity.*

Mr. Baxter.

Biſhop Sheldon.

And thus he went on till May 15, 1662. *when he preached his farewell Sermon at* Blackfryars. *Dr.* Calamy's *Contin. p.* 901.

Life of Mr. R. Baxter, *Lib.* 1. *Part* II. *p.* 302.

55. I reſolved (ſaith Mr. *Richard Baxter*) to go to the Biſhop of *London*, to aſk him for his Licence to preach in his Dioceſe. Some Brethren blamed me for it, as being an owning of prelatical Uſurpation. —— The Biſhop received me with very great Expreſſion of Reſpects, and offered me his Licence, and would let his Secretary take no Money of me: But he offered me the Book to ſubſcribe in: I told him, that he knew that the King's *Declaration* exempted us from Subſcription: He bid me write what I would: I told him, that what I reſolved to do, and what I thought meet for him to expect I would do of *Choice*, though I might forbear: And ſo in *Latin* I ſubſcribed my Promiſe not to preach againſt the Doctrine of the Church, or the Ceremonies eſtabliſhed by Law in his Dioceſe.

The Biſhops no Perſecutors.

[To theſe Inſtances of Epiſcopal Good Will and Charity to the late deprived or ſilenc'd Miniſters, it would be too tedious to add the many others. Theſe may the better ſuffice, becauſe acknowledg'd by their own Friend and Advocate Dr. *Calamy*, a laborious Searcher after Things and Men. And certainly this Specimen may ſerve to cover the Biſhops from the Name and Odium of Perſecutors, ſo freely caſt upon them. Whereas they ſhew'd all Humanity and brotherly Love, and either indulg'd or conniv'd at the diſſenting Miniſters even beyond the Strictneſs of their Canons, and the Laws of the Land.]

Biſhop Bramhall's *Vindication of the Epiſcopal Clergy againſt the Aſperſions of Mr.* Baxter.

Biſhop *Bramhall* in the Vindication of himſelf and the Epiſcopal Clergy from the Preſbyterian Charge of Popery, as managed by Mr. *Baxter* in his *Treatiſe of the Grotian Religion*, has one particular Chapter with this Title, *An Anſwer to ſundry Aſperſions caſt by Mr.* Baxter *on the Church of* England; wherein he writes thus of the late Intruders into ſequeſtred Livings, while they were in the uſurped Poſſeſſion of them.

B. B. 60.

Before I leave Mr. *Baxter*, I cannot chuſe but tell him, that I do not, I cannot approve of his Defence of *Sequeſtrations*, and what he believeth of idle, ignorant, unworthy Paſtors, that they are obliged to make *Reſtitution*; the ſame do I firmly believe of his *Sequeſtrators*, that without *Reſtitution* according to the Extent of their Power, they can have but ſmall Hope of Salvation. He doth diſown indeed *the caſting out of able and godly Miniſters becauſe they were Prelatical, or ſuppos'd* Arminians, *or intereſſed in the late civil Differences.* But we know that the greateſt Part of ſequeſtred Perſons were ſuch, and ejected for thoſe very Reaſons. He would divert the Queſtion from *ſequeſtred Miniſters*, to ignorant unſufficient *reading Miniſters.* He cannot chuſe but know, that good Uſe may be made of *reading Miniſters* in a conſtituted Church; and that there is much leſs Danger of them than of *ignorant* or *ſeditious Preachers:* Yet our reading *Miniſters* of all the Clergy were in leaſt Danger of their Sequeſtrators, who looked more at the Value of the Benefice, than at the Qualifications of thoſe Perſons who were turned out. He who doubteth of this general Truth, upon Enquiry into particular Caſes may ſoon ſatiſfy himſelf. And as he diſowns the Queſtion, and diverts the Queſtion, ſo he begs the Queſtion: That thoſe Miniſters whom they put in were *incomparably better than thoſe they turned out.* No nor yet worthy to be named the ſame Day with them. Compare thoſe *Provoſts* and *Preſidents*, and *Profeſſors*, and *Fellows*, and *Scholars* who were turned out of our Univerſities, with thoſe Bulruſhes in Compariſon, whom they for the moſt Part introduced; or read but the *Martyrology* of the City of *London* alone with an impartial Eye, and conſider ſadly how many eminent Perſons for Learning, Piety and Induſtry, have been turned out of their Livelihoods merely for thoſe Reaſons which he diſowneth, and dares not juſtify. He who ſhall do this Thing ſeriouſly, and compare them with their crawling Succeſſors, will find Cauſe enough to write upon the Doors of their Habitations, *O Domus antiqua, quam diſpari dominaris Domino!*

From this Foot a Man may eaſily conjecture the Proportion of the whole *Body*; and what have been the Sufferings of our orthodox Clergy throughout the whole Kingdom, contrary to the Laws of God and Man; how many of them have been beggar'd and neceſſitated to turn Mechanicks or Day-Labourers; how many impriſon'd or forc'd to forſake their native Countrey, and ſeek their Bread among Strangers; how many have had their Hearts broken, ſome ſtarved, ſome murdered, and the Spoil of their Houſes given for a Reward to the Murderer. But this is a ſad Subject to dwell upon. God Almighty pardon them who have had a Hand in ſuch cruel Courſes, and give them true Repentance. In the mean Time their Sequeſtrators, notwithſtanding their former Cenſures againſt all *Pluraliſts*, and their preſent pretended *Self-Denial*, were well contented to hold Pluralities themſelves with Confidence enough.

But ſuppoſing that all who have been ſequeſtred, or turned out of their Benefices by them had been ſuch undeſerving Perſons as he feigneth; yet theſe ſequeſtred Perſons had a juſt Title to their Benefices by the Laws of *England:* And that which was theirs by Law, cannot be taken from them without Law, or againſt Law. Dominion is founded in Nature not in Grace, *&c.*

By the Laws of *England* they were poſſeſſed of their Benefices, and by the Laws of *England* they ought to be outed of their Benefices. They who decried Arbitrary Government, ſhould not be the only Men to introduce Arbitrary Government into *England.* The Law of *England* knoweth no way to out a Man of his Benefice, but by *Death*, *Ceſſion* or *Deprivation.* It knoweth no *Deprivation* but for Crimes committed againſt Law; and no *Deprivation* but by Perſons to whom the ancient Law of *England* hath committed the Power of depriving. So every way their Sequeſtrations are unlawful, and they who hold them are like Moths inhabiting in other Mens Garments. —— Sequeſtration may have Place during the Vacancy of a Benefice, or until the Deciſion of ſome Proceſs depending, or for the Diſcharge of ſome Debt which by Law is incumbent upon the Benfice; but ſuch lawleſs Arbitrary Sequeſtrations as theſe were, are plain Robbery by all Laws of God and Man.

Upon the Complaints made of ſo many ejected Miniſters for Nonconformity,

A Liſt was publiſh'd of the much greater Sufferings of the late loyal Clergy of the Church of England *in one ſingle County, that of* Hampſhire.

London, 1662, 4to.

A Liſt of the Clergy of *Hampſhire:* Or a brief Catalogue of the learned, grave, religious and painful Miniſters of *Hampſhire*, who have been impriſoned, plundered and barbarouſly uſed, deprived of all Livelihood for themſelves and their Families in the late *Rebellion*; for their Conſtancy in the Proteſtant Religion, and their Loyalty to their King under that grand *Preſbyterian* Tyranny. *London*, printed to ſhew the World the Stubbornneſs and Cruelty of the Preſbyters 1662.

After a Liſt of the like Sufferers in the City of London;

And a Catalogue of the ſilenc'd Non-Conforming Miniſters.

Let People now judge which Side has moſt Reaſon to complain of Perſecution.

The Church Clergy were ejected, plundred, ſequeſtred, impriſon'd, murdered, ſtarved, poyſoned, and all contrary to Law.

The Nonconforming Sufferers not a fourth Part of the other, diſobedient to Law.

And many of them only ejected out of thoſe Livings which they had got by Rapine, &c.

A Letter, *&c.* I met here by Chance with a ſeaſonable Sheet, call'd a *Bill of Mortality*, being a *Liſt of the ejected, orthodox and loyal Divines in the City of* London, *under the late Preſbyterian Tyranny.* And another *Catalogue of certain Preachers of the ſame City, whoſe Mouths the Law hath lately ſtopp'd*, which laſt doth cauſe a great Clamour abroad. Now to undeceive the ignorant, ſeduced People of the Nation, being a great Expedient to advance the Peace of the Church and State; I cannot but commend his Love to both, that hath begun ſo good a Work, as to publiſh the Names of both the ejected Parties, that the very People who have been ſo long miſled, may judge which Side have moſt Reaſon to cry out of Perſecution, whether the former who were all ejected and plundered, moſt ſequeſtred, and many impriſoned and murdered, ſome by the pretended Sword of Juſtice, others ſtarved and poyſoned, and all this done contrary to Law by Rebels and Traytors: Or the latter (who are not a quarter of the Number of the former) who firſt for not conforming to the Government of the ſame Church, which gave moſt of them their Orders, and it eſtabliſh'd by the ancient Fundamental Laws of the Land; and *ſecondly*, becauſe they may not be permitted to live in a perpetual Freedom to alter the Government of Church and State, whenſoever they have Opportunity: They are only ejected out of thoſe Livings which moſt of them enjoy'd by Rapine, and permitted to keep thoſe great Riches which they got by preaching Rebellion. Now Friend, being very ſenſible what a right Underſtanding this may work in the good People of this Land, I have club'd my Mite towards it, and have ſent you a perfect Liſt of the ſequeſtred Divines in our Countrey, and if every one that loves their own Poſterity, and the Peace of *Sion* would do as much, I hope that by God's Bleſſing the Happineſs of this Nation would be ſettled upon a ſure and laſting Foundation which ſhall be the conſtant Prayer of,

The Churches Son, and your Servant,

T. C.

In the Deanery of Wincheſter.

Deanery of Wincheſter 14.

1. The Dean and the twelve Prebendaries, and the two Archdeacons, and all the other Officers of the ſame Church, to the Number of Thirty at the leaſt, all turned out and plundred, and many of them impriſoned.—
2. St. *Mary Calendar*, and *Lawrence*. } Mr. *Will. Taylor* ſequeſtred and plundred.
3. *Chilcombe.* Mr. *Fagor* ſequeſtred and plundred.
4. *Crawley.* Dr. *Alexander* ſequeſtred and plundred.
5. *Kingſgate* and St. *Mary*'s. } Mr. *Alworth* ſequeſtred and plundred.
6. *Moreſtead.* Mr. *Goſling* ſequeſtred.
7. St. *Clements.* Mr. *Holloway* ſequeſtred and plundred.
8. St. *Thomas.* Mr. *Cotton* ſequeſtred and plundred.
9. St. *John*'s and St. *Peter*'s in *Soca.* } Mr. *Lucy* ſequeſtred.

10. St. *Michael's.* Mr. *Martin* ſequeſtred.
11. *Stoke Epiſcopi.* Mr. *Gawen* ſequeſtred.
12. *Weeke.* Mr. *Truſſell* ſequeſtred.
13. *Winhall.* Mr. *Tutt* ſequeſtred.
14. St. *Croſs* Hoſpital. Dr. *Lewis.*

In the Deanery of *Arleſford.*

Deanery of Arleſford 8.

1. *Arleſford.* Dr. *Peter Heylyn* ſequeſtred and plundred, and his great Library all taken away by Colonel *Richard Norton* of *Southweek.*
2. *Avington.* Dr. *Green* ſequeſtred.
3. *Bramdean.* Mr. *Rolfe* ſequeſtred and plundred.
4. *Cheriton.* Mr. *Hugh Halſwell* ſequeſtred.
5. *Hinton Amner.* Dr. *Stanley* ſequeſtred and plundred.
6. *Itchin Stoke.* Mr. *Maddocks* ſequeſtred.
7. *Sutton Epiſcopi.* Mr. *Loweman* ſequeſtred.
8. *Worthy Martyr.* Mr. *Clapham* ſequeſtred.

In the Deanery of *Alton.*

Deanery of Alton 4.

1. *Alton.* Mr. *Maſon* ſequeſtred and plundred.
2. *Bentworth.* Mr. *Hood* ſequeſtred.
3. *Headly.* Mr. *Thompſon* ſequeſtred.
4. *Selborne.* Mr. *Langworth* ſequeſtred.

In the Deanery of *Baſingſtoke.*

Deanery of Baſingſtoke 10.

1. *Aſhdean.* Mr. *Holdepp.*
2. *Baſingſtoke.* Mr. *Webb.*
3. *Crundale.* Mr. *Lively.*
4. *Clidſden.* Mr. *Moringe.*
5. *Dean.* ———
6. *Heckfield.* Mr. *Croſs.*
7. *Hannilon.* Mr. *Page.*
8. *Odyham.* Mr. *Hollneſſe.*
9. *South-Warnborough.* Dr. *P. Heylyn.*
10. *Dogmerſfield.* Mr. *Hanham.*

In *Andover* Deanery.

Deanery of Andover 11.

1. *Abbots-Inn.* Dr. *Hyde* impriſoned.
2. *Andover.* Mr. *Clarke* ſequeſtred and impriſoned.
3. *Amport.* Mr. *Souch* ſequeſtred and impriſoned.
4. *Burrough-Cleere.* Dr. *Lucy* now Biſhop of St. *David*'s.
5. *Eaſt-Woodhaw.* Dr. *Lewis.*
6. *Jacombe.* Mr. *Whiſtler.*
7. *High-Cleere.* Dr. *Lucy.*
8. *Lakenholt.* Mr. *Lake.*
9. *Over-Wallop.* Dr. *Younge*, the Reverend Dean of *Wincheſter* ſequeſtred and plundred, and a Tinker placed to preach there.
10. *Upclatford.* Mr. *Samburne.*
11. *Wherwell* Rect. Dr. *Nicholas.*

In *Droxford* Deanery.

Deanery of Droxford 17.

1. *Alver-Stoke.* Mr. *Rolph* ſequeſtred and plundred.
2. *Buriton.* Dr. *Laney* now Biſhop of *Peterborough.*
3. *Bleridworth.* Mr. *Shaw.*
4. *Bedhampton.* Mr. *Aderne.*
5. *Charlton.* Dr. *Gillingham.*
6. *Clanfield.* Mr. *Heath.*
7. *Droxford.* Dr. *Preſton.*
8. *Eaſtmeane.* Mr. *Shingley* ſequeſtred and impriſoned.
9. *Fearham.* Mr. *Hamilton.*
10. *Harant.* Mr. *Ringſtead.*
11. *Portſmouth.* Mr. *Flea.*
12. *Rowner.* Mr. *Searle.*
13. *Upham.* Mr. *Waſerer.*
14. *Warnford.* Dr. *Coxe.*
15. *Warblington.* Mr. *Payne.*
16. *Weſtmeane.* Mr. *Bloodworth.*
17. *Waltham.* Dr. *Gulſton.*

In the Deanery of the Iſle of *Wight.*

Iſle of Wight 9.

1. *Bonchurch.* Mr. *Dickſon.*
2. *Calborne* and } Dr. *Sydenham.*
3. *Brixton.* }
4. *Freſhwater.* Mr. *Goodman.*
5. *Godſhill.* Mr. *Croſsfield.*
6. *Gatſcombe.* Mr. *Price.*
7. St. *Laurence.* Mr. *Moſeley.*
8. *Woolton.* Mr. *Barlows* ſequeſtred and impriſoned in a Dungeon for many Weeks.
9. *Youverland.* Mr. *Richards.*

In the Deanery of *Sumborne.*

Deanery of Sumborne 11.

1. *Broughton.* Mr. *Dowſe.*
2. *Barton-Stacey.* Mr. *Morgan.*
3. *Chilbolton.* Dr. *Hinton* impriſoned.
4. *Houghton.* Dr. *Alexander* ſequeſtred and plundred.
5. *Seckford.* Mr. *Noſe* impriſoned.
6. *Long-Stoke.* Mr. *Beaſly* impriſoned.
7. *Michelmerſh.* Mr. *Maningham.*
8. *Motſon.* Dr. *Stanley.*
9. *Stoke-Charity.* Mr. *Pink* impriſoned.
10. *Iwiſbury.* Mr. *Eaſtgate.*
11. *Wanſton.* Dr. *Burby.*

In the Deanery of *Southampton.*

Deanery of Southampton 6.

1. *Botley.* Dr. *Lambe.*
2. *Dibden.* Mr. *Squire.*
3. *Fauty.* Mr. *Tull.*
4. *Murſhing.* Mr. *Goode.*
5. *Holy Cood.* Mr. *Edmundſon.*
6. *North-Stoneham.* Mr. *Alcocke.*

In the Deanery of *Fordingbridge.*

Deanery of Fordingbridge 5.

1. *Chriſt-Church.* Mr. *Imber* ſequeſtred, plundred and impriſoned.
2. *Fordingbridge.* Mr. *Cuffe* ſequeſtred.
3. *Minſtead.* Mr. *Lake* ſequeſtred.
4. *Milton.* Mr. *Bound* ſequeſtred.
5. *Soply.* Mr. *Lake* ſequeſtred.

This is as perfect a Liſt as I could collect in ſo ſhort a Time: But note that though the Word *ſequeſtred* be not added to every Name herein, yet every one of thoſe were ſequeſtred at leaſt, and many plundred and impriſoned.

The total Sum of the Miniſters ejected above 100, with the Dean and Chapter, whereof Doctors at leaſt 25.

Books and Papers Publiſhed in or about October 1662.

Min. Fœl.

Minucii Felicis Octavius, &c.

Oxon. 1662. 12^{o}.

Dr. Henry More.

A Collection of Philoſophical Writings: Publiſhed by *Henry More*, D. D. Fellow of *Chriſt's* College in *Cambridge*.

Lond. 1662. *Fol.*

Mr. John Cotton's *Covenant of Grace.*

A Treatiſe of the Covenant of Grace. By *John Cotton*, Miniſter of the Word.

London, 1662. 8^{vo}.

D'Eſpaigne's *Wonders of God.*

An Eſſay on the Wonders of God in his Works, *&c.* By *John D'Eſpaigne*.

Ibid.

Mr. Dudley Digges *againſt Subjects taking Arms.*

The Unlawfulneſs of Subjects taking up Arms againſt their Sovereign in what Caſe ſoever, with Anſwers to all Objections, *&c.* By *Dudley Digges* Fellow of *All-Souls* College in *Oxford*. [Mr. *A. Wood* calls it ſo ſubtil and ſolid a Treatiſe of the Differences betwixt the King and Parliament, that ſuch Royaliſts that have ſince handled that Controverſy have come far beneath him. Firſt printed at *Oxford*, 1643. 4^{to}. Re-printed at *London*, 1647. Whereupon a Complaint being made to the *Committee of Complaints*, the Printers and Publiſhers of it were to be tried at the *King's-Bench*. It was alſo publiſhed again at *London*, 1662. 8^{vo}. Part of which Impreſſion lying dead, there was a new Title, dated 1679. put to it.

Ibid.

Athen. Oxon. *ſub Ann.* 1643.

Ogilby *of the King's Paſſage and Coronation.*

The large Treatiſe formerly promiſed and much expected, of his Majeſty's Entertainment, in his paſſing through *London*; with the whole Cavalcade, and the four Arches, in Sculpture. As alſo a Narrative and Sculptures of his Majeſty's ſolemn Coronation, not 'till now. Publiſhed by *John Ogilby*, Gent.

London, *ſold by* Rich. Marriot, *&c.* 1662. *Fol.*

Sheppard's *Actions upon the Caſe.*

Actions upon the Caſe for Deeds, *viz.* Contracts, Aſſumpſits, Deceipt, Nuiſances, Trover and Converſion, Delivery of Goods, and for other Male-feaſance and Miſ-feaſance; a Learning of great and common Uſe for all Men. By *William Sheppard*, Eſq;

London, *ſold by* S. Speed, 1662.

Pharamond: *A Romance.*

Pharamond: The Hiſtory of *France*. An excellent new Romance; written by the Author of *Caſſandra* or *Cleopatra*, and elegantly rendred into *Engliſh*.

Ibid.

Maps ſet out by *John Speed*, of all the Counties of *England*, *Scotland*, *Ireland*, and *Wales*, with Proſpects of all the moſt famous Ports of the World, *&c.*

London, *ſold by* Rog. Roe, 1662. *Fol.* 1710. 8^{vo}.

Treaty for the Surrendry of Dunkirk.

A Treaty between *Lewis* XIV. of *France* and *Charles* II. King of *England*, for the Sale and Surrendry of *Dunkirk* to his moſt Chriſtian Majeſty: Agreed and concluded at *London* on the twenty ſeventh of *October* 1662. Printed in the *General Collection of Treaties.*

Dr. John Owen *againſt* Fiat Lux.

Animadverſions on a Treatiſe entitled *Fiat Lux*, [a Popiſh Treatiſe lately writ by *John Vincent Cane*, *Franciſcan* Fryar] by *John Owen*, D. D. —— who afterwards wrote A Vindication of the Animadverſions on *Fiat Lux*. *London* 1664. 8^{vo}. and thereby followed the Advice given him by the Lord Chancellour *Clarendon*, to employ his Time and Abilities in Writing againſt the Papiſts.

Lond. 1662. 8^{vo}.

Athen. Oxon. *Vol.* II. *c.* 561.

A Diſcourſe of Oaths as an Appendix *to the Peace-Offering.*

A Diſcourſe of the Nature and Obligation of Oaths, wherein Satisfaction is tendred touching the Non-Obligation and Unlawfulneſs of the Oath called *The Solemn League and Covenant*, the Acknowledgment whereof is required of us by a late Act of Parliament, entitled, *An Act for Uniformity, &c.* Publiſhed as an *Appendix* to the *Peace-Offering*, by the ſame Author.

London, *for* Tho. Pierpoint, 1662. 4^{to}.

Farewel Sermon of Mr. Hen. Stubbe.

God's gracious Preſence the Saints great Privilege. A funeral Sermon to a Congregation in *London*, on 2 *Theſſ.* iii. 16. Together with a Diſſuaſive from Conformity to the World. By *Henry Stubbe*, [a nonconforming Miniſter, and ſome Time a Preacher in the City of *Wells*, where I find him as an Aſſiſtant to the Commiſſioners appointed by Parliament to eject ſuch whom they then (1654.) called ſcandalous and ignorant Miniſters and Schoolmaſters.]

Re-printed Lond. 1675. 8^{vo}.

Athen. Oxon *Vol.* II. *c.* 420.

Dr. Calamy's *Account*, *p.* 318.

A Play of Mr. Shirley.

Honoria and *Memnon*. Written by *James Shirley*, Gent. Scene, Metropolis or *New Troy*. Whereunto is added, The Contention of *Ajax* and *Ulyſſes* for the Armour of *Achilles*, as it was repreſented by young Gentlemen of Quality at a private Entertainment of ſome Perſons of Honour.

London, *ſold by* Joh. Crook, 1661.

Matthews's *Pill.*

The Unlearned Alchymiſt. By *Rich. Matthews*. With his Antidote, or Explanation of his Pill.

Lond. 1662. 12^{o}.

A true and faithful Receipt of Mr. *Richard Matthews* his Pill. Publiſhed by Mrs. *Anne Matthews*.

Ibid.

Abridgment of Sennertus.

Sennertus's Practical Phyſick drawn out by *N. Culpeper* and *Cole*.

Lond. 1662. 8^{vo}.

SATURDAY *Nov.* 1.

Dr. Earie *Biſhop of* Worceſter.

John Earle, S. T. P. was elected Biſhop of *Worceſter* in the Room of Dr. *John Gauden* deceaſed, confirm'd on the nineteenth inſtant, and ſolemnly conſecrated *Novemb.* 30. following, in the Chapel of *Henry* VII. at *Weſtminſter*, by *Gilbert* Lord Biſhop of *London*, aſſiſted by *George* Biſhop of *Wincheſter*, *Humphrey* Biſhop of *Sarum*, *Henry* Biſhop of *Chicheſter*, and *William* Biſhop of *Glouceſter*, by Virtue of a Commiſſion granted by the Lord Archbiſhop of *Canterbury*.

Rex. Juxon. Cant.

Letters-Patent to examine printed Books of Common-Prayer.

His Majeſty's Letters Patents under the Great Seal of *England* to authorize ſeveral Commiſſioners to examine and compare the printed Book of Common-Prayer, to be repoſited in each Cathedral Church and elſewhere in the Courts of Juſtice, with the Original confirmed by Act of Parliament, in Purſuance of the following Clauſe in the ſaid Act. XXVIII. And to the End that the true and perfect Copies of this Act, and the ſaid Book hereunto annexed may be ſafely kept, and perpetually preſerved, and for the avoiding of all Diſputes for the Time to come: Be it therefore enacted by the Authority aforeſaid, that the reſpective Deans and Chapters of every Cathedral or Collegiate Church within *England* and *Wales*, ſhall, at their proper Coſts and Charges, before the twenty fifth Day of *December* one thouſand ſix hundred and ſixty two, obtain under the

Great Seal of *England* a true and perfect printed Copy of this Act, and of the ſaid Book annexed thereunto, to be by the ſaid Deans and Chapters and their Succeſſors kept and preſerved in Safety for ever, and to be alſo produced and ſhewed forth in any Court of Record, as often as they ſhall be thereunto lawfully required. —— Which ſaid Books ſo to be exemplified under the Great Seal of *England* ſhall be examined by ſuch Perſons as the King's Majeſty ſhall appoint under the Great Seal of *England* for that Purpoſe, and ſhall be compared with the Original Book hereunto annexed, and ſhall have Power to correct or amend in Writing any Error committed by the Printer in the Printing of the ſame Book, or of any thing therein contained, and ſhall certify in Writing under their Hands and Seals, or the Hands and Seals of any three of them at the End of the ſame Book, that they have examined and compared the ſame Book to be a true and perfect Copy, *&c.*

SUNDAY *Nov.* 2.
Mr. Evanke's *Farewel Sermon, complaining of ſilenc'd Miniſters; and threatning of God's Judgments.*

Printed in the Year 1663. 4^to^.

A Farewel Sermon preached at *Great-Ayton* in the County of *Yorkſhire*. By *George Evanke*, Chaplain to the right worſhipful Sir *George Narwood*, Baronet, at *Cleveland* in *Yorkſhire*, on *Matth.* xxvi. 39. *Nevertheleſs not my Will but thine be done.*

P. 41. How many of the dear Children of God are crying for *Bread*, for the powerful Preaching of the Word of God amongſt them, and there is *no Bread* to be given to them; nor the *pleaſant Voice* of their faithful Miniſters to be heard amongſt them; and they left to lament over their *ſilenc'd Miniſters* as King *Joaſh* wept over the dying Prophet, 2 *Kings* xiii. 14. *O my Father, my Father, the Chariot of Iſrael and the Horſemen thereof! Will not God viſit for theſe Things? Will he not be avenged on ſuch a Nation as this?* Yes, yes, he will; *Iſrael*'s Woe may be *England*'s Warning. *Amos* iv. *Thus I will doe unto thee; and becauſe I will doe thus unto thee, therefore prepare thy Heart to meet thy God, O Iſrael, &c.*

Contin. p. 360.

Dr. *Calamy* finds this Sermon among the Farewel Sermons of the *London* Miniſters in 4^to^ 1663. and therefore thinks it proper to bring in the Preacher among his Additions, that he may not be wholly overlook'd.

MONDAY *Nov.* 3.
John Perrot *Quaker.*

Printed in the Year 1662. 4^to^. *Printed for* Rob. Wilſon, 1663. 4^to^.

To the upright in Heart and faithful People of God: Being an Epiſtle written in *Barbadoes* the third of the ninth Month 1662. By *John Perrot.*

Glorious Glimmering of the Life of Love, Unity, and pure Joy. Written in *Rome* Priſon of Mad-men in the Year 1660. but conſerved as in Obſcurity until my Arrival at *Barbadoes* in the Year 1662. from whence it is ſent a ſecond Time to the Lord's Lambs. By *J. P.* [*John Perrot*] —— dearly ſaluting all Priſoners and Freemen in the Cauſe of the free Goſpel of our Lord *Jeſus*, that as concerning *Truth* in this Iſland, it is proſperous, many now are become Liſtners to it, and its Favour is good amongſt moſt, *&c.* a great Refreſhment to me after many weary Days, *&c.*

WEDNESDAY *Nov.* 5.
Sermon of Mr. Rich. Carpenter.

Fiery Jeſuits, 1667. 4^to^. *p.* 47.

I will only ſubjoin what Mr. *Richard Carpenter* (ſome Time one of the Society of Jeſuits, if not ſo ſtill in diſguiſe) hath printed in his Sermon preached *Nov.* 5, 1662. *p.* 11. *viz.* Father *Thompſon* the Jeſuit our ghoſtly Father at *Rome*, when he often told his Scholars there, that his Shirt had been many Times wet in his digging under the Parliament Houſe upon this horrible Account, intimated that their Intention was to blow up the Foundation and all with Powder.

Publick Intelligence, 4^to^ N^o^. 46.

Adviſed from *Dublin Nov.* 5, 1662. That about ten Days ſince my Lord Lieutenant Duke of *Ormond* went to *Dunmore*, a very fine Seat of his Lady's, near *Kilkenny*, where the Lord *Cavendiſh* was married to the Lady *Mary Boteler* the twenty ſeventh of *October* laſt.

Biſhop Barlow's *popiſh Principles*, &c. 4^to^.

In an Almanack printed in 1662. and commonly ſold, called, *Calendarium Catholicum*; the Gun-powder Treaſon is called *Cecil*'s *Contrivance.* And at the End of the ſaid Almanack, about Holy-days ſet a-part by Act of Parliament, it ſays, that the Gun-powder Treaſon was more than ſuſpected to be the Contrivance of *Cecil*, the great Politician, to render Catholicks odious; and that there were but very few (and thoſe Deſperadoes too) detected of it, *&c.*

A Sermon of Dr. Reynolds *on* Nov. 5, 1659. *The Papiſts had fiſh'd in our troubled Waters; and had help'd to make up a diſmal Scene of Affairs before the Reſtauration.*

Nov. 5, 1662. The Papiſts were ſtill buſie, as indeed they had been before the Reſtauration. Dr. *Reynolds*, now Biſhop of *Norwich*, had complain'd of their fiſhing in thoſe troubled Waters, in his printed Sermon preach'd before the Lord-Mayor of *London* at *Paul*'s *Nov.* 5, 1659.

P. 36. We know how buſie *Foreign Emiſſaries* are, who are ſaid to ſwarm among us under a *Diſguiſe*, and in a *myſterious* Way to infuſe their Doctrines into the Minds of credulous and ſeduced People. We ſee what hideous Errors are every where broached: What Contempt is poured out upon a learned and faithful Miniſtry? What Diſhonour is caſt upon Magiſtracy, as if it belonged not either to their *Power* or *Duty* to take Care of the Truth or Worſhip of God in their Territories? What immenſe and boundleſs Licence Men take to write, print, publiſh the moſt horrid Opinions without Check or Controul? What ſad Effects this infinite Liberty hath produced, in ſome *Atheiſm*, in ſome *Scepticiſm*, in others *Apoſtacy*, in others ſad *Diviſions*, *Jealouſies*, *Animoſities*. Scarce any Face left of that Chriſtian Love and holy Communion, which heretofore ſhined in the Aſſemblies of Profeſſors? What woeful Symptoms we have of God's threatning to remove our Candleſtick and our Glory from us? —— the doleful Confuſions and Changes in the State: Governments changing, as it were, with the Moon, up one Month and down another. *It is for the Tranſgreſſion of a Land* *that many are the Princes thereof.* It was the Fore-runner of a final Wrath amongſt the ten Tribes, when God left them to pull down one another.

THURSDAY *Nov.* 6.

Emanuel Auſtyn Clericus admiſſus ad Rectoriam Eccleſiæ Parochialis Sanctæ Mariæ Stayning in Civitate London. ad preſ. Caroli II. Regis.

Reg. Sheldon. London.

FRIDAY *Nov.* 7.
Statute or Decree for Biſhop Sanderſon *for Sermons in the Cathedral Church of* Lincoln.

Statutum & Decretum Roberti Lincoln. Epiſcopi de annuis Prebendariorum Concionibus in Eccleſiæ Cathedrali ſolenniter habendis. Dat. apud manerium noſtrum de Buckden ſeptimo Die Menſis Novembris Anno Domini milleſimo ſexcenteſimo ſexageſimo ſecundo, noſtræque Conſecrationis Anno tertio.

MS. penes D. Epiſc. S. Petri de Burgo.

The Lord Biſhop of *Norwich*, after his Return from *Walſingham*, held four Days Viſitation at the Cathedral in *Norwich*, and had ſeveral learned and godly Divines preached before him. And on *Friday* the ſeventh of *November* his Lordſhip having appointed to hold a Viſitation at the Town of *North Walſham* (a Town where ſeditious Miniſters have been as buſy as any in that Dioceſe) whereof Notice being taken by that worthy Perſon, Sir *William Paſton*, who conſidering the cold Entertainment a Biſhop was like to find there, invited his Lordſhip with his Officers and whole Retinue to lodge at his Houſe in *Oxnead* the Night before (being but three Miles ſhort of *North Walſham*) which Invitation his Lordſhip moſt kindly accepted: And that nothing might be wanting to teſtify to his Lordſhip how free a Welcome he might expect at *Oxnead*, Sir *Robert Paſton*, eldeſt Son to Sir *William*, one of the Deputy Lieutenants of the County, and a Member of the honourable Houſe of Commons, went with his Coach and a handſome Retinue of Servants, to wait upon his Lordſhip, and brought him and his Chancellour in his own Coach to *Oxnead* (his Lordſhip's Coach being filled with his Chaplain, Regiſter, and other Retinue) where his Lordſhip had a noble Reception, and was the next Morning waited upon by Sir *Robert Paſton*, and carried in his Coach to *North Walſham*, being met by the Way by hundreds of his Orthodox Clergy, the Royal Gentry, and other Perſons of Quality, who waited upon his Lordſhip into the Town, and as ſoon as he entred the Market-place, he was ſaluted from the Free-School by a Youth, Son to *Robert Jegon*, Eſq; and Grandchild to a former Biſhop of *Norwich*, in a handſome *Latin* Oration. His Lordſhip calling him from the Scaffold to the Coach Side, took him by the Hand and thank'd him by the Name of Little Nephew. After which his Lordſhip went to Church, and after Sermon ended, made a pious Speech to his Clergy, exhorting them above all Things, to Holineſs of Life, and Soundneſs of Doctrine, as the moſt excellent Expedients for the Peace and Unity of the Church, of which he expreſſed his moſt paſſionate Deſires: After Sermon and Dinner ended he returned to Church, where he confirmed divers Perſons, both of the elder and younger Sort, which holy Action he prefaced with a moſt ſolemn and ſerious Exhortation, declaring the Nature, Uſe, and End of that holy Ordinance: Having finiſhed his Work at this Place, he was reconducted by Sir *Robert Paſton* that Night to *Oxnead*; where he found again the like Reception, where his Lordſhip having ſpent that Night and Part of the next Morning in viewing the many Rarities both of Art and Nature, of which that Houſe affords as great Variety as moſt in *England*; he was again waited upon by Sir *Robert Paſton* home to *Norwich*: On *Monday* next his Lordſhip holds another Viſitation at *Windham*, and after that intends to viſit the City of *Norwich*, and ſo to finiſh his whole Viſitation.

Merc. Publ. 4to. No. 764.

SATURDAY *Nov.* 8.
Dr. Whichcotte.

Benjaminus Whichcotte, S. T. P. licentiatus ad Curam Animarum in Paroch. S. Annæ Black-fryars London. 8. Nov. 1662. —— admiſſ. ad Vic. S. Laurentii in Judaiſmo Lond. 18. Dec. 1668.

Newcourt, *Vol.* I. *p.* 515.

Die 8. Nov. 1662. Johannes Lychfield, A. M. admiſſ. ad Rect. de Maſhbury Com. Eſſex. vac. per Ceſſionem Willielmi Alchorne ad preſ. Johannis Bramſton, Milit.

Newcourt's *Vol.* II. *p.* 409.

Mr. John Gibbons.

Dr. *Calamy* in the Review of his *Account* of the ejected or ſilenc'd Miniſters in *London*, puts down from *Black-fryars*, Mr. *John Gibbons*, ſome Time Fellow of *Emanuel* College, and Proctor of the Univerſity of *Cambridge*, a very learned and judicious Man, but withal of great Modeſty, who died of a Conſumption not long after his being ſilenc'd and put out. And in his *Continuation* he adds the Degree of B. D. becauſe he finds that added in his Poem at the End of the Funeral Sermon for Mr. *Samuel Jacomb*; and ſays further, that he was the Son of *John Gibbon* of *Waltham*, one of the Aſſembly of Divines.

8vo. 1613. *p.* 13.

Ibid. p. 15.

Die 8. Nov. 1662. Georgius Hawden Cler. admiſſ. ad Vic. de Naſing Com. Eſſex. legitime vacantem, ad preſ. Caroli II. Regis.

Reg. Henchman Sarum.

Among the ejected or ſilenc'd Miniſters in *Eſſex*, Dr. *Calamy* mentions *Naſing*, Mr. *Brown*, without any other Deſcription.

Abridgment, Vol. II. *p.* 311.

Die 6. Nov. 1662. Tho. Aleyn, S. T. P. admiſſ. ad Rect. de Waltham parva Com. Eſſex. vac. per Inconformitatem ultimi Rectoris, ad preſ. Will. Jones Armig. & Eliz. Uxoris Gardianorum Arabellæ Alleyn.

Newcourt, *Vol.* II. *p.* 634.

Johannes Harriſon, A. M. admiſſ. ad Rect. de Waltham parva Com. Eſſex. 23. Nov. 1643. vac. per Mort. Egidii Alleyn ult. Incumb. ad preſ. Caroli Regis. The ſame Perſon who is remembred by Dr. *Calamy* among the ejected Miniſters in *Eſſex*. *Waltham*. Mr. *John Harriſon*: A very intelligent judicious Perſon.

Abridgment, Vol. II. *p.* 306.

Mr. Sam. Ely.

Among the ejected or ſilenc'd Miniſters in *Eſſex*, Dr. *Calamy* mentions from *Henham* Mr. *Samuel Ely*, who lived afterwards at *Biſhops Stortford*: He was a great Critick in *Greek* and *Hebrew*, and the Oriental Tongues, and one of great Worth, but humble and modeſt to a Fault.

Abridgment, Vol. II. *p.* 30. *Contin. p* 460.

SUNDAY *Nov.* 9.

Mr. Robert South*'s Sermons.*

A Sermon preached at the Cathedral Church of St. *Paul*'s *London*, on *Sunday Novemb.* 9, 1662. on *Gen.* i. 27. *God created Man in his own Image*, *&c.* By *Robert South*, M. A. publick Orator to the Univerſity of *Oxford*, and Chaplain to the Lord High Chancellour. Publiſhed by Order of the Court *November* 11, 1662.

Imprimatur, *Geo. Stradling*, S. T. P.
Novemb. 17, 1662.

Lond. 1662. 4^to. *for* Tho. Robinſon *in* Oxford. *Reprinted in his firſt Volume of Sermons*, 8^vo. *p.* 76.

And Epiſt. Ded.

Epiſt. Epiſt. *To the Right Honourable the Lord-Mayor and Aldermen of the City of* London.

—— To me it was Honour enough to have your Audience, Enjoyment enough to behold your happy Change, and to ſee the ſame City, the Metropolis of Loyalty and of the Kingdom, to behold the Glory of *Engliſh* Churches Reformed, that is, delivered from the Reformers; and to find at leaſt the Service of the Church repaired, though not the Building; to ſee St. *Paul*'s delivered from Beaſts here, as well as St. *Paul* at *Epheſus*; and to view the Church thronged with Troops of Auditors, not of Horſes, *&c.* Dated *Worceſter-Houſe Novemb.* 24, 1662.

MONDAY *Nov.* 10.

Petition of a deſolate Miniſter's Widow.

To the Right Honourable Edward *Earl of* Clarendon *Lord High Chancellour of* England, *&c.*

The Humble Petition of Elizabeth Hickman *of* Upton-Level *in the County of* Wilts, *Widow*,

Moſt humbly Sheweth unto your good Honour,

That in the Time of the late Uſurpers (of execrable Memory) your Honour's poor Petitioner's Huſband, *Thomas Hickman*, was in his Life-time inveſted in the Parſonage of *Upton* aforeſaid, and there ſtudious in his Function, a dutiful Son of the Church of *England*, in Judgment orthodox, conſtantly loyal, zealouſly affected to the Royal Intereſt, manifeſted in providing Horſes and Arms at his own proper Charges, and ſending both his Sons and Servants in Vindication thereof. Our eldeſt Son, *Samuel Hickman*, Maſter of Arts in *Oxford*, Captain of a Troop of Horſe in his late Majeſty's own Regiment (which ſaid Troop alſo we raiſed at our own proper Coſt and Charges) was ſlain at *Newbery* firſt Fight. Our other Sons employ'd in Matters of Conſequence, in order to and purſuance of the Intereſt of his late ſacred Majeſty of famous and ever bleſſed Memory. For which your Honour's poor Petitioner's Huſband was thrown out of his Parſonage (worth an hundred and twenty Pounds a Year) plundred of our Goods portable, his Perſon divers and in ſeveral Places impriſoned, and villainouſly entreated, and conſtrained to purchaſe his Peace and Liberty at one hundred Pounds, which Money we were forced to borrow to ſatisfy the avaritious cormorant Committee. All which Loſſes and Charges, beſides the Loſs of your poor Petitioner's Son, the Hope and Staff of her old Age, amounted to more than one thouſand eight hundred Pounds. And thus after fourteen Years Expulſion from our Living, your poor Petitioner's Huſband departed this miſerable Life, leaving your Petitioner two hundred Pounds indebted, and but a very ſmall Subſiſtence for your ſaid Petitioner, and her ſurviving Children.

Dr. Walker*'s Sufferings of the Clergy, Part* II. *p.*276.

I am loth to tell the Reader what Succeſs, or rather Diſappointment this moving Petition met with from the Hands of that great Man to whom it was preſented; and have only to add, that Mr. Hickman *had a temporal Eſtate of about twenty Pounds* per Ann. *on which his Wife and Children ſubſiſted during the Uſurpation; and that his Succeſſor was one* Bradiſh *an* Iriſh *Man, of whoſe ridiculous Preaching*, &c. *Dr.* Walker*'s Sufferings of the Clergy, P.* I. *p.* 276.

May it therefore pleaſe you (Right Honourable) to take into your pious Breaſt a Reſentment of your poor Petitioner's ſad Sufferings, that according to your Honour's innate Beneficence to the worthily Deſerving, your poor Petitioner alſo may receive ſuch Compenſation which may enable her to diſcharge her Engagements contracted by the 'foreſaid Services. The Way and Means ſhe humbly leaves to your Honour's excellent Prudence.

And your Petitioner ſhall ever pray for the Augmentation of your Honour here, and eternal Happineſs hereafter.

TUESDAY *Nov.* 11.

Mr. Henry Havers.

Die 11. Nov. 1662. Robertus Cooke, A. M. admiſſ. ad Rect. de Stambourne Com. Eſſex. vac. per Inconformitatem ult. Rectoris ad preſ. Caroli II. Regis.

Newcourt, *Vol.* II. *p.* 541.

Stanborn, Mr. *Henry Havers*: Born in this County *Ann.* 1620. of an ancient Family, that had continued there for ſeveral Centuries. He was of *Catherine* Hall in *Cambridge*, when Dr. *Brownrigg* afterwards Biſhop of *Exeter* was Maſter. When he left the Univerſity he firſt preached at *Ongur* in this County, and afterwards was Chaplain to the Earl of *Warwick*. Being preferr'd to this Living of *Stanborn* in the Time of the Commonwealth, he was ordained by the Preſbytery at *London*, and admitted without taking the *Engagement*. He was couragious in his Work, and wonderfully preſerved in the moſt troubleſome Times. He did not quit the Place where he was ſilenc'd, and even afeer the *Five Mile Act* took Place never remov'd his Habitation. He continued preaching twice a Day 'till he was eighty Years of Age, and even then held on to do it once. He was a good Philologiſt, and a ſubſtantial Divine; one of great Holineſs, and a moſt amiable peaceable Temper, on whom Malice itſelf could never faſten a Blot.

Abridgment, Vol. II. *p.* 303.

I know him to be a very moderate and quiet Man, who kept Poſſeſſion of his own Houſe and Land in that Pariſh, and had an Outhouſe fitted for a Meeting, which was the better fill'd, becauſe the Pariſh Church was too much neglected.

From St. *Mary Stayning.* Dr. *Nathaniel Holmes.* A Man well ſkill'd in the Tongues, particularly the *Hebrew.* His Works are many, the moſt noted are, *The Reſurrection revealed, Fol.* 1654. wherein he ſhews himſelf a *Millenarian*, &c. He dy'd *An.* 1678 *Abridgment, Vol.* II. *p.* 16.

Nath. Holmes, Son of *George Holmes* Miniſter of *Kingſwood* in *Glouceſterſhire*, born in *Wilts*, Commoner of *Magdalen* Hall in *Oxford* 1616. He took the Degrees in Divinity as a Member of *Exeter* College, that of Batchelor in 1633. and that of Doctor four Years after. Being a ſevere Calviniſt, he clos'd with the Preſbyterians, and when the Rout of orthodox Miniſters in and near *London* was made in 1642. and 43. he obtained one or more Cures, of which the Church of St. *Mary Stayning* was one. But being ſoon after delivered from the *Preſbyterian Contagion*, as he call'd it, he and *Henry Burton*, B. D. ſet up their Independent Congregations, *&c.* Beſides a Congregation or more in *London*, he had ſeveral in the Countrey, particularly at *Dover.* —— He was accounted by many, eſpecially thoſe of his Perſuaſion, a profound Divine, and to be well ſkill'd in the Tongues, particularly the *Hebrew*, and by others a *mutable and fantaſtical Perſon.* When the Act of Uniformity was publiſhed he left his Cure or Cures, and ſpent moſt of his Time in the Pariſh of St. *Giles* without *Cripplegate*, where he died in *June* 1678. dying rich, *&c.* Athen.Oxon. *Vol.* II. *c.* 460.

Dr. *Calamy* in his *Continuation* complains, that no Notice is taken of him in *Newcourt*'s *Repertorium Eccleſiaſticum*, among the Miniſters of this Pariſh, though his Succeſſor is mention'd Mr. *Auſtin.* [When the expreſs Deſign of Mr. *Newcourt* was to make no mention of thoſe who had intruded or been irregularly thruſt in, and had not legal Inſtitution by the Biſhop.] He adds that this Dr. *Nathaniel Holmes* was written againſt with Warmth by Mr. *Thomas Hall*, in a Tract intituled, *Hometius Enervatus.* *Contin.* 8vo. 1727. *p.* 17.

Wednesday *Nov.* 12.

At the Court at Whitehall *the* 12th *of* November 1662. *By the Lords and others of his Majeſty's moſt honourable Privy Council.*

Order of King and Council for Liberty to all Sufferers by the Dutch, *to bring their Complaints and Demands in writing to Sir* Geo. Downing.

Whereas there are ſundry Perſons who pretend to have received great Injuries, and ſuſtained great Loſſes from the *Dutch:* It was this Day ordered (his Majeſty preſent in Council) that all ſuch Perſons do ſpeedily prepare and bring in their Complaints, Claims and Demands in writing to Sir *George Downing*, Knight, Envoy Extraordinary with the States of the United Provinces in the *Netherlands*, who is required to put the ſame, and all ſuch Matters as ſhall be offered by them unto his Conſideration, into ſuch Method and Form, as may beſt tend to the obtaining Satisfaction in all their juſt Pretenſions. *Printed in the Publick Intelligence by Authority*, 4to. No. 46.

Richard Browne.

Advice from Dublin *of Meetings and Plots.*

Advis'd from *Dublin*, *Novemb.* 12. that on the 9th Inſtant Captain *Oland*, Mr. *Ludlow* (Kinſman to *Ludlow*, one of the King's Murderers) Major *Deſborough*, and ſome others, were found at a private Meeting about *Finglaſs*, two Miles from hence, it being *Sunday.* They were apprehended and brought Priſoners hither, but upon Bail were releaſed, being to give an Account thereof to the Lord Lieutenant and Council. And on the 10th Colonel *Kempſton* (Brother in Law to the 'foreſaid *Ludlow*,) Mr. *Cartwright* and Mr. *Alden* were brought Priſoners to the Caſtle of *Dublin.* *Publick Intelligence*, 4to. No. 46.

Thursday *Nov.* 13.

The Plague raging in Poland.

Adviſed from *Warſaw* in *Poland*, that the Plague doth mightily rage here, which makes the principal Inhabitants remove from hence into the Countrey. *Publick Intelligence*, 4to.

Thomas Roberts Clericus, A. M. ad Rect. de Overſton in Com. Northampt. vac. de jure per Non-Subſcriptionem ult. Incumb. ad preſ. D. Regis pleno jure. *Reg. Laney.*

Dr. *Calamy* mentions Mr. *Lionel Goodrick* as ejected.

Mr. Symonds *Rector of* Colne-Engaine Com. Eſſex.

Die 13. Nov. 1662. Sam. Symonds, A. M. admiſſ. ad Rect. de Colne-Engaine Com. Eſſex. vac. per reſign. Johannis Clarke ult. Rect. ad preſ. Majoris, Communitatis & Civium London. Newcourt, *Vol.* II. *p.* 188.

Dr. *Calamy* puts Mr. *John Clarke* as ejected or ſilenc'd at *Colne-Engain*, tho' the Regiſter is expreſs Reſignation. *Contin. p.* 476.

Mr. Oſbaſton *Rector of* Stapleford-Abbots.

13. Nov. 1662. Henricus Oſbaſton, A. M. admiſſ. ad Rect. de Stapleford-Abbots in Com. Eſſex. ad preſ. Caroli II. Regis. Newcourt, *Vol.* II. *p.* 555.

Mr. Lewis Calendrine.

Stapleford-Abbots. Mr. *Lewis Calendrine.* He had nothing to truſt to when he was ejected, but threw himſelf upon Providence with his ten Children. His Father had been Miniſter of the *Dutch* Church in *London*: But this Son of his met with many Difficulties and Tryals, and yet was contented and chearful under all. He liv'd in his old Age in an Alms-Houſe at *Mile-End*, where he officiated as Chaplain. *Dr.* Calamy's *Abridgment*, *Vol.* II. *p.* 311. *Contin. p.* 485.

Mr. Cæſar Calendrine.

Cæſar Calendrinus Clericus, admiſſ. 26. Junii 1620. ad Rect. Eccl. de Stapleford-Abbatis Com. Eſſex. vac. per reſign. Godefridi Goodman, ad preſ. Caroli Principis Walliæ. —— I take him to be the ſame who was of *Exeter* College, *Oxon.* and went out there B. D. *July* 18, 1620. (leſs than a Month after he was admitted to this Church.) He was by Birth a *German*, by Profeſſion a Puritanical Theologiſt, but being a learned Man, was belov'd of the famous Dr. *Uſher*, who took him into *Ireland* and preferr'd him. Newcourt, *Vol.* II. *p.* 555. *Cited by Mr.* Newcourt, *from* Athen. Oxon. *Vol.* I. *col.* 837.

Mr. John Iſaac *Vicar of* Marks-Tay.

Die 13. Nov. 1662. Johannes Iſaac Cler. admiſſ. ad Vic. de Marks-Tay Com. Eſſex. ad preſ. Caroli II. Regis. Newcourt, *Vol.* II. *p.* 575.

Dr. *Calamy* in his Account of ejected or ſilenc'd Miniſters in *Eſſex. Marks-Tey*, Mr. *Richard Rand.* He was ſome Time after his Ejection Paſtor of a Congregation *Abridgment, Vol.* II. *p.* 308.

gregation at *Little-Baddow* in this County, and there he died about the Year 1692. He was a laborious uſeful Preacher. He had a very hopeful Son, a young Miniſter, who dying about the ſame Time, was bury'd with him in the ſame Grave.

FRIDAY *Nov.* 14. *Report to the Council about the* Walloons *at* Canterbury.

Council-Book.

Whitehall, Nov. 14, 1662. A Report of the Solicitor-General, upon a Reference made to him by Order of this Board *Nov.* 5, 1662. for reconciling all Differences among thoſe of the *Walloon* Nation who live in and about the City of *Canterbury*, who have agreed,

I. That all Differences and Diviſions occaſioned by the late Separation be for ever forgotten and buried in perpetual Oblivion.

To be one Congregation.

II. That for the Time to come, both Parties ſhall agree and unite in one entire Congregation of *Walloons*, and continue in the Exerciſe of the Proteſtant Religion, according to the common Rites and Diſcipline, which have formerly been exerciſed under the gracious Protection and Conceſſions of your Majeſty's Royal Progenitors.

New Election of a Miniſter.

III. That for avoiding all Diſputes touching the Miniſter that is to officiate among them, they do immediately proceed to a new Election of ſome fit and able Perſon for that Service, and cauſe him to be preſented to the general Colloquy for their Approbation, whoſe Judgment is to be final, and all Perſons to ſubmit accordingly.

Nothing to the Reproach or Contempt of the Liturgy.

IV. That they ſhall not permit or ſuffer the Miniſter or any other Member of the Congregation to do or to ſpeak any Thing tending to the Reproach or Contempt of the Liturgy, or any other Part of the Doctrine or Diſcipline eſtabliſhed in the Church of *England*, which may give juſt Cauſe of Scandal or Offence to any of your Majeſty's good Proteſtant Subjects.

To maintain their own Poor.

V. That they ſhall from Time to Time maintain their own Poor, without ſuffering them to be burthenſome to any Part of the City of *Canterbury*.

On which Conditions his Majeſty grants,

The ſame Place of Meeting.

Which Things being agreed upon on their Part, his Majeſty granted,

I. That the uſual Place of Meeting near the Cathedral be continued and allowed to this Congregation as formerly.

And allows them to be a Part of the Foreign Reformed Churches indulged by the Act of Uniformity.

II. That for avoiding the Penalties of the Act of Uniformity, his Majeſty declares this Congregation to be ſuch a Part of the Foreign Reformed Churches as his Majeſty is pleaſed to allow.

The Tryal of John James *for High-Treaſon at the King's-Bench Bar, the fourteenth Day of* November, 14 Car. II. 1662.

John James, *a Preacher, indicted for High-Treaſon.*

The Indictment ſet forth, that the ſaid *John James*, not having the Fear of God before his Eyes, *&c.* did compaſs and imagine the Death of the King, the Subverſion of the Government, *&c.* and to that End, that he being aſſembled with other falſe Traitors in *Bulſtake-Alley* in the Pariſh of *White-Chappel*, in the County of *Middleſex*, did ſpeak and publiſh theſe treaſonable Words following, *viz. That the King was a bloody Tyrant and blood-thirſty Man, and his Nobles the ſame; that the King and his Nobles had ſhed the Blood of the Saints at* Charing-Croſs, *and the Blood of the Covenanters in* Scotland, *that the King was brought in to this End, to fill up the Meaſure of his Iniquities; and that the King's Cup of Iniquity had filled more within this laſt Year than in many Years before, and bewailed that they had not improved their Opportunity when they had Power in their Hands; that it would not be long before they had Power again, and then they would improve it better; and he bemoan'd the Apoſtacy of the People of God, and ſaid they had not fought the Lord's Battles throughly, but when the Lord ſhould give his Work into their Hands again, they would do it better, and that the Death and Deſtruction of the King grew very near.* All which is laid to be done againſt the King's Peace, his Crown and Dignity, *&c.*

To which pleading *not Guilty*, he was brought to his Tryal at the *King's-Bench* Bar on *Nov.* 19, 1662. where a Jury being ſworn, Mr. Serjeant *Kelynge* open'd the Indictment, and Mr. Attorney ſhew'd the Aggravations of his Crime, and having given a brief Relation of the late Troubles, he obſerv'd that they proceeded from the ſeditious Diſcourſes of ſome ſuch diſcontented Preachers in thoſe Times.

After the Evidence given, the Priſoner objected to the Form of the Indictment, which charged him with acting maliciouſly, wickedly and traiterouſly and by the Inſtigation of the Devil, *&c.* and ſaid, *he did in the Fear of the Lord deny it*, for that he had no malicious Thought againſt the King, but prayed for his Soul. He ſaid he had never been in any publick Employment againſt his preſent Majeſty or his Father, that he was an inconſiderable Perſon and liv'd by his Calling, and could not by any Conſtruction be deem'd guilty of compaſſing the King's Death; that as to the Words laid in the Indictment he denied he ſpoke them, or any other Words to that Effect, and that he was ſo far from contending for *Cromwell*'s Power, whom God had ſo eminently wip'd off, that he had always declared againſt that Power, and ſuffer'd under it: He bid the Jury have a Care of ſhedding his innocent Blood, and told them that the Lord *Jeſus Chriſt* was King of Nations as well as Saints, and that the Government did of right belong to him.

Here the Chief Juſtice interrupted him, and aſk'd him if he thought he was in his Conventicle at *White-Chapel*, and ordered the Act for the Preſervation of the King's Perſon to be read to him. And then the Court told him it was the Intention

tion of the Heart that was the Treaſon, the Printing, Preaching, *&c.* was but a Manifeſtation of the Treaſon.

Then the King's Council ſumm'd up the Evidence, and told the Jury, that when the Subſtance and Effect of the Words laid in the Indictment were proved, it was not neceſſary to prove the very Words; and obſerv'd, that tho' the Priſoner's Witneſſes denied that he ſpoke thoſe Words, yet they had not depos'd what he did ſay, and that as to his Integrity and Innocence, the vileſt Miſcreant would never have received the Reward of his Doings, if his own Excuſe or Proteſtations could have ſaved him: That the Priſoner was not queſtion'd for his Religion or Conſcience, but for horrid Treaſon and Rebellion againſt the meekeſt King on Earth, who had lately extended his Mercy to the whole Nation, and reduc'd them again to a State of Innocence: That the Men of theſe Principles did not only endeavour the Deſtruction of the Monarch, but of Monarchy itſelf, and that the Priſoner in his pernicious Sermon preſſed his Doctrine on the Peril of their Salvation, and now would affright the Jury with his innocent Blood; but they would find, if his Blood was rightly and ſwiftly purſued, it would be a Means of preventing the ſhedding the Blood of Thouſands.

Then the Chief Juſtice directed the Jury, and told them, that it was theſe Principles and this Spirit that put the Nation in a Flame before; and that there was no Treaſon comparable to that which was covered with a Pretence of Religion.

The Jury being withdrawn about a quarter of an Hour, return'd and brought the Priſoner in *Guilty.*

The 22d of *November* the Priſoner was again brought to the Bar; and it being demanded what he had to ſay, why Judgment of Death ſhould not paſs upon him according to Law, he anſwer'd out of the Prophet *Jeremiah, That if they put him to Death, they ſhould ſurely bring innocent Blood upon themſelves and upon this City*, and added, *That precious in the Sight of the Lord is the Death of his Saints.* After which Sentence was pronounc'd againſt him as a Traytor. Between his Conviction and Condemnation his Wife delivered a Petition to the King, but obtain'd no other Anſwer, *than that Mr.* James *was a ſweet Gentleman*; and on Mrs. *James* preſſing the King further, he anſwer'd, *he is a Rogue and ſhall be hang'd.*

Dr. John Birkenhead *knighted.*

John Birkenhead, LL. D. Member of Parliament for *Wilton* received the Honour of Knighthood from his Majeſty, *Nov.* 14, 1662. and in *January* 1663. he was conſtituted one of the Maſters of Requeſts in the Place of Sir *Richard Fanſhaw*, be being then alſo Maſter of the Faculties, and a Member of the Royal Society. About this Time he publiſhed *The Aſſembly Man:* Or *the Character of an Aſſembly Man.* Written in 1647. with a Preface ſhewing, that the Copy of it was taken from the Author by thoſe who ſaid they could not rob, becauſe all was theirs; and ſo exciſed what they liked not, and ſo mangled and reform'd it, that it was no Character of an Aſſembly Man, but of themſelves. At length after it had ſlept ſeveral Years, the Author, *&c.*

Athen. Oxon *Vol.* II. *c.* 1476.

London, 1662-3, *in three Sheets* 4to.

Saturday *Nov.* 15.
Birth-Day of the Queen Mother and Queen Conſort.

Whitehall. This is a ſignal Day, and has been auſpicious to the Crown of *England.* For as it gave Birth to her Majeſty Queen *Mary*, the Mother of our Sovereign Lord the King, and of his Royal Brother the Duke of *York:* So alſo it bleſſed the World with the Birth of *Katharine* his Majeſty's Royal Conſort; whereby it would be, if the Calendar did not make it (as in Truth it doth) Saint *Katharine's* Day, which therefore moſt juſtly was celebrated with Bonfires, *&c.* as being the Anniverſary of the great Nativity of two moſt excellent Queens of *Great-Britain.*

Merc. Publ. 4to. *p.* 413.

Dr. John Dolben *Vicar of* St. Giles's Cripplegate.

Die 15. Nov. 1662. Johannes Dolben, S. T. P. admiſſ. ad Vic. Sancti Egidii extra Cripplegate, London. ad preſ. Decani & Capituli Eccl. Cath. S. Pauli Lond. —— reſignavit 1663.

Newcourt, *Vol.* II. *p.* 258.

Mr. Anneſley *was firſt fix'd at* Cliffe *in* Kent, *in the Room of an ejected Miniſter, and then intruded into* Cripplegate, *after the ſequeſtring, plundering, and impriſoning of the legal Vicar,* Dr. William Fuller.

Ejected from St. *Giles's Cripplegate*, Dr. *Samuel Anneſley*, a moſt ſincere, godly, humble Man; an *Iſraelite* indeed: One that may be ſaid to be ſanctify'd from the Womb, *&c.* —— When he came to the City, he had two of the largeſt Auditories to preach to, which were St. *Paul's*, where he was Lecturer, and *Cripplegate* where he was Rector. —— He chearfully reſign'd his Soul to God *December* 31, 1696. in the 77th Year of his Age. His Funeral Sermon was preach'd by Dr. *Daniel Williams*, who hath added an Accouut of his Life and Character.

Dr. Calamy's *Abridgment, Vol.* II. *p.* 47. *Contin. p.* 65.

Tangier *declared a free Port.*

His Majeſty had ſet forth a Proclamation, declaring his Royal Will and Pleaſure to ſettle a free Port at his City of *Tangier* in *Africa*, wherein his Majeſty doth publiſh to all his Subjects, that *Tangier* ſhall be a Port free to all Merchants, as well Foreigners as others, with their Ships and Veſſels, except ſuch as ſhall come from beyond the Cape of *Good Hope*, and Ships coming from any of our *Engliſh* Plantations for ſuch Time and on ſuch Terms as are hereafter expreſs'd, *&c.* this Liberty to continue from *Sept.* 29, 1662. for five Years next coming.

Publ. Intell. by Authority, 4to.

Mr. Edw. Bathurſt *takes a new Title to his Church of* Cheping-Warden.

Die 15. Nov. 1662. Edwardus Bathurſt Clericus, S. T. B. alias admiſſus per le Tryers ad Rect. Eccl. de Cheping-Warden in Com. Northampt. vac. per mort. Ricardi Stanwix ult. Incumb. ad preſent. Ricardi Saltonſtall Armigeri pleno jure Patroni ad novam ejuſdem Patroni preſentationem ad eand. Eccleſiam inſtitutus eſt ad corroborandum titulum; in Domo Prebendali dicti Epiſcopi apud Weſtm.

Reg. Laney.

Sunday *Nov.* 16.
The Preſbyterians are ſaid to prepare for Perſecution, and to uſe many Acts of Popularity.

When all the Shifts of the *Preſbyterians* fail'd, they prepare themſelves for Perſecution as they call it, and preached that the Lights were extinguiſhed, the dear

The Myſtery of Conventicles unveiled, 1663.

dear *Paſtors* torn from their beloved Flocks: Then they ſay they preach their *laſt*, that they are *dying Men*, and this may be their *laſt Opportunity:* Now they give their Rules, one 17. another 25. another 36. all may be reduced to theſe ſix: 1. That they ſhould not forget their faithful *Paſtors.* 2. That when they cannot hear their *Words*, they may read their *Works.* 3. That they ſhould take heed *whom* they hear. 4. That they have nothing to do with *Idols.* 5. That they *perſevere.* 6. That they hold Communion one with another.

After which they encourage their Party to go on, and ſtand out againſt the Act, that they might appear ſo conſiderable as to prevail with his Majeſty for an Indulgence againſt, or with the Parliament for a Repeal of the ſaid Act. To which end they ſent their Letters all over the Kingdom to adviſe every Man to ſtand to his Principles, not doubting of a *Toleration* upon his Majeſty's Promiſe at *Breda*; with other Arguments they could make uſe of. —— We find them with their Bed-Roll of thoſe that were to be ejected, rather threatning than petitioning his Majeſty (after ſome Tumults raiſed in Dr. *Seaman*'s and other Churches, through which they would have his Majeſty ſee the Inclination of the People.) And when at laſt they ſaw his Majeſty was reſolved, and the Law indiſpenſable, then 1. They take an Account of the ejected Miniſters through every County. 2. They take the Subſcription of well-affected People towards the Maintenance of thoſe Perſons, eſpecially the elect Ladies. 3. They have City and Countrey Committees for that Purpoſe, together with their Treaſurers in both Places, by whoſe Order the Money is delivered to the reſpective ejected Men, according to their Conditions, provided that they have proper Certificates of their Sufferings and Faithfulneſs. Then to keep the Cauſe in Heart and Life, the *Farewel Sermons* are printed firſt ſingly, and then in Volumes, as the dying Words of the faithful Paſtors, whoſe Heads are ſet before their Sermons juſt as they looked from the Pulpit, wrapped in their reverend black and white Caps, like the twelve Apoſtles before the Bible.

WEDNESDAY *Nov.* 19.
Mr. Tho. Laney *Prebend of* Peterborough.

Reg. Laney.

Thomas Laney, S. T. B. was collated to the ſixth Prebend in the Cathedral Church of *Peterborough*, void by the Death of the reverend Mr. *John Wyldbore*, by his Unkle Biſhop *Laney*, who on *Sept.* 2. foregoing had collated and inſtituted him to the Rectory of *Paſton* near *Peterborough.*

Exeter *in Arms on the Rumour of an intended Inſurrection.*

Publick Intelligence, 4to. No. 48.

Adviſed from *Exeter*, *November* 19. Our Governor, Sir *James Smith*, upon the late News of the intended Inſurrection of the Fanaticks, took the Alarm, and raiſed a Company of Foot Soldiers in one Day's Time at his own Charge, clad them in red Coats, and gave the Leading of them to Captain *William Glyde* (a Perſon whoſe Loyalty is very well known by his Sufferings, having headed one thouſand Men when this City declared for a free Parliament:) The Captain marched theſe new raiſed Men through the City, drew them into the Church-yard, thence they were diſpoſed for the Safety of the City in and about the Caſtle, &c.

Mr. Ralph Battle *Miniſter in* Hartford.

Reg. Sanderſon Linc.

1662. 19. Nov. Radulfus Battle Cler. A. M. admiſſ. ad Rect. Omn. Sanctorum & Vic. Sancti Johannis in Villa de Hartford annexatas vac. per mort. Humphredi Tabor ult. Incumb. ex preſ. Johannis Hariſon Mil. —— He had a Son *Ralph Battle*, M. A. of *Peter-Houſe* in *Cambridge*, Prebendary of *Worceſter*, and Sub-Almoner, &c.

Mr. Joſ. Wilcocks *Vicar of* Harrow on the Hill.

Newcourt, *Vol.* I. *p.* 638.

Die 19. Nov. 1662. Joſ. Wilcocks Clericus, admiſſ. ad Vic. de Harrow ſuper Montem Com. Midd. ad preſ. Aliciæ Pits viduæ.

Mr. Tho. Pakeman.

Dr. *Calamy's Abridgment*, *Vol.* II. *p.* 468.

Harrow on the Hill. Mr. *Thomas Pakeman*, M. A. of *Clare* Hall in *Cambridge.* He was firſt Miniſter at *Hadham* in *Eſſex*, from whence he was ejected in 62. with ten Children. He was in great Eſteem with Sir *Gilbert Gerrard*, and indeed with the whole Pariſh for his diligent Preaching, and great Charity. —— He afterwards remov'd to *Old-Brentford*, and continued to keep Boarders there, and they were inſtructed by Mr. *Button*, who liv'd next Door. There he preach'd conſtantly and adminiſtred the Sacrament. —— Afterwards he liv'd and preach'd conſtantly at Mrs. *Methwold*'s in *Brumpton* near *Knightſbridge:* And thence he remov'd into the Family of *Eraſmus Smith*, Eſq; where he continued ſome Years. In 1685. he liv'd with his Children in the City, attended on Dr. *Kidder*'s Miniſtry, and ſometimes receiv'd the Sacrament from him. —— In 1687. he remov'd to *Stratford*, where he had an Opportunity of ſome Service. —— He died in *June* 1691. in the 78th Year of his Age. —— His Funeral Sermon was preach'd by Biſhop *Kidder* from *Revel.* xiv. 13. He was a grave, ſound, pious, ſober, and peaceable Divine.

Mr. Sam. Vicars *Vicar of* Stanwell.

Newcourt, *Vol.* I. *p.* 737.

Die 18. Nov. 1662. Samuel Vicars Cler. admiſſ. ad Vic. de Stanwell Com. Midd. vac. per ceſſionem ult. Incumb. ad preſ. Caroli II. Regis.

Mr. John Bulkley.

Abridgment, *Vol.* II. *p.* 311. *Contin. p.* 487. Newcourt, *Vol.* II. *p.* 270.

Dr. *Calamy* has put down Mr. *John Bulkley* as ejected or ſilenc'd at *Fordham* in *Eſſex.* The *London* Regiſters mention only *Richard Pulley*, M. A. inſtituted to the Rectory of *Fordham*, *May* 4, 1646. as then void by the Death of Mr. *John Alſop*; and then *Thomas Bayley*, B. D. admitted *Feb.* 6, 1677. void by the Death of the laſt Rector. ——

Abridgment, *Vol.* II. *p.* 312.

Mr. *Bulkley* after his Ejectment retir'd to *Wapping* in the Suburbs of *London*, where he liv'd ſeveral Years practiſing Phyſick with good Succeſs, &c.

Mr. Burnaby.

Ibid. Newcourt, *Vol.* II. *p.* 312.

The ſame Writer remembers Mr. *Burnaby* as ejected or ſilenc'd at *South-Okendon* in *Eſſex.* —— Mr. *Newcourt*, from the Regiſter of the See of *London*, finds Mr. *Francis Goldman*, M. A. admitted to the Rectory of *South-Okendon*, where he continu'd Rector near ſixty five Years, and at his Death was ſucceeded by *Offſpring Blackball*, M. A. *Jan.* 24, 1689. afterward Biſhop of *Exeter*.

Newcourt, *Vol.* II. *p.* 312.

So at *Lynſel*, Mr. *Clark*, who could not ſuffer much, becauſe that Vicarage of *Lindſell* was fill'd by Mr. *Nathaniel Owen*, B. D. *Feb.* 11, 1661. void by the Ceſſion of *Thomas Conſtable* laſt Incumb. and again by Mr. *John Morden*, *Jul.* 9, 1666. upon the Reſignation of Mr. *Owen*.

Abridgment, *Vol.* II. *p.* 312.

At *Wanſted*. Mr. *Leonard Hoar*, who after his being ſilenc'd here, went to *New-England* to preſide in the new Univerſity there, and there he died *Nov.* 28, 1675.

Newcourt, *Vol.* II. *p.* 639.

There was no room for his ſuffering by the *Bartholomew* Act, for *Thomas Harriſon*, M. A. was admitted to the Rectory of *Wanſted*, *Decemb.* 10, 1660. then void by the Death of Mr. *Humphrey Maddiſon*. And *Daniel Mills*, M. A. on the Death of *Maddiſon* succeeded *June* 26, 1667.

THURSDAY *Nov.* 20.

The Diligence of the Biſhop of Durham *in his Viſitation.*

Publick Intelligence, 4to. No. 48.

Adviſed by Letter from *Durham*. The Biſhop of this Place ſince his late diligent Viſitation, hath made a fair Progreſs through the largeſt Part of this County-Palatine, preaching upon every *Sunday* in ſeveral Churches, and being received with great Joy and Alacrity both of the Gentry and all other People where he came. In his Progreſs abroad he went to view the ſad Ruins of his Predeceſſor's epiſcopal manour Houſe and Caſtle at *Stockton* pulled down and deſtroyed there (Chapel and all) by two covetous and ſacrilegious Perſons. Gladly would the Biſhop, if he were able, ſet it up again for his Succeſſors, but the Revenues of his Biſhoprick (whereof there is well near as much taken from him of late, as there is now left to him and his See) would not be ſufficient to do it, though they were totally laid out and ſpent upon the Repairs of that Caſtle ten whole Years together. He therefore contents himſelf with the Repairs of his other three Houſes at *Durham*, *Aukland*, and *Darlington*, upon which he hath been at the Coſt and Care both all this laſt Summer, and the former to employ above an hundred Men at continual Work and Wages; and I am in doubt whether he will be able to finiſh them (eſpecially his fair new Chapel at *Aukland*) in two Summers more. In the mean while he giveth Order to his Officers, and expendeth all the Fines for Leaſes (which are very moderate, and ariſe not to the Tenth Part of what Report and common Rumours made them) upon theſe and ſome other good Works which he hath begun.

Unable to rebuild his Houſe and Caſtle at Stockton.

He repaired his three other Houſes at Durham, Aukland *and* Darlington.

The Biſhop catechiz'd himſelf, and enjoin'd the Miniſter ſo to do.

The *Sunday* after his Return to *Biſhop-Aukland* he went abroad to Evening Prayer in a Countrey Church three Miles off, and there both catechized the Youth of the Pariſh himſelf, and enjoyned the Miniſter of the Place (where catechiſing had been formerly omitted) diligently to perform that religious Duty hereafter. A few Days following he went in Perſon to the chief Pariſh Church of *Aukland*, and there took Order (having prepared for it before) that three Children paſt their Infancy, and two of them well grown in Years ſhould be ſolemnly baptized with the Conſent of their Parents, who had formerly neglected it, and been miſled from the Church, but is now firmly by the Biſhop converted to it.

And baptized ſome Children paſt their Infancy.

The Biſhop as his Majeſty's Lieutenant impriſoned a ſuſpected Perſon

His Lordſhip being his Majeſty's Lieutenant in this County *Palatine* (as his Predeceſſors have always been) and hearing of many ſeditious and dangerous Perſons that appeared abroad, eſpecially among you at *London*, ſent forth his Warrant, which was alſo ſigned and ſealed by three of the Deputy-Lieutenants here, to apprehend one *John Joplin*, who being committed to Priſon, refuſed to enter Bond for his peaceable Demeanour and Obedience according to his Majeſty's Inſtructions. He was by the Biſhop and the Juſtices of the Peace here in open Seſſions called before them, and had the Oath of Allegiance tendred to him, according to the Act of Parliament 3 *Jac.* and upon his Refuſal to take the Oath was again by Order of the Seſſions ſent back to the Gaol, there to continue until the Seſſions next to come, and in the mean while to conſider whether he would take the Oath or no. Being in this Condition, he got Means, through the Negligence of the Gaoler, to ſend to his Houſe for a great Satchel full of Papers (which perhaps he thought might diſcover his ill Doings) and pretending them to be private Accounts he burnt them in the Priſon, which gave his Lordſhip and the Deputy-Lieutenants greater Reaſon to look to him the more ſtrictly, and to keep him cloſe. In the Interim he and the Quakers that are now here in Hold have ſent to *London* to their Brethren there, where they have printed a Libel againſt the Proceedings of the Judge at the laſt Aſſizes, and of the Biſhop and the Juſtices Doings ſince that Time againſt *Joplin*, full of Falſehood and Lying.

Who refuſed to take the Oath of Allegiance.

He burnt a Sachel full of Papers.

He and Friends print a Libel.

Dr. Martin*'s Letters ſaid to be fraught with Untruths and Railing.*

There is alſo another Pamphlet called Dr. *Martin*'s *Letters*, fraught with groſs Untruths, and railing againſt the Biſhop and others whilſt he lived among the Proteſtants in *France*, ſet out by the Spite and Peeviſhneſs of a Pedant Miniſter *R. W.* and ſcarce one Line true in all he writes.

Nov. 20. 1662. Sam. Coe, A. M. admiſſ. ad Vic. de Albury Com. Hertford. ad preſ. Theſaurarii Eccl. Cath. S. Pauli Lond. —— Dr. *Calamy* among the ejected or ſilenc'd Miniſters under *Albury Com. Hertſ.* mentions Mr. *Francis Comyn*, and ſaith no more of him; only in his *Continuation* refers to *Newcourt*.

Newcourt, *Vol.* I. *p.* 792.
Abridgment, *Vol.* I. *p.* 360.

Jonathan Anderſon Clericus A. M. admiſſ. ad Rect. de Grandborough Com. Hertford. Die 20. Nov. 1662. ad preſ. Caroli II. Regis.

Newcourt, *Vol.* I. *p.* 828.

Die

Mr. Rob. Billio.

Die 20. Nov. 1662. Sam. Leake Cler. admiſſ. ad Rect. de Wickham S. Pauli Com. Eſſex. ad coll. Decani & Capituli S. Pauli London.

Among the ejected or ſilenc'd Miniſters in *Eſſex* mention'd by Dr. *Calamy*, *Wickham* near *Malden*, Mr. *Billoway*. His Living was worth one hundred and twenty Pounds *per Annum*. He was a plain, zealous, practical Preacher: And his Miniſtry was bleſs'd to the Converſion of many Souls. He preach'd conſtantly in the moſt difficult Times 'till his Death. This was the Father of Mr. *Billoway*, who ſucceeded Dr. *Bates* at *Hackney*.

Abridgment, Vol. II. *p.* 308.

Contin. p. 478.

FRIDAY *Nov.* 21.
The Archbiſhop of Canterbury *having Leave to abſent from Parliament,*

Appoints the Biſhop of London *to be his Proxy.*

The Archbiſhop of Canterbury's *Proxy to the Biſhop of* London.

Omnibus Chriſti Fidelibus ad quos hoc præſens ſcriptum pervenerit Gulielmus Providentia Divina Cantuarienſis Archiepiſcopus, &c. Cum ſereniſſimus Dominus noſter Rex quibuſdam de Cauſis Sublimitati ſuæ intimatis Licentiam à præſenti hoc ſuo Parliamento tento & inchoato apud Weſtmon. octavo Die Maii Anno Regni ſui tertio decimo & continuato ad decimum nonum Diem Maii Anno decimo quarto dicti Domini Regis & inde prorogato ad decimum octavum Diem Februarii proxime inde ſequentem nobis abſentandi ac ſuo ſpeciali Gratia & Favore nuper conceſſerit dummodo Fidelem aliquem Procuratorem vice locoque meis ponerem ordinarem & conſtituerem: Noveritis igitur me præfatum Archiepiſcopum dilectum mihi in Chriſto Reverendum in Chriſto Patrem Gilbertum eadem Divina Providentia Dominum London. Epiſcopum meum verum certum & indubitatum Factorem, Actorem, Procuratorem, Attornatum negotiorumque noſtrorum Geſtorem & Nuncium ſpecialem nominare ordinare facere & conſtituere per præſentes, &c. Dat. apud Lambeth viceſimo primo Novembris Anno Regni, &c. 14. Annoque Domini 1662.

Sir John Petty's *Conſtitut. of Parl.* 8vo. *p.* 296.

SATURDAY *Nov.* 22.
Mr. William Foſter *Rector of* Eaſiwick.

Succeeded Mr. Edm. Godwin.

Willelmus Foſter, A. M. admiſſ. ad Rect. de Eaſtwick Com. Hertford. 22. Nov. 1662. vac. per Ceſſionem Edmundi Godwin ult. Incumb. ad preſ. Humphredi Gore, Mil.

Newcourt, *Vol.* I. *p.* 880.

Edmundus Godwin, A. M. admiſſ. ad Rect. de Cowley Com. Midd. 19. Junii 1679. vac. per Reſign. Williel. Greaves ult. Incumb. ad præſent. Williel. Baker, Gen.

Ibid. p. 594.

Dr. *Calamy* in the laſt Edition of his *Abridgment* ſaith, In my former Edition I mentioned theſe Perſons as conforming after they had been for ſome Time Nonconformiſts. —— I now add to them Mr. *Godwin* of *Eaſtwick* (which was a Sequeſtration) who I underſtand alſo afterwards conformed. —— [He voided the Living by voluntary Ceſſion; not deprived nor ſilenc'd.]

Vol. II. *p.* 370.

SUNDAY *Nov.* 23.
A Letter of Mr. Secretary Bennet, *complaining of the King's Want of Money.*

A Letter of Sir Henry Bennet, *Secretary of State to the Duke of* Ormond *in* Ireland. *Dated from* Whitehall Nov. 23, 1662.

—— His Majeſty, his Royal Highneſs, Prince *Rupert*, my Lord *Aſhley*, and myſelf preſent, after ſome ſhort Debate upon the Letter from the Council in *Ireland*, it was concluded utterly impoſſible to help that Kingdom with the Sum of ready Money deſired in order to compound the Debts there; and reſolved this ſhould be immediately written to your Grace, without taking any more Time to think upon it here, or amuſing you with half Hopes, or Promiſes which could never be effected; in ſo ill a State are the publick Affairs here for want of ready Money; the little Reſerve his Majeſty hath kept out of the Sale of *Dunkirk* being not to be touch'd for a leſs Occaſion than an Inſurrection here at home, which the fooliſh and diſcontented People are apt every Day to threaten and apprehend. —— I have no News to add out of your Knowledge but the ſending Mr. *Davies* to the *Tower* by his Majeſty's Command a cloſe Priſoner, which was the Work of *Saturday* laſt, of which I do not repeat the Occaſion, believing that your Grace is not ignorant of it. I am ever

Miſcell. Aulica, 8vo. *p.* 280

Mr. Davies *ſent Priſoner to the Tower.*

Your Grace's moſt Humble

And moſt Obedient Servant,

HEN. BENNET.

Some Clergymen were but half Conformiſts.

Some Clergy who conformed againſt their Cuſtom and their Inclination were called Half-Conformiſts, and evaded the Rules of the Church as much as ſafely they could. —— I have heard of one who wore his Surplice upon his *Heel*: He was a kind of Half quarter Conformiſt, and when he came into the Reading Pew, where he muſt put on his Whites, he uſed to hold up one of his Legs behind him (like a Gooſe) and reſting it on his Matt, he would hang the Surplice on his Foot, that he might be able to *ſwear*, he both wore the *Surplice*, and *bow'd* the *Knee* at the Name of *Jeſus*.

Animadverſions upon naked Truth, 4to. 1676. *p.* 29.

MONDAY *Nov.* 24.
Mandate for Simon Potter *to be Doctor in Divinity at* Cambridge.

The King's Letters Mandatory to the Univerſity of *Cambridge* for *Simon Potter*, Fellow of *Clare* Hall, to be admitted to the Degree of Doctor in Divinity. Given this twenty fourth of *November* 1662.

Reg. Cantabr.

WEDNESDAY *Nov.* 26.
Order of King in Council for reprinting the Book of Allegiance, intituled, God and the King.

Whitehall, Council-Board, November 26, 1662.

This Day the Draught of a Proclamation recommending to all his Majeſty's loving Subjects the having and uſing the Book entitled *God and the King* was read at the Board, and approved with Amendments therin made. And it was ordered

Council-Book.

dered (his Majeſty preſent in Council) that his Majeſty's Attorney-General do forthwith cauſe the ſame to be engroſſed, to paſs his Majeſty's Royal Signature, and ſo to be printed and publiſhed. —— As it was accordingly. Given at *Whitehall* the fifth Day of *December*, 1662. in the fourteenth Year of Our Reign.

Mr. Tho. Iſham *Rector of* Barby Com. Northampt.

Die 26. Nov. 1662. Thomas Iſham Clericus A. M. ad Rect. Eccl. de Barby cum Only in Com. Northton. vac per Privationem Richardi Thorpe ult. Incumb. pro non ſubſcribendo, &c. ad preſ. Hon. Viri Edwardi Baronis Mountague de Boughton pleno jure Patroni.

Reg. Laney.

Mr. Rich. Thorpe *ejected from* Barby.

Mr. *Rich. Thorpe* ejected from *Barby*, a Parſonage worth two hundred Pounds *per Ann.* and when the Men of *Only* (a Village that belongs to this Parſonage) plough'd much Ground, it was worth two hundred and fifty Pounds. None of the Miniſters in theſe Parts were reckon'd to go beyond Mr. *Fowler* of *Crick* [*Creek*] in Preaching, and this Mr. *Thorpe* in Praying. He kept the Youth of the Town in great Awe, and from profaning the Sabbath, as had been too uſual and common. He was ſo much taken up with ſpiritual Things, that he knew not his own Cattle, except the Horſe he uſually rode on. And he left all his worldly Concerns to the Care of a faithful Servant. After his being ejected and ſilenc'd, he preached in his own Houſe on *Thurſdays* without Moleſtation. He went on Lords-Days to Church to hear Mr. *Iſam* [*Iſham*] with whom he had a fair Correſpondence 'till his Death, which was forty Years ago.

Dr Calamy's *Continuation of Account*, p. 642.

Mr. John Head *Vicar of* Maldon, *in the Place of Mr.* Tho. Horrocks *depriv'd for Nonconformity.*

Johannes Head Cler. admiſſ. ad Vic. Omn. Sanctorum & S. Petri de Maldon Com. Eſſex. 26. Novemb. 1662. vac. per Inconformitatem Tho. Horrocks, ad preſ. Richardi Ingram.

Newcourt, *Vol.* II. *p.* 399.

Dr. *Calamy* has remembred Mr. *Thomas Horrocks* as an able Divine, of a very chearful Temper.

Abridgment, Vol II. *p* 305. *Contin. p.* 468.

Dr. Will. Young *Rector of* Salcot-Verley.

Die 26. Nov. 1662. Willelmus Young Cler. M. D. admiſſ. ad Rect. de Salcott-Verley Com. Eſſex. vac. per Mort. ult. Rectoris; ad preſ. Suſannæ, Annæ, & Mariæ Wilsford. —— Johannes Negus Cler. ad eand. vac. per Mort. Willi. Young 26. Aug. 1663.

Newcourt, *Vol* II. *p.* 513

THURSDAY *Nov.* 27. *Impriſonment of Mr.* Henry Jeſſey.

Mr. *Henry Jeſſey*, a ſilenc'd Miniſter, was ſeized and kept in the Meſſengers Hands, but releaſed by the Privy-Council in *December*, after a Month's wrongful Reſtraint. *Aug.* 30, 1662. he was again apprehended (by Miſinformation) and ſecured ſix Months in the Meſſenger's Houſe, 'till by an Order of Council he was again releaſed on *Febr.* 20. following.

Dr. Calamy's *Contin. p.* 48.

Mr. Anthony Palmer.

Mr. *Anthony Palmer* having got into the rich Rectory of *Bourton on the Water Com. Glouc.* in 1649. about the Time of his Majeſty's Reſtauration, he was by the Force of ſome of the Royaliſts of his Town driven from his Charge, as having been a moſt pernicious Perſon as to his Doctrine, and a great Enemy to the Royal Party; whereupon he withdrew and put in a Curate. —— After he had been forced to leave that comfortable Harbour, he retired to *London*, where we find him to have had a Hand in, or at leaſt conſenting to, that ſtupendious Tragedy, which was intended to be acted by the Satanical Saints, in *November* 1662. [a rigid Independent.]

Athen. Oxon. *Vol.* II. *c.* 1473.

Dr. Calamy's *Account, p.* 316. *Contin. p.* 77. *and* 493.

Mr. Tho. Palmer *late Miniſter of St.* Laurence Pountney, *taken up for the Plot.*

Another of the ejected Miniſters taken up for this Plot was Mr. *Thomas Palmer*, who had been Miniſter of St. *Lawrence Pountney* in *London*, and had zealouſly aſſerted the former Rebellion as well with his Sword as his Pen. Upon his Majeſty's Reſtauration, being ejected, he retired into *Derbyſhire*. —— We find him engaged in that Fanatical Helliſh Plot in the North Parts of *England*, which was diſcovered in the Beginning of *October* 1663. for which ſeveral ſuffered Death at *York* and elſewhere. He is named in his Majeſty's Proclamation, and therein deſcribed to be a tall Man, flaxen hair'd, between forty and fifty Years of Age.

Athen. Oxon. *Vol.* II. *c.* 473.

See Dr. Calamy's *Account, p.* 205.

SATURDAY *Nov.* 29. *News from* Yarmouth *of the Plot, and Care taken to diſcover it by Sir* Tho. Meadows.

A Letter dated Yarmouth 29, 1662.

—— Major *Swallow* and Colonel *Sparrow* being ſuſpected to have a Hand in the Plot, and ſearch'd for, made their eſcape, ſince which Major *Swallow* was taken at a Place called *Creek* in *Norfolk*. Before he was taken, it was thought he might be fled hither to make his Eſcape beyond the Seas, upon which Sir *Thomas Meaddows* cauſed all our Gates to be ſhut up, and Search to be made from Houſe to Houſe. The Report of the Conſpiracy had no ſooner reach'd this Town, but Sir *Thomas* forthwith cauſed the ordinary Watch to be doubled, the Train'd-Bands to watch Night by Night in Arms, and cauſed all Letters that came by the Poſt to be brought to his Houſe, whither he ſent for ſuch Perſons whoſe Principles or former Actings gave juſt Cauſe of Suſpicion, who there opened their Letters themſelves for their Vindication. Here was nothing left undone by him that might tend to the diſcovering ſuch Perſons, or the Security of this Place.

Mercur. Publ. 4to. *p.* 761.

Mr. Tho. Martin *Vicar of* Elmſted.

Tho. Martin, A. M. admiſſ. ad Vic. de Elmſted Com. Eſſex. 29. Nov. 1662. ad preſ. Caroli II. Regis per lapſum Temporis. —— Idem Tho. Martin Cler. ad Rect. de Ailesford Com. Eſſex. 25. Maii 1661. —— Obiit Ann. 1672.

Newcourt, *Vol.* II. *p* 5. *and* 245.

Mr. Ric. Reddrick *Rector of* Langford.

Richardus Reddrick Cler. admiſſ. ad Rect. de Langford Com. Eſſex. 29. Nov. 1662. vac. per Reſign. Johannis Reddrick ult. Incumb. ad preſ. Matthei Harvey Armig. —— Idem Ric. Reddrick A. M. ad Capellam & Rectoriam de Haſeleigh Com. Eſſex. 14. Nov. 1660. ad preſ. Egidii Aleyn Armig. —— ceſſit Ann. 1663. —— obiit Ann. 1667.

Newcourt, *Vol.* II. *p.* 363.

Ibid. 314.

Mr. Philip Anderton *outed of* Low-Layton *in* Eſſex. *See Dr.* Calamy*'s Account p.* 307. *and Continuation, p.* 475.

Philip Anderton, A. M. of *Emanuel* College in *Cambridge*, Vicar of *Low-Layton* in *Eſſex*, about the Year 1651. had an Augmentation of fifty Pounds *per Ann.* out of certain ſequeſtred Eſtates; he was outed by the *Bartholomew* Act, and after taught a School in this Pariſh. *John Cox* ſucceeded *A. D.* 1662. and held it 'till *Sept.* 1669. when he became Rector of *Stapleford Abbots*.

Newcourt. *Vol.* II. *p.* 36

Sunday *Nov.* 30. John Earle *S. T. P. Dean of* Weſtminſter, *Chancellor of* Sarum, *and Rector of* Biſhopſton *com:* Wilks, *elected* Nov. 1. *confirmed* 16. vid. June 1663.

This Day the Right Reverend Father in God Dr. *John Earle* Lord Biſhop of *Worceſter* was conſecrated at *Weſtminſter*, by *Gilbert* Lord Biſhop of *London*, Dean of his Majeſty's Chapel Royal, *George* Lord Biſhop of *Wincheſter*, *Henry* Lord Biſhop of *Chicheſter*, *Matthew* Lord Biſhop of *Ely*, and *Benjamin* Lord Biſhop of *Peterborough*, by Commiſſion from his moſt ſacred Majeſty, and Deputation from the moſt Reverend Father in God *William* Lord Archbiſhop of *Canterbury*. This is that Dr. *Earle* who from his Youth (I had almoſt ſaid from his Childhood) for his natural and acquired Abilities was ſo very eminent in the Univerſity of *Oxon*; and after was choſen to be one of the firſt Chaplains to his Majeſty (when Prince of *Wales*) who knew not how to deſert his Maſter, but with Duty and Loyalty (ſuitable to the reſt of his many great Virtues, both moral and intellectual) faithfully attended his Majeſty both at home and abroad, as Chaplain and Clerk of his Majeſty's Cloſet, and upon his Majeſty's happy Return was made Dean of *Weſtminſter*, and now Lord Biſhop of *Worceſter*, (for which *December* 7. he did Homage to his Majeſty) having this high and rare Felicity by his excellent and ſpotleſs Converſation, to have lived ſo many Years in the Court of *England* ſo near his Majeſty, and yet not given the leaſt Offence to any Man alive, though both in and out of Pulpit he uſed all Chriſtian Freedom againſt the Vanities of this Age, being honoured and admired by all that have either known, heard, or read him. His former Place as Dean of *Weſtminſter* his Majeſty hath conferred on that learned and deſerving Dr. *Dolben*, one of his Majeſty's Chaplains in ordinary, who all along the late Troubles hath ſo zealouſly purſued his Majeſty's Service where there was greateſt Danger and leaſt Hope of Reward.

Books and Papers publiſhed in and about November 1662.

A Defence of S. Athanaſius.

The Hiſtory of the Life and Actions of St. *Athanaſius*. Together with the Riſe, Growth, and Downfal of the *Arian* Hereſy. Collected from Primitive Writers. By *N. B. P. C.* Catholick. With a Preface, concluding, —— To leave a Caveat to my dear Countrey to hold theſe Fundamentals concerning the Trinity in conſtant Adoration, eſpecially in theſe Days, wherein ungodly Rapes are ſo ordinarily committed upon them, by the Conceits of ſeeming Reaſon; and thereby the holy Spouſe of Chriſt divided into ſmall Pieces, and ſcattered thro' the Nations.

Imprimatur, Geo. Stradling. Nov. 23, 1662.

London, *for* Chriſtopher Eccleſton 1663. 8vo.

Sir Robert Stapleton*'s Tranſlation of* Juvenal, *in large Letter and Paper.*

Mores Hominum. The Manners of Men, deſcribed in ſixteen Satyrs by *Juvenal*; as he is publiſhed in his moſt Authentick Copy lately printed by Command of the King of *France*. Whereunto is added, the Invention of ſeventeen Deſigns in Picture, with Arguments to the Satyrs. As alſo Explanations to the Deſigns in *Engliſh* and *Latin*. Together with a large Comment clearing the Author in every Place, wherein he ſeemed obſcure, out of the Laws and Cuſtoms of the *Romans*, and the *Latin* and *Greek* Hiſtories. By Sir *Robert Stapleton*, Knight.

London *Sold by* Simon Waterſon, *fol.* 1662.

Mr. John Stillingfleet's *divine Preſence in religious Worſhip.*

Shechinah. Or a Demonſtration of the Divine Preſence in the Places of Religious Worſhip. Being an Eſſay tending to promote Piety, prevent Apoſtacy, and to reduce groſly deluded Souls, firſt to their right Wits, then to the right Ways of God's publick inſtituted Worſhip. By *John Stillingfleet*, M. A. Rector of *Beckingham* in *Lincolnſhire*, late Fellow of St. *John*'s College in *Cambridge*.

London *Printed for* Henry Mortlock, 1663.

Mr. Stileman's *View of Church Government.*

A View of Church Government, wherein the proper Church Governours are demonſtrated, their Office, Duty, Work, and Employment, with the Object thereof is declared, and the Neceſſity of Obedience to them aſſerted in a Sermon preached at a Viſitation of the Lord Biſhop of *Rocheſter* at *Weſt-Malling*. By *John Stileman*, M. A. and Vicar of *Tunbridge* in *Kent*.

London *for* Thomas Pierpoint 1663. 4to.

Divine Services and Anthems.

The Divine Services and Anthems ſung in the Cathedral and Collegiate Choirs in the Churches of *England*. Collected by *J. C.*

Sold by Henry Brome 1663.

A third Volume of the Works of Biſhop Hall.

Divers Treatiſes written upon ſeveral Occaſions. By *Joſeph Hall*, late Biſhop of *Norwich*. The third Tome. Now firſt collected into one Volume, and digeſted in the Order deſigned by the Author.

London *Sold by* J. Williams 1662. *fol.*

To the Reader.

Epiſtle to the Reader.

Straggling Soldiers in an Enemy's Countrey are apt to fall ſhort of their main Body. Like is the Fate oftimes of excellent Pieces dropp'd from the Pens of the beſt Authors, which if they lye ſcattered in rude and barbarous Times, are ſubject, through the peeviſh *Malice* of ſome, and *Heedleſneſs* of others, one Way or other, to miſcarry and be loſt in the World. Such *Times* we may ſay we have lived in, and, Thanks be to God, out-lived: Times wherein *Authors* have been miſ-eſteemed for their *Functions* Sake; and their *Works*, though never ſo admirable in their Kinds, ſlighted and trod under Foot for the Author's Sake: *Days* that unleſs they had been *ſhortned*, no *Fleſh* living (to ſpeak of honeſt and right principled Hearts) could have *been ſaved*. It was in thoſe black and diſmal Days that this Collection of ſmall *Tracts* writ by the right reverend, pious, and learned Father in God Dr. *Joſeph Hall*, late Lord Biſhop of *Norwich*, was made and committed to the Preſs, though it now firſt appear abroad in better and rightly reformed Days.

This Volume begins with Obſervations of ſome Specialities of Divine Providence in the Life of *Joſeph Hall* Biſhop of *Norwich*. Written with his own Hand.

II. Biſhop *Hall*'s Hard Meaſure.

Ends with the *Balm of Gilead*, or the Comforter.

Anſwer to the diſſenting Brethren in the late Synod at Boſton.

An Anſwer to the apologetical Preface, publiſhed in the Name and Behalf of the Brethren that diſſented in the late Synod, and ſet before the Reverend Mr. *Davenport*'s Treatiſe called *another Eſſay*, &c. — 4to. 1663.

A Defence of the Synod.

A Defence of the Anſwer and Arguments of the Synod met at *Boſton* in the Year 1662. concerning the Subject of Baptiſm and the Aſſociation of Churches. Againſt the Reply made thereunto by the Reverend Mr. *John Davenport*, in his Treatiſe, entituled, *An Eſſay for Inveſtigation of the Truth*, &c. — 4to. 1663.

Jo. Amos Comenii Janua Linguarum Trilinguis.

Janua Linguarum Trilinguis: Sive Johannis Amos Comenii Janua Linguarum noviſſime ab ipſo Authore recognita, aucta, emendata. Adjunctis Metaphraſi Græca, & Anglicana Verſione, Authore conſulto & approbante. — *Londini apud Joh. Clarke*, 1662, 8vo.

Reports of Sir Francis Moore *by Sir* Jeffery Palmer.

Caſes collect & report par Sir Francis Moore Chivaler, Serjeant de le Ley. Premierement imprimé & publié par l'Original remainant en les Maines de Sir Gefrey Palmer Atturney General à ſon tres Excellent Majeſty le Roy Charles le Second. — London, *ſold by* Rob. Pawlet, 1662, *Fol.*

Collection of farewell Sermons in the Countrey.

England's Remembrancer. Or a Collection of Farewel Sermons preached by the Miniſters in the Countrey. [Said to be more correct than the like Farewel Sermons by the *London* Miniſters.] — *Printed* 1663, 8vo.

The true Catholick Tenure, *&c.* By *Edward Hyde*, D. D. — Cambridge, 1662, 8vo.

MONDAY *Dec.* 1.

Die 1. Dec. 1662. Tho. Edwards, A. M. admiſſ. ad Vic. de Wakering-magna Com. Eſſex. ad coll. Epiſcopi London. —— ceſſit ante 21. Martii 1662. — Newcourt, *Vol.* II. *p.* 462.

Mr. Rob. Oſbaldſton *Rector of* Great-Parndon *in* Eſſex.

Die 1. Decemb. 1662. Rob. Oſbaldſton, A. M. admiſſ. ad Rect. de Parndon-magna Com. Eſſex. legitime vacantem, ad preſ. Gubernatorum Hoſpitalis Chriſti Bridewell & S. Thomæ Lond. —— He ſeems to have been the Son of Dr. *William Oſbaldſton*, ejected from this Living in 1642. — *Ibid.*

Among the ejected or ſilenc'd Miniſters in *Eſſex*. *Paringdon-magna*. Mr. *Baſtwick*. — *Abridgment*, *Vol.* II. *p.* 311.

Dr. Ralph Cudworth *Vicar of* Aſhwell.

Radulphus Cudworth, S. T. P. admiſſ. ad Vic. de Aſhewell Com. Hertford. ad preſ. D. Gilberti London Epiſcopi. He was Maſter of *Chriſt* College, *Cambridge*, upon the Death of Dr. *Sam. Bolton* in *October* 1654. and died *June* 26, 1688. — *Reg. Sanderſon Linc.* Le Neve's Faſti, *p.* 432.

Dr. *Calamy* mentions Mr. *Sandford* as ejected or ſilenc'd at *White-Roding* in *Eſſex*; yet it is certain that *Charles Leventhorp*, M. A. was legally inſtituted to that Rectory, *Sept.* 22, 1617. and died in Poſſeſſion of it in 1680. being Rector there near ſixty three Years, he was a Baronet at the Time of his Death. — *Abridgment*, *Vol.* II. *p.* 34. Newcourt, *Vol.* II. *p.* 500.

Mr. Lemuel Franklyn *Vicar of* Little-Houghton.

Lemuel Franklyn Clericus, A. M. admiſſ. ad Vic. in Eccleſia de Houghton-parva in Com. Northampt. de jure vacantem per Non-ſubſcriptionem ultimi Incumbentis Thomæ Marton, ad preſ. Willielmi Ward Armig. pleno jure. —— Obiit 1675. — *Reg. Laney.* *See* Ath. Ox *Vol.* II. *col.* 280.

Mr. Tho. Marton.

From *Little-Houghton*. Mr. *Thomas Martyn*, [in the Regiſter *Marton*.] After his Ejectment here, he came to *London* and liv'd retir'd. — *Dr.* Calamy's *Contin. p.* 635.

Mr. John Curtis *Vicar of* Thaxſted.

Die 1. Dec. 1662. Joh. Curtis, A. M. admiſſ. ad Vic. de Thaxſted Com. Eſſex. vac. per Inconformitatem ult. Vicarii, ad preſ. Willelmi Domini Maynard. — Newcourt, *Vol.* II. *p.* 582.

Among the ejected or ſilenc'd Miniſters in *Eſſex*. *Thackſted*. Mr. *James Parker*. — *Abridgment*, *Vol.* II. *p.* 307. *Contin. p.* 475.

TUESDAY *Dec.* 2.

Mr. Joſeph Glanvill *Vicar of* Frome-Sellwood.

Joſephus Glanvill, A. M. admiſſ. ad Vic. de Frome-Selwood in Com. Somerſet. vac. per Inconformitatem Johannis Humphry ult. Incumb. ex preſentatione Jacobi Thynne Militis. — Prince's *Worthies of* Devon. *p.* 351. *See* 1666. June 23.

WEDNESDAY *Dec.* 3.

Edwardus Pierce Clericus, A. M. admiſſ. ad Vic. de Duſton Com. Northampt. vac. per ceſſionem Magiſtri Coles ult. Incumb. ad preſent. Mariæ Reading pleno jure Patroniſſæ die 3. Dec. 1662. — *Reg. Laney.*

31. Octob. 1663. Johannes Ruſſell Clericus, A. M. ad Vic. de Duſton vac. per ceſſionem Edwardi Pierce ad preſ. Mariæ Reading Viduæ. — *Ibid.*

Mr. Ben. Rowles *Curate at* Kingſbury.

3 Decemb. 1662. Benjamin Rowles, A. M. licentiatus ad inſerviend' Curæ Animarum infra Paroch. de Kingſbury Com. Midd. — Newcourt, *Vol.* I. *p.* 683.

Mr. James Prince.

Kingsbury. Mr. *James Prince*. A Gentleman born, and of a good Family. In good Repute both for Learning and Piety, but young when ejected. He liv'd and died Paſtor of a Congregation at *Ockingham* in *Berkſhire*. — *Abridgment*, *Vol.* II. *p.* 468.

Burial of Sir Tho. Cecil, *Knt.*

Sir *Thomas Cecil*, Knight, was buried in the Chancel of the Pariſh Church of St. *Martin* in *Stamford-Baron*, from *Burleigh*, the noble Seat of the Earl of *Exeter*, on the 3d of *Decemb.* 1662. — *Regiſter of the Church.*

Mr. Sam. Lowe *Rector of* High-Laver.

Die 3. Decemb. 1662. Samuel Lowe Cler. admiſſ. ad Rect. de Laver-alta Com. Eſſex. vac. per ceſſ. Samuelis Boſphett ad preſ. Antonii Stanlake gen. — Newcourt, *Vol.* II. *p.* 368.

It is ſaid expreſly in the Regiſter, that Mr. Lowe *came in by the Ceſſion, not by the Deprivation of Mr.* Borfet.

High-Laver. Mr. *Samuel Borfet*. He was ſome Time Fellow of *King*'s College in *Cambridge*, where he was Cotemporary with Mr. *John Janeway*, to whoſe Life he hath prefix'd an Epiſtle. —— After his Ejection in *Eſſex* for Nonconformity, he ſettled at *Maidſtone* in *Kent*, where he was very uſeful and much belov'd. — *Dr.* Calamy's *Abridgment*, *Vol.* II. *p.* 302. *Contin. p.* 464.

Being driven thence by the Rigours of King *Charles* his Reign, he retir'd into the City. He there ſucceeded Mr. *Calamy* in his Congregation after his Deceaſe, —— and was ſucceeded by Mr. *John Shower*.

THURSDAY *Dec.* 4.
The King's Letters Mandatory for Mr. Anthony Walker *to be D. D. Mr.* John Bonwick *and* John Hannum *to be B. D. and* Hen. Woolnough *to be M. A.*

CHARLES, *R.*

Truſty and well-beloved, we greet you well. Having received good Teſtimonies of the orthodox Learning, ſober Life, and loyal Affection of *Anthony Walker*, Maſter of Arts, *John Bonwick*, Rector of *Newdigate* in our County of *Surrey*, *John Hannum*, Maſter of Arts, and *Henry Woolnough* Clerk; and conſidering that amongſt other Severities of the late unhappy Times, they were for their Conſtancy to us and the Church, by the then uſurping Powers, diſcouraged or diſabled from taking their reſpective Degrees in that our Univerſity when regularly they might: We have thought good upon humble Suit made to us on that behalf, hereby effectually to recommend them to your Favour, willing you forthwith upon Sight hereof to confer on the ſaid *Anthony Walker* the Degree of Doctor in Divinity, on *John Bonwick* and *John Hannum* the Degree of Batchelors in the ſame Faculty, and on *Henry Woolnough* that of Maſter of Arts.

Given at our Court at *Whitehall*, the 4th of *December* 1662. in the 14th Year of our Reign.

Reg. Acad. Cantabrig.

See Life of Dr. John Barwick, *written in* Latin *by his Brother Dr.* Peter Barwick, *M. D. tranſlated by the Editor*, London 1724, 8vo. *p.* 16. *and the Advice of Dr.* Brownrigg, *Maſter of* Katherine Hall, *given to him, which made him warp*, &c. *p.* 17.

Anthony Son of *William Walker* Vicar of *Winſton* in *Suffolk*, born at *Conington* in *Cambridgeſhire*, and from *Ely* School, at the Age of ſixteen Years, admitted Penſioner of St. *John*'s College under the Tuition of Mr. *Barwick*, *Apr.* 3, 1636. In *Auguſt* 1642. he was ſo zealous in the Royal Cauſe, as publickly to certify againſt the Rebels, by a Paper delivered into the Regiſter's Office under his Hand, and that of another of his College (if not alſo confirm'd by their Oaths) that they and divers others had Muſkets ſeveral Times diſcharged in at their Windows. Above a Year after he was ſo well recommended to the King, that his Majeſty ſent a Mandate, dated *Oxford Dec.* 11, 1643. to admit *Anthony Walker*, B. A. into the next Fellowſhip that ſhould become void in St. *John*'s College in *Cambridge*, but probably this Mandate was too late, the Ejectments beginning ſoon after: It is certain he was never Fellow. I know not how long it was after this, that Mr. *Walker* wrote the Life of his Grandfather Mr. *Bois*: My learned Friend Mr. *Baker* (who has a Manuſcript of it) tells me, it was written in the Times, and that he expreſſes his Loyalty therein: But as his Teſtimony concerning himſelf, in a Piece that I ſuppoſe was never publiſhed, is of no great Weight; ſo it is no little Abatement to what ſome may be willing to infer in his Favour from the Mandate of King *Charles* I. that after he had ſufficiently diſcovered himſelf, and had been Chaplain to the Admiral of the Rebels, he yet found Means to obtain a Mandate alſo from King *Charles* II. for the Degree of D. D. —— theſe are too often Things in Courſe, and ſeveral of the *Preſbyterian* Stamp had Degrees.

Notes on the Engliſh Life of Dr. John Barwick, 8vo. *p.* 18.

Querela Cantabr. p. 4.

FRIDAY *Dec.* 5.
Advice from Southampton *of the ill Behaviour of Quakers. Anabaptiſts*, &c. *the Proſecution of them.*

The Quakers were now of ſo turbulent a Spirit, that they were frequently impriſon'd, but the King ſeem'd to pity them, as Men who by their preſent Spirit could not help it. See Compl. Hiſtory of *England, Part* III. 2d *Edit. p.* 254.

Advis'd from *Southampton*. Since the committing certain Quakers and other Fanaticks in this Place, our Magiſtrates (with much Patience having obſerved their inſolent Carriage and Miſdemeanours, with their wilful Obſtinacy perſiſting to oppoſe all Government, but what ſhall ſuit to their rebellious Humour) are reſolved to proſecute the Act to that Purpoſe publiſhed. Not long ſince one *Trodd* a Carpenter, an Anabaptiſt, was committed to the common Goal for Words ſpoken by him. On *Sunday* laſt, the laſt of *November*, were apprehended in divers Meetings certain Quakers, Independents, Anabaptiſts, ſome of them upon ſmall Fines impoſed for a Warning to them, and Promiſe of Conformity were acquitted, others bound over to anſwer their Offence at the next Seſſions. Laſt Night, *Decemb.* 4. were apprehended in the Houſe of one *Harding* a Company of *Anabaptiſts* committed, but not yet examined. Amongſt thoſe committed about *Michaelmas* laſt, was one *James Wiſe* a Clothworker, who continuing his Inſolence of taking upon him to be a Preacher, was removed to the common Goal, where having Opportunity, and the Conveniency of a grated Iron Gate to the high Street, perſevered in his old Way, and drew Numbers to the Place; he is this Day to be tranſported to *Caiſhot* Caſtle.

Publick Intelligence by Authority, 4to. No. 49.

Dr. John Dolben *Dean of* Weſtminſter.

Dr. *John Dolben* was inſtalled Dean of *Weſtminſter*, *Dec.* 5, 1662. in *Nov.* 1666. he was made Biſhop of *Rocheſter*, and held this Deanery with that See, till he was tranſlated to *York* in *Auguſt* 1683.

See Engliſh Life of Dr. Joh. Barwick, 8vo. *p.* 281.

Mr. Francis Sawyer *Rector of* Thorp Malſor.

Eod. die 5. Decemb. 1662. Franciſcus Sawyer Clericus, A. M. admiſſ. ad Eccl. de Thorp Malſor alias Malſworth vac. per deprivat. ſive Non-ſubſcriptionem juxta Statutum nuper editum Johannis Courtman ult. Incumb. ad preſ. Johannis Maunſell Armig. pleno jure Patroni.

Reg. Laney.

Account of Mr. John Cortman.

Tho' a Nonconformiſt he kept the Living till he could reſign it to his Son.

Mr. *John Cortman*, B. D. Fellow of *Trinity* College in *Cambridge*, and one of the College Preachers. He was a very facetious Perſon, of a quick Wit, and florid Parts. He did not preach publickly after his Ejection, but in Mr. *Manſell*'s Houſe that was the Patron, keeping the Living and employing a Curate. He afterwards reſign'd it to his Son, and himſelf practis'd Phyſick with great Succeſs, being particularly famous for curing paralytick Diſtempers, and diſtracted People. On a Sabbath-Day, when all the Family were gone to Church, he was ſeiz'd with a Fit, and lay ſo long in it, that when they came home he was paſt Recovery, and ſo expir'd.

Calamy's *Abridgment, Vol.* II. *p.* 492.

Mr. Richard Salmon *Rector of* Kelſhull.

An. 1662. Dec. 5. Preſentatus eſt Ricardus Salmon, A. M. ad Rect. de Kelſhull in Com. Hertf. vacantem per ceſſionem cujuſdam Gulielmi Jenoway ultimi Incum-

Reg. Wren, Elien.

Incumbentis ibidem. [Dr. *Calamy* ſaith, that Mr. *William Janeway*, Son of *William*, ſucceeded his Father in this Living of *Kelſhull*, and was there ejected and ſilenc'd for his Nonconformity. [Which if true the Regiſter would not have run *per ceſſionem*.]

Dr. Calamy's *Contin. p.* 533.

Complaint that the new Common-Prayer could not be ſeen before Bartholomew *Day.*

It is certain the Book came out of the Preſs not a few Days, *but* ſeveral Weeks *before* Aug. 24.

Yet by neglect of Officers or Carriers, it might not come to the Hands of ſome Miniſters till after that Day.

And even they might have pleaded a lawful Impediment of not reading what they ſaw not: And the Ordinary muſt have allowed and approved of ſuch lawful Impediment, *as was done in the Caſe of the Church of* Peterborough.

Beſides the Amendments *and* Additions *were not likely to be the Cauſe of* Refuſal, *becauſe they were all made at the Suggeſtion of the Presbyterian Commiſſioners, and were agreed to by the Biſhops and Church Divines to make Conformity the more eaſy.*

A Complaint was made that very few of them could ſee the Book, to all Things in which they were to declare their Aſſent and Conſent before the Time limited by the Act expir'd: For the Common-Prayer-Book with the Alterations and Amendments (for ſo they are called, how deſervedly I enquire not) made by the Convocation, did not come out of the Preſs till a few Days before the 24th of *Auguſt*. So that of the ſeven thouſand Miniſters in *England* who kept their Livings, few except thoſe who were in or near *London*, could poſſibly have a Sight of the Book with its Alterations, 'till after they had declar'd their Aſſent and Conſent to it.

Dr. Calamy's *Life of Mr.* Baxter, 8vo. *p.* 201.

Mr. *Olliffe* in his *Defence of Miniſterial Conformity* to take this off, reports, from an aged Miniſter in their Parts, that he and his Neighbours ſent to *London* and had the Amendments and Alterations copied out; and adds, that it is to be hoped, that the Charge here brought is groundleſs againſt ſo many thouſand Miniſters, *&c.*

The Return made by Dr. *Calamy* in his *Defence of moderate Nonconformity, Part* II. *p.* 100, 101. is this, that perhaps *that* might be a peculiar Favour, becauſe I have it under the Hand of another worthy ejected Miniſter (who is ſince dead) that this was true in Fact; and that ſeveral Miniſters even in *London* never read it before they gave their Aſſent and Conſent; and that in *Middleſex* few Pariſhes had the Book till a Week, Fortnight, three Weeks, or a Month after. But as for written Copies of the Amendments, they were ſo liable to Abuſes and Miſtakes, that 'tis dubious how far they might be ſafely depended on. And being he is ſo willing to ſuppoſe there might be a Miſtake, I'll give him one of his own Church for a confirming Witneſs, *viz.* the worthy Author of the *Conformiſt's Plea for the Nonconformiſts*, who *Plea* 2. *p.* 55. ſays, that a Divine of Years and Learning in the Dioceſe of *Lincoln* gave this for one Reaſon in his *Farewel Sermon*, that he was to be ſilenc'd by Law, for not ſubſcribing and aſſenting to a Book which he had not ſeen. And he adds, that it was the Caſe of many more in that Dioceſe: And that Mr. *B.* of *W.* in the County of *L.* was ejected by Sir *Edward Lake*, altho' he gave that Reaſon, that the Book was not brought him before the 24th of *Auguſt*, nor before he was declar'd depriv'd by the Commiſſary.

The Popiſh Intereſt at Court ſtill labouring for a Toleration.

The Papiſts thought they had an Intereſt at Court, and pleaded for a Toleration: And having petition'd the Lords and Commons, that by their Mediation to his Majeſty, they may receive the Benefit of a gracious and a general Indulgence [and hearing the main Objection againſt them to be the Inconſiſtence of their Principles to the Peace and Safety of the King and Proteſtant Nation] they drew up a Paper intituled, *The Anſwer of the Roman Catholicks to the Queſtion, Whether their Opinions be conſiſtent with their Obedience to the King, and the Peace of the Kingdom?* 1661. *MS.*

Note of the Editor of the 2d Edit. of the compleat Hiſt. of England, *p.* 254.

SATURDAY *Dec.* 6.
A ſecond Year of Prodigies to terrify the People.

Mirabilis Annus Secundus: Or the ſecond Year of Prodigies. Being another true and impartial Collection of many ſtrange Signs and Wonders.

Printed in the Year 1662, 4to.

The firſt Collection of this kind by a nameleſs Author was publiſhed in *Auguſt* 1661. the ſecond in *Auguſt* 1662. and the third in *December* the ſame Year; but whether any more followed I find not. They were publiſhed purpoſely to breed in the Vulgar an ill Opinion of the Change of Government and Religion after the King's Reſtauration.

Wood's Ath. Oxon. *Vol.* II. *col.* 210.

SUNDAY *Dec.* 7.
Mr. Goad's *Sermon of the ſecond coming of our Lord.*

He was Maſter of Merchant-Taylor's *School, and appear'd at laſt to be a Papiſt.*

Ἡ ἡμέρα ἐκείνη. An *Advent* Sermon delivered at the Cathedral of St. *Paul's* Church, *December* 7. Being the ſecond *Sunday* in *Advent*. By *J. Goad*, B. D. *Imprimatur*, *Dec.* 30, 1662. *M. Frank, S. T. P. &c.*

London, *for* Hugh Robinſon, 1663. 4to.

To the Right Worſhipful Nicholas Delves, *Eſq*; *the Maſter*, William Jeſton, Thomas Cole, Edmund Fabian, George Nodes, *Wardens of the worſhipful Company of the* Merchant-Taylors.

——— The World that begins to take Notice of your late built Library, for which you ſhall be eternally honoured, may by theſe Notes perceive a little, that you have of *one Side* ſome theological Worthies, modern and ancient, therein inſtalled; my Endeavour ſhall be with God's Bleſſing to ſhew the World alſo, that you have *another Side* of that Building furniſh'd at the Coſt of noble Spirits, with Languages, Hiſtory, Poetry and Oratory, for the Education of ſprightly Youth, who ſhall labour and contend after that Praiſe which moſtly redounds to yourſelves. ———

Merchant-Taylor's-School, *Decemb.* 19, 1662. J. GOAD.

Betraying ſome little Inclinations towards Popery. The Pope not Antichriſt.

P. 12. Much leſs would I have any Zealots, upon an unlucky Miſtake of *Rome* Heathen for *Rome* Chriſtian, and the imagined *Antichriſt* there, be engaged in the Ways of *Core* and *Dathan*, &c.

A middle State of Souls, and a Priſon for them.

P. 14. Preparing againſt Judgment; becauſe the Soul wherever it is, or whatſoever it feels, is in a *reſerved Eſtate* related to Judgment; and though by its Confinement and Uſage like a Priſoner, it gives a ſhrewd Gueſs what will become of it at that Day, yet it ſurely receives not any final Sentence till that Day, *&c.*

Daily Sacrifice.
Canonical Hours, &c.
Dr. Haywood*'s Sermon againſt ſpeaking Evil of Rulers.*

P. 28. Was it the worſe with holy *Job* that ſacrific'd every Day, or with *Daniel* that kept his Canonical Hours, or with *David* that pray'd at Midnight, beſides ſeven Times a Day? *&c.*

A Sermon diſſuading from Obliquy againſt Governors. Preached on *Sunday December* 7, 1662. in a ſolemn Audience; and how at the Requeſt of divers that heard it, made Publick. By *William Haywood*, Doctor in Divinity, Chaplain in Ordinary to his Majeſty, and Rector of St. *Giles*'s in the Fields.

London, *for* R. Royſton, 1663. 4^to. *See* Wood*'s* Athen. Oxon. *Vol.* II. *c* 218. Newcourt, *Vol.* I. *p.* 928. *Dr.* Walker*'s Sufferings of the Clergy, P.* II. *p.* 91.

Imprimatur, Geo. Stradling, 22. *Decemb.* 1662.

Good Doctrine and peaceable Concluſion.

Acts xxiii. 5. *For—it is written, thou ſhalt not ſpeak evil of the Ruler of thy People.* I have read you a Text which if duly conſidered, and made Conſcience of, might help to abate much of thoſe Fires which lately threatned the common Safety.——[Concluding.] Let all theſe Things move us to beware of ſo ungrateful, ſo unnatural a Sin, as to revile and ſpeak Evil of thoſe whoſe whole Study and Care Day and Night is only to do us good; or to blaſt and deprave their good Names, who defend us and our Names, and all we have elſe from Injury. Let us be ſo far from ſpeaking Evil of ſuch, that we neither endure to hear Evil of them from others, nor to think or imagine any in our Hearts, or give Credit to ill Rumours we hear with our Ears: But inure our ſelves quite contrary to think and ſpeak the beſt, to put the faireſt Colours we can upon all that our Rulers do, to defend their Reputation, and honour them as our Parents, ever bleſſing and praying for them, that God would deliver them from the Peril of wicked Tongues, and more wicked Hands. And though undeſervedly they ſometime hear ill, that they may never be diſcouraged from doing well; nor by the Unthankfulneſs of ſome few envious People be withdrawn from loving and caring for all their People: But that Rulers and People may be happy one in another, and being mutually bleſſed and praiſed one of another, may receive the Bleſſing of Peace internal and external here, till they be received into the Bleſſing of Peace eternal hereafter. *Amen.*

MONDAY *Dec.* 8.
Some very unworthy Fellows did now conform to the Church, and bring Reproach to it.

It had been happier for the Church if ſome of the now conforming Miniſters had continued in their Non-Conformity; too many came in for the Barn and the Cup-board, not upon Principle. Thus upon the Sequeſtration of *Henry Smith*, A. M. from the Vicarage of *Cornwood* in *Devon*, his Succeſſor was one *W. Shute*, who had been indeed ſome Time at the Univerſity, but was, if I am right informed, a very *ignorant* and *gluttonous Fellow.* Upon the black and villanous Murder of the King, he had, as 'tis ſaid, this Expreſſion in his Sermon the *Sunday* following, *Now I plainly ſee that Hell is paved with the Skulls of Kings and Princes.* And at another Time in Deriſion of the *Lord's-Prayer* told his Pariſhioners, *they might go to Hell with our Father which art in Heaven in their Mouths.* However he conformed at the *Reſtauration*, and was by the Clemency of that Government, as bitterly as it hath been railed on for *Perſecution*, allowed to continue in the Living, to the Ruin of the Vicarage-Houſe and Glebe. He had alſo permitted the Church to be much abuſed, the *Rood-Loft* to be pulled down, and the painted *Windows* to be broken all in Pieces.

Walker*'s Sufferings of the Clergy, P.*II. *p.* 355.

Collections made for the deprived and ſilenc'd Miniſters.

Private Collections were made, eſpecially in *London*, for the Nonconformiſts deprived or ſilenced. A while after the *London* Miniſters, among many hundred of other, were ejected out of their Places, and thereby deprived of the Means of Subſiſtence for themſelves and Families, Mr. *Tho. Gouge* late Miniſter of *Sepulchre*'s in *London*, with two or three of his Brethren, applied themſelves to many worthy and charitable Citizens, of whom they received ſome conſiderable Sums of Money, whereby they relieved the Neceſſities of ſuch as were in preſent Want: And this Courſe they continued for ſome Years, till that Charity was diverted into other Chanels.

Life of Mr. Tho. Gouge *in* Clark*'s Lives of eminent Men.*

TUESDAY *Dec.* 9.
The loyal and indigent Officers had a Sum of Money given among them by Act of Parliament.
The Diſtribution left to Commiſſioners.
Their Proceeding in it.
The Money not well paid in.

At the Star-Chamber *in* Weſtminſter *the* 9^th *of* December 1662. *by the honourable the Commiſſioners for diſtributing the Money given by Act of Parliament, amongſt the truly loyal and indigent Commiſſion Officers.*

Publick Intelligence by Authority, 4^to. N^o. 50.

In regard the 'foreſaid Commiſſion Officers may by this Time probably expect to receive the Moiety of ſuch Monies as are due to them, according to their true Certificates; and in regard five thouſand Pounds is all that is yet paid to their reſpective Treaſurer, although above thirty thouſand Pounds ought to have been paid to the ſaid Treaſurer before this Time, by the High Sheriffs or Receivers General of the laſt eighteen Months Aſſeſſment from the Counties of *Cornwall, Rutland, Monmouth, Lancaſter, Weſtmoreland* and *Angleſey*; the ſaid Commiſſioners have therefore thought fit to publiſh the ſame, that ſo the ſaid Officers may take Notice, that for want of the ſaid Monies no Diſtribution can be for ſome Time made amongſt them by the Commiſſioners according to the ſaid Act: And therefore all the ſaid Officers are deſired to forbear putting themſelves to needleſs Trouble or Charge by attending on the ſaid Commiſſioners, until the ſaid Monies are paid into the Treaſurer's Hands, to which Payment the ſaid Sheriffs have been urged by Letters; and if in this good and charitable Work they ſtill (to their Shame) fail to make Payment according to their Truſts, then they will be compelled thereunto with Damages, and when thirty thouſand Pounds, or the Moiety of the whole Sum is paid into the Treaſurer's Hand, then other like publick Notice ſhall forthwith be given, after which a ſpeedy Diſtribution of ſuch Monies ſhall be made to the ſaid Officers or to their Aſſigns deputed according to the ſaid Act, being able and reſponſible Perſons; by which Time many

When 30,000 l. *a Moiety of the whole Sum ſhall be receiv'd,*
Then a ſpeedy Diſtribution to be made.

many falſe Certificates may be diſcovered, to the great Advantage of thoſe that have true ones.

Ordered that the ſaid Declaration be printed and publiſhed.

Star-Chamber, Weſtminſter, Tueſday Dec. 16, 1662. *By the ſaid Commiſſioners*, &c.

Another Order of the Commiſſioners.

Ibid.

It is this Day ordered, that any Commiſſioner of the *Star-Chamber* ſhall have Power to bring in upon *Tueſday* next the Names of all ſuch Officers q[illegible]fied according to the Act, who are now actually in Town, and in a ſtarving Condition, whom ſuch Commiſſioner will undertake under his Hand and Seal to be qualified as aforeſaid.

FRANCIS LOVELACE, *Regiſter*.

Mr. Charles Adams *Rector of St.* Michael Royal.

Newcourt *Vol.* I. *p.* 149.

Die 9. Decemb. 1662. Carolus Adams Cler. admiſſ. ad Eccl. S. Michaelis in Riola ad preſ. Decani & Capituli Eccl. Chriſti Cant. —— Mr. *Newcourt* ſuppoſes he continued Rector 'till the Church was burnt in 1666.

Dr. Walker's *Sufferings, p.* 174.

Mr. *Luke Proctor*, M. A. had been admitted to this Living *Febr.* 11, 1636. on the Preſentation of the Dean and Chapter of *Canterbury*, and diſpoſſeſſed by the Parliament in *Aug.* 1643. and, as I gueſs, never lived to be reſtored with his Majeſty.

WEDNESDAY *Dec.* 10.

The King's Letters obtained by the Lord Mayor and Aldermen of London, *for a Collection to be made in Churches every* Sunday *for the Poor in this hard Seaſon.*

Extracts from Council Books.

Whitehall Council, December 10, 1662.

Upon a Memorial exhibited, and this Day read at the Board from the Lord-Mayor and Court of Aldermen of the City of *London*, praying an Order from his Majeſty and this Board for a Collection to be made on the Sundays weekly, for a Month or ſix Weeks in the ſeveral Pariſh Churches within the ſaid City of *London* and Liberty thereof for the Relief of the Poor, in regard of the Neceſſities to which they are expoſed by the Hardſhip of the Seaſon: It was ordered (his Majeſty preſent in Council) that the ſaid Lord-Mayor and Court of Aldermen have Leave, and accordingly are hereby authorized to give effectual Order at the ſaid ſeveral Pariſh Churches within the ſaid City and Liberties, to make Collections for the Poor every *Sunday* in the Morning and Afternoon during the Space of ſix Weeks from the Date hereof. And the reſpective Church-wardens and Overſeers of the Poor of every Pariſh within the Limits aforeſaid are willed and required to perform the ſame accordingly.

The like Practice is continued by Letters to collect from Houſe to Houſe.

Advice of the horrid Plot.

Publick Intelligence, 49 4^to

London, Dec. 10. We formerly told you of the deſperate Folly of ſome wicked Men, who were ſo far Enemies to their own Happineſs and the Peace of the Kingdom, that they needs would engage themſelves and Friends in a horrid Plot againſt the Settlement of this Nation; how vain and inconſiderable (though impudently malicious) their Deſigns were, you may hear and ſee at the *Seſſions-Houſe* in the *Old-Bailey* to Morrow (*Thurſday* the eleventh inſtant) where ſome of them are to be arraign'd and try'd for their Lives.

THURSDAY *Dec.* 11.

Printed Tryall, 1663.

The Tryal of Thomas Tongue, George Philips, Francis Stubbs, James Hinde, John Sellers, *and* Nathaniel Gibbs *for High Treaſon at the* Old-Bailey, London, *the eleventh of* December, 14 Car. II. 1662.

Tryal of the Conſpirators in a late Plot againſt the King and Government.

The Indictment ſet forth, that the Priſoners not weighing the Duty of their Allegiance, *&c.* did compaſs and imagine the Death of the King, the Subverſion of the Government, *&c.* and to that End they together with other falſe Traytors, did on the thirty firſt of *October* laſt, at the Pariſh and Ward of St. *Michael's Cornhil, London*, aſſemble, conſult, and agree to depoſe the King, and alter the Government, and to ſurprize the King's Perſon, his Palace of *Whitehall, &c.* againſt the King's Peace, his Crown, and Dignity.

Witneſſes, Hill, Riggs, Bradley and Tyler.

It was ſoon after advertiſed in the publick Papers, that there was ſtol'n abroad a moſt falſe imperfect Copy of the Narrative of the Indictment, Tryal Condemnation, Confeſſions, Speeches and Prayers of Tho Tongue, George Philips, Nathaniel Gibbs, *and* Francis Stubbs, *in ſix Sheets, without Name either of Printer or Bookſeller, whereas the true and perfect Edition is printed in 12 Sheets, and to be ſold by* Charles Adams, *at the* Talbot *in* Fleetſtreet.

Mr. *William Hill* depoſed, that all Intereſts were agreed in this Matter, Fifth-Monarchy Men, Anabaptiſts, Independents, and Fighting Quakers, and the Congregational Churches were conſenting, and were reſolved to endeavour their Deliverance from their Adverſaries at *Whitehall*, —— by ſurprizing *Windſor* Caſtle, —— and taking the *Tower* of *London*, —— and preparing Arms and Men under *Ludlow* Commander in Chief, by Direction of a Council of Six, of which Council Colonel *Danvers*, *Philips*, *Nye* the Miniſter, *Lockier*, and one *Cole* were five of them, *&c.*

Edward Riggs depoſed to the like Effect, and that he had heard of a Deſign of ſurprizing the King at *Camberwel*, when he was to come from *Hampton-Court* to ſee the Queen-Mother at *Greenwich*.

Mr. *Bradley* and Mr. *Tyler* ſwore to the like Purpoſe; and that at ſeveral Meetings it was debated and thought Expedient, that the old Parliament ſhould be choſen again, *i. e.* So many of them as had approved themſelves faithful from firſt to laſt to a Common-wealth Intereſt, eſpecially in the Times of Declenſion; that none ſhould be capable of electing or being elected, but ſuch as had ſo approved themſelves: Provided that this intended Parliament ſhould have no Power in Things of an Eccleſiaſtical Nature, to impoſe any thing upon the Conſciences of the People: And that it ſhould be High-Treaſon to aſſert the Intereſt of a King, Houſe of Lords, or a ſingle Perſon.

An Aſſociation of all Parties.

And it was much urged, that there ſhould be an uniting of all Intereſts, *viz.* Quakers, Fifth-Monarchy Men, Anabaptiſts, Independents, Preſbyterians, and Levellers; and at one Conſult, every one oblig'd themſelves to ſee what Intereſt he could make among the Preſbyterians, becauſe they look'd upon them as the

Perſons who had moſt Money and Strength. —— And that Riſings were intended in ſeveral Counties of *England*, while they were in dread of a Maſſacre by the Papiſts on *Alhallows-Eve*.

Sir William Morrice, *Sir* Henry Bennet.

To the laſt Point, Sir *William Morrice* and Sir *Henry Bennet*, Secretaries of State, depoſed, that they had received Letters from ſeveral Counties, that a Report was ſpread about, that the Proteſtants were to have their Throats cut by the Papiſts on ſuch a Day, and that theſe Rumours were in order to incite People to join with the diſaffected.

Sir J. Talbot, *Mr.* Hodges *and Sir* John Weld.

Sir *John Talbot* depos'd, that theſe Reports occaſion'd great Diſturbances in *Warwickſhire* and *Worceſterſhire*. And Mr. *Hodges* and Sir *John Weld* depoſed, that the ſame Reports were in *Dorſetſhire* and at *Shrewſbury*, and that ſeveral Perſons were taken up about it.

The Priſoners Defence.

The Priſoners in their Defence denied, that they had been engaged in any formed Deſign againſt the Government: They ſaid they had heard indeed ſome ſuch Diſcourſes as had been teſtified, but they heard them only as common News, and had no ill Intention: And that *Hill* and *Riggs*, two of the Witneſſes had confeſs'd themſelves guilty of the Crimes they charg'd on them, and therefore they ſuppoſed they were not competent Witneſſes againſt them.

The Jury's Verdict.

The Judge's Sentence.

The Lord Chief Juſtice having directed the Jury they withdrew, and within an Hour brought in their Verdict, that *Tongue*, *Philips*, *Stubbs*, *Sellers*, and *Gibbs* were guilty, who being ſet to the Bar with *Hinde* (who confeſs'd the Fact, and would not abide his Trial,) the Chief Juſtice proceeded to pronounce Sentence againſt them as Traytors.

Arraignment of ſix of the Traytors, as by the Account given by Authority.

Mercur. Publ. 4to. No. 50.

Tho. Tongue *a Diſtiller of Strong-Waters*, George Philips *a Foot Serjeant*, Francis Stubbs *Cheeſemonger*, James Hinde *Gunner*, John Sellers *Compaſs-Maker*, *and* Nath. Gibbs *Felt-Maker*.

Their Commander in chief was to be Ludlow, *Colonel* Danvers, *Mr.* Nye, *Mr.* Lockyer, *and Lieutenant* Strange, *with Captains* Spencer *and* Taverner. Heath's *Chron. p.* 512.

The Indictment was for High-Treaſon for compaſſing the King's Death, and the Overt Acts laid in the Indictment were the aſſembling of themſelves together, and conſulting and agreeing to deſtroy the King, ac ad eaſdem proditiones perimplendas, *the conſulting to ſeize* Whitehall, *where the King was reſident.*

And in this Caſe it was reſolved by all the Judges:

I. *That the Meeting together of Perſons and conſulting to deſtroy the King, was of itſelf an Overt-Act to prove the compaſſing of the King's Death.*

II. *Reſolved, that where a Perſon knowing of the Deſign does meet with them, and hear them diſcourſe of their traiterous Deſigns, tho' he ſay or act nothing, this is High-Treaſon in that Party, for it is more than a bare Concealment, which is a Miſpriſion, becauſe it ſheweth his liking and approving of their Deſign, &c.*

III. *It was reſolved, that ſome of thoſe Perſons who are equally culpable with the reſt, may be made uſe of as Witneſſes againſt their Fellows, and they are lawful Witneſſes within the Statutes of* 1 Ed. VI. 12. 5, 6 Ed. VI. 11. *and* 1 Mar. I. *&c.* Keling's *Reports, Fol. p.* 17.

This was repreſented by the Faction as a Sham Plot; as indeed every Plot has been ſo call'd by the guilty Party, when they could not bring it to effect.

The Evidence was poſitive of the Fellow Conſpirators.

Six of the Traytors lately apprehended were this Day arraigned at the Seſſions Houſe in the *Old-Bailey*, *London*, viz. *Thomas Tongue*, *George Philips*, *Francis Stubbes*, *James Hinde*, *John Cellars*, and *Nathaniel Gibbs*, who were not brought forth ſingly, but (as Conſpirators in the ſame wicked Plot) were all ſet at the Bar together. 'Twas the ſame Jury which was empanelled for all the reſt of the Criminals this Seſſions, nor did the Traytors except againſt any of them ſave only *Thomas Tongue* againſt one Perſon, but immediately he recall'd himſelf, and allowed that Perſon alſo. After the Indictment read, *Tongue*, *Stubbs*, *Cellars* and *Gibbs* pleaded not Guilty. *Philips* confeſs'd himſelf *Guilty as having not diſcovered the Plot, but not guilty as an Actor in it*; but being told by the Court that he muſt plead poſitively to the Indictment, he then ſaid *not Guilty*: But *James Hind* confeſs'd himſelf *Guilty*; and kneeling down did with Tears humbly beg his Majeſty's Mercy, and thereupon was remov'd from the Bar, whilſt the Court proceeded upon the Tryal of the reſt. Four Witneſſes were called and ſworn, who all depoſed, *That the Priſoners at the Bar with ſeveral others, had a Deſign to ſeize particularly the Perſon of his ſacred Majeſty*, his Highneſs the Duke of *York*, the Duke of *Albemarle*, and Major-General *Brown*; that in order to ruin his Majeſty's Perſon they reſolved to fall upon *Whitehall*, and after many Debates among themſelves whether to come through St. *James's-Park*, or by *Charing-Croſs*, concluded neither of thoſe Ways ſo ſafe as to paſs by *King's Street Weſtminſter*, and ſo through the *Privy-Garden*; that they formerly had contrived to ſeize his Majeſty's Perſon when he went to *Greenwich* to the Queen-Mother, and had then done it, but that all the congregated Intereſts were not then united; that if they could once obtain his Majeſty's Perſon, they would give him ſuch Quarter as was deſign'd for *Ludlow*; that they reſolved to ſurprize the Tower of *London*; that they had corrupted a Sergeant and a Gunner in *Windſor* Caſtle, in order to take that Gariſon; that they alſo deſigned to ſurprize two Caſtles in *Kent*; that they meant to ſeize the Treaſure at *Guildhall*; that they had already delivered out 600 Arms, and were delivering out more, had they not been prevented by Diſcovery; that this Deſign was firſt managed by a Council of forty; that the Council of forty was afterwards reduced to a Council of ſix, *Thomas*, *Nye*, *Elton*, *Rawdon*, *Spurway* and *Ward*; that this Council of ſix were to unite the congregated Intereſts; that the riſing of the Council ſhould be a certain Sign that the Intereſts were agreed; that they ſaid many of the congregated Churches in *London* had already aſſented to this Deſign; that an *Agitator* was ſent to every County, who gave an Account only to one of the ſix; that (for the better drawing in of the late Soldiers) old Army Colonels were nominated to head the ſeveral Regiments, and Majors of their own Election ſhould take the Command of the Regiments if ſuch old Officers did not appear; that *Ludlow* ſhould command in Chief; that ſeveral Forces in the Countrey were already liſted of Fifth-Monarchy-Men, Anabaptiſts, and fighting Quakers, of which the Fifth-Monarchy-Men were to lead the Van; that *All-Hallows Eve* was the Time appointed for their general Riſing; that to give leſs Cauſe of Suſpicion, they forged Letters, and ſent them into ſeveral Counties, ſignifying that the Papiſts that Day intended a general Maſſacre; that above five thouſand Copies of theſe Letters were diſpers'd; that a Declaration alſo was prepared to be publiſh'd for ſetting up a Commonwealth Government; that ſuch of the Rump as had not ſwerved from their Principles ſhould be called into the Government; that a Paper was written to work Diviſion among the Seamen, and great Encouragement offered to ſuch as would come to ſerve them. After which *Philips* his own Confeſſion for further Confirmation (upon his Examination concerning theſe Particulars) was read in Court.

But to all this large Evidence, atteſted by ſo many Witneſſes, the Priſoners made little Reply, beſides a bare Denial. Whereupon his Majeſty's Council ſumm'd

In plain Facts and apparent Circumſtances.

But it did not appear that the Preſbyterians were concerned in it.

ſumm'd up the Evidence, and ſhew'd how ſmall Credit is due to their Denial or Affirmation, who in their forged Letter of the Papiſts intended Maſſacre, do call the eternal God to witneſs that it is no Trepan, but a real Truth. The Jury having heard the Evidence found them all guilty, who having nothing further to ſay, (though called upon by the Court) were all ſix condemned to be *drawn, hang'd, and quartered, &c.* as guilty of *High-Treaſon.*

Mr. Edward Galton *Rector of* Wilbye Com. Northton. *in the Place of Mr.* Vincent Alſop.

Die 11. Decemb. 1662. Edwardus Galton Clericus A. M. admiſſ. ad Rect. Eccl. de Wilbye in Com. Northampt. vac. per Privationem ratione non Subſcriptionis Vincentii Alſop ult. Incumb. ad preſ. D. Henrici Yelverton Baronetti pleno jure Patroni.

Reg. Laney.

Dr. Calamy's *Account of Mr.* Alſop.

Others gave him the Character of a witty fooliſh Writer.

Wilbye: Mr. *Vincent Alſop*, M. A. of St. *John's* College in *Cambridge*. After he left the Univerſity he was for ſome Time Aſſiſtant to the Maſter of the Free-School at *Okeham* in *Rutland*. He was there engaged in looſe Company, to whom his Facetiouſneſs made him very acceptable: But by Converſation with Mr. *King* the Miniſter of the Town (whoſe Daughter he afterwards married) he came to ſee the Folly of it, ſhook off his bad Acquaintance, and heartily fell in with ſerious Piety and practical Godlineſs, of which he was all his Life after a diligent Promoter. After his Ejectment at *Wilbye* he lived ſome Time at *Wellingborough*, where he exerciſed his Miniſtry, as Times would permit. —— Mr. *Cawton*, who had gathered a Congregation at *Weſtminſter*, recommended him for his Succeſſor, —— where he was well accepted. —— He died at his Houſe in *Weſtminſter*, *May* 8, 1703. His Funeral Sermon was preached by Mr. *Slater*, *&c.*

Dr. Calamy's *Abridgment, Vol.* II. *p.* 488.

Saturday *Dec.* 23.

Mr. John Smith *Rector of* Barnſton.

Die 13. Decemb. 1662. Johannes Smith Cler. admiſſ. ad Rect. de Barnſton Com. Eſſex. ad preſ. Caroli Comitis Warwick.

Newcourt, *Vol.* II. *p.* 39.

Johannes Beadle Cler. admiſſ. ad Rect. de Barnſton 31. Maii 1632. vac. per Reſign. Willi. Wright ad preſ. Rob. Com. Warwic.

Ibid.

Barnſtone: Mr. *John Beadle*, M. A. Though he was long exerciſed with much Weakneſs, yet he bore up with much Faith and Patience. He printed *The Journal or Diary of a thankful Chriſtian*, 8vo 1656.

Dr. Calamy's *Abridgment, p.* 301. *Contin. p.* 460.

Mr. Rich. Mitchel *Vicar of* Childerdick.

Die 13. Decemb. 1662. Richardus Mitchel Clericus admiſſ. ad Vic. de Childerdich Com. Eſſex. ad preſ. Edwardi Com. Manceſtre & aliorum. He died in 1666.

Newcourt, *Vol.* II. *p.* 312.

Among the ejected or ſilenc'd Miniſters in *Eſſex*, at *Childerdich*, Mr. *Harris*. —— His Title does not appear.

Abridgment, Vol. II. *p.* 312.

A Certificate of Commiſſioners comparing the Book of Common-Prayer *with the* Original.

The like Certificates were made and tranſmitted to the ſeveral Cathedral Churches in purſuance of the Act of Uniformity.

A Certificate in Writing under the Hands and Seals of ſeveral Commiſſioners appointed by his Majeſty, that they had examined and compared this ſaid Book of Common-Prayer *with the Original, and did find it to be a true and perfect Copy.*

See Mr. Robinſon's *Review of the Caſe of Liturgies,* 8vo.

We whoſe Names are here underwritten, Commiſſioners amongſt others appointed by our Sovereign Lord *Charles* II. by the Grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, Defender of the Faith, *&c.* by his Highneſs Letters-Patents under the Great-Seal of *England*, bearing Date the firſt Day of *November*, in the fourteenth Year of his Reign, in Purſuance of a certain Act made in the Parliament begun and held at *Weſtminſter* the eighth Day of *May*, in the thirteenth Year of the Reign of our ſaid Sovereign Lord King *Charles* the Second, and there continued until the nineteenth Day of *May*, in the thirteenth Year of his ſaid Majeſty's Reign, and thence prorogued to the eighteenth of *February* then next following, entitled, *An Act for the Uniformity of Publick Prayers and Adminiſtration of the Sacraments, and other Rites and Ceremonies, and for eſtabliſhing the Form of making, ordaining, and conſecrating Biſhops, Prieſts, and Deacons in the Church of England*, do certify, That we have examined and compared this Book with the Original, and we find it a true and perfect Copy. In witneſs whereof we have hereunto ſet our Hands and Seals this thirteenth Day of *December*, in the fourteenth Year of the Reign of our ſaid Sovereign Lord King *Charles* the Second, and in the Year of our Lord Chriſt, one thouſand ſix hundred ſixty and two.

Jos. Henshaw, *Decan. Ciceſtre.*	Mark Frank, *Archid. S. Alban.*
Rich. Chaworth,	Geo. Stradling,
Will. Brabourne,	Jo. Pritchett, *S. Andrew Underſhaft.*

The Act allow'd Time till the 25th *of* December. *And therefore no Grounds for this Reflection.*

Mr. *Robinſon* makes this Comment on it.

I have lately had the Opportunity to conſult one of thoſe Common-Prayer Books which was exemplify'd under the Great-Seal of *England*, and there is Reaſon to think it was one of the firſt, that was examined and compared with the Original Manuſcript agreed upon in Convocation, and annexed by Parliament to the Act of Uniformity: Yet I find that was not certify'd to be a true and perfect Copy 'till about the Middle of *December* 1662.

Lord Clarendon's *Letter to the Univerſity of* Oxford, *again recommending the Exerciſe of publick Declamations to be performed in the Schools by Batchelors of Arts, before they proceed to be Maſters.*

A Letter of the Earl of Clarendon, *as Chancellour of the Univerſity of* Oxford, *to the Reverend the Vice-chancellour,* &c.

Reg. Acad. Oxon. MS.

Mr. Vice-chancellour and Gentlemen,

I did in the Time of the laſt Vice-chancellour recommend to his and your Conſideration, whether it might not be of ſome Uſe to impoſe ſome Exerciſe in Rhetorick, to be performed by the Batchelors of Arts before they took the Degree of Maſters; and whether the enjoyning them to make ſome publick Declamations in the Schools might not be an Exerciſe very ſuitable to that Seaſon of your Studies. I remember Mr. Vice-chancellour wrote me Word, that the Univerſity very well approved the Motion, and that there would be ſome Order made upon it: If that Order be not yet perfected, I do very earneſtly recommend it to you to give new Life to it; preſuming that the well-performing that Exerciſe will be attended with many Advantages, eſpecially if the Perſons concerned find by the Number and Quality of their Auditors, that their Reputation is indeed at Stake, and that they are to hear well or ill in the Univerſity, and conſequently in the World, from the Maniſeſtation they ſhall then make of their Abilities. I wiſh that in that Exerciſe they ſhould look upon themſelves under an Obligation of Memory, and not as if they were under an equal Liberty, or at leaſt an equal Countenance of reading their Compoſitions. I hope the Injunction of this new Exerciſe will be ſo far from making them leſs vigilant in diſcharge of the old, which are enjoyn'd by the Statute, that it will in Truth oblige them to remember, that no Exerciſe which is enjoyn'd to be publickly done, as an Evidence of their Sufficiency for the Degree for which they are Candidate, ought to be performed perfunctorily, and I doubt not but your Care and Wiſdom will provide (whatever the Licence of theſe late ill Times hath produc'd in thoſe Particulars) that Men may not receive a Benefit or Promotion from being as idle and impertinent in the Schools, as if they were in the Fields. I am,

Worceſter-Houſe, Dec.
13, 1662.

Mr. Vice-Chancellour and Gentlemen,
Your very Affectionate Servant;
CLARENDON, *C.*

SUNDAY *Dec.* 14.
Of the Spirit of Popery moving at Court.

Dr. *Tho. Teniſon*, afterwards Archbiſhop of *Canterbury*, did obſerve in his *Diſcourſe concerning the Eccleſiaſtical Commiſſion in* 1689. that the Spirit of Popery had been already moving at Court, and obſtructing Reformation and Union. His Words are, Our Conſtitution was review'd in 61. And yet notwithſtanding that Review is capable of another; the Commiſſioners of that Time did not add the laſt Hand to that Work, ſo as to render it incapable ever after of being corrected and improved. Some who have well conſider'd all the Alterations and Additions then made by them (which amount to the Number of about ſix hundred) are ſufficiently convinced, that if they had Reaſon for thoſe Changes, there is equal, if not greater Reaſon for ſome farther Improvements. If they had foreſeen what is ſince come to paſs, I charitably believe, they would not have done all that they did, and juſt ſo much, and no more. And yet I alſo believe, that if they had offer'd to move much further, a Stone would have been laid under their Wheel by a ſecret, but powerful Hand. The Myſtery of Popery did even then work, and a Romaniſt has very frankly informed us, of the Expectation raiſed in that Party in the Beginning of the Summer 61. They had ſome Hopes cheriſhed in them, of Liberty of Conſcience, of the Removal of the Sanguinary and other Penal Laws, and of forty Chapels to be opened for them, in and about the City of *London*. Much more is underſtood by thoſe who have penetrated into the Deſign of a certain Paper, called commonly *The Declaration of Somerſet-Houſe*.

See Compleat Hiſtory of England, *ſecond Edition.*

Complaints of the Suffering Nonconformiſts retorted by the Accounts of much greater Sufferings of the Loyal Members of the Church.

While the Nonconformiſts were complaining of Perſecution, the Church-Men repreſented the Tyranny, Cruelty, and Profaneneſs of the *Engliſh* Covenanters.

Tyranny and Popery, 4^to^. 1678.

The early Plunders of Sir *John Lucas*, Sir *William Boteler*, the Lady *Rivers*, with other Perſons of eminent Condition, both *Lay-men* and *Divines*, are to be read at large, with the inhuman Inſolencies that were acted upon their Perſons and Relations, in *Mercurius Ruſticus*; but the Outrages that followed were ſo great and ſo many, that theſe are hardly worth the mentioning, and the other would be too tedious to recite; for the whole Story of the Rebellion was carry'd on with Rapine and Blood. How many Noblemens Houſes were turned to Priſons without the Maſter's knowing either his Accuſer, or his Offence? Several Gentlemen of Quality put on Ship-board, and half ſmother'd in the Heat of the Year; where they contracted Diſeaſes, and by an arbitrary Power were to have been tranſported no body knew whither. Others were ſold for Slaves into Plantations: Near an hundred Miniſters were brought out of the *Weſt*, and clapp'd up in *Lambeth-Houſe*, where almoſt all of them were deſtroy'd by a Peſtilential Fever. Nay, ſo profane was their Barbarity, that upon *Sunday* the fifth of *March* 1642. Dr. *Featley* preaching that Day at *Lambeth-Houſe*, Order was given to diſſolve the Congregation, and the Reformers took with them ſome great Guns to do the Work; at which Time ſome Miſchief was done, and there had been more, but for a Gentleman, who is at preſent an eminent Perſon in the City, who ſnatch'd away the Linſtock juſt as they were going to give Fire upon the Congregation, into the Quire of the Chapel. This I have upon the Credit of a Man of Worth and Value. I could tell you of a Miniſter in *Covent-Garden* that refuſed Chriſtian Burial to the Body of a Gentleman that was quarter'd for his Loyalty; one that made it a *Moot-point*, upon an *Anniverſary Faſt* whether or no the *King's Death* were a *Murther*.

In Priſons.
In Ships.
Tranſportation.
Murder'd by cloſe Confinement, &c.

MONDAY *Dec.* 16.
Dr. Boughen's *Expoſition of the Church Catechiſm.*

A ſhort Expoſition of the Catechiſm of the Church of *England*, in *Engliſh* and *Latin*. By *Edward Boughen*, D. D.
Imprimatur. Dan. Nicols, R. P. D.
Arch. Cant. Capell. Domeſt. Dec. 15, 1662.

London, *for* W. G. 1663. 8vo.

In

Some Singularities in it.

In the Forms of Prayer annexed — *for the King* — that our Sovereign King *Charles* may be ſtrengthened with the Faith of *Abraham*, endued with the Mildneſs of *Moſes*, armed with the Magnanimity of *Joſhua*, exalted with the Humility of *David*, beautified with the Wiſdom of *Solomon*, &c. *For the Queen*, that our moſt gracious Queen *Catharine* may be holy and devout as *Heſther*, loving to the King as *Rachel*, fruitful as *Leah*, wiſe as *Rebecca*, faithful and obedient as *Sarah*, *&c.*

The firſt Edition of this Book came out at *Oxon.* 1646. and ſeveral Times after at *London*.

Account of the Author.

Wood's Athen. Oxon. *Vol.* II. *c.* 115.

The Author was a *Buckinghamſhire* Man born, elected from *Weſtminſter* School, a Student of *Chriſt-Church* in 1605. aged eighteen Years; and after he had been ſome Time ſtanding in the Degree of Maſter, was made Chaplain to Dr. *Howſon* Biſhop of *Oxford*. Afterwards he had ſome Cure at *Bray* in *Berks*, and in 1636. became Rector of *Woodchurch* in *Kent*, whence being ejected by the Preſbyterians in the Time of Rebellion, he retired for a Time to *Oxon.* where he was actually created Doctor of Divinity a little before the Surrender of the Gariſon there to the Parliament's Forces *Anno* 1646. Afterwards he reſided at *Chartham* in *Kent*, but in what Condition I know not as yet. His Works are theſe, *&c.* He lived, as I have been informed, to ſee his Majeſty reſtored, and what before he had loſt he did obtain.

His Viſitation Sermon reprinted for a Copy of High Church.

Unanimity of Judgment and Affection neceſſary to Unity of Doctrine and Uniformity in Diſcipline. A Sermon preached at *Canterbury*, at the Viſitation of the Lord Archbiſhop's Peculiars, in St. *Margaret's* Church, *Apr.* 14, 1635. By *Edward Boughen*, Parſon of *Woodchurch* in *Kent*. Reprinted 1714. with a Preface by *Tho. Brett*, LL. D. Rector of *Betteſhanger* in *Kent:* Giving ſome Account of the Author.

TUESDAY *Dec.* 16.

Dr. William Outram.

Reg. Cantabr.

In Senatu Cantabr. Placet, ut Gulielmus Outram S. Theol. Profeſſor unus e concionatoribus hujus Academiæ per nupera hæc tempora conſtitutus & rite ordinatus juxta formam Eccleſiæ Anglicanæ, ſpeciali veſtro favore denuo confirmetur, & Literas habeat Patentes ſigillo veſtro communi ſigillatas.

Edm. Calamy Conv. 2. *admiſſus in Matric. Acad. Cant. Jul.* 4, 1616. *Art. Bacc. An.* 1619. *Bac. Theol. An.* 1632. *both which Times he ſubſcribes* (ex Animo) *the three Articles*, &c.

Ben. Calamy *was Son of* Edmund Calamy *the famous Nonconformiſt Miniſter, but of far different Principles from his Father, for he was a ſtrict Conformiſt to the eſtabliſh'd Church of* England, *an eminent Preacher in the City of* London, *where he died in* 1686. Newcourt, *Vol.* I. *p.* 154.

Edmundus Calamy filius Edmundi Calamy natus Edmunburgi in agro Suff: admiſſus Penſionarius minor Coll. Sidn. Cantabr. Mar. 28, 1651. *Art. Bacc.* 1654. *Idem Aul. Pembr. Art. Magiſter, An.* 1658.—— *So that if his Son be right in reporting him ordained to the Miniſtry*, Nov. 10, 1653. *it muſt have been whilſt he was a young Sophiſter without any Degree. Contin. p.* 464.

From the Veſtry-Book of St. Mary Aldermanbury.

Upon the legal Incapacity of Mr. *Edmund Calamy*, B. D. Curate of the Pariſh of *Aldermanbury* in *London*, the worthy Mr. *John Tillotſon* was choſen by the Pariſhioners to ſucceed him in that Cure, *Decemb.* 16, 1662. but he not accepting the Offer, Mr. *Richard Martin* was elected *Jan.* 28, 1662. and Dr. *Anthony Walker*, *Feb.* 11, 1663. to whom ſucceeded Mr. *John Harper*, choſen *June* 3, 1666. After him Dr. *John Conant* was elected *Dec.* 19, 1670. but he wav'd the Acceptance, being about the ſame Time called to be Miniſter of the Church of *Northampton*; and his Predeceſſor Dr. *Simon Ford* was elected by the Veſtry of *Aldermanbury*, *Dec.* 29, 1670. he ſurrendred *Mar.* 30, 1677. upon which Mr. *Benjamin Calamy* was choſen *Apr.* 25, 1677.. and upon his Ceſſion *July* 1, 1683. (being then collated by the Dean and Chapter of St. *Paul's* to the Church of St. *Laurence-Jury*, with that of St. *Mary Magdalen* annex'd, and by the Biſhop of *London* to the Prebend of *Harleſton*, *June* 8, 1685.) came in by Election Dr. *Nicholas Stratford*, Dean of St. *Aſaph*, upon whoſe Promotion to the See of *Cheſter*, Dr. *Ezekiel Hopkins*, Biſhop of *Londonderry*, was elected *Sept.* 8, 1689. and upon his Return to *Ireland*, Dr. *Anthony Walker* of *Fiſield* in *Eſſex* was a ſecond Time elected Curate of *Aldermanbury*, but the Town not agreeing with him, he recommended his very worthy Neighbour in *Eſſex*, Mr. *Lilly Butler*, M. A. Rector of *Bobbingworth* (which he had taken *Jul.* 23, 1678. and reſign'd before *Apr.* 29, 1692.) who was choſen by Veſtry *Oct.* 25, 1691. Lecturer of *Abchurch*, had a Week Lecture at St. *Bartholomew's* behind the *Exchange*, was the moſt frequent and conſtant Preacher of all the City Clergy. He proceeded Doctor of Divinity of St. *Edmund-Hall* in *Oxford* (with two others of the ſame Degree, Dr. *Joſiah Woodward* and Dr. *White Kennet* of the ſame Houſe.) Upon the happy Acceſſion of King *George* he was made Chaplain to his Majeſty, and Prebendary of *Canterbury*, and died ſoon after.

WEDNESDAY *Dec.* 17.

Mr. Joſeph Thompſon *Vicar of St.* Dunſtan's *in the Weſt.*

Reg. Sheldon, Lond.

Joſephus Thompſon Clericus, admiſſ. ad Vicariam perpet. Sancti Dunſtani in Occidente London. jam vacantem, ad preſ. Richardi Cocks Armig. filii & hæredis apparentis Domini Ricardi Cocks de Dumbleton in Com. Glouc. Baronetti.—Obiit Anno 1677.

Dr. James Marſh.

Athen. Oxon. *Vol.* I. *c.* 868.

The laſt regular Incumbent at St. *Dunſtan's* in the Weſt, was Dr. *James Marſh* of *Merton* College, *Oxon.* who took his Degree of Doctor of Divinity *June* 22, 1630. admitted Vicar of St. *Dunſtan's* in the Room of Dr. *Donne* deceaſed, at the Preſentation of *Edward* Earl of *Dorſet*, *June* 21, 1631. and to the Rectory of *Chingford* in *Eſſex*, *May* 17, 1632. ſequeſtred from both by the Houſe of Commons *July* 12, 1643. and from the Archdeaconry of *Chicheſter*. He fled to the King at *Oxford*, where he is ſaid to have died in 1643.

Dr. Calamy's *Account, p.* 549. *and Contin. p.* 73.

After one or more Intruders into St. *Dunſtan's* in the Weſt, Dr. *William Bates* is ſaid to have been in Poſſeſſion and ejected from it in 1662. and to have died at *Hackney* 1699. Mr. *Thompſon* Vicar died in 1677. Dr. *Bates* was born in *November* 1625. and died *July* 14, 1699. *ætat.* 74.

THURSDAY *Dec.* 18.

Some came into the Church to be as Nonconformable as they could be in it.

The Myſtery and Iniquity of Non-Conformity, 1664.

C. How may theſe conforming Nonconformiſts be known?

D. B. 1. By their Habit, for they wear neither Girdle nor Caſſock, but are *Alamode* and *Querpo-divines*. 2. By their double Ordination. 3. By their ſetting

The diſtinguiſhing Characters of 'em.

poor Readers to make the Prayers contemptible, and then praying an Hour themſelves, as if the Common-Prayer were inconſiderable. 4. By their preaching over the old One's Notes: Ah, precious are thoſe *Eliſha*'s who have the Spirit of the *Elijah*'s upon them? 5. By their canting Notions of *In-dwelling*, *Enlightening*, *Soul-ſaving*, *Heart-ſupporting*, and I know not what deluding Notions that deceive the Simple. 6. By their affectedly mortified Countenances, their furious Zeal, their bauble Jingles, their indirect and wary mention of King and Biſhops, bewailing the Sins of the Times, preaching up inward Sincerity againſt outward Conformity, the Sabbath againſt Holidays, and a pure Heart inſtead of the Surplice. 7. By their Attendance on the old Patriarchs of the Province, and their Correſpondence with, and their Certificates from them. 8. By their refreſhing Solifidian Doctrines, their flowings of Milk and Honey, when others preach Moral Honeſty, Univerſal Obedience, and Good Works. 9. By the great Name of Moderation.

C. What do theſe Men to diſtinguiſh themſelves from their Brethren?

Other Marks of Diſtinction.

B. D. Beſides what I declared, 1. They groan under the Burden of Ceremonies. 2. They ſhake their Heads at the Times. 3. They bury, marry and chriſten by the Directory. 4. They viſit and give the Communion the ſame Way, diſpenſing with kneeling even in publick.

C. Why are they ſuffered to do theſe Things in other Men's Pariſhes?

B. D. Why a Piece of Money is ſent the poor Pariſh Prieſt to ſtop his Mouth as a Fee for Regiſtring. Yea there are ſeveral Men maintained about Town to get into careleſs Mens Pulpits, who no ſooner give them leave, but the whole Town knoweth it; and then what running? What thronging? What crouding? But St. *Anthony*'s Lecture, the old Seminary, is the ſureſt Cord they have. There indeed they hear Common-Prayer, but they think according to the Directory, till the poor Reader hath done, and then the Preacher forſooth cometh up with his religious gathering out of *Wilkins* his *Gift of Prayer* of an Hour long, as if the Church Prayers had been nothing without his.

Mr. Joſeph Maynard *Rector of* Exeter *College in the Place of Dr.* John Conant.

18. *Decemb.* 1662. *Joſeph Maynard*, S. T. B. Prebendary of *Exeter* Church was elected Rector of *Exeter* College in *Oxford* in the Place of Dr. *John Conant*, and reſigned in 1665. —— Dr. *Conant* afterwards conformed.

FRIDAY *Dec.* 19.

Mr Edward Pym *Rector of* Thorpe Mandeville Com. Northampt.

Reg. Laney.

Die 19. Dec. 1662. Edwardus Pym Clericus, A. M. admiſſ. ad Rect. de Thorpe-Mandow alias Thorpe-Mandevill in Com. Northampt. vac. per reſignat. Thomæ Swift ult. Incumb. ad preſ. Ricardi Gardiner gen. pleno jure. —— He was ſucceeded by Mr. *Rob. Wainwright*, *Apr.* 23, 1668. the preſent worthy Rector and Patron is the reverend Mr. *Nathaniel Humfrey.*

SATURDAY *Dec.* 20.

Mr. Tho. Walker *Clerk, of* Wakefield, *had left a Legacy of* 20l. *for poor Scholars in* Cambridge.

Reg. Cantabr.

Whereas Mr. *Thomas Walker* Clerk, of *Wakefield* in the County of *York* lately deceaſed, did in his laſt Will and Teſtament bequeath to the poor Scholars in *Cambridge* the Sum of twenty Pounds, to be paid to the Truſtees of the ſaid Univerſity: And whereas it appears not that any ſuch Officers as Truſtees are conſtituted by the ſaid Univerſity, it pleaſed the Senate by their Common Seal to authorize and appoint the Vice-Chancellor, together with the two Proctors to be Truſtees to receive and diſpoſe of the 'foreſaid Sum to the 'foreſaid Intent.

Cenſure of the Divines of Louvaine *upon the* Iriſh *Remonſtrance.*

Walſh's *Hiſtory of the* Iriſh *Remonſtrance, Fol. p.* 103.

A ſolemn Cenſure paſſed by the theological Faculty of Doctors and other Students, againſt the late *Iriſh* Remonſtrance or Profeſſion of Loyalty made in Form by the Catholicks of *Ireland* to King *Charles* II. and againſt all the Subſcribers to it. Dated at *Louvaine* 1662. *Decemb.* 20.

Mr. Robert Carr *Vicar of* Braintre, Eſſex.

Newcourt, *Vol.* II. *p.* 390.

Die 20. Decemb. 1662. Rob. Carr Clericus admiſſ. ad Vic. de Braintree Com. Eſſex. ad preſ. Caroli Comitis Warwic.

Mr. John Agur, *i. e.* Argor.

Abridgment, Vol. II. *p.* 304, 312. *Contin. p.* 465.

Dr. *Calamy* among the ejected or ſilenced Miniſters in *Eſſex*, remembers at *Braintree* Mr. *John Agar*, an holy good Man; and likewiſe Mr. *Fryer.* — Mr. *Argor* in the latter Part of his Time had a People at *Wivenhoe*, and died at *Coptford* in this County in *December* 1679. *ætat.* 77. and lies buried in *Coptford* Church.

SUNDAY *Dec.* 21.

Inthronization of Bp. Ward *at* Exeter.

Dr. Pope's *Life of Biſhop* Ward, 8vo. *p.* 57, *&c.*

The Inthronization of Dr. *Seth Ward* Biſhop of *Exeter*, Dean of that Church, *Decemb.* 26, 1661. upon the Tranſlation of Biſhop *Gauden* to *Worceſter*, Dean *Ward* without knowing any Thing of it, by the Intereſt of the Duke of *Albemarle*, and Sir *Hugh Pollard* then Comptroller, and ſome other of his weſtern Friends whom he had obliged during his Reſidence at *Exeter*, was nominated Biſhop thereof. —— Elected *July* 8, 1662. confirmed *July* 19. and conſecrated the next Day. —— He was very ill when he was to be conſecrated, and not without Apprehenſion that he ſhould not ſurvive that Solemnity. It was a cold rainy Morning, when I waited on him to *Lambeth* to be conſecrated; he had not been out of his Chamber for ſome Weeks before. He went Sick to *Exeter*, and was confin'd to his Chamber a long while. —— Let us conſider what he did as Biſhop here. —— He firſt retriev'd the Palace out of the Hands of the Sugar-Baker, whom his Predeceſſor found and left in quiet Poſſeſſion: He repair'd it and made it habitable, for it was very ruinous, having been deſerted before the Civil War by the Biſhops, who liv'd in other Houſes. He took Care of executing his Majeſty's Letters (commanding the Augmentation of poor Vicarages) in that Dioceſe, and did it effectually. He alſo increaſed the Prebends Stipends from four to twenty Pounds a Year. He kept his conſtant Triennial Viſitations, in the firſt whereof he confirmed many Thouſands of all Ages and different Sexes. He alſo ſettled the Eccleſiaſtical Courts, and without any Noiſe or Clamour re-

Of the Birth and Benefaction of Biſhop Ward, *ſee* Chancy's Hertfordſhire, *Fol. p.* 126.

His good Works to the Church and Palace.

Augmenting poor Vicarages.

And the ſmall Prebends.

duc'd

He got the Deanery of St. Burien *annexed to the Biſhoprick of* Exeter.
As leſs invidious than any other Commendam.

duc'd that active, ſubtile and then factious People to great Conformity, not without the Approbation of even the Adverſaries themſelves. —— He procur'd the Deanery of St. *Burien* near the Land's-end in *Cornwall* to be ſettled upon the Biſhops of *Exeter* for ever after the Death of Dr. *Weeks*, by his Majeſty's Letters Patents: It did not become void till Biſhop *Sparrow*'s Time, he firſt enjoy'd it, and it does ſtill, and I hope ever will, continue in the Poſſeſſion in the Biſhops of *Exeter* and their Succeſſors.

Monday *Dec.* 22.
Dr. Sam. Bolton *Rector of* St. Peter's Poor, London.

Die 22. Dec. 1662. Sam. Bolton, S. T. P. admiſſ. ad Eccleſ. S. Petri le Poor in Broadſtreet London vac. per mort. Ricardi Holdſworth, S. T. P. ad preſ. Decani & Capituli S. Pauli London.

Account of Mr. Will. Hill, *an ejected Miniſter, the firſt Diſcoverer of the Fanatick Plot.*

Wood's Ath. Oxon. *Vol.* II. *c.* 291.

William Hill of *Merton* College, *Oxon.* (the Son of a Committee-Man, a notorious Schiſmatick of *Herefordſhire*) became one of the Bible Clerks of that Houſe in the latter End of 1647. and afterwards did all, or moſt of his Exerciſe with much ado, for the Degree of Batchelor of Arts, and ſo abruptly left the College. But while he continued there, he ſhew'd himſelf a Dunce, a Tale Bearer to the Parliamentarian Viſitors, and a factious Perſon. Soon after his Father provided for him a Parſonage that had belonged to an honeſt Man, and a wiſe; the firſt of which he keeping till his Majeſty's Reſtauration, was then ejected, and put to his Shifts. At length repairing to *London*, he fell into the Company of deſperate Fanaticks, as Fifth-Monarchy-Men, Anabaptiſts, Independents, *&c.* and did ſeemingly plot with them to ſurprize the King at *Whitehall*, the Lord Chancellor *Clarendon*, *George* Duke of *Albemarle*, Major General Sir *Richard Browne*, *&c.* to have the *Tower*, *Windſor-Caſtle*, and other Holds delivered to them; and of reducing the Kingdom to a free State. Theſe Things being freely imparted to him by one or more of the ſaid Fanaticks, knowing that he and his Father had been Villains in the Time of Uſurpation, he ſecretly betrayed all to the ſaid Sir *Richard Browne*. Whereupon the ſaid Sir *Richard* putting him into a Way of getting more Intelligence, which he accordingly did, draw'd them on till almoſt the Time they were to riſe and be in Arms, which was to be on the Vigil of *All-Saints* Day, *Anno* 1662. But two Days before that Time, when all Things were in a manner made ready, ſome of the principal Actors were ſeized on by the ſaid Sir *Richard Brown*, and Sir *John Robinſon*, Lord-Mayor of *London*, according to the Directions of the ſaid *William Hill*, *viz.* *Thomas Tonge*, *George Philips*, *Francis Stubbs*, *James Hind*, *John Sellars*, and *Nathanael Gibbs*. All which coming afterwards to a Tryal at *Juſtice-Hall* in the *Old-Bailey*, four of them were condemned, and afterwards ſuffer'd at *Tyburn* on the 22d of *December* following, *viz.* *Tongue*, *Philips*, *Gibbs*, and *Stubbs*. Soon after came out a Pamphlet in Quarto, entituled, *A brief Narrative of that ſtupendous Tragedy late intended to be acted by the Satanical Saints of theſe reforming Times: Humbly preſented to the King's Majeſty*, &c. before which is printed and ſet, *a Narrative of the ſaid Plot*, written by the ſaid *William Hill* to the King's moſt excellent Majeſty; and in the *Pamphlet* following, wherein is the *Tryal* and *Condemnation* of the ſaid Perſons, *Hill* is one of the principal Speakers, as being a chief Witneſs. Afterwards for a Reward of his Loyalty, he had a conſiderable Benefice beſtow'd upon him in *Glouceſterſhire*; but being hated by one Party for his Falſeneſs, and by another for his Factiouſneſs, did enjoy it but few Years, he dying upon the Place.

Having been a chief Party in it.

Advertiſement in the Publick Intelligence of Dec. 18, 1661. —— *Whereas there is lately publiſhed an unlicens'd Pamphlet, being a Relation of the Tryal and Condemnation of* Thomas Tongue, George Philips, *&c. in three Sheets of Paper, without the Name either of Author or Printer, theſe may give Notice that a true and impartial Narrative of the whole Proceedings is now in the Preſs, and will ſhortly be publiſhed by Authority.*

Mr. Hill *was the Author of that promis'd Narrative.*

Had a Benefice beſtow'd upon him but was hated.

Execution of four of the Plotters.

Heath's Chron. *p.* 513.

Philips, *Tongue*, *Gibbs* and *Stubbs* were executed this 22d of *December* according to Sentence, but his Majeſty was graciouſly pleaſed to give their Quarters to be buried, their Heads were ſet up on ſeveral Poles, two on each *Tower-Hill*, the neareſt Place to the *Tower*.

The Deſign of this Plot as repreſented by Mr. Long.

Long's *Hiſt. of Plots*, *p.* 130.
MS. 8vo. *G. G.* *p.* 130.

This Plot was to cut off Root and Branch, King, Queen, Duke, Biſhops and Gentry; that none of them might run beyond Sea: For which *Tongue*, *Philips*, *Stubbs*, *Hinde*, *Sellers*, and *Gibbes* were executed at *Tyburn*, which Plot was to be carried on upon the Fear and Jealouſy of a popiſh Maſſacre. And ſeditious Letters were diſperſed to that Purpoſe, a Copy of which was read in the Court. And the Fifth-Monarchy-Men, Quakers, Anabaptiſts, and all ſorts of Fanaticks were invited to join in the Plot. In their Tryal Sir *John Maynard* obſerved, about five thouſand Letters were to be diſperſed through the Nation, to poſſeſs the People that the Papiſts would about that Time maſſacre the Proteſtants, which was done (ſays he) to raiſe a Fear and Diſcontent in the Nation, to induce them to join in the Deſign, which was to kill the King and alter the Government.

A ſham Letter to draw in the People.

A Copy of the LETTER *read in Court.*

A Copy of it.

S I R,

Out of the Reſpect which I bear to you in particular, and to the Proteſtant Party in general, I give you Notice of this Paſſage. About a Fortnight ſince a Woman, which you muſt be ignorant where, who had it from a Correſpondent of the Papiſts, that they intend to make uſe of their Army (which all the World ſees they have provided) againſt *Allhallows* Eve next. It was thought good therefore in as prudent a Way as may be, to give Notice to our Friends in remote Parts, that they may do what Piety to God, Loyalty to their Prince, Love to their Countrey, and Self-Preſervation ſhall direct them.

Sir, I call the eternal God to witneſs, that 'tis not to trepan, to put a Trick upon you, but a ſober Truth, and alſo communicated to a Juſtice of Peace, and by him to the Privy-Council, *&c.*

Adviſed

TUESDAY *Dec.* 23.
Lord Gerard *of* Brandon *ſent to the French King.*

Publick Intelligence by Authority, 4to. No. 1.

Adviſed from *Paris,* that the Lord *Charles Gerard* of *Brandon,* whom the King of *Great-Britain* ſent hither to his moſt Chriſtian Majeſty, had been in a very particular and noble Way welcomed by his Majeſty, who not only commanded divers eminent Perſonages to treat his Lordſhip with all poſſible Reſpect, but alſo took my Lord along with his Royal Perſon to his ſeveral Houſes in the Countrey, ſhew'd all his Guards drawn up to his Lordſhip, and at laſt conferred upon him a very noble Diamond Ring of very great Value.

WEDNESDAY *Dec.* 24.
Mr. Allen Geare.

Dr. Calamy's *Account, p.* 220. *and Contin. p.*252.

About the end of *Decembr* 1662. died Mr. *Allen Geare,* M. A. ejected from *Dartmouth* in *Devon.* for Nonconformity; —— ſaid to be an excellent Man, and of an exemplary Converſation, and of conſiderable Learning; born at *Stoke-Flemming* near *Dartmouth,* bred in the Univerſity of *Utrecht* or *Leyden.* He tranſlated the *Dutch* Annotations on the Bible.

THURSDAY *Dec.* 25.
The Engliſh *Liturgy had no Enemies abroad but the Papiſts.*

Dr. Durell *of the reformed Churches,* 4to.

The French *Proteſtants had given their Approbation of it.*

The Princeſs of Turenne.

The Ducheſs de la Force.

And would give her Heart's Blood to have it received in Aquitaine.

The Reverend Monſieur Chabret *of* Geneva.

Monſieur de l'Angle *ſen.*

Monſieur Bochart.

Monſieur Gaches.

Monſieur de l'Angle, *jun.*

Monſieur du Boſc.

Monſieur Gayon.

Spanheim *Profeſſor at* Geneva.

Monſieur Daillé *and his Son.*

The two Bocharts.

Our *Engliſh* Liturgy hath no other Enemies abroad, where it is well known, but only *Papiſts.* And as for *Proteſtants,* as many as have ſeen it, do either value it very much, or at leaſt eſteem it ſuch, that they would be willing to embrace the Uſe thereof, where it is eſtabliſhed, judging it a Madneſs both in the Miniſters and in the People to refuſe to follow the Order of Prayer therein preſcribed. The Reader may remember what Judgment that moſt illuſtrious and accompliſh'd Perſon the noble Princeſs of *Turenne* makes of it, in that Letter of her Highneſs, where ſhe calls it *an excellent Book,* and ſays, *that every Body is deſirous to have it,* and that *ſhe uſeth it for a Help to her private Devotions,* there being no Congregation in *France* wherein it is uſed publickly. Another excellent Perſon is the Ducheſs of *la Force,* the Princeſs of *Turenne*'s own Mother, who in a Letter to her Daughter, whom I would call incomparable if ſhe had not ſuch a Mother, writes thus, after ſhe had ſeen and peruſed carefully our Book of *Common-Prayer*; *Je lis la Liturgie Angloiſe avec grand plaiſir & beaucoup d'edification; & je donnerois de mon ſang pour la faire recevoir en Guienne, m'aſſurant qu'elle y donneroit grande Inſtruction. Les temps ſont en la main de Dieu, pour nous donner en ceux qu'il a Ordonné l'abondance de ſa grace & de ſa ſainte connoiſſance.* That is, "I read the *Engliſh* Liturgy with great Satisfaction and much Edification; and I would give of my Heart's Blood to have it received in *Aquitain,* being ſure that it would give great Inſtruction to the People of this Countrey. The Times and Seaſons are in the Hand of God for him to give us, in thoſe which he hath appointed, the Abundance of his Grace and holy Knowledge." *Aquitain* is the Countrey where the Duchy of *la Force* is ſeated, from whence ſhe writ, where moſt of the common People are of the Reformed Religion. So her Grace conceives, and that with great Reaſon, that the *Liturgy* of the Church of *England* being ſo full of Inſtruction for the meaneſt Capacities, would prove very uſeful amongſt them, and ſo it would undoubtedly. We have ſeen heretofore that reverend Monſieur *Chabret* writing from *Geneva,* and ſpeaking not only as for himſelf, but reporting the Opinion that Church hath of the Book of *Common-Prayer* of the Church of *England,* ſaith, *That they ſee nothing in it reſembling either Idolatry or Superſtition.* And reverend Monſieur *de l'Angle, That his Heart did leap for Joy when he was told our Liturgy and ancient Diſcipline ſhould be reſtored.* And the famous Monſieur *Bochart* of *Caen, That there never were any of the reformed Men of* France, *after they attained the Underſtanding of the* Engliſh *Tongue, but did aſſiſt willingly at God's Service in our Churches, and received the Holy Communion of the Epiſcopal Miniſters or the Biſhops themſelves,* they being not ſo ſuperſtitiouſly timorous as to be afraid of a *Surplice,* or of *Lawn-Sleeves.* And thoſe other worthy Miniſters of *Paris, Roan, Caen, Bourdeaux,* ſaying: Monſ. *Gaches, That he read our Liturgy a long Time ſince, and that he was wonderfully edified with it, and that he was often preſent at it in the King's and the Lord Ambaſſador's Chapel when it was ſaid there.* Monſ. *de l'Angle* the Son, *that he approved very well that it ſhould be uſed in the* French *Congregation of the* Savoy, *to ſhew that the* French *reformed Churches are deſirous to keep Communion with the Church of* England. And Monſ. *du Boſc, That he likes as well a Miniſter performing Divine Service after the Way of the Church of* England, *as after the Way of the* French *reformed Churches.* And Monſ. *Gayon, That there is not one Miniſter in all the Province of* Acquitaine, *that thinketh the Conſcience wounded by uſing the* Engliſh *Liturgy, and that thoſe are in a Dream and dote that have ſuch an Opinion.* We have ſeen likewiſe *Spanhemius,* the then *Geneva* Profeſſor, in his Epiſtle to the Right Honourable the Earl of *Lauderdale,* highly extolling and admiring *the publick Worſhip of God, and publick Piety of the Church of* England, *whereof the like is not eaſily to be found elſewhere.* But to theſe I muſt add ſome others, and thoſe Men of great Note and Worth, as well as thoſe aforequoted. When I had made the new Edition of our *Liturgy* in *French,* I ſent ſeveral Copies of it to them with whom I was acquainted in *France* during my *Exile,* and with it likewiſe ſome Copies of a *Sermon* which I delivered before the *French Congregation* of the *Savoy* (the firſt Time the *Engliſh* Liturgy was there uſed) and afterwards ſet forth in Print to inſtruct them about the *Forms* of *Prayer* and *Ceremonies* preſcribed therein. Amongſt them (for it would be too tedious to procure them all) were the moſt learned and famous Monſieur *Daillé,* and his Son (who is alſo his Colleague in the Reformed Church of *Paris, ſoboles tanto non inficianda parenti,*) Monſieur *Gaches,* Monſieur *de l'Angle,* Monſieur *Bochart* of *Caen,* Monſieur *Bochart* of *Alençon* (who is famous for his great Knowledge in

Monſieur Vauquelin.

Monſieur de la Freſnaye.

Monſieur Morin.

Monſieur Daille *the Son leſs a Friend to the* Engliſh *Liturgy, till he had read it over.*

When he read it, he did the more approve of it.

Monſieur Bochart *of* Alançon.

Monſieur Morin.

Monſieur Vauqueline.

Monſieur Martel.

Monſieur Drelincourt.

in Antiquity, and his learned Writings againſt the Abuſe of *Relicks, the Invocation of the departed Saints, the pretended Sacrifice of the Maſs*, and other Errors and Superſtitions of the Church of *Rome)* Monſieur *Vauquelin* one of the Miniſters of *Diep*, a learned Man, and one whom the Enemies of the Church of *England* courted much during the late Troubles, Monſieur *du Boſc*, Monſieur *de la Freſnaye*, one of the Miniſters of the Reformed Church of St. *Lo* in *Normandy*, known for a very wiſe judicious Man, Monſieur *Morin* another Miniſter of *Normandy*, moſt learned in all the Oriental Tongues. All theſe have written Letters to me in Approbation of the Book of Common-Prayer, and the Defence I made thereof in my *Sermon*. I refer the Reader to the *Engliſh* Tranſlation of the ſaid Sermon, where he ſhall find the Extracts of the Letters of the two *Daille*'s, the Father and the Son, of Monſieur *de l'Angle*, of Monſieur *Gaches*, of Monſieur *Bochart* of *Caen*, and of ſome others: Only of Monſieur *Daille* the Son, this I think proper to be ſaid here, that in a Letter to me written *May* 16, *Anno* 1661. before he had peruſed our Liturgy all over, he hath theſe Words, *Je ſuppoſe qu'il n'y a rien dans la Liturgie Angloiſe qui chaque les fondements de la verité; Je dis que je le ſuppoſe, par ce que je'n ai jamais leu ce livre tout entier pour en pouvoir parler affirmativement. Ainſi je ne ſuis nullement de l'avis de ceux qui en ont fait une pomme de diſcorde & qui ont fait la guerre pour s'empeſcher de le recevoir; au contraire je tiens que l'uniformité a cette eſgard la entre les Egliſes d'un meſme Royaume, peut contribuer a une plus grande edification; & ſi vos preſbyteriens ne ſont pas dans un ſentiment auſſi moderè que celui la, vous aves raiſon de dire qu'ils ne nous reſemblent pas.* “I “ſuppoſe that in the Liturgy of the Church of *England*, there is nothing found “againſt the Grounds of Truth. I ſay, I ſuppoſe it, becauſe I never read the “whole Book all over, to be able to ſpeak of it affirmatively. So I am not at “all of their Mind who have made it an Apple of Diſſenſion, and who have “made a War to keep themſelves from ſubmitting to it. On the contrary, I “hold that Uniformity in this particular, in the Congregations of the ſame “Kingdom, may contribute to a greater Edification; and if your Preſbyterians “be not of the ſame moderate Judgment, you have good Reaſon to ſay they “do not reſemble us.” This he ſaid before he was well acquainted with the whole Book, but after he had conſidered all the Contents thereof, *Je n'y trouve point de venom:* Saith he in another Letter, *Je n'y voi rien de mauvais ni de dangereux dans leur uſage; mais au contraire je tiens qu'elles peuvent aider à l'edification des Egliſes ches qui elles ſont paſſées en couſtume.* That is to ſay, “I ſee no Venom “therein. I ſee nothing ill or dangerous in the Uſe of them; but rather on the “contrary, I hold that they may help forward the Edification of thoſe Churches, “where they are by Cuſtom eſtabliſhed.” Monſieur *Bochart* of *Alançon* hath theſe Words, *J'ai leu voſtre Sermon avec grande ſatisfaction & approbation. Je ſuis de voſtre avis, que ceux qui renoncent à voſtre communion pour vos ceremonies, ſont des ſchiſmatiques; je trouve voſtre Liturgie tres belle & tres bien faite.* I have read your “Sermon with great Satisfaction and Approbation, I am of your Mind, that “thoſe who refuſe to communicate with you, becauſe of your Ceremonies, are “*Schiſmaticks.*” I find your Liturgy very good and very well ordered. Monſieur *Morin* writes thus, *J'ai eſté ravi de voir que les ceremonies de voſtre Egliſe ne ſont pas contraires aux maximes des noſtres; & ſi vous aves touche les principales, come je me le perſuade fortement, ce ſeroit eſtre ſcrupuleux au dernier point que de s'en ſcandaliſer.* “I was raviſhed to ſee that the Ceremonies of your Church are not con“trary to the Principles of ours; and if you have touched the chiefeſt, as I am “ſtrongly perſuaded you have; it would be an extream Peeviſhneſs to be ſcan“dalized at them.” This he ſaith of the *Surplice*, Sign of the *Croſs* in *Baptiſm*, *kneeling* at the Communion, and of all the Contents of the Book of *Common-Prayer*, which I ſet forth and defend in that *Sermon* to which his Words relate. Theſe are the Words of Monſieur *Vaugueline*'s Letter: *Je ſouhaiterois quant a moy, puiſque la Religion demeure en ſon entier, & que la Liturgie telle que je l'ai veüe dans cet exemplaire qu'il vous a plu de m'envoyer, eſt elongnée de toute Idolatrie & qu'elle ne contient aucune ſuperſtition formelle. Meſſieurs les preſbyteriens ne ſe monſtraſſent pas ſi animes, mais moderaſſent cette grande chaleur, &c.* “As for me, ſince ſo it is, “that Religion remaineth in its Integrity; and the Book of *Common-Prayer*, as “I have ſeen in that Copy which you were pleaſed to ſend me, is very far from “any Idolatry, and that there is not in it any formal Superſtition, I could wiſh “that the Preſbyterians would not ſhew ſo much Animoſity, but would mode“rate that great Heat.” Monſieur *de la Freſnaye* expreſſes himſelf in a Word, ſaying, *Le ſurplis ne cauſera jamais de ſchiſme entre nous*; “The Surplice ſhall ne“ver cauſe any Schiſm between you and us;” meaning by the *Surplice*, the publick Worſhip and Ceremonies of the Church of *England*. Monſieur *Martel*, Maſter of the Chair in the Univerſity of *Montalban*, in that Letter which I quoted in the firſt Section, delivers his Judgment thus of our Book of Common-Prayer, *Legi Liturgiam quæ Anglicanæ Eccleſiæ fuerat in uſu communi; quædam ibi putem concorditer eſſe corrigenda; plura ſunt quæ maxime laudem.* “I have read the Li“turgy which was commonly uſed in the Church of *England*, wherein I would “think ſome Amendments ſhould be made peaceably, and by common Con“ſent; but the moſt Part of it I commend very much. Monſieur *Drelincourt* in a Paper directed to Doctor *Brevint*, wherein he hath ſome Obſervations upon the Liturgy of the Church of *England*, ſaith, *Qu'eſtant Reformée, ce ſera avec la benediction du ciel un clair flambeau qui non ſeulement eſclairera nos trois Royaumes, mais qui reſpandre ſa lumiere celeſte par toute la Chriſtinte.* “That being amended, “it

The Liturgy when amended by the Commiſſioners would be a Light to the Chriſtian World.

Some Amendments that might be made.

Satiſfied when his Objections were anſwered.

Eſpecially in the Communion Services,

And the Office of Burial,

And the Litany.

"it will be by God's Bleſſing a bright Light, which will enlighten with its "heavenly Beams, not only our three Kingdoms, but all the Chriſtian World." And though he points at ſome Things in the ſaid Paper, which he only propounds and offers to be conſidered, whether it will be thought fit by the Divines appointed by his Majeſty, that they ſhould be amended; yet after ſome Papers paſt between him and me, wherein I gave him an Account of moſt of thoſe Paſſages that he had obſerved, he ſeems ſatisfied in all, one only excepted, in the Form of *Baptiſm*, about the Queſtions made, not to the *Infants*, as he ſuppoſed, but to the *Godfathers*, and I doubt not but that he would have been ſatisfied therein as well as in the reſt, had I repreſented to him what I might have ſaid as to that Particular; but the Truth is, that I forgot it, and ſince I had other Things to do. His firſt Papers, and thoſe ſince paſſed betwixt us, would be too long to be inſerted here. But in ſhort, thoſe Things wherein he conceived, ſome Amendments might be made not out of any Neceſſity, but for the Satisfaction of weak Conſciences, were only about the Reading of ſome of the *Apochrypha*, not of all; about ſome of the *Holy-Days* obſerved in our Church, not of all neither; and yet he ſaith with all, *Tout ce qui ſe dit ces jours la ſolon voſtre Liturgie eſt fort devot & fort Chreſtien.* "That all that which is ſaid upon "thoſe Days according to our Book of *Common-Prayer*, is very devout and "Chriſtian-like." He would have had likewiſe ſome Amendment in the Form of *Marriage*, but he doth not ſay what; yet ſaith nothing againſt the *Ring:* So about *Confirmation.* But in all theſe Particulars, and ſome few others, his Letters to me wherein he replies nothing to what I had ſaid for his Satisfaction, ſhew that he was ſatisfied. And it is very obſervable that he hath not one Word againſt the *Surplice*, the *Croſs* in *Baptiſm*, *kneeling* at the Communion, or other Things which are moſt diſliked by ſome among us: Nay, about the Office for the Communion and Celebration thereof, he hath Expreſſions which ſhew that he is very much taken with it. *En la celebration de la cene du Seigneur, je trouve quantite d'excellentes choſes, & qui ſont de grande edification & particulierement les paroles que le paſteur prononce en diſtribuant le pain & le vin, me ſemblent fort ſignificatives & fort touchantes: Je trouve auſſi fort grave la maniere de reciter les Commandements de Dieu, comme cela ſe fait d'aboard.* "In the Celebration of the Lord's-"Supper, I find many excellent Things, and of great Edification; and ſpecially the Words which the Paſtor pronounceth in the Delivering of the Bread "and Wine, ſeem to me very ſignificant and moving. I find likewiſe much "Gravity in the Manner of Rehearſing the *Ten Commandments* at the Beginning." So about the *Burial of the Dead*, he ſays that he is very much ſatisfied and edified therewith, *J'en ſuis tres ſatisfait & tres edifié*; and he bewails the ſad Condition of the Reformed Churches of *France*, which are not afforded the Liberty to bury their Dead with like Decency, ſo becoming Chriſtians that live and dye in Hope of a glorious Reſurrection. Of the *Litany* he hath this, which I forgot to put in its right Place. *Je ſai que graces à Dieu, vos Litanies n'ont rien de commun avec celles de Rome, & au contraire qu'elles ſont fort pieuſes & fort Chreſtiennes.* "I know that, Thanks be to God, your *Litany* hath nothing common "with that of the Church of *Rome*, and that on the contrary, it is very pious "and Chriſtian-like.

Teſtimony of Ludovicus Capellus.

I will end this Matter with the Teſtimony of *Ludovicus Capellus* the Divinity Reader of *Saumur*, of whom I ſpake in the firſt Section, where I quoted him to prove that all the Reformed Churches of *Europe* have and uſe ſet Forms of Prayer in their Publick Worſhip. In the Body of Divinity which was ſet forth by him and his two Collegues, *Moſes Amyraldus* and *Joſue Placæus*, and is commonly known by the Name of *Theſes Salmurienſes*; he hath a Treatiſe wherein he ſheweth the *Lawfulneſs*, the *Uſe* and *Neceſſity* of a *Set Form* of *Liturgy* againſt the new Invention of a *Directory*, which the Preſbyterians endeavoured to introduce into the Church of *England*.

FRIDAY *Dec.* 26.

Extracts from Council Book.

Whitehall. This Day his Majeſty by the Advice of the Privy-Council approved of the Declaration, entitled, His Majeſty's Declaration to all his loving Subjects of this twenty ſixth of *December* 1662. and did order that the ſame be forthwith printed and publiſhed.

CHARLES *R.*

Publiſhed by the Advice of his Privy-Council, Fol. For the King's Printers.

Happy Reſtauration without the leaſt Bloodſhed.

The King would govern by Clemency.

Yet neceſſitated to do Juſtice on ſome.

After publick Tryals.

As it hath pleaſed Almighty God ſo wonderfully to reſtore us to the Throne of our Anceſtors, and our Subjects to happy Peace and Tranquillity without the leaſt Bloodſhed by the military Sword; ſo having ſtill earneſtly wiſhed that both might be ſecured and maintained with the leaſt Effuſion poſſible of the ſame by the Sword of Juſtice, as deſiring much rather to cure the ill Intentions of the Diſaffected by our Clemency, than to puniſh the Effects of them by Rigour of Law: We cannot but expreſs our great Grief and Trouble, that the unpardonable as well as incurable Malignity of ſome ſhould have carried them a-new to ſuch traiterous Practices againſt our Perſon and Government as have neceſſitated us to make freſh Examples by the Death of any more of our Subjects.

To prevent all Occaſions for the Future.

Is the End and Intent of this Declaration.

But as the Publickneſs of their Tryal in the ordinary Courſe of Law, hath, by their Conviction, ſufficiently ſatisfied the World of the Enormity of their Crimes, ſo we have thought fit at the ſame Time that we are forced to puniſh, to endeavour as much as in us lieth, the Preventing all Occaſions of the like for the Future by this Declaration; wherein our principal Aim is, to apply proper

Antidotes

To take off four false and malicious Scandals.

Antidotes to all thoſe venomous Inſinuations, by which (as we are certainly informed) ſome of our Subjects of inveterate and unalterable Principles do daily endeavour to poyſon the Affections of our good People by miſleading their Underſtandings; and that principally by four ſorts of moſt falſe and malicious Scandals, which we do look upon as the Grounds of thoſe traiterous Attempts.

1. That we intend not to obſerve the Act of Indemnity.

The firſt by ſuggeſting unto them, *That having attained our Ends in re-eſtabliſhing our Regal Authority, and gaining the Power into our own Hands, by a ſpecious Condeſcenſion to a general Act of Indemnity, we intend nothing leſs than the Obſervation of it; but on the contrary by Degrees to ſubject the Perſons and Eſtates of all ſuch who ſtood in need of that Law to future Revenge, and to give them up to the Spoil of thoſe, who had loſt their Fortunes in our Service.*

2. That we intend to introduce a Military Power.

Secondly, *That upon Pretence of Plots and Practices againſt us, we intend to introduce a military Way of Government in this Kingdom.*

3. That we have given Scandal by the Act of Uniformity.

Thirdly, *That having made Uſe of ſuch ſolemn Promiſes from* Breda, *and in ſeveral Declarations ſince, of Eaſe and Liberty to tender Conſciences, inſtead of performing any Part of them we have added ſtreighter Fetters than ever, and new Rocks of Scandal to the Scrupulous, by the Act of Uniformity.*

4. That we are too indulgent to the Papiſts.

Fourthly and laſtly, we find it as artificially as maliciouſly divulged throughout the whole Kingdom, *That at the ſame Time we deny a fitting Liberty to thoſe other Sects of our Subjects whoſe Conſciences will not allow them to conform to the Religion eſtabliſhed by Law; we are highly indulgent to Papiſts, not only in exempting them from the Penalties of the Law, but even to ſuch a Degree of Countenance and Encouragement, as may even endanger the Proteſtant Religion.*

All which are wicked and malicious Suggeſtions.

We think fit to declare our ſtedfaſt Reſolutions.

Upon Occaſion of all which wicked and malicious Suggeſtions, although we are confident that the innate Loyalty and good Affections of the Generality of our People, ſtrengthen'd by a due Senſe of the late Calamities brought upon them by the ſame Arts, will hinder Seeds of ſo deteſtable a Nature from taking Root, and bringing forth the Fruits aimed at by the Sowers of them: Yet we think that in our fatherly Care to prevent any miſleading of thoſe, who are ſo dear to us, we owe unto them and to ourſelves this Publication of our ſtedfaſt Reſolutions in all theſe Particulars.

1. As to the Act of Indemnity;

We freely conſented to the firſt Paſſing.

And ſince to the Confirming of it.

And we renew our Engagement on the Word of a King,

That we ſhall never decline from the Religious *Obſervance of it.*

As to the *firſt* Point concerning the *Act of Indemnity*; certainly there can be no greater Evidence, that the paſſing it proceeded from the Clemency of our Nature, as well as from the preſent Conjuncture of that Parliament wherein it was firſt framed, than that we have been pleaſed to make it our eſpecial Care to have it confirmed by a new Act in this, a Parliament compoſed of Members ſo full of Affections to our Perſon, and of Zeal for the publick Good, as we could never have Cauſe to apprehend their exacting from us a Confirmation of any thing that had been before extorted, or had at preſent been judged by us prejudicial to either; and therefore as we not only conſented unto, but moſt earneſtly deſired the paſſing that Act at firſt, and confirming it ſince, as being no leſs conformable to our Nature, than conducible to a happy Settlement: So we do hereby moſt ſolemnly renew unto all our Subjects concerned in it, this Engagement on the Word of a King, that it ſhall never be in the Power of any Perſon or Intereſt whatſoever, to make us decline from the religious Obſervance of it; it having been always a conſtant Profeſſion of ours, that we do and ſhall ever think our royal Dignity and Greatneſs much more happily and ſecurely founded on our own Clemency and our Subjects Loves, than in their Fears and our Power. Which moſt ſincere Profeſſion of ours may ſuffice alſo to expoſe the Wickedneſs and Falſhood of the other Malice concerning the Deſign of introducing a Way of Government by *military Power.*

2. As to the Introducing a Military Power.

We ought not to want ſufficient Guards to reſtrain rebellious Spirits.

As in the late Occaſion upon Venner's *Inſurrection.*

But we found our Security in the Affections of our People, rather than in any military Power.

It is true, that we ſhould not think we diſcharged rightly what we owe to the publick Peace, and to the Freedom and Security of Parliaments, as well as to the Safety of our Perſon, if whilſt we daily diſcover ſuch Multitudes of diſtempered Minds, and ſuch dangerous Practices iſſuing from them, we ſhould for want of ſufficient Guards put it in the Power of thoſe rebellious Spirits to undertake probably at any Time what they have at ſeveral Times ſo madly attempted for the Ruin and Deſtruction of us all. Of which certainly beſides the preſent Occaſion of new Precaution as well as new Severity, we ſuppoſe all our good Subjects need not a livelier nor more moving Inſtance, than what their Memories can furniſh them with, from the deſperate Undertaking of *Venner* and his Crew, which (as mad as it was) we leave to all the World to judge, of how dangerous a Conſequence it might have been without that little Strength remaining of thoſe Forces, which (to give our People a Teſtimony of our founding all our Security rather in their Affections than in any military Power) we had ſo frankly diſbanded, and which afterwards, by Advice of our Council, merely upon Motives of the publick Safety, we conſented to increaſe to that moderate Proportion which was indeed abſolutely neceſſary, and hath ſince been ſufficiently proved to be ſo, by the Security which we owe to them from the late dangerous Practices.

We deſire only neceſſary Guards;

And abhor all military and arbitrary Rule.

But the Reaſons of ſuch Precautions once ceaſing, we are very ſure that what Guards ſoever may be found neceſſary for us to continue, as in former Times, for the Dignity and Honour of our Crown; the ſole Strength and Security we ſhall ever confide in, ſhall be the Hearts and Affections of our Subjects iudeared and confirmed to us by our gracious and ſteddy Manner of Government, according to the ancient known Laws of the Land; there being not any one of our Subjects who doth more from his Heart abhor than we ourſelves, all ſort of military and arbitrary Rule.

3. As to the Act of Uniformity.

We remember and repeat our Declaration from Breda *for Liberty to tender Conſciences.*

As for the *third* concerning the Non-performance of our Promiſes, we remember well the very Words of thoſe from *Breda, viz. We declare a Liberty to tender Conſciences, and that no Man ſhall be diſquieted or called in Queſtion for Differences of Opinion in Matters of Religion, which do not diſturb the Peace of the Kingdom; and that we ſhall be ready to conſent to ſuch an Act of Parliament, as upon mature Deliberation ſhall be offered to us for the full granting that Indulgence.*

We have ſince confirmed thoſe Promiſes, and are reſolved to perform them.

Yet thoſe Promiſes were made to the Parliament;

And no Wonder we have given Eſtabliſhment to the Church, before Indulgence to Diſſenters.

This being done by the Bill of Uniformity.

We remember well the Confirmations we have made of them ſince upon ſeveral Occaſions in Parliament; and as all theſe Things are ſtill freſh in our Memory, ſo are we ſtill firm in the Reſolution of performing them to the full. But it muſt not be wondred at (ſince that Parliament to which thoſe Promiſes were made in relation to an Act, never thought fit to offer us any to that Purpoſe) that being ſo zealous as we are (and by the Grace of God ſhall ever be) for the Maintenance of the true Proteſtant Religion, finding it ſo ſhaken (not to ſay overthrown) as we did, we ſhould give its Eſtabliſhment the Precedency before Matters of Indulgence to Diſſenters from it. But that once done (as we hope it is ſufficiently by the Bill of Uniformity) we are glad to lay hold on this Occaſion to renew unto all our Subjects concerned in thoſe Promiſes of Indulgence by a true Tenderneſs of Conſcience, this Aſſurance:

We ſhall conſtantly maintain that Uniformity of the Church of England.

That as in the firſt Place we have been zealous to ſettle the Uniformity of the Church of *England*, in Diſcipline, Ceremony, and Government, and ſhall ever conſtantly maintain it:

But as to Penalties on thoſe who do not conform,

We ſhall incline the Wiſdom of Parliament in the next Seſſion to enable us to exerciſe that Power of Diſpenſing, which we conceive to be inherent in us.

Nor can we doubt of their chearful co-operating with us.

So as for what concerns the Penalties upon thoſe who (living peaceably) do not conform thereunto through Scruple and Tenderneſs of miſguided Conſcience, but modeſtly and without Scandal perform their Devotions in their own Way, we ſhall make it our ſpecial Care, ſo far as in us lies, without invading the Freedom of Parliament, to incline their Wiſdom at this next approaching Seſſions to concur with us in the making ſome ſuch Act for that Purpoſe, as may enable us to exerciſe, with a more univerſal Satisfaction, that Power of Diſpenſing, which we conceive to be inherent in us. Nor can we doubt of their chearful co-operating with us in a Thing wherein we do conceive ourſelves ſo far engaged, both in Honour, and in what we owe to the Peace of our Dominions, which we profeſs we can never think ſecure, whilſt there ſhall be a Colour left to the Malicious and Diſaffected to inflame the Minds of ſo many Multitudes upon the Score of Conſcience, with Deſpair of ever obtaining any Effect of our Promiſes for their Eaſe.

4. As to the Scandal of our favouring the Papiſts.

This was caſt on our Royal Father, and help'd to bring on the late Calamities.

And ſome involve all good Proteſtants under the odious Names of Papiſts or popiſhly affected.

We appeal to our Education and Courſe of Life, and Conſtancy in the Proteſtant Religion among the Roman-Catholick Princes.

In the laſt Place, as to that moſt pernicious and injurious Scandal, ſo artificially ſpread and fomented, of our *Favour to Papiſts*; as it is but a Repetition of the ſame deteſtable Arts, by which all the late Calamities have been brought upon this Kingdom in the Time of our Royal Father of bleſſed Memory (who, though the moſt pious and zealous Proteſtant that ever reigned in this Nation, could never waſh off the Stains caſt upon him by that Malice, but by his Martyrdom.) We conceive all our Subjects ſhould be ſufficiently prepared againſt that Poiſon by Memory of thoſe Diſaſters; eſpecially ſince nothing is more evident, than that the wicked Authors of this Scandal are ſuch as ſeek to involve all good Proteſtants under the odious Name of Papiſts, or popiſhly affected: Yet we cannot but ſay upon this Occaſion, that our Education and Courſe of Life in the true Proteſtant Religion hath been ſuch, and our Conſtancy in the Profeſſion of it ſo eminent in our moſt deſperate Condition abroad among Roman-Catholick Princes, when as the Appearance of receding from it had been the likelieſt Way in all human Forecaſt, to have procured us the moſt powerful Aſſiſtances of our Re-eſtabliſhment, that ſhould any of our Subjects give but the leaſt Admiſſion of that Scandal into their Beliefs, we ſhould look upon it as the moſt unpardonable Offence that they can be guilty of towards us. 'Tis true that as we ſhall always according to Juſtice retain, ſo we think it may become us to avow to the World a due Senſe we have of the greateſt Part of our Roman-Catholick Subjects of this Kingdom having deſerved well from our Royal Father of bleſſed Memory, and from us, and even from the Proteſtant Religion itſelf, in adhering to us with their Lives and Fortunes for the Maintenance of our Crown in the Religion eſtabliſh'd, againſt thoſe, who under the Name of zealous Proteſtants, imploy'd both Fire and Sword to overthrow them both. We ſhall with as much Freedom profeſs unto the World, that it is not in our Intention to exclude our Roman-Catholick Subjects, who have ſo demeaned themſelves from all Share in the Benefit of ſuch an Act, as in Purſuance of our Promiſes, the Wiſdom of our Parliament ſhall think fit to offer unto us for the Eaſe of tender Conſciences. It might appear no leſs than Injuſtice that thoſe who deſerved well, and continued to do ſo, ſhould be denied ſome Part of that Mercy, which we have obliged ourſelf to afford to ten Times the Number of ſuch who have not done ſo. Beſides, ſuch are the capital Laws in Force againſt them, as though juſtified in their Rigour by the Times wherein they were made, we profeſs it would be grievous unto us to conſent to the Execution of them, by putting any of our Subjects to Death for their Opinions in Matter of Religion only. But at the ſame Time that we declare our little liking of thoſe ſanguinary ones, and our gracious Intentions already expreſſed to ſuch of our Roman-Catholick Subjects as ſhall live peaceably, modeſtly, and without Scandal; we would have them all know, that if for doing what their Duties and Loyalties obliged them to,

It was ſoon obſerved, that of all Parties, the Preſbyterians when in Power were the moſt averſe to the granting any Toleration, at leaſt not without great Limitations and Reſtrictions. Mr. Calamy *in his Faſt Sermon,* Decemb. 25, 1644. *preached and printed thus, Take Heed of the land-deſtroying Opinion of thoſe that plead for an illimited Toleration of all Religions. —— The Lord keep us from being poiſoned with ſuch an Error! The Text itſelf riſeth up againſt it, for it will* divide a Kingdom againſt itſelf. *It will rend it into a thouſand Pieces. It is a Doctrine directly contrary to your late Oath and Covenant, a Doctrine that overthroweth all Church Government, bringeth in Confuſion, and openeth a wide Door unto all Irreligion and Atheiſm. For at the ſame Door that all falſe Religions come in, the true Religion will quickly get out. And if it be as good for a Man to live where nothing is lawful, as where all Things are lawful, ſurely it is every Way as uncomfortable to live where there's all Religions, as where there is no Religion at all.*

During their good Behaviour.

to, or from our Acknowledgment of their well-deſerving, they ſhall have the Preſumption to hope for a Toleration of their Profeſſion, or a taking away either thoſe Marks of Diſtinction or of our Diſpleaſure, which in a well governed Kingdom ought always to be ſet upon Diſſenters from the Religion of the State, or to obtain the leaſt Remiſſion in the Strictneſs of thoſe Laws, which either are, or ſhall be made to hinder the ſpreading of their Doctrine, to the Prejudice of the true Proteſtant Religion; or that upon our expreſſing (according to Chriſtian Charity) our Diſlike of Bloodſhed for Religion only, Prieſts ſhall take the Boldneſs to appear and avow themſelves to the Offence and Scandal of good Proteſtants, and of the Laws in Force againſt them; they ſhall quickly find. We know as well to be ſevere, when Wiſdom requires, as indulgent when Charity and Senſe of Merit challenge it from us.

The Papiſts own'd that ſuch Declaration was made in favour of them; nay and would long after have ſhelter'd themſelves under the Protection of that as legally iſſued, and not legally repeal'd. For ſo in the Popiſh Plot 1679. William Marſhall *convicted of taking Orders from the Church of* Rome *and coming into* England, *pleaded thus:* —— *I have this further to add, his Majeſty ſome Years ago put forth a Declaration under the Broad-Seal for a Toleration of Religion and Liberty of Conſcience, whereby the* Roman *Catholicks had the Uſe of their Religion in their private Houſes. Now I have been informed that according to Law, whatſoever is put forth under the Broad Seal muſt be recalled by ſomething under the Broad Seal, or it remains in force; which was never done as to this Declaration, and then I lye under the Protection of the Declaration.* Printed Tryal, *Fol.*

Such was the Policy of the Court, that they (the Nonconformiſts) muſt either be cruſh'd by their Fellow Proteſtants, to the ſtrengthening of the Romiſh *Intereſt; or if favour'd with any Connivance, they muſt have the Papiſts Partners with them, that ſo the Proteſtant Intereſt might be that Way weakened. This was a great Hardſhip that attended their Circumſtances: But it was altogether their Unhappineſs, and very remote from being their Choice, and therefore no Matter of juſt Reflection.* Abridgment of Mr. *Baxter*'s Life, 8vo. *p.* 305.

With this we have thought fit to arm our good Subjects Minds againſt the Practices of our ill ones, by a true Knowledge of our own; of which now rightly perſuaded. We make no queſtion, but that whoſoever they be from whom they can derive the ſpreading or fomenting of any of thoſe wicked Suggeſtions, they will look upon them with Deteſtation, as the moſt dangerous Enemies of our Crown, and of the Peace and Happineſs of the Nation; and that what we have here publiſhed will happily prepare them all to a chearful Expectation of the approaching Seſſions of Parliament, an Aſſembly ſo eminent in their Loyalty, and their Zeal for the Peace and Proſperity of our Kingdoms, that having already made thoſe happy Settlements for the Maintenance of the Religion eſtabliſhed, and of our juſt Rights, their full Concurrence with us, can no Way be doubted in the Performance of all our Promiſes, and to the effecting all thoſe gracious Intentions which (God knows) our Heart is full of, for the Plenty, Proſperity, and univerſal Satisfaction of the Nation.

In order to which, although it be foreign to the main Scope of this our Declaration, which is principally to prevent the Miſchiefs aimed at by the Scandals therein mentioned, and that wherein we reſerve the Enlargement of ourſelf till the opening of the next Seſſions of Parliament, yet we cannot forbear hinting here unto our good Subjects four Particulars, wherein we think to give them the moſt important Marks of our Care. *Firſt*, in puniſhing by ſevere Laws that Licentiouſneſs and Impiety, which ſince the Diſſolution of Government we find to our great Grief hath overſpread the Nation.

Secondly, As well by ſumptuary Laws, as by our own Example of Frugality, to reſtrain the Exceſs in Mens Expences, which is grown ſo general, and ſo exorbitant, beyond all Bounds, either of their Qualities or Fortunes.

Thirdly, So to perfect what we have already induſtriouſly begun in the retrenching of all our own ordinary and extraordinary Charges in Navy, Gariſons, Houſhold, and all their Dependants, as to bring them within the Compaſs of our ſettled Revenue, that thereby our Subjects may have little Cauſe to apprehend our frequent preſſing them for new Aſſiſtances.

And *laſtly*, ſo to improve the good Conſequences of theſe three Particulars to the Advancement of Trade, that all our Subjects finding (as well as other Nations envying) the Advantage this hath of them in that prime Foundation of Plenty, they may all with Minds happily compoſed by our Clemency and Indulgence (inſtead of taking up Thoughts of deſerting their Profeſſions, or tranſplanting) apply themſelves comfortably, and with redoubled Induſtry to their ſeveral Vocations, in ſuch Manner as the private Intereſt of every one in particular may encourage him to contribute chearfully to the general Proſperity.

Given at our Court at *Whitehall*, this 26th Day of *December*, in the fourteenth Year of our Reign.

Mr. Baxter*'s Account of granting this Indulgence.*

The Life of Mr. Baxter, *Fol. Lib.* I. *Part* II. *p.* 429.

When I was abſent (ſaith Mr. *Baxter*) after *Bartholomew* Day, Mr. *Calamy* and the other Miniſters of *London*, who had Acquaintance at the Court, were put in hope that the King would grant that by way of Indulgence, which was before denied them [by the *Act* of Uniformity.] And that before the *Act* was paſſed it might be provided, that the King ſhould have Power to diſpenſe with ſuch as deſerved well of him in his Reſtauration, or whom he pleaſed: But that was fruſtrate. And after that they were told that the King had Power himſelf to diſpenſe in ſuch Caſes, as he did with the *Dutch* and *French* Churches. And ſome kind of *Petition* (I have not a Copy of it) they drew up to offer the King: But when they had done it, they were ſo far from procuring their Deſires, that there fled abroad grievous Threatnings againſt them, that they ſhould incur a *Premunire* for ſuch a bold Attempt: When they were drawn to it at firſt, they did it with much Heſitancy (through former Experience) and they worded it ſo cautiouſly that it extended not to the *Papiſts*. Some of the *Independents* preſumed to ſay, that the Reaſon why all our Addreſſes for Liberty had not ſucceeded, was becauſe we did not extend it to the *Papiſts*, and that for their Parts, they ſaw no Reaſon why the *Papiſts* ſhould not have Liberty to worſhip as well as others; and that it was better for them to have it, than for all us to go without it. But the *Preſbyterians* ſtill anſwered to that Motion, that the King might himſelf do what he pleaſed; and if his Wiſdom thought meet to give Liberty to the *Papiſts*, let the *Papiſts* petition for it, as they did for theirs: But if it be expected by any that it ſhall be forced upon *them* to become Petitioners for Liberty for Popery, they ſhould never do it, whatever be the Iſſue, nor ſhall it be ſaid to be *their* Work.

Mr. Baxter *puts in the Margin theſe Words, if I ſhould at length recite the Story of this Buſineſs, and what peremptory Promiſes they had, and how all was turned to their Rebuke and Scorn, it would more increaſe the Reader's Aſtoniſhment.*

The Independents were for equal Liberty to the Papiſts.

The Preſbyterians not ſo.

On the 26th of *December* 1662. the King ſent forth a Declaration, expreſſing his Purpoſe to grant ſome Indulgence or Liberty in Religion (with other Matters) not excluding the Papiſts, many of whom had deſerved ſo well*. When this came out, the ejected Miniſters began to think more confidently of ſome Indulgence to themſelves: Mr. *Nye* alſo and ſome others of the Independents, were encouraged to go to the King, and when they came back told us, that he was now reſolved to give them Liberty. On the ſecond of *January*, Mr. *Nye* came to me, to treat about our owning the King's Declaration, by returning him Thanks for it; and I perceived that it was deſigned, that we muſt be the Deſirers or Procurers of it: But I told him my Reſolutions to meddle no more in ſuch Matters, having incurred already ſo much Hatred and Diſpleaſure by endeavouring Unity: And the reſt of the Miniſters alſo had enough of it, and reſolved that they would not meddle: So that Mr. *Nye* and his Brethren thought it partly long of us that they miſs'd of their intended Liberty. But all were averſe to have any Thing to do with the Indulgence or Toleration of the *Papiſts*, thinking it at leaſt unfit for them.

** 1. The Declaration for Liberty at* Breda *was for them.*
2. Next the Clauſe offered to be added to the Declaration of Eccleſiaſtical Affairs gave them the free Exerciſe of their Religion.
3. The 'foreſaid Motion next attempted it.
4. This Declaration Dec. 26. 1662. *expreſsly promiſed it them.*
5. Our Treaty after ſet on Foot by the Lord Keeper Bridgman, *would have offer'd it them. And by breaking all theſe Offers, we are ourſelves in our preſent afflicted State.*

This Declaration ſaid to be procured by a popiſh Lord, the Earl of Briſtol.

The Independent Brethren alſo told me, that the Lord Chancellor had told them that their Liberty was motioned before when the King's Declaration came out, and that we ſpake againſt it, even I by Name. But when I told them what Words I ſpake (before recited) they had no more to ſay: But now they grew greatly affected to the E. of *B.* (a Papiſt) thinking that the King's Declaration was procur'd by him, and that he and the Papiſts muſt be the Means (for their own Ends) to procure our Liberty: But the Declaration took not at all with the Parliament or People, and the E. of *B.* ſetting himſelf againſt the Lord Chancellor (accuſing him by Articles of High Treaſon in the Lord's Houſe) was caſt off by the King as an Incendiary and forced to hide his Head.

Die 26. Decemb. 1662. Robertus Bretton Clericus, S. T. P. admiſſ. ad Rect. Eccleſiæ Parochialis S. Martini infra Ludgate, London. vac. per Inconformitatem . . . . Jacomb, ult. Incumb. ex coll. Reverendi Patris D. London Epiſcopi.

Reg. Sheldon, Lond.

Dr. Thomas Jacomb.

See his Character given by Dr. Calamy *in his Account of ejected Miniſters, Vol.* II. *p.* 46. *that his Miniſtry was acceptable and uſeful, his Sermons clear, ſolid and affectionate,* &c. *a Nonconformiſt upon moderate Principles,* &c.
Very different from the Character given of him by an eminent Writer, Dr. William Sherlock, *that he was* the prettieſt, nonſenſical, trifling Gooſe-cap, that ever ſet Pen to Paper.
He was in Preſbyterian Orders, and came into St. Martin's Ludgate, *after the Sequeſtration, Plunder and Miſeries of the legal Incumbent Dr.* Mich. German.

The Nonconformiſt was Dr. *Thomas Jacomb*, Son of *John Jacomb*, born at *Burton Lazer*'s in *Leiceſterſhire*, enter'd in *Magdalen* Hall, *Oxford*, in *Eaſter* Term 1640. aged eighteen; left it upon the breaking out of the Rebellion, went to *Cambridge* and taking the Covenant became Fellow of *Trinity* College there, in the Place of a Loyaliſt ejected, had the Degree of M. A. conferr'd upon him: And about that Time taking Orders according to the Preſbyterian Way, retired to *London*, became Miniſter of this Church of St. *Martin*'s, and one of the Aſſiſtants to the Commiſſioners of *London* for the ejecting of ſuch whom the Rebels then call'd ſcandalous, ignorant and inſufficient Miniſters and Schoolmaſters; and from that Time to his ſilencing, he was a very zealous Perſon for promoting the Cauſe. In 1659. he was appointed one of the Approvers or Triers of Miniſters. In 1662. ejected for Nonconformity, being about that Time D. D. Afterwards he followed the Trade of Conventicling, for which he was brought ſeveral Times into Trouble; and at length became Chaplain to the Counteſs of *Exeter*, in whoſe Service and Houſe in *Little-Britain*, he died on *March* 27, 1687. and was buried in the Church of St. *Anne* within *Alderſgate*.

Athen. Oxon. *Vol.* II. *c.* 606. Newcourt's *Dioc. Lond. Vol.* I. *p.* 416.

See Dr. Calamy's *Contin. p.* 65.

Robertus Bretton, S. T. P. coll. ad Preb. de Cadington minori in Eccl. S. Pauli Lond. vac. per mort. Chriſtopheri Newſted ult. Preb. die 7. Martii 1662.

Reg. Sheldon. Lond.

He was likewiſe Vicar of *Deptford* in *Kent*, his Preferments became void by Death before the 4th of *May* 1672.

Newcourt, *Vol.* II. *p.* 132.

Dr. Edward Sparks.

Die 26. Dec. 1662. Edwardus Sparks, S. T. P. admiſſ. ad Vic. de Walthamſtow Com. Eſſex. ad preſ. Henrici Ciceſtr. Epiſcopi. —— reſignavit Anno 1666.

Ibid. 637.

Edward Sparke, D. D. had been admitted to the Rectory of St. *Martin Ironmonger-Lane*, *London*, *Sept.* 28, 1639. ſequeſtred and plundred in the late Times, was reſtored to it 1660. reſigned it in 1661. removing to St. *James*'s *Clerkenwell*, after which he had alſo the Vicarage of *Walthamſtow Com. Eſſex.* admitted to it *December* 26, 1662.

Walker's *Sufferings of the Clergy, P.*II. *p.* 175.
See Jan. 23. 1665.

SUNDAY *Dec.* 28.

The King's Religion not yet queſtion'd.

The King's Religion was not yet queſtion'd, eſpecially not by the Biſhops and Clergy of the Church of *England*, who ſuppos'd his Diſpoſition to favour the Roman Catholicks did ariſe only from Gratitude and Goodneſs of Nature. Yet the Writer of *plain Engliſh* in 1690. is bold to ſay, that Sir *Allen Brodrick*, who was with King *Charles* II. beyond Sea at the Time of his firſt profeſſing the popiſh Religion, has been often heard to lament the burning of his *Journal*, wherein the very Day and Circumſtances of it were entred. And I am aſſured that one of his preſent Majeſty's Chaplains, Miniſter of the Place where Sir *Allen* died, [meaning Dr. *Reſborough*] can give an Account of his *Death-Bed Declaration* of what he knew in it: With this additional Circumſtance, that it was done in the Abſence of the old Lord *Culpeper*, who knowing of it at his Return fell into a great Paſſion, and told the King he muſt never expect to ſee *England* again, if it ſhould be known there. [It is well remembred, that at the growing Report of the King being a Papiſt, Dr. *Reſbury* was terribly afraid of being called to Account for what he had ſpoken on that Subject.]

Tho' afterwards affirm'd to be popiſh.

By Sir Allen Brodrick, *a Witneſs of the Secret.*

MONDAY *Dec.* 29.

Audience given to the Ruſſian *Ambaſſadors.*

This Day between two and three in the Afternoon at *Whitehall*, his Majeſty gave Audience to the great Lord Ambaſſador, the Great Duke and Governor of *Toolkſy Peter*, to the Lord Governor of *Coarmeſky*, *John* the Son of *Offonaſſey* ſurnamed *Zelebouky*, and to *Juan Stephano* Chancellor, *&c.* Ambaſſadors from the Emperor

Publick Intelligence, 4to. No. 1.

Emperor of *Ruſſia*, they paſſed along from *York-Houſe* to *Whitehall* through his Majeſty's Guards, who ſtood on both Sides the Street, and made a Lane for their more orderly Proceſſion. The Earl of *Lauderdale* and Sir *Charles Cotterel*, Maſter of the Ceremonies conducted the Ambaſſadors to his Majeſty in the Banqueting-Houſe, where they delivered their Credential Letters under their Maſter's Seal (which all the Way were expoſed to the View of the People) and paſs'd the reſt of their Addreſs all the while uncovered, though his Majeſty ſpake to forbear that Ceremony. Their Audience ended, they offered their Preſents, which were as followeth, *&c.* carried by one hundred and ſixty five Perſons.

Mr. Robert Bragg.

Abridgment, Vol. II. *p.* 51. *Contin. p.* 75.

Among the ejected or ſilenc'd Miniſters in *London*, from *Allhallow the Great*, Mr. *Robert Bragg*. His Father was a Captain in the Parliament Army. When *Oxford* was ſurrendred, he went thither, and was admitted of *Wadham* College, choſen Fellow. Coming afterwards to *London*, he ſettled in this Pariſh, and gathered a Church, of which he continu'd Paſtor to the Day of his Death. [So not ejected or ſilenc'd by the *Bartholomew* Act, before which Mr. *John Blemell* had been inſtituted to this Church, *June* 12, 1662.]

Newcourt, *Vol.* I. *p.* 249.

Mr. Peter Vink *no legal Incumbent.*

Abridgment, Vol. II. *p.* 52. *Contin. p.* 74.

From St. *Michael's Cornhill*. Mr. *Peter Vink*, B. D. He was long Fellow of *Pembroke* Hall in *Cambridge*; a very good Scholar, of grave Behaviour, and moderate Principles. He ſpent the latter Part of his Life at *Darlſton* in *Hackney*, where he died *Sept.* 6, 1702. His Funeral Sermon was preach'd by Mr. *Howe*. [Dr. *William Brough* ſequeſtred from this Church return'd to it at the Reſtauration, and reſign'd it at the End of this Year 1662.]

Newcourt, *Vol.* I. *p.* 443.

Death of Mr. Giles Thornborough, *and of*

Willis's *Survey of Cathedrals*, 4to. *p.* 669.

Within this Year died *Giles Thornborough*, M. A. Rector of *Orſton-George Com. Wilts.* and Vicar of *Crowle*; inſtalled in the ſecond Prebend of *Worceſter* 1629. He died *Anno* 1662. and was buried at *Crowle*. In his Prebend ſucceeded *William Owen*, M. A. inſtalled *Feb.* 13, 1662.

Dr. Edward Stanley.

Athen. Oxon *Vol.* II. *c.* 195

Edward Stanley, born of genteel Parents in the Pariſh of St. *Peter* within the City of *Chicheſter*, educated in *Wykeham*'s School, made perpetual Fellow of *New-College* 1608, aged twenty Years or thereabouts, left the ſaid College in 1623. and was about that Time made Maſter of the ſaid School, and afterwards Prebendary of *Wincheſter* and Doctor of Divinity. In 1662. he died, and was buried at *Wincheſter*, leaving them behind him the Character of a learned godly and orthodox Miniſter of God's Word. — He died before *Sept.* 6, 1662. when *Richard Hyde*, S. T. P. was inſtalled in his Place.

TUESDAY *Dec.* 30.
Account of publiſhing the King's Declaration.

Publick Intelligence by Authority, 4to.

This Day was publiſhed in Print his Majeſty's moſt gracious Declaration to all his loving Subjects, wherein his Majeſty is pleaſed to take Notice of ſeveral Scandals wherewith the Government is defamed, by thoſe that would do worſe againſt it, if their Hands were as free as their Tongues. Notwithſtanding which Malignity of theirs, his Majeſty is pleaſed with his accuſtomed Candour to ſhew, that he is an indulgent Father to all his People; and that the Parliament concurring with him therein, he is ready to paſs any Act which ſhall be made in favour of tender Conſciences: So that it is believed the ſaid Declaration will diſpleaſe none but thoſe that are thereby diſarmed of thoſe Exceptions by which they daily inflame many good People againſt the eſtabliſhed Government.

Mr. William Forſter *Rector of* Stanground, *on the Deprivation of Mr.* Richard Kidder.

Reg. Sanderſon Linc.

Die 30. Decemb. 1662. Gulielmus Forſter, S. T. B. admiſſ. ad Vicariam de Stanground Com. Hunt. vac. per deprivationem Ricardi Kidder ult. Incumb. ad preſentat. Magiſtri. Sociorum, & Scholarium Coll. Eman. Cantabr. pleno jure Patronorum.

See Faſti Ox. *ſub Anno* 1658.

The ſaid Mr. *Richard Kidder* ſo ejected for Nonconformity, did afterwards ſeriouſly conform, became an eminent *London* Divine, Prebendary of *Norwich*, Dean of *Peterborough*, and at laſt Biſhop of *Bath* and *Wells*.

WEDNESDAY *Dec.* 31.
Mr. Thomas Williamſon *Rector of* Kettering, *in the Place of Mr.* John Maidwell.

Reg. Laney.

Die ult. Decemb. 1662. Thomas Williamſon Clericus, A. M. admiſſ. ad Rect. Eccl. de Kettering Com. Northampt. vac. per Non-conformitatem Johannis Maydwell ult. Incumb. ad preſ. Hon. viri Edwardi Dom. Rockingham Patroni.

Calamy's *Abridgment, Vol.* II. *p.* 492.

Mr. *John Maidwell* ejected from *Kettering* was born at *Geddington* in this County of *Northampton*, and bred in *Cambridge*, where he was Chamber-Fellow with Biſhop *Gunning*. He firſt ſettled in a good Living at *Sympſon* in *Bucks*. During the Civil War he put in another to ſupply the Place, and take the Profits, and he retir'd to *London* and there ſpent his Pains. When the War was well over, he was ſent down to *Cleabrook* in *Leiceſterſhire*; where Mr. *Herbert Thorndike* had been Miniſter, and built a Parſonage-Houſe, one of the beſt and moſt beautiful in the Countrey. He did not continue long there, before the People of *Sympſon* laid claim to him, and invited him to return to them again. The Matter was referr'd to Dr. *Arrowſmith* and three more of the Aſſembly. Upon hearing both Sides, two of them were for his Stay at *Cleabuck*, and two for his Return to *Sympſon*, finding they could not agree, he determined for himſelf to return to *Sympſon*, becauſe they were his firſt People. — He continued his Miniſtry among them till the Uniformity Act ſilenc'd him. The religious Sir *Thomas Alſton* and his Lady had him in very great Eſteem, and he preach'd often at their Houſe at *Odell* in *Bedfordſhire*. He was a good Scholar, and an excellent Preacher: One of great Modeſty and Humility, and eminent Piety, *&c.* He died *Jan.* 9, 1692. being about eighty four Years old. He had a conſiderable Congregation in *Kettering* to the laſt.

Mr. Henry Sheppard *Vicar of* Little-Baddow, *in the Place*

Newcourt, *Vol.* II. *p.* 27.

Die ult. Decemb. 1662. Henricus Sheppard Cler. ad Vic. de Baddow parva in Com. Eſſex. ad preſ. Ricardi Hooke Rectoris ejuſd. Eccl.

Ejected

Place of Mr. Tho Gilſon *who had taught here in the Times of Confuſion.*

Dr. Calamy's Abridgment, Vol. II. *p.* 305.

Ejected or ſilenc'd at *Little-Baddow* in *Eſſex*, Mr. *Thomas Gilſon*, M. A. born at *Sudbury* in *Suffolk*, and train'd up in the Free-School at *Dedham*, from whence he went to that famous Seminary of Piety and Learning, *Emmanel* College in *Cambridge*, and afterwards for the Sake of a Fellowſhip remov'd to *Corpus Chriſti* College, *Oxon*. After his being ſilenc'd at this Place, he remov'd to *London*, and became Paſtor of a diſſenting Congregation in *Ratcliff*, where he died of a middle Age 1680. His Funeral Sermon was preach'd by Mr. *Slater*, *&c.*

Abuſe of the King's Indulgence.

The Conſequences of the King's Indulgence are thus touch'd upon by the Writer of the Myſtery and Iniquity of Nonconformity, *p.* 56.

C. But when his Majeſty declar'd for an *Indulgence*, did they acquieſce in that?

D. B. No! but they immediately petition for more, *viz.* that the tender Conſciences of young Men in the Univerſity ſhould be free. —— Which was as much as to ſay, that we may have a young Set of Preſbyterians and Elders againſt the old one decayeth. And over and above all this, they ſent to the Foreign Churches to keep Correſpondence with them.

C. Now I hope they have done.

D. B. Not ſo neither; but they are up with their old Trade of Prophecying, of Wonders, Prodigies, Star-gazing, Conjunctions, and the Judgments of God, which they would ſay are the ſame now as in Queen *Mary*'s Days, and in Times of great Alterations and Changes.

C. But were they true?

D. B. No: But upon the Examination of Particulars, theſe were alive and well whom they write dead; and they dead of a natural Death whom they printed Thunder-ſtruck, *&c.*

The Obſtinacy and Rudeneſs of Mr. Edward Bagſhaw.

Athen. Oxon *Vol.* II. *c.* 359.
Life of Biſhop Ward, 8vo. *p.* 31.
Dr. Calamy's *Account*, *p.* 543.

In *December* 1662. Mr. *Edward Bagſhaw*, M. A. late Vicar of *Amerſden Com. Oxon.* was ſeiz'd on by Order of Council, and committed Priſoner to the Gate-Houſe in *Weſtminſter*, whence he was removed to the Tower. Dr. *Pope* tells us, that King *Charles* ſent for him, deſigning to work ſome good upon him, and do him a Kindneſs; but he found him ſo obſtinate and refractory, that he was forc'd to leave him to his own Imaginations. When he was with the King, he ſaid ſomething that was ſo offenſive to him, that he was ſent to the Dungeon in the *Tower*; thence to *South-Sea-Caſtle* near *Portſmouth*, at laſt to *Newgate*, where he died *Jan.* 26, 1671.

Account of ſome Books and Papers publiſh'd in and about December 1662.

Vid. ΣΟΛΟΜΩΝ ΕΜΜΕΤΡΟΣ. *Sive Tres Libri Solomonis, ſcilicet Proverbia, Eccleſiaſtes, Cantica, Græco carmine donati per Jacobum Duportum Cantabrigienſem G. L. P. Cantabrigiæ* 1646, 12º.

Ex officina Joh. Field, Cantab. 1662. 12º.

Eccleſiaſtes Solomonis. Auctore Johanne Viviano. Canticum Solomonis, necnon Epigrammata Sacra per Ja. Duportum. Accedunt Georgii Herberti Muſæ Reſponſoriæ ad Andreæ Melvini Anti-Tami-Cami Categoriam.

Printed 1662.

By the King. A Proclamation for preventing Frauds and Imbezzlement in his Majeſty's Stores, particularly in Cordage and Nails, explaining and enforcing a former Proclamation dated *Novemb.* 19, 1661.

Order of Lord Mayor and Aldermen for Conſervation of the River Thames.

Printed 1662.

Order of the Lord-Mayor and Aldermen of the City of *London* (in purſuance of a Letter to them from the Right Honourable the Earl of *Mancheſter*, Lord Chamberlain of his Majeſty's Houſhold) to the Rulers of the Company of Watermen, to prevent the killing or deſtroying Fowl on the River of *Thames*: With an Order to that purpoſe, ſigned at Watermen's Hall the 10th Day of *December* 1662.

Dr. Ramſey *of Poyſons.*

London, *for* S. Speed, 1663, 8vo.

Of the Names, Natures, Virtues, Symptoms, and Antidotes of Poyſons. By *Will. Ramſey*, M. D.

Stanley'*s Edition of the Tragedies of* Æſchilus.

Londini, Typis Joh. Fleſher, 1663. *Fol.*

Æſchyli Tragœdiæ VII. Cum Scholiis Gr. deperditorum Dramatum Fragmentis, Verſione & Commentariis Thomæ Stanleii.

Mr. Hughes'*s Parſons Law; third Edition.*

London, *printed for* W. Leak, *&c.* 1673. 8vo.

The Parſon's Law. Or a View of Advowſons: Wherein is contained the Rights of the Patrons, Ordinaries and Incumbents, to Advowſons of Churches, and Benefices with Cure of Souls, and other ſpiritual Promotions. Collected out of the whole Body of the Common Law, and ſome late Reports. By *William Hughes* of *Gray's-Inn*, Eſquire. The third Edition. Reviewed and much enlarged by the Author in his Life-Time, and purged from ſundry Errors in the former Editions, and publiſhed now.

The Author's Dedication of the ſecond Edition.

To all the Reverend Clergy of the Kingdom of England.

This little Treatiſe was firſt written by me, at the earneſt Requeſt of ſome eminent Men of the Clergy in *Anno Dom.* 1634. to whom I delivered ſeveral Manuſcript Copies thereof (as alſo to many other honourable and worthy Perſons) for their private Uſe. In *Anno* 1636. I delivered a perfect Manuſcript Copy of it to the Right Honourable the then Lord Chief Juſtice of his Majeſty's Court of *King's-Bench*, to overview it and have his Approbation of it, who finding it ſo much to concern the Church and Church-Men in their Temporals, recommended it to *William* then Lord Archbiſhop of *Canterbury*, who likewiſe peruſed it and tranſmitted it to ſome learned Doctors of the Canon and Civil Laws —— who returned it with their Signification, that what was written in that Treatiſe was for the Benefit and Advantage of the whole Clergy. —— It was firſt imprinted *Anno* 1641, *&c.*

From my Study in *Gray*'s-*Inn*,
December 19, 1662.

WILL. HUGHES.

Adver-

A falſe Copy of Hudibras.

Advertiſed *Decemb.* 23. There is ſtollen abroad a moſt falſe imperfect Copy of a Poem called *Hudibras*, without Name either of Printer or Bookſeller, as fit for ſo lame and ſpurious an Impreſſion. The true and perfect Edition printed by the Author's Original, is ſold by *Richard Marriot* under St. *Dunſtan*'s Church in *Fleet-ſtreet*. That other nameleſs Impreſſion is a Cheat, and will but abuſe the Buyer as well as the Author, whoſe Poem deſerves to have fallen into better Hands.

Publ. Intell. by Authority, 4^{to}.

A Catalogue of Writers on the Holy Scriptures.

An exact Collection or Catalogue of our *Engliſh* Writers on the Old and New Teſtament, either in whole or in part, whether Commentators, Elucidators, Annotators, or Expoſitors, at large or in ſingle Sermons, very uſeful for any one's Information as to what hath been writ upon any Part of the Holy Scriptures.

Printed for Joh. Williams 1663.

By which Diſcourſe (ſaith Dr. Durell) *it appears, that the ſaid Churches have been troubled with* Nonconformiſts *and* Extempore Prayers *as well as the Church of* England; *that the Pretences of ſuch Men there againſt* Set Forms *were the ſame with them that have been here objected; that Uniformity in every Part of the publick Worſhip of God is the Means uſed by them to preſerve the Peace of the Church againſt the ſaid Innovators.*

A Diſcourſe or Preface of the *Agenda* or *Book of Common-Prayer* and *Adminiſtration of Sacraments*, and other Rites and Ceremonies of the Reformed Churches of the Kingdom of *Poland* and Great Dukedom of *Lithuania*; faithfully tranſlated out of the *Polonian* Language into *Latin*. By Mr. *Samuel Wartenſius*, a *Polonian* born, now living at *Hackney*; which Tranſlation hath been peruſed and compared with the Original, by Mr. *John de Kraino Krainſki*, Delegate of the Reformed Churches of *Lithuania*, at preſent in *England*.

Printed in the Appendix to Dr. Durell's *Reformed Churches,* 1662. 4^{to}.

Amſterdam *Toleration or no Toleration.* In a Diſcourſe between Conformiſts and Nonconformiſts, Papiſts, Anabaptiſts, Quakers, and others, in their own Words before a gracious King, about the Extent of a Chriſtian Indulgence to all Diſſenters. By *J. V. C. O.* a Friend to Men of all Religions.

London, 1663. 8^{vo}.

A Manuſcript Catalogue.

A Catalogue of Authors, Books, Manuſcripts, and Chronicles, quoted by the Hiſtorians of *England*; collected *A. D.* 1662. Inter Cod. MSS. Edwardi Couſini Armig. de Com. Gloc.

Catal. Libr. MSS. Vol. II. *p.* 252.

Mr. Joſeph Cooper's *Sermons at his Farewell.*

The Dead Witneſs ſtiil ſpeaking to his Living Friends. Being the Subſtance of eight Sermons preached in the Chapel of *Mowſley Com. Worceſter*. By *Joſeph Cooper* Miniſter of the Goſpel, 1663. 8^{vo}.

Dr. Calamy's *Continuation of Account, p.* 884.

Mr. Hen. Oaſland's *Farewell Sermon.*

The Living dead Paſtor yet Speaking: In two Sermons preached at *Bewdley* in *Worceſterſhire*. By *Henry Oaſland*. [They were printed without his Knowledge, by three of his People that took them in Short-Hand.] He was troubled at their taking that Method, becauſe he intended to have publiſhed them himſelf, more to Advantage.]

Ibid. p. 892.

Tradition.

Tradidi Vobis. Or the Traditionary Conveyance of Faith, cleared in a rational Way.

Lond. 1662. 8^{vo}.

Sir Rich. Baker's *Vindication of Plays.*

Theatrum Redivivum. Or the Theatre vindicated. In Anſwer to Mr. *Will. Prynne*'s *Hiſtrio-Maſtix*. By Sir *Richard Baker*, Knight. [See *Athen. Oxon. Vol.* II. *col.* 35.]

Ibid.

Dr. Featley's *Defence of the thirty nine Articles.*

The Doctrine of the Church of *England* maintained: In a Juſtification of the Thirty Nine Articles of the Church of *England*, againſt Papiſts and Schiſmaticks, *&c.* By the late Divine *Daniel Featley*, D. D.

Lond. 1662. 4^{to}.

The dangerous Doctrines and Poſitions of the late Teachers:

Evangelium Armatum. A Specimen or ſhort Collection of ſeveral Doctrines and Poſitions deſtructive to our Government both Civil and Eccleſiaſtical; preached and vented by the known Leaders and Abettors of the pretended Reformation, ſuch as

Mr. *Calamy*,	Mr. *Baxter*,
Mr. *Jenkyns*,	Mr. *Marſhall*,
Mr. *Caſe*,	Mr. *Caryll*, and others.

London, *Printed for* Will. Garret, 1663. 4^{to}. *p.* 59.

The Preface to the Reader.

With a Preface of the ſeaſonable Publication of them.

At this notable Seaſon and great Criſis both of Church and State, in which Parties are ſo high, Factions ſo reſtleſs, and Diſcontents ſo general; I know none ſo likely a Means to re-ſettle and confirm our ſhaking Fabrick, as to diſabuſe the People, and to redeem their Underſtandings from a Captivity to thoſe Guides, who have preached and lectured them into theſe Miſeries and Confuſions. —— It was no other than a blind and furious Opinion of the extraordinary Piety of thoſe Teachers who pretending a more intimate Acquaintance with God, and immediate Poſſeſſion by his Spirit, as Plenipotentiary Commiſſioners and Ambaſſadours from Almighty God, animated the People to the late Rebellion. And ſtill they endeavour to captivate their Pity by a bold and impudent Inſinuation of theſe two Things; that *they are the People of God*, and that *they are a perſecuted People*, *&c.*

Suppoſed to be done by Dr. Thomas Pierce.

Declaration in Scotland.

A Declaration ſet forth by the Lords of his Majeſty's Privy-Council in *Scotland* concerning Eccleſiaſtical Affairs in that Kingdom. Given at *Edinburgh* the twenty third Day of *December* one thouſand ſix hundred ſixty and two Years.

Printed in the Publick Intelligence by Authority, 4^{to}. N°. 5.

Mr. Oldeſworth's *Holy Royaliſt.*

The Holy Royaliſt. Or the ſecret Diſcontents of Church and Kingdom reduced unto Self-Denial, Moderation, and Thankfulneſs. By *Giles Oldſworth* Rector of *Bourton on the Hill* in *Glouceſterſhire*. [A Second Edition had another Title.] The Stone rolled away, and Life more abundant. An Apology urging Self-Denial, New Obedience, Faith, and Thankfulneſs.

Imprimatur, Geo. Stradling.
Ex Æd. Sab. Dec. 20, 1662.

Lond. 1663. 4^{to}. *See* Faſti Oxon. *Vol.* II. *col.* 737.

Epiſt. Ded. to the King.

Epiſt. Ded. *To the Sacred Majeſty of Charles the Second.*

Dread Sovereign,

At ſundry Times and in great Deliverances, the Lord hath already ſaid unto your Majeſty, Let not your Heart be troubled: *Believe in God, believe alſo in me, &c.*

Collection of Precedents in Law, by J. H.

The young Clerk's Tutour: Being a moſt uſeful Collection of the beſt Precedents of Recognizances, Obligations, with all Sorts of Conditions, Acquittances, Bills of Sale, Warrants of Attorney, *&c.* As alſo the Names of Men and Women in *Latin*, their Terminations in the proper Caſes, the Days of Date, and the ſeveral Sums of Money. Together with the Directions of Writs, the ſeveral Trades and Employments, and the Returns of the Terms, *&c.* By *J. H.* of *Staple Inne.*

London, *ſold by* Robert Crofts, 1662, 8vo.

Hudibras.

Hudibras. A Poem. A true and perfect Edition, printed by the Author's Original.

Sold by Rich. Merriot, 1662. 8vo.

Mr. White *of wandring Thoughts.*

A Treatiſe of blaſphemous and other wand'ring Thoughts: Their Kinds and Cures. By *Thomas White*, LL. D. late Lecturer in *London.*

See Dr. Calamy's Contin. p. 20.

Mr. Breviter*'s Sermons.*

The Mighty Chriſt the Saints Help. Being the Subſtance of ſome Sermons preached at *North Walſham* in the County of *Norfolk*, upon *Pſalm* lxxxix. 19. By *Richard Breviter* Miniſter of the Goſpel, M. A. [See Dr. *Calamy*'s *Continuation*, p. 631.]

1662, 8vo.

Voyage to Behgal.

Glanius his Voyage into the Kingdom of *Bengall.*

London, 1662, 8vo.

Of draining the Fens by William Dugdale.

The Hiſtory of Imbanking and Draining of divers Fens and Marſhes, both in Foreign Parts and in this Kingdom, and of the Improvement thereby. Extracted from Records, Manuſcripts, and other authentick Teſtimonies. Adorned with ſeveral Cuts. By *William Dugdale.*

London, 1662, *Fol.*

Account of this Book.

Mr. *Will. Dugdale* among other Works about his Hiſtorical Work of *Imbanking and Draining the Fens and Marſhes*, deduced out of publick Records and ancient Manuſcripts, at the Inſtance of the Lord *Gorges* and others, who were the principal Adventurers in that coſtly and laudable Undertaking, for Draining the *Great Level*, extending into a conſiderable Part of the Counties of *Cambridge*, *Huntingdon*, *Northampton*, *Norfolk*, and *Suffolk*. This Book was adorned with ſeveral exact Maps of the Parts and Places ſo drained, and was publiſhed in 1662. *Fol.*

Athen. Oxon. *Vol.* II. *c.* 697.

Mr. Oldeſworth*'s Viſitation Sermon.*

A Viſitation Sermon preached at *Camden* in *Glocesterſhire*, on 2 *Cor.* vii. 1. By *Giles Oldeſworth*, Rector of *Bourton on the Hill* in *Glocesterſhire.*

London. 1662, 4to.

Scarron*'s Novels in* Engliſh.

Three Novels written by Monſieur *Scarron*, formerly publiſhed 1657. now re-printed. To which are added, four other Novels of the ſame Writer M. *Scarron.* Tranſlated by *John Davies*, Eſq;

London, 1662. 8vo.

A Political Sermon by Mr. Sam. Shaw.

A Receipt for the State Palſy. Or a Direction for the Government of the Nation. A Sermon from *Prov.* xxv. 5. By *Samuel Shaw* Miniſter of the Goſpel. [See Dr. *Calamy*'s *Account*, p. 436.]

Lond. 1660.

A Sermon of Charity by the ſame Preacher.

By the ſame Author, —— *Samuel in Sackcloth.* A Sermon from 1 *Sam.* xv. 35. Aſſaying to reſtrain our bitter Animoſities, and commending a Spirit of Moderation, and a right Conſtitution of Soul, and Behaviour towards our Brethren.

Lond. 1660.

Some Books and Papers omitted under the Years 1660, 1661.

Mr. Tho. Douglaſs *Myſtery of Godlineſs.*
The Author has an ill Character given him, even by Dr. Calamy*'s Account, p.* 33. *who tells us he wrote the Book call'd* Jerubbaal; *and was alſo the Author of* the ſober Teſtimony againſt ſinful Compliance; *in Defence of which* Jerubbaal *was written.. And this appears by the Preface at the End of which he writes himſelf M. A.*
Mr. Newcourt *had no Reaſon to mention him among the Incumbents of* St. Olave*'s* Silver-ſtreet; *becauſe he came not in by Law.*

ΘΕΑΝΘΡΩΠΟΣ. Or the Great Myſtery of Godlineſs opened by Way of Antidote againſt the great Myſtery of Iniquity (now a Work in the *Romiſh* Church) in a ſound and ſeaſonable Treatiſe; wherein, I. The Incarnation of the Son of God (and Evangelical Love, Wiſdom, Humility, *&c.* expreſſed in that Contrivance) is fully explicated and diſplayed. II. Ceremonies in Point of Divine Worſhip are concluded to be by Chriſt (the true *Meſſiah*) abrogated; and examined whether they are not ſince Chriſt, Jewiſh, Antichriſtian, where the Jew and Judaizing Chriſtian are deſervedly taxed. III. Chriſtian Liberty with its eight Steps and five Boundaries is modeſtly and briefly aſſerted: And many other Matters of Conſequence and Moment are imparted: But now publiſhed for Vindication of the Truth and its Aſſerter. By *Thomas Douglas*, M. A. Miniſter of the Goſpel at *Olave's Silver-ſtreet*, *London.*

Printed for H. C. *and* T. P. 1661. 4to.

An Epiſtle Premonitory, —— *Concluding.*] —— My Suit is to thee (worthy Reader) 1. That thou wouldſt forbear to tax me further, 'till thou haſt read me thorough, and then I hope thou wouldſt not tax thy Forbearance. And, 2. Pray for him who is thy Servant in and for Chriſt,

T. D.

Funeral Sermon for Mr. William Adams *a great Benefactor, by Dr.* Tho. Horton, —— *Son of* Laur. Horton, *Citizen of* London, *born in that City, bred in* Emmanuel Coll. Cambr. *of which he became Fellow, and a noted Tutour to young Preſbyterian Scholars, among whom was* Dr. John Wallis, *&c. See* Faſti Oxon. *Vol.* II. *c.* 100.

The Unrighteous Mammon exchanged for the true Riches: Or a Sermon preached at the Funeral of *William Adams*, Eſq; in the Pariſh-Church of St. *Lawrence Jewry*, on *Tueſday Sept.* 3, 1661. By *Thomas Horton*, D. D.

London, *for* John Clark, 1661, 4to.

Epiſt. Ded. To the right Worſhipful the Maſter, Wardens, and Aſſiſtants of the Company of *Haberdaſhers* in *London*, —— who are made the Truſtees for that Bounty which this worthy Citizen and Brother of your Company now lately deceaſed hath left behind him.

Mr. Edward Bagſhaw*'s ſecond Part againſt obeying in Things indifferent becauſe unlawfully impoſed.*

The Second Part of the great Queſtion concerning Things indifferent in Religious Worſhip briefly ſtated, and tendred to the Conſideration of all conſcientious ſober Men. By the ſame Author. [*i. e. Edward Bagſhaw* of *Chriſt-Church*, *Oxon.* who had publiſhed the firſt Part 1660. 4to.]

London, *printed in the Year* 1661, 4to.

The Author was indeed a contentious Man, and had ſhew'd that Spirit in his Studentſhip at Chriſt-Church, *in his Uſher's Place at* Weſtminſter, *and in his Vicarage of* Amerſden, *and even in the Family of the Lord* Angleſey, *and in* Ireland; *and was at laſt as angry with* Mr. Baxter, *as with any of the Biſhops.*

The Preface.

—— About deviſed and unneceſſary Ceremonies there are two Queſtions at this Day more hotly diſputed than ever: The one is, *Whether they may be lawfully impoſed?* The other is, *Whether when they are impoſed they may be lawfully obſerved?* The firſt of theſe I have already handled; the ſecond is the Subject of this preſent Diſcourſe. —— Since the leaſt Evil may not be done to obtain the greateſt Good, and ſince our Lord Chriſt hath ſufficient Power to propagate his Goſpel without our Sin; it is to be feared that at the laſt Day he will not accept this as a ſufficient Anſwer, that we mingled his Worſhip with the otherwiſe unlawful Commands of Men, merely to obtain our Liberty of Preaching, ſince he can make our Suffering for his Truth to be as effectual a Means for the Converſion of others as our open and free declaring it. As the Apoſtle *Paul* confeſſes that his Bonds did beget many to the Faith of Chriſt. I wiſh therefore that too many do not indulge themſelves a dangerous Latitude, not ſo much to preſerve their *Miniſtry*, as to retain their *Maintenance*; and ſo to their Sin of Compliance add a ſecret Diſtruſt of God's Providence, *&c.*

Chriſt-Church September 10, 1661.

EDW. BAGSHAW.

Mr. E. Bagſhaw's *Diſcourſe of Chriſt and Antichriſt, and Reſurrection.*

A Diſcourſe about *Chriſt* and *Antichriſt*. Or a Demonſtration that *Jeſus* is the *Chriſt*, from the Truth of his Predictions, eſpecially the Coming and the Seduction of Antichriſt. To which is added, A Treatiſe about the Reſurrection. By *Edward Bagſhaw* Student of *Chriſt-Church*, *Oxon.*

Printed for Sim. Miller, 1661. 4to.

Dedicated to Sir Humphrey Wynche *and* John Brown, *Eſq;*

Inſigniſſimis & Fidei Chriſtianæ Studioſiſſimis Viris Humphredo Wynche Equiti & Baronetto, & Johanni Brown Armigero opellam hanc D. D. C. Q. Edwardus Bagſhaw. —— The Preface dated *May* 21, 1661.

Mr. Bagſhaw*'s further Animadverſions on the Biſhop of* Worceſter's *Letter: With his Anſwer to all that Mr.* Rog. L'Eſtrange *intends to write, whom he Abuſes in rudeſt Manners, calling him Monſieur* Le Friſque the Morrice-Dancer, a Fidler, Oliver's Fidler, a common Barreter, a mercenary Songſter, a whiſling Fellow, &c.

A Second Letter unto a Perſon of Honour and Quality, containing ſome farther Animadverſions upon the Biſhop of *Worceſter*'s Letter. Together with a brief Anſwer unto all that one *L. S.* [*R. L'Eſtrange*] intends to write, dated *Febr.* 6, 1661. Subſcribed *D. E.* [*i. e. Edward Bagſhaw*] very bitter againſt *L'Eſtrange* —— a Perſon ſo loſt unto all good Breeding, of ſo forfeited, ſo undone a Reputation in Point of mere Morality, that for a Biſhop ſo much as to countenance him, is a Crime for which ſome Councils have pronounced an *Anathema* againſt. —— The Biſhop may as well ſet a *Hog* to play upon his *Organs*, or appoint a *Scavenger* to waſh his *Surplice*. —— For him [the Biſhop] now to ſuſpect his own Strength, and to entruſt Monſieur *Le Friſque* the Morrice-Dancer to undertake his Quarrel, to chuſe one for his Champion who hath been a *Fidler* in all Governments, and would have been a *Fidler* to the worſt of them (for which End he knows how many pitiful *Legs* and *Faces* he made to ſcrape Acquaintance with the Tyrant *Oliver*) —— this common Barreter, this mercenary Songſter, —— a whiſling and thin-ſoul'd Adverſary.

London, 1662. 4to.

And treats his other Anſwerer J. C. M. D. *with the utmoſt Scorn and Contempt.*

Poſtſcript. I have juſt now received an elaborate Piece, written by one that ſtyles himſelf *J. C. M. D.* a Man very well read in the modern Fathers, and of ſo elegant and facete a Style, that I am ſorry all the Places in *Gotham-College* are full, for this Man will be an excellent Preſident of it. I hope the Biſhop will be ſo charitable as to provide a *Sine-Cure* for him, for his Employment in Phyſick will never be able to maintain him in Books and clean Linnen elſe: I wiſh neither he may never want ſuch able Champions, nor they befitting Penſions.

Hiſtory of Civil Wars.

The Hiſtory of the Civil Wars of *Great-Britain* and *Ireland.* — London 1661. *fol.*

Tutour to Aſtrology.

The Tutour to Aſtrology. With an Ephemeris for the Year 1662. — Lond 1662. 8vo.

French *Diſeaſe.*

Bunworth, of the *French* Diſeaſe. — *Ibid.*

Tumours.

Tractatus de Tumoribus, &c. Autore Roberto Buyfield.

Drayton's Polyolbion, *a new Edition.*

Polyolbion, *Great-Britain.* By *Michael Drayton*, Eſq; With a Preface from the Author of the Illuſtrations and Notes, *John Selden*, Eſq; And Sculptures to each of the eighteen Songs. — Lond. 1662. *Fol.*

Reformation of Schools.

A Diſcourſe of the Reformation of Schools. By *John Amos Comenius.* — Lond. 1662. 4to.

Mr. Spencer*'s Thankſgiving Sermon at* Cambridge.

The Righteous Ruler. A Sermon preached at St. *Mary*'s in *Cambridge*, *June* 28, 1660. Being appointed a Day of publick Thankſgiving to God for the happy Reſtauration of his Majeſty to his Kingdoms. By *John Spencer*, B. D. Fellow of *Corpus-Chriſti* College in *Cambridge.*

Printed by John Field, Cambr. 1660. 4to.

To the Reader. —— God hath not only furniſhed us with an Occaſion but an Ability to rejoice: The Joy of his Majeſty's Entrance to his Kingdoms being aſſiſted by the three national Bleſſings, *Plenty*, *Peace*, *Health*, rarely in Conjunction obſerved to grace the Inauguration of our *Engliſh* Kings. —— Dated *Cambridge July* 28, 1660.

Text. *Prov.* xxix. 2. *When the Righteous are in Authority, the People rejoice.*

Commendation of the King, eſpecially for his Conſtancy in the Proteſtant Religion.

P. 34. A ſmall Meaſure of Charity will warrant us to ſtyle his Majeſty *religiouſly Righteous*: For that can be ſaid of him, which can of no Prince in the World beſides, that he hath *Evils* enough to diſcover and improve his *Virtues*, and Enemies (under Freedom and Malice too much) to report and greaten his *Vices*, if he had been chargeable with any. —— Who obſerveth not his Conſtancy in Religion? All his Injuries from Enemies could not conquer his *Charity*; all the Difficulties he beheld between himſelf and his Throne tire out his *Hope*, nor yet any Temptations from *Rome* ſtagger his *Faith*, *&c.*

Memoirs of the Duke of Rohan.

Memoirs of the Duke of *Rohan* in *France.* Engliſhed by *George Bridges.* — Lond. 1660. 8vo.

Pricæus in Novum Teſtamentum.

D. Joannis Pricæi Commentarii in varios Novi Teſtamenti Libros. — Londini, 1660. *Fol.*

December 1662.		14 *Car.* II.
	A Book of the Juſtices of Peace: With the Proceſs of the Seſſions to be held by them.	
Gadbury's *Royal Star.*	*Britain's* Royal Star diſcovered, *&c.* By *John Gadbury*, Philomath.	Lond. 1660. 4to.
Atwell's *Defence of Aſtrology.*	Mr. *Atwell's* Defence of the noble Science of Aſtrology, *&c.*	
Catalogue of Plants.	Catalogus Plantarum circa Cantabrigiam, &c.	Cantabrig. 1660. 8vo.
Greek *Lexicon.*	Gulielmi du Gard Lexicon Græci Teſtamenti Alphabeticum de novo contextum.	Lond. 1660. 8vo.
Life of St. Anthony *of* Padua.	The Life and Miracles of St. *Anthony* of *Padua.* [Said to be printed at *Paris,* more likely at *London.*]	1660. 8vo.
Thomæ Jones *Proluſiones.*	Thomæ Jones Proluſiones Academicæ. [Vide Athen. Oxon. Vol. II. Col. 532.]	Oxon. 1660. 8vo.
The Life of Dr. Thauler, *a* German *Dominican myſtical Divine.* *The late* Engliſh *Enthuſiaſm was borrowed from the Popiſh Monks and Friars, great Pretenders to the Spirit,* &c.	The Hiſtory of the Life and Doctrines of Dr. *John Thauler.* [A famous myſtical Divine, born in *Germany,* lived in the fourteenth Century, of St. *Dominick's* Order, ſaid to be inſpir'd, and called the *Illuminated Divine.* He died at *Cologn,* where his Tomb remains. His Principles are thus repreſented by a modern Divine in his *Theologia Germanica.* That the Soul of Man by the Mortification of Paſſion and Vice, by the Practice of Virtue; by diſengaging from the World, and Self-denial; by renouncing her Inclinations and Appetites, and bidding adieu to all created Satisfactions; by this Method of Diſcipline and Diſengagement, the Soul may return to its own Centre, and innermoſt Receſs, in queſt of the Deity; and here ſhe is ſo happy at laſt, as to find God Almighty; for here he diſcovers himſelf by the Birth of his Divine Word, and by the Illapſes of his Holy Spirit. And thus the Soul by a continual Introverſion of her Faculties, keeps herſelf in this Privilege of more immediate Communication with Heaven; and being in this Abſtraction and Receſs, ſhe continues rightly qualified for the Divine Impreſſions.]	Lond. 1660. 8vo.
Roger Coke, *Eſq; againſt* Tho. White, Tho. Hobbes *and* Hug. Grotius.	Juſtice vindicated againſt ſome late Writers, *viz. Thomas White, Thomas Hobbes* and *Hugo Grotius.* By *Roger Coke,* Eſq;	*Ibid.*
Guillim's *Heraldry.* *Account of the Book by Mr.* A. Wood.	The Diſplay of *Heraldry,* collected by *John Guillim:* And enlarged by *Francis Nower.* [It was firſt publiſhed at *London* 1610. *Fol.* The true Author was Mr. *John Barcham,* Chaplain to Archbiſhop *Bancroft* and Dean of *Bocking,* who having compoſed it moſtly in his younger Years, deemed it too light a Subject for him to own; and therefore being well acquainted with *John Guillim* an Officer of Arms, he gave him the Copy, who adding ſome trivial Things to it, publiſhed it, with Leave from the Author, under his own Name, and it goeth this Day under the Name of *Guillim's Heraldry.*]	Lond. 1660. *Fol.* Wood's Ath. Oxon. *Vol.* II. *c.* 910.
Amyraldus *of Religion.*	A Treatiſe concerning Religion. By the learned *Moſes Amyraldus.* Tranſlated into *Engliſh.*	Lond. 1660. 8vo.
Dr. Smith's *Pourtraicture of Old Age.* *The Circulation of the Blood known to King* Solomon.	The Pourtraicture of Old Age. Wherein is contained a ſacred Anatomy both of Soul and Body; and a perfect Account of the Infirmities of Age incident to them both. Being a Paraphraſe upon the ſix former Verſes of the twelfth Chapter of the *Eccleſiaſtes.* By *John Smith,* M. D. [A Philoſophical Diſcourſe, though upon a ſacred Theme; and therein is to be met with an ingenious Obſervation concerning the Antiquity of the Doctrine of the Blood's Circulation. This learned Doctor died in his Houſe at *Great St. Helen's* in *London* in *October* or *November* 1679. and was there buried in the Church. In the Preface to the Reader are theſe Words; —— It is here clearly demonſtrated, that *Solomon* perfectly knew, and as plainly as his figurative Method would give Leave, deſcribed the circular Motion of the Blood. —— And in the Book, *p.* 245. he proves the Agreement of King *Solomon* and Dr. *Harvey.*]	*Ibid.* Athen. Oxon. *Vol.* II. *c.* 475.
Burton's *Anatomy of Melancholy.*	The Anatomy of Melancholy, *&c.* By *Democritus* junior, *i. e. Robert Burton* Student of *Chriſt-Church, Oxon.* [There were many Editions, to the great Profit of the Bookſeller, who got an Eſtate by it. *Athen. Oxon. Vol.* I. *Col.* 535.]	Lond. 1660. *Fol.*
Serious Romance.	*Aretina.* Or the ſerious Romance.	Lond. 1660. 8vo.
Ball *of Divine Meditation.*	A Treatiſe of Divine Meditation. Written by the learned *John Ball* Curate of *Whitmore* in *Shropſhire:* Publiſhed by *Simeon Aſhe* Miniſter of St. *Auſtin's* in *London.* [See *Wood's Athen. Oxon. Vol.* I. *Col.* 543.]	Lond. 1660. 12°.
Fun. Sermon for Mrs. Foot.	A Sermon preached at the Funeral of Mrs. *Hellen Foot,* Wife of *Samuel Foot,* Eſq; in *Aldermanbury* Church in *London.* By *Francis Warham,* M. A. Miniſter of the Goſpel. [See Dr. *Calamy's Continuation* of *Account,* p. 613.]	Lond. 1661. 4to.
Wilſon's *Chriſtian Dictionary.*	Mr. *Wilſon's* compleat Chriſtian Dictionary under Scriptural Heads, *&c.*	Lond. 1661. *Fol.*
Draining of Bedford Level.	A Relation concerning the Buſineſs of *Bedford Level,* and the Undertakers for the Draining of it.	Lond. 1661. 4to.
Gadbury's *Examination of* Hen. Jeſſey.	The Examination of *Henry Jeſſey,* taken and publiſhed by *John Gadbury.*	*Ibid.*
Edmundſon's *Homonyma,* &c.	Homonyma & Synomyna Linguæ Latinæ conjuncta & diſtincta. Autore Henrico Edmundſon. [See *Wood's Athen. Oxon. Vol.* II. *p.* 236. laſt Edit.]	Oxon. 1661. 8vo.
Treaſury of Promiſes.	A rich Treaſury for the Promiſes: Being the Subſtance of certain Sermons on *Micah* vii. 19. By the ſame Author.	Lond. 1660. 8vo.
Dr. Hen. Hammond *againſt the Diſpatcher diſpatched.*	A brief Account of a Suggeſtion againſt the Diſpatcher diſpatched; or an Examination of the Romaniſts Rejoinder to Dr. *Hammond's* Replies. By *Henry Hammond,* D. D.	Lond. 1660. 4to.
	The daily Practice of Piety. With Devotions and Prayers in Time of Captivity. By *Henry Hammond,* D. D. [See *Athen. Oxon. Vol.* II. *col.* 161.]	Lond. 1660. 8vo.
Mr. Terry's *Character of King* Charles II.	The Character of King *Charles* the Second, with a ſhort Apology before it: An Introduction to it: A Concluſion after it. By *Edward Terry,* M. A. Rector of *Great Greenford* in *Eſſex.* [See *Athen. Oxon. Vol.* II. *col.* 165.]	Lond. 1660. 4to.

Speculum

December 1662.	*Speculum Speculatum.* Or a conſidering Glaſs: Being an Inſpection into the preſent and late ſad Conditions of theſe Nations. By *George Withers.* A Poem.	14 *Car.* II.
Mr. Prynne's *Memento reprinted.*	A brief Memento to the preſent unparliamentary Juncto, touching their preſent Intentions and Proceedings to depoſe and execute King *Charles.* Written *Jan.* 1, 1648. Printed 1649, 4to. By *William Prynne.*	*Reprinted* London, 1660, 4to.
His Queries to the Rump reprinted.	Conſcientious, ſerious, theological, and legal Queries, propounded to the twice Diſſipated, Self-Created, Anti-Parliamentary *Weſtminſter-Juncto*, and its Members; to convince them of, and humble them for their Sins, *&c.* Publiſhed in *December* 1659. and now Reprinted. By *William Prynne*, Eſq;	London, 1660. *in ſix Sheets and a half*, 4to.
His Caſe of the ſecluded Members.	The Caſe of the old ſecured, ſecluded, and twice excluded Members, briefly and truly ſtated, for their own Vindication, *&c.* By *William Prynne*, Eſq; Publiſhed in *Decemb.* 1659. and now reprinted.	London, 1660, *one Sheet*, 4to.
Indictment of Colonel Alvred, *Colonel* Okey, &c.	A Copy of the Preſentment and Indictment found and exhibited by the Grand Jury of *Middleſex* on the laſt Day of *Hilary* Term 1659. againſt Colonel *Matthew Alvred*, Colonel *John Okey*, and others, for aſſaulting and keeping Sir *Gilbert Gerrard* (and other Members) by Force of Arms out of the Commons Houſe of Parliament, on the 27th of *December* 1659.	London, 1660, 4to.
Mr. Archdeacon Riland's *Aſſize Sermon.*	Dooms-Day Book opened. An Aſſize Sermon preached at *Warwick* on *Revel.* xx. 12. By *John Riland*, M. A. Archdeacon of *Coventry.*	London, 1660, 4to.
Mr. Hinkley's *Funeral Sermon for Mr.* George Purefoy.	A Sermon preached at the Funeral of *George Purefoy* the elder, of *Wadley* in *Berks*, Eſq; who was buried by his Anceſtors at *Drayton* in *Leiceſterſhire*, *Apr.* 21, 1661. on *Gen.* xxv. 8. By *John Hinkley*, M. A.	London, 1661, 4to.
Dr. Parr *of Chriſtian Reformation.*	Chriſtian Reformation. Being an earneſt Perſuaſion to the ſpeedy Practice of it. Propoſed to all, but eſpecially deſigned for the ſerious Conſideration of his dear Kindred and Countreymen of the County of *Cork* in *Ireland*, and the People of *Ryegate* and *Camerwell* in *Surrey.* By *Richard Parr*, D. D. [See *Athen. Oxon. Vol.* II. *col.* 880. 2d Edit.]	London, 1660, 8vo.
Heydon's *Idea of the Law.*	The Idea of the Law characterized from *Moſes* to King *Charles* II, *&c*, By *John Heydon*, Gent. [A great Pretender to the *Roſa-Crucian* Phyſick. In the Preface to which, he with great Boldneſs tells the Reader, that Mr. *Elias Aſhmole* had made publick a Book called *the Way to Bliſs*; being a learned Treatiſe of the Philoſopher's Stone, in three Books, very deficient and imperfect, for that which himſelf had publiſhed had four Books.]	London, 1660. 8vo. Athen. Oxon *Vol.* II. *c.* 891 *ſecond Edit.*
Mr. Hickman's *Libel againſt Archbiſhop* Laud.	*Laudenſium Apoſtaſia:* Or a Dialogue in which is ſhewn, that ſome Divines riſen up in our Church ſince the Greatneſs of the late Archbiſhop are in ſundry Points of great Moment quite fallen off from the Doctrine received in the Church of *England.* By *Henry Hickman*, B. D. Fellow of *Magdalen* College, *Oxford.* [A Character of which Book given by *Stephen le Moyne*, one of the ordinary Preachers to the reformed Congregation of *Roan*, written in a Letter to *Daniel Brevint* the ſame Year that that Book came out, you may ſee in Dr. *Durell*'s Book entituled, *Vindiciæ S. Eccleſ. Angl. &c. cap,* 12. *p.* 100.]	London, 1660, 4to. Athen. Oxon *Vol.* II, *c.* 895 *ſecond Edit.*
Cleopatra *Romance.*	*Hymen*'s *Præludia.* The eleventh and twelfth Parts of the ſo much admired Romance, entituled *Cleopatra.* Done into *Engliſh* by *John Davies* of *Kidwelly*, Eſq;	London, 1660, *Fol.*
Evelyn's *Panegyrick on the King.*	A Panegyric on his Majeſty King *Charles* the Second his Coronation. By *John Evelyn*, Eſq;	London, 1661, *Fol.*
His Tract of the Smoak of London.	*Fumigerum.* Or the Inconveniences of the Air and Smoak of *London* diſſipated. Together with ſome Remedies humbly propoſed. By *John Evelyn*, Eſq;	London, 1661, 4to.
P. Pett *of Liberty of Conſcience.*	A Diſcourſe concerning Liberty of Conſcience, *&c.* By *R. T.* [Being the two laſt Letters of *Peter Pett*; *Athen. Oxon. Vol.* II. *col.* 1008. 2d Edit.]	1661, 8vo.
Sermon of Mr. Jo. Howes.	Real Comforts extracted from moral and ſpiritual Things, in a Sermon preached on 1 *Theſſ.* iv. 18. By *John Howes*, [who ſeems to have been educated in *Emanuel* College, *Cambridge.* See *Athen Oxon. Vol.* II. *col.* 1015. 2d Edit.]	London, 1660, 4to.
Comedy and Songs by Sir Robert Howard.	The blind Lady. A Comedy written by Sir *Robert Howard.* With Poems containing a Panegyrick to the King, and to General *Monk.* With other Songs and Sonnets. [*Athen. Oxon.* 2d Edit. *Vol.* II. *col.* 1018.]	London, 1660, 8vo.
His Tranſlation of the fourth Book of Virgil.	The fourth Book of *Virgil.* Of the Loves of *Dido* and *Æneas.* Tranſlated into *Engliſh.* By Sir *Rob. Howard.*	London, 1660, 8vo.
And of Statius *his* Achilles	*P. Papinius Statius* his *Achilles*, in five Books. With Annotations on each Book. By Sir *Robert Howard.*	London, 1660, 8vo.
Philips's *prophetical Almanack.*	*Montelion:* Or the prophetical Almanack for the Year 1660. Written by *John Philips*, [See *Athen. Oxon. Vol.* II. *col.* 1119. 2d Edit.]	London, 1660, 8vo.
Mr. John Horne's *Funeral Sermon for Mrs.* Neave.	A Diſcourſe of the new Heavens and new Earth. At the Funeral of *Mary* the Wife of *Philip Neave* of *Rockland* in *Norfolk*, *June* 19, 1660. on 2 *Pet.* iii. 14, 15. By *John Horne*, Miniſter of the Goſpel. [See Dr. *Calamy*'s Account, *p.* 485.]	London, 1660, 4to.
His Tracts againſt the Quakers.	By the ſame Author. —— A fuller Diſcovery of the *Quakers*, 1660, 4to. — *Quakers* prov'd Deceivers, 1660, 4to. —— Truth's Triumph, *&c*, 1660. 4to. — The Reviewer review'd, *&c.* 1661, 4to. —— An Appeal, *&c.* 1662, 4to.	
Inſtructions for a Library.	The Inſtructions of *Gabriel Naudæus* for the erecting a Library. Tranſlated into *Engliſh.*	London, 1661, 8vo.
Grobianus, &c.	Frederici Dedekindi Grobianus & Grobiana. Libri tres.	Londini, 1661, 8vo.
Dr. Rogers's *Drollery.*	The Horn exalted: Or Room for Cuckolds. By Dr. *George Rogers.* [This Perſon is mention'd as a Writer of *Lincoln* College in *Oxford*, in *Wood*'s *Athen. Oxon.* laſt Edit. *col.* 997. but no mention of this Piece of Drollery.]	London, 1661, 8vo.
Of the Jeſuits.	An Account of the Jeſuits in their Life and Doctrine.	
Grebner's *Viſions.*	*Grebner*'s Viſions and Prophecies concerning *England*, *Scotland* and *Ireland.*	London, 1661, 8vo.

Hiſtorical Diſcourſes of the *Inſurrections* of *Great-Britain* and *Ireland.*

The Hiſtory of *Eriander.* A Romance. By *John Burton*, Gent.

Sir H. Wotton*'s Letters to Sir* E. Bacon.

Letters to Sir *Edmund Bacon*, &c. By Sir *Henry Wotton*, Knight. [See *Athen. Oxon. Vol.* I. *col.* 532.]

London, 1661, 8vo.

Of Coffee.

A Character of Coffee and Coffee-Houſes. By *M. P.*

London, 1661, 8vo.

Proſodia Arabica.

Scientia Metrica & Rythmica. Seu Tractatus de Proſodia Arabica ex Authoribus probatiſſimis eruta. Autore Samuele Clarke Oxonienſi Architypographo.

Oxon. 1661, 8vo.

Twelve Wonders of the World: Set to Muſick.

The twelve Wonders of the World: Set and compoſed for the Viol de Gambo, the Lute, and the Voice to ſing the Verſe, *&c.* By *John Maynard. Athen. Oxon. Vol.* II. *col.* 335. a moſt admired Luteniſt at the famous School of St. *Julian*'s in *Hertfordſhire.*

London, 1661, *Fol.*

Soul's Looking-Glaſs by E. Bury.

The Soul's Looking-Glaſs: Or a ſpiritual Touchſtone, whereby true Grace may be diſcovered from counterfeit. By *Edward Bury*, Miniſter of the Goſpel at *Great-Bolas* in *Shropſhire.*

London, 1660.

Short Catechiſm.

By the ſame Author — A ſhort Catechiſm containing the fundamental Points of Religion. [See Dr. *Calamy*'s Account, *p.* 560.]

Mr. Joſ. Swaffield*'s Sermons.*

Sermons on the *Body of Death:* Or a Diſcourſe concerning the Saint's Failings and Infirmities. By *Joſeph Swaffield*, Paſtor at *Odſtocke* in the County of *Wilts.* [Dr. *Calamy*'s Account, *p.* 759.]

London, 1661, 12°.

Some Inſtances of Charity and Benefactions within the Year 1662.

In the Church of St. Mary*'s in* Oxford.

John Nixon of this City Alderman
Ended that Race he ſeventy three Years ran.
In *April* ſixty two, no Merits he
Owned but Chriſt's, yet by it's Fruit the Tree
Is to be known: Twice twenty Free-School Boys
Immortalize his Name, and with leſs Noiſe
Far greater Bounties were diſpers'd unknown,
Except to Reapers where his Seed was ſown.
May many more this worthy Pattern eye,
A good fair Copy for Poſterity.

Lord Scudamore *and Son* James *poſſeſſed of ſeveral Lands diſcharged from Tythes which they were deſirous to make tythable.*

An Act for the Endowment of ſeveral Churches by the Lord Viſcount Scudamore *of* Sligo *in the Realm of* Ireland, 13, 14 *Car.* II. reciting that Sir *John Scudamore* Lord Viſcount *Sligo* and *James Scudamore*, Eſq; his Son and Heir in 1648. were ſeized of ſeveral Lands and Tenements diſcharged from the Payment of Tythes, and that they were minded and deſirous to reſtore the Tythes of the ſaid Premiſſes to the Church, and to make the ſaid Premiſſes ſubject and liable to the Payment of all and all manner of Tythes whatſoever, (the which by reaſon of the then Troubles in this Kingdom, they could not in Safety do in ſuch Manner as to anſwer the End they aimed at therein) they the ſaid Lord Viſcount *Scudamore* and *James Scudamore* in purſuance of ſuch their Purpoſe and Deſire, did then agree and promiſe to reſtore the ſaid Tythes of the ſaid Premiſſes unto the Church, and to charge the ſaid Premiſſes and every Part thereof with the Payment of all and all manner of Tythes whatſoever, ſo ſoon as the ſame might be lawfully and ſafely done, without Danger of being miſemployed or abuſed.—— And whereas alſo, all or the greateſt Part of the aforeſaid Meſſuages, Lands, Tenements and Hereditaments, lying in the County and City of *Glouceſter*, do lye within or near the Pariſh of *Hempſteed* aforeſaid, within which Pariſh there hath not been for many Years laſt paſt any Miniſter eſtabliſhed, nor any ſettled Maintenance for one, but the whole Tythes of all the reſt of the ſaid Pariſh are impropriate, and now are or lately were in the Hands of *Henry Powle*, Eſquire: And therefore the ſaid Viſcount *Scudamore* and *James Scudamore* do think the ſaid Pariſh Church of *Hempſteed* the fitteſt to be endowed with the ſaid Tythes of the ſaid Premiſſes, and are therefore willing and deſirous to endow the ſaid Church therewith accordingly, if the ſame may be effected; and in order thereunto the ſaid Lord Viſcount *Scudamore* hath for a valuable Sum of Money, procured the aforeſaid *Henry Powle* to grant and convey unto him the ſaid Lord Viſcount *Scudamore* and his Heirs for ever, all that the *Church* and *Chancel*, and *Church-yard* of *Hempſteed* aforeſaid, and all that the Meſſuages and Dwelling-Houſe called the *Vicarage-Houſe*, and that Room and Building thereunto adjoining, and all that Barn called the *Parſonage-Barn*, and that other Building called the *Church-Houſe*, and all the Back-Sides, Gardens, and Orchards to the ſaid Houſes belonging, and adjoining to the South-ſide of the Church-yard of *Hempſteed* aforeſaid: And alſo all that Parcel of Meadow-Ground or Paſture lying in *Hempſteed-Moor*, containing by Eſtimation half an Acre, together with all other Meſſuages being or reputed to be Part or Parcel of the impropriate Rectory of *Hempſteed*; and all his the ſaid *Henry Powle*'s Portion of Tythes, Oblations and Obventions of what Sort or Quality ſoever, increaſing ariſing and renewing within the tytheable Places of the Pariſh of *Hempſteed* aforeſaid, (charged nevertheleſs with the whole Rent of forty Shillings, reſerved and payable unto the King's Majeſty, his Heirs and Succeſſors, for and out of the impropriate Tythes of the ſaid *Henry Powle* in *Hempſteed* aforeſaid) together with the ſaid *Henry Powle*'s Right and Claim of any Nomination or Preſentation of a Clerk unto the ſaid Church.

Printed in the Appendix of Mr. Gibſon*'s View of the Church of* Door, 4to. 1727.

And did then Promiſe to reſtore the ſaid Tythes to the Church.

No eſtabliſh'd Miniſter, or ſettled Maintenance for one at Hempſteed.

Wherefore they purchaſe of Henry Powle *the Church, Chancel, Church-yard, Vicarage-Houſe,* &c. *in* Hempſteed.

And the impropriate Rectory and Tythes, &c.

They are likewiſe deſirous to endow the Pariſh Church of Bredwardine.

And they the ſaid Lord Viſcount *Scudamore* and *James Scudamore*, are likewiſe willing and deſirous to endow the Pariſh Church of *Bredwardine*, in the County of *Hereford*, with the Tythes of the aforeſaid Meadow or Parcel of Paſture called *Robert's-Croft*, *alias Home-Meadow*, lying in the ſaid Pariſh of *Bredwardine*, and to grant and convey the ſaid Tythes of the ſaid Meadow or Parcel of Paſture unto the Vicar of the Pariſh Church of *Bredwardine* aforeſaid, and to his Succeſſors for ever.

And to endow the Pariſh Church of Little-Birch.

And alſo to endow the Pariſh Church of *Little-Birch* in the County of *Hereford*, with the Tythe of all the Wood and Wood-ground called *Ayleſtone alias Addleſtone*'s Wood aforeſaid, lying in the Pariſhes of *Little-Birch* and *Aconbury* aforeſaid or one of them: And to grant and convey the Tythes of the ſaid Wood and Wood-Ground unto the Parſon of the ſaid Pariſh Church of *Little-Birch* aforeſaid, and his Succeſſors for ever.

And have erected, founded and endowed the Pariſh Church of Doore.

And whereas alſo the ſaid *John* Lord *Scudamore*, in or about the ſeventh Year of the Reign of our late Sovereign Lord King *Charles* the Firſt, by and with the Licence of the ſaid late King, hath erected and founded the Pariſh Church of *Doore* in the County of *Hereford*, and endowed the ſaid Pariſh Church and Parſon thereof and his Succeſſors with the *Scite* or *Manor-Houſe* of *Doore* aforeſaid, and certain Buildings, and the Garden thereunto belonging, and a certain Parcel of Land or Paſture called the *Great Orchard*, and certain Lands in the Conveyance thereof made by the ſaid Lord Viſcount unto the late Parſon of the ſaid Pariſh Church particularly mentioned, bounded and expreſſed: And alſo with the impropriate Rectory of the ſaid Pariſh Church of *Doore*, and with all Oblations and Profits to the ſaid Rectory of *Doore* belonging: And with all Tythes as well great as ſmall, predial and perſonal and mix'd, ariſing out of his the ſaid Lord Viſcount's Scite and Demeſne Lands of the late Monaſtery of *Doore*, and hath charged the ſame Scite and Demeſne Lands with the Payment of all and all manner of Tythes to the ſaid Parſon and his Succeſſors.

And have granted to the Vicar of Home-Lacy, *the Chapel of* Boulſton *and Rectory of the Pariſh of* Home-Lacy.

And hath alſo by and with the ſame Licence, given and granted to the Vicar of *Home-Lacy* in the County of *Hereford*, and his Succeſſors for ever, all that the Chapel of *Boulſton* and the Rectory of *Home-Lacy* aforeſaid, and all Meſſuages, Lands, Tenements, Tythes, Portions, Penſions, Oblations and Hereditaments whatſoever to the ſaid Chapel and Rectory or either of them belonging.

And to the Vicar of Boſbury *the Tythes of the Demeſne Lands of the Manor of* Spledon.

And hath alſo by and with the ſame Licence, charged the Demeſne Lands of the Manor of *Spledon alias Temple-Court* in the Pariſh of *Boſbury* in the County of *Hereford*, with the Payment of all leſſer Tythes whatſoever to the Vicar of the Pariſh Church of *Boſbury* aforeſaid, in the ſaid County of *Hereford* and his Succeſſors for ever.

This Act to confirm and ſettle all the ſaid Gifts and Endowments made to the ſaid ſeveral Churches.

And therefore for the more perfect abſolute Settlement and conveying of the aforeſaid Tythes and Premiſſes in Manner and Form, and to the Intents and Purpoſes before expreſſed; and to the Intent that the ſame may be accordingly enjoyed, and for the avoiding and removing of all Doubts and Queſtions which may hereafter ariſe concerning the ſame, they the Lord Viſcount *Scudamore* and *James Scudamore* do moſt humbly beſeech your Majeſty that it may be Enacted, and be it Enacted, —— that the ſaid Lord Viſcount *Scudamore* and his Heirs ſhall be for ever Patrons of the ſaid Church of *Hempſteed* —— and the Parſon ſhall enjoy the Endowment, —— and the Vicar of *Bredwardine*, —— and the Parſon of *Little-Birch*, —— and the Parſons of the Church of *Doore*, —— and the Vicar of the Pariſh Church of *Home-Lacy*, —— and the Vicar of the Pariſh Church of *Boſbury*, —— ſhall enjoy the reſpective Endowments, —— and all Rights and Privileges, *&c.* —— [*Copia vera*, 4. *Maii* 1662. examined then by the Record remaining in the Clerk of the Parliament's Office in *Weſtminſter*.

Witneſs my Hand,

JOHN SHEAPARD.

Ld. Scudamore's *great Charity to the diſtreſſed Clergy:*

And that at a Time when he had his Perſon committed to Priſon, ſome of his Houſes ruined by the Rebels, his Eſtates ſequeſtred, and his Goods and Chatels ſold. In ſhort, when beſides three Years and ten Months Impriſonment, which occaſioned his Lordſhip ſo great Sickneſs, as he very hardly ſurvived; he ſuffered in his Eſtate to the Value of thirty ſeven thouſand ſix hundred and ninety Pounds, [ſaith the reverend Mr. Gibſon.]

View of the Churches of Door, *&c.* 4to. *p.* 110.

Mr. *Fuller* in his *Worthies of* England, ſpeaks of the Lord *Scudamore*'s *Charity to the diſtreſſed Clergy whom he bountifully relieved.* Amongſt theſe were ſome, not only of the higheſt Order and Dignity in the Church, but alſo of *ſhining Characters* in the learned State. Such were Dr. *Wren* and Dr. *Bramhall*, then Biſhops of *Ely* and *Derry*, Dean *Fuller*, and Dean *King*, Dr. *Stern* (afterwards Archbiſhop of *York*) Dr. *Boughen*, Dr. *Swadlin*, Mr. *Thorndike* and Mr. *Stephens*.

To Dr. *Wren*, who had formerly been his Dioceſan, his Lordſhip gave ſometimes fifty, ſometimes an hundred Pounds at once. To Dr. *Stern* Chaplain to his Friend Archbiſhop *Laud*, and Attendant upon him at his Martyrdom, he always allowed twenty Pounds a Year: The reſt being only occaſionally relieved by his Lordſhip, excepting Mr. *Stephens*, who never fail'd of his ten Pounds annual Charity from this *nurſing Father of the Church*, &c.

Mr. R. Farmer *Benefactor to the Church and Town of* Daventry.

Ex Cartis MSS. penes Epiſcop. Petriburg.

Richard Farmer, Gentleman, of the Town of *Daventry* in the County of *Northampton*, gave and ſettled in the Hands of Truſtees thirty Pounds *per Ann.* for ever, out of which twenty Pounds annual Rent Charge to the Miniſter or Curate of the Place, and ten Pounds yearly to the Poor of that Pariſh, to be paid in even Portions at *Michaelmas* and *Lady-Day*, by the Bailiff and three ſenior Burgeſſes of the ſaid Corporation.

John Sanderſon, *Eſq; augmented the Vicarage of* Little Addington Com. Northampt.

Ex Cartis MSS.

John Sanderſon, Eſq; Counſellor at Law, is ſaid to have given one Yard Land to be added to the Glebe of the Vicarage of *Little-Addington* in the County of *Northampton*; out of great Reſpect to the Church and Crown, for which he had been a great Sufferer. He was Patron of the ſaid Church, and preſented to it *Nathaniel Hewſon*, Clerk, inſtituted Vicar therein *Feb.* 6, 1662.

Dr.

Biſhop Reynolds *built a new Chapel to his Palace in* Norwich.

Dr. *Edward Reynolds*, Lord Biſhop of *Norwich*, built a new ſtrong and decent Chapel adjoining to his Palace at *Norwich*, for the Uſe and Service of the Domeſticks, wherein the Biſhop and his Succeſſor were interred.

Dr. Tho. Holbeech, *a Benefactor to his Parochial and Cathedral Church.*

Dr. Walker*'s Sufferings of the Clergy. Part* II. *p.*264.

Thomas Holbech, D. D. a ſequeſtred Divine, collated to the Prebend of *Hoxton* in the Church of *Paul*'s, *Aug.* 23, 1660. and by the Dean and Chapter of St. *Paul* to the Rectory of St. *Auſtin*, *London*, *Aug.* 2, 1662. gave one hundred Pounds towards the Pewing his Pariſh Church, and one hundred Pounds towards the Repairing St. *Paul*'s Cathedral.

Laſt Will of John Brown. *Gent. deviſing ſeveral Gifts and Legacies to pious Uſes.*

MS. Copy.

Laſt Will and Teſtament of *John Brown* of the County of *Middleſex*, Gent. —— I give and bequeath unto the Poor of *White-Fryars* where is moſt need, according to the Diſcretion of my Executors, with the Advice of Mr. *Fenſham*, five Pounds.

To the Hoſpitals of Chriſt-Church, Bridewell, *and St.* Thomas.

Item, I give and deviſe to the Mayor, Commonalty and Citizens of the City of *London*, Governors of the Poſſeſſions, Revenues and Goods of the Hoſpitals of *Edward* King of *England* the Sixth, of *Chriſt*, *Bridewell*, and St. *Thomas* Apoſtle, the Sum of 400*l.* of lawful Money of *England* to be by them yearly imployed and diſpoſed of, for the Education and bringing up of poor Children in *Chriſt*'s Hoſpital aforeſaid. Upon Truſt and Confidence that the Governors aforeſaid and their Succeſſors, ſhall maintain three Children from Time to Time, until their reſpective Age of fifteen Years. And as any of them die, or attain the ſame Age, to take in others in the Rooms or Places of ſuch of them as ſhall ſo die, or attain the Age or Ages of fifteen Years. One of the Children to be out of the Precinct of *White-Fryars*, *London*, and one out of the Pariſh of St. *Dunſtan*'s in the Weſt, *London*, and one out of the Lordſhip of *Finſbury* in the Pariſh of St. *Giles* without *Cripplegate* in the County of *Middleſex*. The Pariſhioners of the ſaid reſpective Pariſhes and Places giving Caution to the Governors aforeſaid and their Succeſſors, at their reſpective Admittances into the ſaid Hoſpital, to take them out at the ſaid Age of fifteen Years, if they be then living, and not otherwiſe diſpoſed of.

For the Maintenance of three Children in Chriſt*'s Hoſpital.*

To maintain ſix Scholars in Cambridge.

Item, I give and deviſe all that Meſſuage and Land, with the Appurtenances thereunto belonging or therewith uſed, in *Iſlington* in the County of *Middleſex*, commonly called or known by the Name and Sign of the *Nags-Head*, now in Leaſe to *John Gregory* at the yearly Rent of 60*l.* to the Governors aforeſaid, and to their Succeſſors for ever; upon Truſt and Confidence that they and their Succeſſors ſhall for ever hereafter pay, towards the Maintenance of ſix Scholars, to be taken out of the Children admitted into *Chriſt*'s Hoſpital aforeſaid into the Univerſity of *Cambridge*, three in *Chriſt*'s College, and three in *Emanuel* College; and my Will is, that none of the ſix Scholars ſhall continue any longer than ſeven Years. And my Will and Deſire is, that the Children of the ſeveral Pariſhes and Places aforeſaid to be taken into the ſaid Hoſpital, ſhall be from Time to Time preferred before any other, (if capable) to the Univerſity, and to the Allowance beforementioned.

In witneſs, *&c.* the 10th Day of *October*, the 14th of *Charles* the 2d, *Annoque Domini* 1662.

Dr. Tho. Turner *a good Benefactor to* Canterbury *and St.* Paul's.

Dr. Peter du Moulin*'s Funeral Sermon for Dr.* Turner, 1672, 4to.

Dr. *Tho. Turner* Dean of *Canterbury* and Reſidentiary of St. *Paul*'s, advanced the Good of the Place whereſoever he preſided, whatever Toil, or Cenſure, or Money it coſt him. Of which he hath given magnificent Memorials to our Church and Library in *Canterbury*. It is memorable, that in Thankfulneſs for a great Deliverance from an imminent Danger, he vowed and dedicated to our holy Table that coſtly Folio Bible with Covers of beaten Silver double gilt. His Behaviour at *Paul*'s hath given many ſignal Teſtimonies how much he preferred the Honour of God's Houſe, and the Benefit of the Society, before his private Emolument. The fair Houſe which he lately built there for his Succeſſors, having little Hope to enjoy it himſelf, and yet ſpent the better Part of a thouſand Pounds upon it, is a great Proof of that Truth, and a laſting Monument of his magnanimous and publick Spirit.

Mr. Du Gard *to* Sion *College*, London.

Reading*'s State of* Sion *Library, p.* 41.

William Du Gard Clerk, Maſter of *Merchant-Taylor*'s School, *London*, gave by Will ſeveral Books to the Library of *Sion College*, *Anno* 1662.

Dean Barwick *to his Pariſh Church in* Therfield.

Engliſh Life of Dr. John Barwick, *p.* 332.

Dr. *John Barwick* gave a Communion Flagon of Silver to the Uſe of his Pariſhioners in the Church of *Therfield Com. Hertford*, with this dedicatory Inſcription upon it:

Deo Opt. Max.
Eccleſiæ de Therfield,
D. D.
Reverendus Vir Johannes Barwick,
Decanus } *Eccleſiæ* { *Paulinæ.*
Rector } { *Therfieldianæ.*
Tu ne deſpice Chriſte.

On the Lid of it is inſcrib'd:

Poculum Benedictionis cui benedicimus,
Nonne Communicatio ſanginis Chriſti eſt? 1 Cor. x. 16.

Dr. Vilvain *to the City of* Exeter.

Wood*'s Ath. Oxon. Vol.* II. *col.* 217.

Dr. *Robert Vilvain*, a moſt noted Phyſician and Writer, who was buried in the Cathedral Church of *Exeter* 1662. was a liberal Benefactor to two Hoſpitals for poor Children in that City; and in the Year 1633. gave thirty two Pounds *per Ann.* for four poor Scholars (each to have eight Pounds *per Ann.*) to come from that Free-School in the ſaid City, founded by *Hugh Croſſing*, Eſq; (ſome Time twice Mayor thereof) to *Exeter* College, or any Place elſe in *Oxon.* either College or Hall.

Mr. Webb *to* Wotton under Edge.

In the Pariſh Church of *Wotton under Edge* in *Com. Glor.* is a Marble Monument fixed in the Laſt Wall of the South Iſle, denoting, that *Robert Webb*, who gave by Will twenty ſix Pounds *per Ann.* to the Poor of that Town, died *Jan.* 14, 1662. *ætat.* 74. with this Anagram,

Robertus Webb,
O tu Rebus uber.

Mr. Ric. Samwell *to* Gayton *and* Upton.

Richard Samwell late of *Gayton* in the County of *Northampton*, Eſq; by his laſt Will dated *Febr.* 9, 1661. proved *May* 1, 1662. gave and bequeathed unto the Poor of the Pariſhes of *Gayton* and *Upton* five Pounds each, to be diſtributed amongſt them in ſuch manner and ſort as *Frances Samwell* his Wiſe, Executrix, ſhall think fit.

Ex Libr. Teſtament. MS.

Mr. Mat. Silleſbye *to the Town of* Northampton.

Matthew Silleſbye of *Northampton*, Gent. by his laſt Will and Teſtament bearing Date *April* 18, 1662. proved at *London Febr.* 19. following, gave and deviſed unto *Salathiel Lovel*, Eſq; *George Norwood*, Gent. and *Lawrence Wollaſton*, Gent. of the ſaid Town of *Northampton*, ſeveral Meſſuages, Orchard, Garden, and one Cloſe of Ground, in Order for them to convey the Fee Simple of the Premiſſes to the Mayor, Bailiffs, and Burgeſſes of the ſaid Town, and to their Succeſſors for ever, to the Intent and Purpoſe that they ſhall fit and prepare the ſaid Meſſuage in the Horſe Market for the comfortable Habitation of two poor Widows or Widowers of good honeſt Life and Reputation, Natives of the ſaid Town of *Northampton*, and more-eſpecially of the Pariſh of *All-Saints*; to be elected and choſen by the Mayor and Aldermen for the Time being, or the major Part of them, and all the Rents, Iſſues, and Profits of other the ſaid Premiſſes to be by them equally divided between the ſaid two poor People for the Time being for ever.

Ibid. MS.

Mr. Jo. Evans *to the ſaid Town of* Northampton.

John Evans of *Northampton*, Sadler, deceaſed, had by his laſt Will dated *Nov.* 20, 1650. proved *Decemb.* 4. following, given and bequeathed unto the Mayor, Bailiffs, and Burgeſſes of the ſaid Town of *Northampton*, and their Succeſſors for ever, the Sum of five hundred Pounds, that from and after the Expiration of thirty ſix Years they ſhould yearly for ever pay the Sum of thirty Pounds *per Ann.* for the placing out ſix poor Children of the ſaid Town of *Northampton* Apprentices, ſuch as they in their Diſcretions ſhould think fitteſt to be put forth.

Tho. Martin *to the ſame Town of* Northampton.

Thomas Martin of *Northampton*, Woollen-Draper, deceaſed, had by his laſt Will and Teſtament, dated the tenth Day of *Auguſt* 1644. and proved *March* 19, 1645. given and bequeathed to the Mayor, Bailiffs, and Burgeſſes of the Town of *Northampton* all that his Cottage or Tenement ſituate in a Street there called St. *Mary's-ſtreet*, for ever, with this Proviſo, and for the Intent and Purpoſe that the Mayor for the Time being and Corporation there ſhall beſtow and employ the Rent coming and renewing yearly for four Sermons to be preached yearly in the Pariſh Church of *All-Saints* in the ſame Town of *Northampton*, *viz.* one of them upon the firſt Day of *January*, another upon the firſt Day of *April*, another upon the firſt Day of *July*, and the other upon the firſt Day of *October*; but when any of the ſame Days ſhall happen upon the Lord's-Day, that then the ſaid Sermon or Sermons ſhall be preached upon the *Monday* or *Tueſday* following, to be preached by ſuch ſound, able, and orthodox Miniſter or Miniſters as ſhall be procured and appointed by my ſaid Son *Samuel* during his Life, and after his Deceaſe by the right Worſhipful the Mayor of the Town of *Northampton* for the Time being, and by the Church-wardens of the Pariſh of *All-Saints* likewiſe for the Time being for ever.

Sir Francis Nicolls *to* All-hallows *Church in* Northampton.

Sir *Francis Nicols* late of *Hardwick* in the County of *Northampton*, Baronet, by his laſt Will and Teſtament, dated the ſecond Day of *March* 1641. proved *January* 29. following, had given a pious Legacy in theſe Words (*Inter alia*), *Item*, I give to the Curate of *Allhallows* Pariſh, for the Time being, ſix Pounds *per Annum*, to preach twelve Sermons in the Year to the Priſoners in the County Gaol there, becauſe it is not meet that when they cannot come to him, ſome ſhould not be procured to go to them, and if any of the aboveſaid Perſons fail in performing the Work, then ſo much of the Allowance to be deducted rateably as they ſhall ſo fail in for that Time only.

Mr. Ja. Adamſon *to* Teigh *in* Rutland.

James Adamſon of *Teigh* in the County of *Rutland*, Clerk, gave by Will, dated *March* 6, 1661. proved *Decemb.* 16, 1662. twenty Shillings to the Poor of that Pariſh, and forty or fifty Shillings at the Diſcretion of his Executrix to be beſtowed on a Chalice for the Communion, for the Uſe of the Church of *Teigh* aforeſaid.

Ex Libr. Teſtament. Petriburg.

Mr. Jo. Aldwinckle *to* Cottingham *and* Market-Harborough.

John Aldwinkle of *Cottingham* in the County of *Northampton*, Yeoman, by Will bearing Date the eleventh Day of *April* 1660. and proved *Novemb.* 16, 1661. gave to the Town of *Market Harborough* in the County of *Leiceſter*, the Sum of forty Shillings, to remain in Stock perpetually to buy Coals for the Poor there: And likewiſe ten Pounds to remain in a perpetual Stock for the Uſe of twelve of the pooreſt Widows, *viz.* eight of *Cottingham* and four of *Middleton*, the Uſe of which Money to be laid out in Bread, and diſtributed on every firſt *Sunday* in the Month for ever, at the Diſcretion of his Heirs, and the Miniſter and Church-wardens for the Time being for ever.

Ibid.

Alderman Adams *to* Newport *in* Shropſhire.

William Adams, Eſq; ſome Time called to the Place and Dignity of Alderman in *London*, a worthy Member of the right worſhipful Company of *Haberdaſhers*, and an ancient Inhabitant of the Pariſh of St. *Lawrence Jewry*, was buried there on *Tueſd. Sept.* 3, 1661. with a Funeral Sermon then preached by Dr. *Tho. Horton*,

London, *for* John Clark, 1661. 4to.

Horton, on *Luke* xvi. 9. printed and entitled, *The Unrighteous Mammon exchanged for the true Riches.* Or a Sermon preached at the Funeral of *William Adams*, Eſq; in the Pariſh Church of St. *Lawrence Jewry*, on *Tueſday Septemb.* 3, 1661. By *Thomas Horton*, D. D. who gave this large Account of his Benefactions:

P. 36.

Being a Batchelor, and having comfortably and plentifully provided for his own Relations, and ſhewn Piety at *Home*, his next Care was of the Publick, and doing *Good Abroad:* For which Purpoſe, after good and ſerious, and very private Advice taken with ſuch Friends as were fit to be conſulted in ſuch a Buſineſs, he pitched upon a Deſign of Founding a Free *Grammar-School* at *Newport* in the County of *Salop*, the Place of his Nativity, where he erected a large Fabrick, for the Teaching of fourſcore Scholars *(gratis)* born in the ſaid Town, or living within three Miles Compaſs thereabout. A large Library over the ſaid School; and alſo two fair Houſes thereunto adjoining for the two Schoolmaſters therein to inhabit; together with *Gardens* and *Ground* appertaining: He likewiſe ſettled Lands of about ten Pounds *per Annum* for the Teaching of Children in the *Engliſh* School, to fit them for the *Latin* Grammar School.

A Grammar-School.

A large Library.

Two Houſes for the two Maſters.

An Engliſh *School.*

Four Alms-Houſes.

He built four commodoius *Alms-Houſes* fronting the Court-yard of the ſaid School towards the Srreet, and likewiſe ſettled a yearly Maintenance upon the *Miniſter* of the ſaid Town, for the yearly *Catechizing* of the ſaid Scholars and other Youths.

Rxhibitions for four Scholars.

And four Apprentices.

He ſettled Exhibitions for the Maintenance of four poor Scholars of his Foundation at the *Univerſity:* And alſo yearly to cloath and put forth to be Apprentices four Youths to convenient *Trades.*

He made Proviſion for the conſtant Repairs of the ſaid School and Alms-Houſes, and for other Conveniencies belonging thereunto, all which in his Life-time he ſaw fully effected, and did himſelf amply endow with good Lands there *adjacent*. He obtained a *Confirmation* of the Settlement thereof, and of the prudent *Statutes* for the Government of the ſaid School by Acts of *Parliament* according to Law.

His good Works confirmed by Act of Parliament.

A Market-Houſe and Town-Hall.

He hath moreover taken Order, that after his *Deceaſe* there ſhould be built a fair *Market-houſe* with a *Town-hall* over it in the ſaid Town of *Newport:* For the effecting whereof he hath made ample Proviſion.

To Chriſt's Hoſpital.

To the Poor of St. Lawrence Jewry.

To poor Miniſters Widows.

To the Poor of the Haberdaſhers *Company.*

Furthermore, he hath by his laſt *Will* and *Teſtament* given unto *Chriſt's-Hoſpital* (where he was a *Governour)* an *hundred* and *fifty* Pounds. To the *Poor* and *Pariſh* of St. *Lawrence Jewry* (where he had lived for many Years) an hundred and twenty Pounds. To ten poor Miniſters Widows, five Pounds a-piece. To twenty poor Men of the *Haberdaſhers* Company, twenty Shillings a-piece, yearly, for ever. And to the ſame worthy Company (whereof himſelf had been an ancient *Member)* he left friendly *Memorials* of his Reſpect. In whom likewiſe he repoſed the *Truſt* of all his former Settlements, and made them the *Viſitors* and *Overſeers* thereof, with due Allowance for defraying the Charges concerning the ſame.

When the aforeſaid *Schools* were finiſhed and endowed, and two able and eminent Schoolmaſters ſettled therein, and the Scholars grown numerous, which was in a very ſhort Time; an Account coming to his Hands of thoſe great Hopes which the *Viſitors* and *Schoolmaſters* conceived of much Happineſs, that the Foundation promiſed both to preſent and future Ages, he with Tears uttered theſe Words, or to the like Effect:

The Comfort he had in doing Good.

That he had great Cauſe to bleſs God who had entruſted him with ſuch an Eſtate, but much greater Cauſe to bleſs him for giving him an Heart to diſpoſe it in a Way that might conduce to God's Glory, and the Good of his Countrey.

And yet divided a good Eſtate among his Relations.

After all this his Coſt, Labour and Travel, which was great and of long Continuance, he hath, by his laſt *Will* and *Teſtament*, with ſo much Wiſdom, Love, and Impartiality, bequeathed a very fair Eſtate among all his Relations and other Friends, as that it is believed there's not one of them but reſts abundantly and thankfully ſatisfied. There's many a Man that in dividing his Eſtate divides alſo his *Friends*, whom he divides that Eſtate unto, and does not make *Friends* but *Enemies* of the Mammon of Unrighteouſneſs. But it was his Happineſs to do the quite contrary, he did not hereby divide his Friends but rather unite them; and not only make them Friends to himſelf, but alſo one to another.

God bleſſed him with a long Life, which in itſelf is a great Bleſſing, and accordingly both to be accounted and improved; he was an old Man and full of Days, about fourſcore Years of Age, and (which made it ſo much the longer) free from thoſe Infirmities which old Age is ſubject unto, and oftentimes incumber'd withal, God making good that Promiſe to him, which is *conditionally* made to a good and righteous Perſon; *Job* v. 26. *Thou ſhalt come to thy Grave in a full Age, like as a Shock of Corn cometh in its Seaſon.*

To Caius *College in* Cambridge *by Dr.* Thomas Bachcroft.

Ex MS. J. Goſlin, M. D.

Hoc Anno 1662. D. [Thomas] Bachcroft, S. S. Theol. Doctor bis Coll. Cuſtos, licet poſtremo pro forma tantum (uti videbatur) electus, Vir Integer Vitæ ſceleriſque purus, ad Collegii (dum vixerit) Negotia Summa cum Induſtria & Fidelitate natus factus & inſtitutus peragenda, apud Wangfordiam Villam parvulam in Agro Norf. Amicis & Affinibus undiq; conſtipatus, ſenio quaſi confectus obiit: Qui Dives opum moriens procul omni dubio Collegii Theſaurum admodum locupletaſſet, niſi a quibuſdam male feriatis ſui Temporis Sociis peſſime tractatus, & a Cuſtodis Officio ejectus fuiſſet (verum cur ipſum Collegium Delinquentium quorundam Sociorum pœnas lueret nondum niſi de facto conſtat quod ſane certiſſime evenit.) Siquidem niſi duos Paſturæ clauſos (quos gratiſſimi inte-

rim accepimus) in Milton juxta Cantabr. jacentes, Collegio legavit, quorum reditus annuatim ad novem tantum Libras Sterlinas extenditur, quarum quatuor Prælectori Hebraico, totidem Græco, altera Coll. Theſauro ſecundum ipſius Voluntatem enumerantur. In Animo autem habuit, dum primo inter nos Cuſtodis Officio fungebatur, Juniorum Sociorum ſtipendia curta nimis & anguſta adeo ampliaſſe, ut ad Vitæ ſaltem Modeſtæ neceſſaria comparanda ſufficerent: Verum ob rationem jam dictam, ſimul ac affinium Obſervantiam, quam in Exilio inter illos præſentiebat maximam, mutavit Sententiam, adeo ut non pauperes juniores, quin Divites affines, nepotes, & conſobrinos Hæredes conſtituit.

Locatio Impropriationum de Dilham & Honing in Com. Norf. jam expiratura ab Epiſcopo Elienſi pro viginti Annis proximo ſecuturis redintegrata fuit & renovata, cui ob finem (ut vocant Juriſtæ) Collegium quingentas Libras e Coll. Theſauro depromptas perſolvit: Cuſtode interim Sociiſq; ea de re decernentibus, quod nec Socius nec Scholares iſtius Fundationis denuo eligerentur, donec ab earum Impropriationum reditibus quingentæ Libræ Coll. ciſtæ ſint reſolutæ.

To the Cathedral Church of Lichfield.

Willis's *Survey of Cathedrals, p.* 375. 4^to^.

The Donors and Benefactors to the Repairing and Beautifying the Cathedral Church of *Lichfield*, under the pious Care and Conduct of Biſhop *Hacket*, have their Names put over each reſpective Stall, in Letters of Gold, as follow, with the Title of each Dignitary.

Several Benefactors had their Names put over the Stalls which they ſeverally built and beautified.

On the Right Hand of the Choir on the South Side.

Decanus, Gilbertus Archiep. Cantuar. F. F. i. e. fieri fecit.
Hanſacre, Thomas Comes Southampt. Theſaur. Angliæ F. F.
Biſhopſhall, Henricus Marchio Dorſetſhire F. F.
Pipa Minor, Arthur Comes Angleſey F. F.
Whittington, Henricus Comes Arlington Principal. Secretar. F. F.
Ulveton, Georgius Epiſcopus Winton. F. F.
Bolton, Johannes Baro Berkley F. F.
Offley, Honoratiſſ. Nich. Comes de Scarſdale F. F.

On each Side of the Quire.

The ten following middle Stalls belonging to the Vicars, Choral and Lay Officers of the Church, are thus inſcribed:

Johannes Aſhburnham Armig. F. F.
Georg. Carteret Vicecom. Eques Auratus F. F.
Edwardus Bagot Baronettus F. F.
Thomas Beverley Eques Aurat. & a Suplicibus Libell. F. F.
Gulielmus Boreman Eques Auratus F. F.
Prænobilis Gulielt Legg a Secretior. Cubil. Tribun. Mil. F. F.
Randolph Egerton Armig. Tribun. Milit. F. F.
Georgius Legg Armiger F. F.
Gualterus [forte Gulielmus] Walker Eques Auratus F. F.
Richardus Alleſtrey S. T. P. F. F.

Above theſe follow the other Prebendal Stalls on this Side.

Pipa Parva, Simon Degge Armig. F. F.
Wellington, Daniel Sheldon Armig. F. F.
Gaia Major, Edwardus Vernon Tribun. Milit. F. F.
Tachbrook, Johannes Pigot Armig. F. F.
Wolvey, Steph. Fox Eques Aurat. F. F.
Tervin, Rolandus ——— F. F.
Freford, prænobilis Vir Dom. Rob. Coke Eques Aurat. & Baronett. F. F.
D. Cancellarius, prænobilis Heros Dom. Rob. Digby Baro Geaſill in Hibernia, F. F

On the Left Hand, on the North Side, are theſe:

Precentor, Edwardus Comes Clarendon, Cancellarius Angl. F. F.
Longdon, Georgius Dux Albemarliæ F. F.
Weford, prænobilis Heros Theophilus Comes Huntingdon F. F.
Gaia Minor, Richardus Comes Dorſet F. F.
Eccleſhall, Edw. Vicecomes Conway F. F.
Ulveton, Richardus Comes Bridgwater F. F.
Sandiacre, Johannes Epiſcopus Dunelm. F. F.
Dorſet Parva, Geo. Baro Berkley F. F.

Then follow on the other Stalls, not aſſigned to Prebends.

Domina Maria Airmin Baronetta F. F.
Guil. Aſhburnham Tribun. Milit. F. F.
Tho. Trevor Baronettus F. F.
Brian Broughton Baronett. F. F.
Johannes Robinſon Baronett. Cuſtos Turris Lond. F. F.
Gualterus Chetwind Armig. F. F.
Gulielm. Venables, Filius Baronis de Kenderton Co. Cheſter F. F.
Gulielmus Chetwind de Rugeley Armig. F. F.
Francis Dive Armig. F. F.
Richard Buſby S. T. P. F. F.

Then follow the Prebend Stalls, viz.

Flixton, Samuel Gardiner S. T. P. F. F.
Bobenhall, Andreas Hacket Armig. F. F.
Ruiton, Henr. Srott Arm. F. F.
Colwich, Johannes Warner S. T. P. F. F.
Dornford, Richard Terrick Armig. F. F.

Stotfold, Digniſſ. Vir Johannes Sharp, in Curia Regis Cancellar. Practitionar. F. F.

Guiborough, i. e. Curborough, Tho. Wilmore Miles honoratiſſ. Ordinis de Balneo F. F.

D. Theſaurarius, Clariſſ. Vir Banaſter Maynard Hæres honoratiſſ. Gul. Maynard, Baron de Eſtaynes F. F.

Over the great South Door of the Church.

Hoſpes qui ingrederis hanc Eccleſiam, cupio te noſcere & celebrare Munificentiam illuſtriſſ. & pient. Heroinæ Dom. Catherin. Leweſon de Trentham, hujus Ædis cum miſere vaſtatæ Patronæ lubentiſſimæ & benigniſſimæ.

Over the Choir Entrance.

Vir inſignis D. Hen. Webb, Mercator Londin. ad Indos Oriental. Dioc. Lichf. Regiſtrarius, propylæum hoc impie dilaceratum ſuis ſolius impenſis reſtituit, atque ad majorem Dei Gloriam cultui ſacro aptum fieri curavit Anno Salutis reparat MDCLXXX. Semper ei ſit porta Chori Celeſtis aperta.

Benefaction of Mrs. Mary Brudenell *to the Pariſh of* Eaſton *in the Dioceſt of* Peterborough.

Regiſt Peterb.

Mrs. *Mary Brudenel* in this Year 1662. giveth unto the Inhabitants of *Eaſton* the Sum of five Pounds to buy them a Piece of Plate to be uſed at the Adminiſtration of the Sacrament, —— her Executor ſhall pay or cauſe to be paid into the Hands of the Miniſter and Church-wardens of *Eaſton* aforeſaid, at or before the Feaſt of St. *John Baptiſt* next enſuing, the Sum of ten Pounds, to be by them, their Succeſſors, and Aſſigns let out to Intereſt, and upon good Security, and the Increaſe thereof yearly coming to be paid and diſtributed amongſt the Poor of *Eaſton* aforeſaid, as the ſaid Miniſter and Church-wardens for the Time being ſhall think fit —— leaving her loving Unkle Mr. *Thomas Tompſon* ſole Executor.

Augmentation of the Vicarage of Standon Com. Hertford.

Chauncy Hertfordſh. *p.* 223.

Walter Lord *Aſton* of *Standon Com. Hertſ.* at the Inſtance and Requeſt of *Anne Sadler*, Relict of *Ralph Sadler*, Eſq; by Indenture dated *April* 21, 14 *Car.* II. did convey a fair Houſe with a Garden and Orchard to Sir *Thomas Leventhorpe*, Baronet, Sir *Richard Atkins*, Knight and Baronet, Sir *Ralph Baaſh*, Knight of the *Bath*, Sir *John Wals*; Knight, Sir *John Gore*, Knight, Sir *Henry Cæſar*, Knight, Sir *Humphrey Gore*, Knight, *Richard Golſton*, Eſq; *Edward Gardiner*, Eſq; and *Henry Wilkinſon*, Gent. to the Uſe of the Vicars of *Standon* for ever ſucceſſively, reſerving yearly two Pair of Kid-leather Gloves for the ſaid *Walter* Lord *Aſton* and his Heirs, to be paid at *Chriſtmaſs* every Year: Provided he be not preſented, or put in by Sequeſtration, or any other indirect Title; but be choſen by the Conſent of *Anne Sadler* and Lord *Aſton*, and their Heirs; with a Clauſe, that when the Number of Truſtees ſhall be reduced to four or three at the fartheſt, new Truſtees ſhall be choſen.

The generous Contributions of the Dean and Chapter of St. Paul's, London, *towards the Repair of that Church.*

Engliſh Life of Dr. John Barwick, *p.* 319. 8vo.

They give the Rents of the Houſes lately built in St. Paul's Church-yard *due and to become due to that pious Uſe.*

And the Dean and each Reſidentiary five hundred Pounds out of their own Pockets.

The three Reſidentiaries beſides the Dean were Dr. Thomas Turner, *Dr.* John Hacket, *and Dr.* Edward Layfield.

The Dean remitted the third Part of a Fine to a Gentleman in Conſideration of his aſſiſting the King in his Exile with an hundred Pounds.

The Condition of the Church of St. *Paul* in *London* was ſo deplorable in the Ruins of the Fabrick as far exceeded the Abilities of the Chapter to repair, and required at this Time the Aſſiſtance not only of all the Clergy, but of all Orders of Men. —— However, they who adminiſtred the Affairs of this Church look'd upon it as their Duty eſpecially, more than others, according to their ſeveral Abilities, and in Proportion to what every one had received from the Church Revenues, to ſet others an Example of Munificence. Theſe, together with the Dean, are four, having each an equal Dividend with him of the common Income of the Church. They compaſſionating (as was but meet) the diſmal Eſtate of the Fabrick, did not only by an unanimous Order of Cha[illegible] appoint all the Rents of the Houſes lately built in St. *Paul's Church-yard*, bo[illegible] then due, and afterwards as they ſhall become due, to be ſet a-part for the Repairs of it, but every one of them likewiſe out of his own Pocket gave five hundred Pounds for the ſame Uſe.* When Dr. *Barwick* had been ſo little a while Dean of this Church, as beſides that Sum hardly to have received from its Revenue enough to defray his daily Expences. Little of what belong'd to the Dean in particular happen'd to be leas'd out in his Time, except one Houſe in the City; in letting which he made a conſiderable Abatement to his own Loſs, in favour of a certain Gentleman of *London*, of whom he had formerly received an hundred Pounds towards his Majeſty's Support in his Exile: For the good Dean was ſo affected with this Inſtance of his Piety to his Prince in his Diſtreſs, that when the Price agreed for this Houſe did not exceed three hundred Pounds, he yet willingly remitted a third Part thereof to a Perſon that had deſerved ſo well of the King and of the Church.

Faſti Oxon. 2d *Edit. Vol.* II. *col.* 6.

An eminent Phyſician in London *gave his* Sunday *Fees to the Poor.*

Turner's *Hiſtory of Providences, Fol. ch.* 76. *p.* 96.

Dr. *John Bathurſt*, who had been Maſter of Arts of *Pembroke-Hall* in *Cambridge*, and incorporated of the ſame Degree in *Oxford Febr.* 1, 1642. and was afterwards Doctor of Phyſick, a Practitioner in *London*, and a Burgeſs for *Richmond* in *Yorkſhire*, to ſerve in that Parliament called by *Oliver Ann.* 1656. and for that called by *Richard* 1658. —— kept his Lord's-Days Fees as a Bank for the Poor, which was ſo far from leſſening his Incomes, that by the Bleſſing of God upon his Practice, they were greatly in few Years augmented by it: For though at his firſt coming to *London*, he brought little Eſtate with him, and here had ſmall Acquaintance, *Yorkſhire* being his Native Countrey, where he had ſpent his former Days, yet the Lord was pleaſed ſo to proſper him in his Calling, that in twenty Years Time he purchaſed Lands of Inheritance to the Value of one thouſand Pounds *per Ann.* to ſpeak (ſaith mine Author) what I know to be certain, for in the Repute of ſome, his Eſtate at his Death was no leſs that two thouſand Pounds of yearly Value.

The like pious Practice by other great Phyſicians.

John Clark, Doctor of Phyſick, one of great Repute for his Learning, Piety, and Charity, ſome Time Preſident of the College of Phyſicians, was wont in like manner to lay by all the Lord's Days Fees, as a ſacred Stock for charitable Uſes; devoting that entirely to God, which he received on his Day, accounting it a Piece of Sacrilege to appropriate it to himſelf or to any common Uſe. Whereupon God ſo proſpered him in his Calling, that tho' at firſt his Practice was but little, and his Eſtate not very great, yet afterwards his Practice ſo increaſed, and the World ſo flowed in upon him, that he lived plentifully and comfortably. —— Dr. *Edmond Trench* likewiſe obſerved the ſame Courſe, and gain'd a very conſiderable Eſtate.

The good Works of Dr. Seth Ward, *late Dean, now Biſhop of* Exeter.

Dr. *Seth Ward*, now Biſhop of *Exeter*, while he was Dean of that Church, got twenty five thouſand Pounds of the Churches own Money to be laid out in repairing and beautifying that Cathedral (after the Ravages made in it by the Reformers) and in erecting the noble Organ there. And whilſt he ſate in the Epiſcopal Chair, he augmented ſeveral poor Vicarages, increaſed the Stipends of the Prebendaries, got the Deanery of St. *Burien* annexed to the Biſhoprick, and reduced the Dioceſe to great Conformity.

Dr. Walker's *Sufferings of the Clergy, p.* 159.

Account of ſome Books and Papers omitted under the Year 1662.

Tragical Hiſtory of the Jews.

The *Jews* Tragedy: Or their fatal and final Overthrow by *Veſpaſian* and *Titus* his Son. By *William Hemmings*, late Student of *Chriſt-Church* in *Oxford*. [Written agreeable to the authentick Hiſtory of *Joſephus*. See *Athen. Oxon. Vol.* II. *col.* 73.

London, 1662. 4to.

Britiſh Antiquities.

Britiſh Antiquities revived. To which are added the Pedigree of the Earl of *Carbury* [*Vaughan*] Lord Preſident of *Wales*: And a ſhort Account of the five Tribes of *Cambria*. By *Robert Vaughan*. [See *Athen. Oxon. Vol.* II. *col.* 257.]

Oxon. 1662. 4to.

Leigh's Critica Sacra.

Critica Sacra. On the *Hebrew* Words of the Old, and on the *Greek* Words in the New Teſtament. In two Parts. With a Supplement. By *Edward Leigh*, Eſq; [See *Athen. Oxon. Vol.* II. *col.* 352.]

London, 1662, *Fol.*

Biſhop of Oſſory's *Sermons.*

Sermons preached at ſeveral Times by the Right Reverend the Lord Biſhop of *Oſſory*, [Dr. *Griffith Williams.*] I. God's War with the wicked Rebels and Murderers, on *Iſa.* lvii. 21. —— II. The Property and Prerogative of true Saints on *John* x. 27, 28. —— III. The monſtrous Murder of the moſt holy *Jeſus* parallel'd to the Murder of Kings, on *Acts* vii. 32. —— IV. The four chief Duties of every Chriſtian Man, on 1 *Pet.* ii. 17. —— V. The chiefeſt Cauſe why we ſhould love God, on 1 *John* iv. 19. —— VI. The lively Picture of theſe hard Times, on *Jerem.* xiv. 10. —— VII. The Grand Rebellion, on *Pſal.* cvi. 16. — VIII. The Tragedy of *Zimri* that ſlew his King that was his Maſter, on 2 *Kings* ix. 31, &c. [See *Athen. Oxon. Vol.* II. *col.* 365.]

Ibid.

Sermons of Archdeacon Riland.

Elias the Second his coming to reſtore all Things. A Sermon on *Iſa.* i. 26. Preached by *John Riland*, M. A. Archdeacon of *Coventry*.

Oxon. 1662. 4to.

Moſes the Peace-Maker, his Offers to make one of the two contending Brethren. A Sermon on *Acts* vii. 26. By *John Riland*, M. A. Archdeacon of *Coventry*.

Ibid.

Branteen de Spheris & Globis.

Doctrinæ Sphæricæ Adumbratio. Uſus Globorum Artificialium. Autore Thoma Branteen, A. M. [Vid. *Athen. Oxon. Vol.* II. *col.* 422.]

Oxon. 1662.

Tranſlation of Selden's Mare Clauſum.

That inſolent Scribler *Marchamont Needham*, had tranſlated into *Engliſh* Mr. *Selden*'s *Mare Clauſum*. Printed in Folio 1652. or thereabouts, and being then no way affected to Monarchy, he gave himſelf the Licence to foiſt in the Name of a *Common-wealth* inſtead of the *Kings of* England, and alſo to ſuppreſs the *Epiſt. Ded.* to the King. He alſo added an *Appendix* to it concerning the Sovereignty of the Kings of *Great-Britain* on the Sea, intituled, *Additional Evidences*, which he procur'd, as 'twas thought, of *John Bradſhaw*. All which, beſides treaſonable Comments and falſe Gloſſes, were done in the Life-time of the learned *Selden*. After the Reſtauration of King *Charles* II. the *Engliſh* Copy was corrected, perfected, and reſtored by *J. H.* Gent. and printed at *London* 1662. *Fol.*

Athen. Oxon *Vol.* II. *c.* 470.

Pre-exiſtence of Souls by Mr. Glanvill.

Lux Orientalis. Or an Enquiry into the Opinion of the Eaſtern Sages, concerning the Pre-exiſtence of Souls: Being a Key to unlock the great Myſteries of Providence, &c. By *Joſeph Glanvill*, M. A.

Lond. 1662. 8vo.

The Adventures of five Hours. A Tragi-Comedy. Written by Sir *Samuel Tuke* of *Creſſing-Temple* in *Eſſex*.

Lond. 1662. 4to.

Mr. Palk's *loyal Nonconformiſt.*

The loyal Nonconformiſt: Or *the religious Subject* yielding to God his due, and to *Cæſar* his Right. In Diſcourſes from *John* iv. 23, 24. and *Rom.* xiii. 1. Printed as preached in the Month of *Auguſt* 1662. By *T. P. P.* [*Thomas Palk*, M. A. ejected or ſilenc'd at *Woodland Com. Devon.*] In the Epiſtle, he writes himſelf *Theophilus*, *Philanax Philadelphus*.

Lond. 1662. *See Dr.* Calamy's *Contin. p.* 375.

A Supplement of ſome Things omitted in the Years 1660, 1661, 1662.

A Letter of Dr. *John Worthington*, written at *London* to a Friend in the Countrey, dated *May* 8, 1660. —— There is little of News but what the Papers comprize. To which may be added, that the Houſe of Commons have twice read two Bills to be ſent to the King, *viz.* 1. The Confirmation of the Parliament's Sitting. 2. For Confirmation of Sales and Purchaſes. There are others of the Aldermen beſides thoſe mention'd in the Papers, that are to go with the City's Anſwer to the King's Letter, many ſtriving to go. When thoſe two Bills abovemention'd and ſome others are fitted, they are to be ſent away with thoſe that go from both Houſes to *Breda*.

Editions of the Bible.

Dr. *Worthington* in a Letter to Mr. *Hartlibb*, dated *May* 28, 1660. —— There is in the Preſs here at *Cambridge* an *Engliſh* Bible in Octavo, the ſtately large Letter of the late Edition in Folio I have not ſeen lately: I ſuppoſe the Books are gone to *London*. I hear that Mr. *Ogilby* (who publiſhed *Virgil* in *Engliſh*) has got the hiſtorical Pictures for the Bible, and intends to preſent one of the Bibles to the King at his coming to *London*.

The Cambridge *Folio Bible was begun by* Dr. Worthington *when Vice-chancellor; the Cuts by Mr.* Ogilby.

Concerning the abovemention'd Edition of an *Engliſh* Bible in *Folio*, Dr. *Worthington* had wrote thus in a Letter to Mr. *Hartlib*, *Dec.* 21, 1658. —— Yours of *Dec.* 10. came to me the laſt Week, with two incloſed Papers. That from *Dublin* expreſſed a very affectionate Zeal for a good Impreſſion of the Bible: And the Gentleman, I hope, will have his Wiſh. For before I went out of my Office [of Vice-Chancellor] I did give Order (ſeveral Months ſince) for a fair Impreſſion of the Bible in Folio; which is now a great Way advanced, and the other Books in the Preſs move but ſlowly, that this may be the ſooner diſpatch'd. For a fair large Letter, large Paper, with fair Margin, *&c.* there was never ſuch a Bible in being. —— It is larger than the largeſt of the Bibles printed by Mr. *Buck* in 1639. ſince which Year there hath not been a Bible printed at *Cambridge* in Folio. And therefore I know not what the Gentleman means by a thin Bible in Folio extreamly diſlik'd by him: For thoſe that were then printed, were better than ever any before, for true pointing, a good Letter, printing the additional Words to the *Hebrew* and *Greek* in another Character (as it ought to be) and this in two hundred Places and more; and for affixing in the Margin many parallel Places of Scripture: In the doing of which two latter Pieces of Service, Dr. *Ward*, Mr. *Mede*, and other grave and learned Men took no ſmall Pains. This is all that I have to ſay, in Anſwer to that honeſt Deſire of having the Bible neatly and pleaſantly printed; and for the Vindication of our Preſs from the Suppoſal of being guilty of printing that thin Folio Bible lately extant.

Inſtitution of the Fellows of Jeſus *College,* Cambridge, *by the Biſhop of* Ely, *Viſitor.*

Dr. *John Worthington* in a Letter to Mr. *Sam. Hartlib*, dated *Ditton Nov.* 5, 1660. —— Laſt *Saturday* the Fellows of *Jeſus* College came down from attending upon the Biſhop of *Ely*, who inſtituted them into their Fellowſhips; it was ſuſpected that there would have been a Refuſal of ſome: But he was very fair and civil towards them, and diſpatched them without the uſual Height of the Fees, and perſuaded them to Studiouſneſs and Peace, againſt all Animoſities, *&c.*

The King at Greſham *College.*

Mr. *Samuel Hartlib* in a Letter to Dr. *Worthington*, dated *Oct.* 15, 1660. —— His Majeſty was lately in an Evening at *Greſham* College, where he was entertained with the admirable long Tube, with which he view'd the Heavens to his very great Satisfaction: Inſomuch that he commanded Sir *P. Neale* to cauſe the like to be made (the former coſt 100*l.*) for the Uſe of *Whitehall*. Sir *Paul* hath very highly commended Mr. *Wren* to greater Preferment, and there is no queſtion but he will find the real Effects of it. His Majeſty hath alſo threatned to beſtow a Viſit upon Mr. *Boyle*.

The Beginning of the Royal Society,

From a Project of L. Skytte, *a noble* Swede.

The firſt Meetings at Greſham *College, and at Mr.* Ball's *in the* Temple;

Mr. *Samuel Hartlib* in a Letter to Dr. *Worthington*, dated *December* 17, 1660. *Much honoured Sir*, I long to hear that my laſt Packet of *Dec.* 10. is come to your Hands. In the Letter I anſwer'd not ſo fully as now I ſhall that Paſſage in your laſt of *Nov.* 29. about the *Autilia*: For ſince I have received ſome other Papers that have been confided to me, holding forth almoſt the ſame Things as the other *Autilia* (for be not offended if I continue to uſe this myſtical Word) but as I hope, to better Purpoſe. At leaſt, the Author and Founders walking in the Light, we ſhall know from Time to Time how this propoſed Affair is managed by them. Lord *Skytte*, a *Swediſh* Nobleman of a Senatorian Rank in that Kingdom, is one of the prime Gentlemen; who, it ſeems, hath devoted the ſpending of his Life and Eſtate after this Manner. His Excellency (for ſo he is called) ſent me Word, that ſhortly he would wait upon me, which I dare not own; but I ſuppoſe he intends to come and ſee me in my own Lodging. If he does ſo, I ſuppoſe I ſhall know the whole Deſign more fully. I received the Papers without Explication; ſo that I do but gueſs, that one of the Papers contains the Propoſitions which were made to his Majeſty by the Lord *Skitte*, and the other a Draught for the Royal Grant or Patent which is deſired for the eſtabliſhing of this Foundation. Thus much is certain, that there is a Meeting every Week of the prime Virtuoſi, not only at *Greſham* College in Term Time, but alſo out of it at Mr. *Ball*'s Chamber in the *Temple*. They deſired his Majeſty's Leave, that they might thus meet, or aſſemble themſelves at all Times; which is certainly granted. Mr. *Boyle*, Dr. *Wilkins*, Sir *Paul Neale*, Viſcount *Brounker*, are ſome of the Members. Mr. *Wren* is choſen Regiſter. I look upon this Society as a previous Introduction of the grand Deſign here repreſented. His Majeſty is ſaid to profeſs himſelf one of thoſe Virtuoſi. Laſt Lord's Day Mr. *Dury* preſented, by the Favour of the Earl of *Mancheſter*, the *Lithuanian* Scholar, with ſo much as is printed of the *Lithuanian* Bible, which is come to the Chronicles, being very well printed: His Majeſty did ſeem to approve very well of it. ——

And then at Dr. Goddard's.

Mr. *Hartlib* in a Letter to Dr. *Worthington*, dated *Jan.* 1, 1660. *Honoured Sir*, —— Lord *Skytte* deſires to come to me to confer about his Deſign. He is one of the Virtuoſi; ſo is Mr. *Brereton*. Mr. *Boyle* one of them told me, that for preſent they are removed from *Greſham* College to Dr. *Goddard*'s Lodgings. He offers to contribute to it. ——

Mr Hartlibb's *Hiſtory of himſelf.*

Mr. *Hartlib*'s Account of himſelf, *&c.* in a Letter dated *Aug.* 3, 1660. — My Father was a Merchant, but no ordinary one, being the King of *Poland* his Merchant, who hath founded a Church at *Poſnania* in *Poland*. And when the

Jeſuits prevailed in that Kingdom) he was fain to remove himſelf into *Pruſſia*; where he came to *Elbing*, where not any Houſe of Credit was yet built: But he with another *Patricius* of *Breſlaw* in *Sileſia*, built two ſtately Houſes, which are yet ſtanding at *Elbing*, being the principal Houſes of the Town; the Building whereof coſt my Father many Thouſands of Rixdollers in thoſe cheap Days. Immediately after he erected there *Niumferbing*, my Grandfather the Deputy of the *Engliſh* Company at *Dantzick*, bringing the *Engliſh* Company to *Elbing*; and ſo that Town by Trading came to that Splendor and Wealth, wherein it hath continued theſe many Years.

My Father had married before two *Polonian* Gentlewomen of a noble Extraction, both of them being Ladies according to the Faſhions in thoſe Countries; in regard of which he obtained the ſooner his thrd Wiſe, my own Mother. How many Sums of Gold, and erecting of Pillars of Honour both to my Grandfather and Father, were offered both by *Dantzick* and *Elbing*, remains yet in the Memory of ſome very old People in *Pruſſia*.

My Mother had two Siſters, both which were very honourably married: One to a Lord-Mayor's Son at *London*, Mr. *Clark*; and afterward to a very rich Knight, Sir *Richard Smith*, one of the King's Privy Council, ſhe bringing a Portion to him of 10000*l.* Sterling. This is my Aunt the Lady *Smith*; who marrying afterwards to Sir *Edward Savage*, was made one of the Ladies of Honour to our King's Mother. The other Siſter was married to a younger Brother Mr. *Peak*; whoſe Son hath now an Eſtate of 300*l.* Sterling of Land of Inheritance yearly, and who is ſtill alive. Our Couſin German, or my Aunt's the Lady *Smith*'s Daughter, was married to Sir *Anthony Irby* at *Boſton*, a Knight of 4 or 5000*l.* Sterling a Year; who is ſtill alive, and a Parliament Man.

But before all this I ſhould have told you, that I have been upbraided for my too much Negligence of my Pedigree: Whereas they told me, that my Family was of a very ancient Extraction in the *German* Empire, there having been ten Brethren of the Name of *Hartlib*. Some of them have been Privy Counſellors to the Emperor, ſome to other inferior Princes; ſome Syndicks of *Auſpurg* and *Norimberg*. But they paſſed afterwards not ſo ſtrictly for *Udallanta* in the Empire, when ſome turned Merchants; which (you know) is derogatory to the *German* Nobility. —— I may ſpeak it with a ſafe Conſcience, that I never (all the Days of my Life) reflected ſeriouſly upon my Pedigree; preferring my heavenly Birth above all ſuch Vanities, and afterwards ſtudying more (to this very Day) to be uſeful to God's Creatures, and ſerviceable to his Church, than to be rich or honourable.

Let it not ſeem a Paradox unto you, if I tell you, as long as I have lived in *England* by wonderful Providences, I have ſpent yearly out of my own betwixt 3 or 400*l.* Sterling a Year: And when I was brought to publick Allowances, I have had from the Parliaments and Councils of State a Penſion of 300*l.* Sterling a Year, which as freely I have ſpent for their Service and the Good of many. —— I could fill whole Sheets, in what Love and Reputation I have liv'd theſe thirty Years in *England*; being familiarly acquainted with the beſt of Archbiſhops, Biſhops, Earls, Viſcounts, Barons, Knights, Eſquires, Gentlemen, Miniſters, Profeſſors of both Univerſities, Merchants, and all Sorts of learned or in any kind uſeful Men, *&c.* And in all the three Kingdoms, under all the Changes that have fallen out, recommended before and in Parliaments; Books dedicated unto me from ſeveral Places and Countries, *&c.* But I grow weary to purſue ſuch Vanities.

MS. Hiſt. Jo. Goſtlin.

A. D. 1660. Poſt Sereniſſimi Regis Caroli II. ad regimen & imperium e poſtliminio reditum non minus fœlicem quam miraculi ſaturum, privata ſubditorum jura & dominia, quorum per 5 plus minus luſtra (graſſante nempe Tyrannide & Rebellione) vel meminiſſe nefas audiit & excidium, ſingulis denuo quoad fieri poſſit reſtituuntur, ſuum cuique tribuendum eſſe cum lege Naturæ inſtat Carolus, unde Coll. noſtri exules Cuſtos Sociique, qui temporum & Matrimonii fata ſuperſtites evaſerant, domi redeunt, antiqua repetunt in Coll. Jura & Privilegia. Quid fit? Proles ſuppoſititia illico ex mandato Comiti Manceſtriæ Acad. Cancel. cui res Academiæ tum temporis commiſſæ erant, locum cedit; & genuina in Collegii gremium læta recipitur. Hic inſerendæ ſunt Litteræ Mancheſtr.

Titularis ſiquidem tunc temporis Cuſtos Magiſter Dell, ut iram ſimul ac vindictam Regiam, quam toties meruit, tutius ſubterfugeret, ab eminenti magis & ſpectato Cuſtodis officio (quo quomodo per decennium extat æquum eſt ut neſcirent poſteri, nê illius delicta in Exemplar traherentur, Noſtrique Nepotes peccare diſcerent) clanculum ſe ſubduxit, omne jus & privilegium ad Cuſtodem Coll. ſpectans reſignavit, jam tandem latere cogitat, non tantum ut bene viveret, quin ut vivat. Nec hac interim parte ipſius vitæ diſcrimen evaſiſſe potuiſſet læſæ Majeſtatis ſimul ac Coll. reus, niſi coram tribunali poſitus, litteras dimiſſorias Magno Angliæ Sigillo ſignatas produxiſſet: Cui ergo Clementiſſ. Rex condonare non recuſavit, condonent Coll. alumni, & quod majora damna incommoda & diſpendia ſub illius regimine Coll. non ſuſtinuit ſerio gratulentur.

See the Character of Maſter Dell *given by Mr.* Baxter; *that he was in his Opinion a Perſon who neither underſtood himſelf, nor was underſtood by others, any farther than to be one, who took Reaſon, ſound Doctrine, Order and Concord, to be the intolerable Maladies of Church and State, becauſe they were the greateſt Strangers to his Mind.* Dr. Walker's *Sufferings of the Clergy, Part* II. *p.* 144.

Accepta jam reſignatione Socii hilari animo alacrique ad alterius electionem feſtinant, in Sacello conveniunt & unanimi conſenſu digniſſ. & reverend. Doctorem Bachcroft denuo eligunt, eumque illico in Villa in agro Norff. hoſpitantem inviſunt, ſupplicesque precantur, ut ad antiquum Cuſtodis Munus & officium ſubeundum rediret, quo per temporum & malevolorum quorundam tum temporis in Coll. Socior. injurias, tam diu viduatus & privatus extitit.

His Eſtate in Milton *had been put under Sequeſtration in* 1643. *his Goods had been plundred, and redeem'd for* 20*l.* Feb. 25, 1644. *he was then under the Sentence of Seque-*

Rediit

Sequeſtration from his Headſhip, but continuing in Poſſeſſion till 1649. when the Committee adjudged him to be diſcharged from his Maſterſhip by an Order, wherein they ſay, " that it did " appear to them upon ſerious " Conſideration had of the " Matters alledg'd on both " Sides, that the ſaid Dr. Bachcroft *had been ſe- " queſtred by Order of Par- " liament for his ſending " Money to the Aid and " Aſſiſtance of the late King " againſt the Parliament, " and hath otherwiſe ex- " preſſed his Diſaffection to " the Parliament."* Walker's *Sufferings, P.* II. *p.* 145. —— *Yet it muſt not be conceal'd that he comply'd too much with the Times,* &c. Ibid.

Rediit vir bonus ſecundum vel tertium ſupra Octogeſimum agens annum, Valetudinarius inſuper & infirmus; quapropter non diu apud nos commoratus eſt, quin conſtituto prius preſidente, amicos cognatos & affines, quibuſcum durante exilio hoſpitatus eſt, denuo repetiit, ut inter illos placide & quiete ſupremum efflaret Spiritum. Verum in breviuſculo illo temporis ſpatio, priuſquam a Collegio diſceſſit, Socios ad Officia Decanorum, Burſarii, &c. ſecundum Statuta peragenda deſignavit. Inferioris inſuper ſubſellii officiariis, Coquo, Promo & Janitori, licet ante ejus adventum electis, ſingulis ſua munera & officia ſarta tecta confirmavit. Effecit inſuper ut Mr. Raphael Kenrick Attornatus ad Legem electus ſit a Sociis Collegii Curiarum in Norf. & Cant. Seneſchallus, tametſi Mr. Kitchingman alter Attornatus ad Legem & Olivarii temp. oppidi Aldermanus jam a Magiſtro Dell ad idem Officium inſtitutus erat, & in eodem (non tantum durante beneplacito, verum ipſius vitæ termino) per diploma communi Coll. Sigillo ſignatum, (quod interim aperte Statutis contradixit) confirmatus. Unde inter Kenrick & Kitchingman magna lis oritur & contentio: Cauſa in Aula Weſtmonaſterienſi coram communium Placitorum Juſticiario examinatur, ubi per biennii Spatium ſtrenue utrinque litigant (uti ſolent id genus Juridici) priuſquam finalem & decretoriam Judicis Sententiam habuiſſent prolatam. Erat autem hujuſmodi: Quod tametſi diploma Kitchingman conceſſum diſerte privato Coll. Statuto contradicit, & Kenrick legitime ſecundum eadem Statuta Coll. conſtitutus & agnitus eſt a Cuſtode & Sociis preſentibus verus & genuinus Curiarum Seneſchallus, verum quia nihil in illo diplomate legibus aut Statutis Angliæ publicis (per quas jam tum adjudicanda res erat) diverſum & contradictorium conſenſum eſt, pro legitimo habendum eſſe eique reſervandum, unde Kitchingman ſubridens (uti ſolet) victoriam nactus eſt, & quod fieri non debuit, factum valuit.

Hiſce in Coll. pro re nata peractis, exiit Dr. Bachcroft nunquam (quod ſociis interim nondum innotuit) rediturus; Coll. ſiquidem regiminis ob ſenectutis & morborum gravamina pertæſus (quod antea per tot annos tanta cum induſtria & fidelitate ſubiit) Cuſtodis officium digniſſ. Roberto Brady noſtri Coll. M. D. illico reſignavit, qui ſimul acceptum mandatum Regium mox ſubſcriptum (licet non minimo cum negotio ob ſimultates & partium ſtudia tunc temporis inter ſocios regnantia) procuravit, cujus virtute & tenore a locum tenente admiſſus & Juratus eſt Coll. Cuſtos venerabilis. Antiqui mores & conſuetudines, qui (ut nihil dicamus de Statutis ipſis) tam diu ſpreti & neglecti jacuere, jam reviviſcere incipiunt & obtinere. Scil. dies feſti ſimul ac jejunii more ſolito denuo obſervantur, cum hoc tantum diſcrimine, quod cum olim nullæ omnino cœnæ in diebus Veneris publicæ habebantur, nunc conſtitutum & ordinatum eſt quod Baccalaurei & Scholares leve aliquod dimenſum ex piſcium familia vel frumentorum proſapia oriundum parandum & conficiendum in Aula comederent, unde illa luxuria & intemperantia in iſtis noctibus vel publicis in Cauponis & Œnopoliis vel in privatis cubiculis frequentiſſima optimo Jure præcavetur & evitatur. Jam Socii una omnes Seniores (excepto quodam Magiſtro Wheeler, de quo poſtea) qui a Magiſtro Dell predicto Cuſtode titulari admiſſi fuerant, quo jus ſuum & intereſſe ad Sodalitia ſtabilirent & corroborarent, literas Regias nanciſcuntur, quibus lectis & acceptis a preſenti Cuſtode in loco Capitulari illico ſinguli iterum ab illo admiſſi & jurati ſunt ſecundum formam Statuti, niſi quod eorum alter hoc pacto Senioritatem ſuam amiſſurus, in priori admiſſione acquievit.

Mr. Marſh *Fellow of* Caius, *who was now in* Ireland, *and ſoon after reſign'd his Fellowſhip, was by Sir* John Ellys *Maſter, reported to be the ſame with Dr.* Richard Marſh, *but this could hardly be.*

Dr. John Goſtlin *Fellow of* Caius *College, Author of this hiſtorical State of that Houſe in* Latin.

In eodem Conventu Literæ etiam Regiæ leguntur, quarum virtute conceſſa eſt venia & libertas Magiſtro Marſh alteri e Senioribus in Hibernia commorandi, ſalvo ſibi interim Sodalitio, omnique commodo & emolumento eidem quovis modo ſpectante.

Johannes Goſtlin in Medicinis Doctor Petrenſis Socius virtute Regiarum Literarum electus juratus & admiſſus eſt in Sodalitium Fundationis Dominæ Cleere, quod ex reſignatione Magiſtri Marſh jam vacabat. Erat autem hic Johannes Doctor Goſtlin quondam hujuſce Coll. Cuſtodis celeberrimi pronepos, noſtrique Coll. per ſexennium a prima ejus Academiæ ſalutatione Scholaris & Alumnus. Verùm propter lites & diſcordias inter Cuſtodem tunc temporis titularem Magiſtrum Dell & Goſtlinum ob Regis & Eccleſiæ cauſam —— diſceſſit, obtenta interim venia ad Coll. D. Petri, ubi ſtatim electus eſt Socius, non autem ex fundatione, &c.

Mr. Wheeler *Fellow deprived; Mr.* Boult *elected, ſoon died.*

Mr. Ellys *now elected Fellow, was afterwards Maſter of this College, elected* Jan. 1, 1702. *M. D Sir* John Ellys, *Knt.*

Sub finem hujuſce anni —— Magiſter Boult alter e Sociis junioribus electus juratus & admiſſus eſt Socius loco Magiſtri Wheeler amoti & privati —— mox variolis laborans conceſſit fatis. —— Vacante Sodalitio Magiſtri Boult —— duo erant Candidati, Magiſter Ellys & Magiſter Parker, Socii autem in calculis & ſuffragiis adeo diviſi extiterunt ob factiones neſcio quas partiumque ſtudia nondum in Coll. (proh dolor) conſopita, quod impoſſibile videbatur alterum electum fore, niſi etiam & alter præeligeretur. Huic autem ægre concedunt Socii qui a partibus Magiſtri Parker ſteterunt. Veruntamen, licet reluctante eorum genio, concluſum eſt quod Magiſter Naylor jam Socius ſenior de novo electus ſit Socius in ſodalitium Magiſtri Boult ex fundatione Magiſtri Willowes, Magiſter Ellys in Sodalitium Magiſtri Naylor, & Magiſter Parker in proximum vacaturum præelectus evaderet.

Hint of a Propoſition of Dr. Cowley, *i. e. Mr.* Cowley *the Poet.*

Dr. Petty *ſent by the King to finiſh the Survey of* Ireland.

Letter of Mr. *Sam. Hartlib* to Dr. *Worthington*, dated *Apr.* 2, 1661. —— Dr. *Cowley*'s Propoſition I have taken ſpecial Notice of, but have as yet not ſeen the Book. The King ſends away Dr. *Petty* to perfect the Surveying of *Ireland.* There comes nothing of Lord *Skytt*'s Buſineſs, and I believe the other Virtuoſi will not have it that it ſhould go forward. ——

Mr. Thorndike *oppoſed in his Admiſſion to Convocation, becauſe of his Singularities.*

Letter of Mr. *Samuel Hartlib* to Dr. *John Worthington*, dated *May* 28, 1661. —— What the Convocation is doing is but little as yet. There hath been ſomething to do to bring in Mr. *Thorndyke* amongſt them: For he doth not agree with them in all Things, ſpeaking much of the Orders of the *Bohemian* Churches, called *Unitas Fratrum* ——

Princeſs Elizabeth.
Queen of Bohemia.
Lord Craven.

Letter of Mr. *Samuel Hartlib* to Dr. *John Worthington*, dated *June* 4, 1661. —— The Princeſs *Elizabeth* is not arrived with the Queen of *Bohemia*. I think I have told you already that the Lord *Craven* hath a Mind to marry her, if he can accompliſh it. —— If ſhe comes, I ſhall not fail (God willing) to give you ſpeedy Notice of it. ——

A Letter of Mr. Beal *of* Yeovil *in* Somerſet, *a Man of great Sagacity in Natural Hiſtory, giving an Account of* Worms *as the Seeds of peſtilential Diſtempers.*

A Letter of Mr. *Samuel Hartlib* to the Reverend Dr. *Worthington*, dated *Aug.* 10, 1661. —— Mr. *Beal* complains in his laſt as followeth, —— The Air is at this Time hereabout much infected, and ſeems to me to appear in ſmall Animals (upon all green Leaves) of divers Kinds and ugly Shapes. The Horſe Plague hath deſtroyed very many Horſes, now lately in our neighbouring *Dorſetſhire*. I hear many intelligent Perſons affirm, that their Maws are full of Millions of ſmall Worms. Some Worms were brought to my Houſe, as taken from the Body of a Child that died preſently. The Body of the Child of four Years old ſwelled: The Worms I did put into a magnifying Glaſs, where they ſeemed like Palmer Worms, but of metalline, hard, huſky Skins, leſs they were than Fleas, inceſſantly wagging at both Ends: We never ſaw the like. In my magnifying Glaſs they lived three Days, and I think they devour'd one another, for of ſix of them remained but two, and we could not diſcern how they ſhould be convey'd away. Now it is ſaid, that theſe Worms fell upon the Body of the ſick Child from a Rat that was found dead on the Bed's Covering. My three Daughters are here ſick of a ſtrange Diſeaſe, that reigns here very much! All are ſpotted as with Meazles: They cough vehemently and inceſſantly, and with great Peril of breaking a Vein, and bleeding to Death: And all their Stomachs and Bellies are full of Worms of divers Kinds. The Lord ſhew Mercy on us! —— From *Yeovil* in *Somerſetſhire Aug.* 7, 1661.

Prognoſticks of the Plague.

This Opinion confirmed by Kircher *in his Book* De Peſte. *And even ſome Authors have thought Infection convey'd by the Eggs of Inſects carried in the Air; but the very learned and judicious Doctor* R. Mead *thinks this a Suppoſition grounded on no manner of Obſervation.*

Mr. *Samuel Hartlib* in a Letter to Dr. *Worthington*, dated *Aug.* 24, 1661. —— The former Paſſage which I wrote unto you in my laſt out of Mr. *Beal*'s Letter, I ſent likewiſe to worthy Mr. *Patrick*, who writes in his laſt, —— "I thank you "for communicating to me Mr. *Beal*'s Letter. I remember *Kircher* in his Book "*De Peſte*, ſaith, That in peſtilential Diſeaſes he hath found the Blood and the "Tumours (when there were any) full of Worms ——

The Royal Herring Buſs.

Mr. *Samuel Hartlib* in a Letter to Dr. *Worthington*, dated *Decemb.* 7, 1661. —— The Royal Herring Buſs proceeds very well, and laſt Sabbath-Day publick Collections were made in all the Churches of *London* to carry on that Deſign. It will, as you write, employ many of the numerous Swarm of Poor. ——

Dr. Caſtell *and Dr.* Worthington *neglected.*

Death of the Queen of Bohemia.

Mr. *Samuel Hartlib* in his laſt Letter to Dr. *Worthington*, dated *Febr.* 14, 1661. —— This may be the laſt of mine, for ought I know, being very much tormented in Body. —— Oh, what a Shame it is that labouring Dr. *Caſtell* is not better encouraged and rewarded! And that the great pretending World knows no better Dr. *Worthington* than yet they do! But your great Labours and Uſefulneſs ſhall never be in vain in the Lord, to whoſe Love you are ſo heartily commended. Laſt *Thurſday* the Queen of *Bohemia*, ſeventy two Years of Age, departed this Life: She died at *Leiceſter* Houſe in the Fields. His Majeſty would have removed her to *Denmark* or *Somerſet* Houſe, had the Phyſicians conſented to it. But of this I doubt not you will hear more from others. I deſire to live and dye, worthy Sir,

Your ever moſt affectionately, obliged,
faithful Friend to love and ſerve you,
Sam. Hartlib, ſen.

Judgments upon Perjury and Blaſphemy.

Dr. *Worthington* in a Letter to Mr. *Samuel Hartlib*, dated *Auguſt* . . . . 1661. —— There is a ſtrange Story of a Woman, that denied ſhe had ſuch Money, and wiſhed if ſhe had it, that ſhe might ſink into the Ground: She ſunk ſome Yards into the Ground, and was digged out dead: It was not long ſince in *Derbyſhire*. But the Particulars of this Story I have not yet: Nor of another concerning a Man who was a confident Atheiſt (he had been a Scholar) and that very Day wherein he had ſaid to his Companions, *This Day I deny Providence*, he was met and killed by one that came from a drunken Meeting, with a Reſolution to kill the firſt he met with ——

The new Cambridge *Bible.*

Sickly Time.

Dr. *Worthington* in a Letter to Mr. *Hartlib*, *Aug.* 22, 1661. —— What you writ of Mr. *Ogilby*'s Pictures for the Bible is *that* which was ſpoken of laſt Time I was in *London*. The Bible was printed at *Cambridge* in two *Folio* Volumes, a large Paper and Letter, and preſented to the King at his firſt coming to the Chapel at *Whitehall*. —— What Mr. *Beal* writes of the Sickneſs in the *Weſt* may in ſome meaſure be parallell'd in theſe Parts. Very many both in Towns and Villages fall ſick. ——

Terrible Storm at Ditton.

Dr. *Worthington*'s Letter to Mr. *Hartlib*, dated *Febr.* 24, 1661. —— Something anſwerable to your Sufferings by Fire I have experienc'd in the Violence of the late Wind [*Febr.* 18. at *Ditton* near *Cambridge*]. It was in the Morning, elſe it had been more dreadful. I feared it would have proceeded to have done more Prejudice than the uncovering the Roofs, and beating down the Walls in ſeveral Places of my Dwelling, even to have overturned the Structure, as it hath done in ſome Towns, and ſome Parts of this Village. To repair theſe Damages will coſt Money, but it might have made our Houſes our Sepulchres, and buried many Families in the Ruins of their Houſes. God always inflicts leſs than we deſerve. Scarce any Wind hath been known like to this, except that in the Year 1636. in the Beginning of *November*, which Dr. *Jackſon* hath taken Notice of in his Writings, ——

Mr. Hartlib*'s Petition to the Houſe of Commons.*

To the Right Honourable the Commons of England *aſſembled in Parliament.*

The Humble Petition of Samuel Hartlib, *ſenior,*

Sheweth,

That your Petitioner, ever ſince he came into this Kingdom, hath ſet himſelf a-part to ſerve his Generation in the beſt Objects.

Setting forth his good Services to the Publick;

Firſt, by erecting a little Academy for the Education of the Gentry of this Nation, to advance Piety, Learning, Morality, and other Exerciſes of Induſtry, not uſual then in common Schools.

Secondly, by giving Entertainment, and becoming a Solicitor for the Godly Miniſters and Scholars, who were driven in thoſe Days out of the Palatinate and other Proteſtant Churches then laid waſte; by which Means,

In the *third* Place, your Petitioner found an Opportunity to maintain a religious, learned, and charitable Correſpondence with the chief of Note in Foreign Parts; which for the Space of thirty Years and upwards he hath managed for the Good of this Nation, as well in Civil as Eccleſiaſtical Concernments (as is well known to moſt of the leading Men of all Parties) by procuring unto them,

I. Rare Collections of Manuſcripts in all the Parts of Learning, which your Petitioner freely hath imparted, tranſcribed, or printed, and ſent to ſuch as were moſt capable of making Uſe of them.

II. The beſt Experiments of Induſtry practiſed in Huſbandry and Manufactures, and in other Inventions and Accommodations tending to the Good of this Nation; which by Printing he hath publiſhed, for the Benefit of this Age and of Poſterity.

III. A conſtant Relief according to his Ability or Addreſs for poor diſtreſſed Scholars, both of this Nation, and of Foreigners, who wanted Employment, to recommend them to ſuch as could make Uſe of their Service.

IV. A conſtant Intelligence in Matters of Piety, Virtue, and Learning, both at Home and Abroad, with thoſe that were beſt able to concur therein, for the Good of Mankind in all Reſpects.

And his preſent Want of Relief.

Now your Petitioner having continued in this Courſe of Life for the Space of thirty Years and upwards (without Partiality, ſerving all publick and ingenuous Spirits indifferently) and in theſe great and ſtrange Revolutions being deſtitute of Support to continue this kind of Negociation, and in his old and ſickly Age to maintain himſelf and his Family; for the Relief of which, and of his Agency, he hath been forced to contract Debts, which in the End will ſink him, except ſome favourable Aſpect be ſhewed unto your Petitioner from your Honours, as the Patrons of Piety and Learning.

May it therefore pleaſe your Honours, in Conſideration of the Premiſſes, to take your humble Petitioner into your favourable Conſideration; that he may find from your Goodneſs and Bounty ſome Relief in this his diſtreſſed Condition, by being freed from his Debts, and put in a Capacity to continue his Service to the Publick, to advance in his Generation the beſt Objects for the Uſe of Mankind in all kinds.

And your Petitioner, &c.

Mr. Hartlib *repreſents his diſtreſſed Condition to Lord* Herbert.

Mr. *Samuel Hartlib* in a Letter to the Lord *Herbert*, dated *Novemb.* 22, 1660. *My moſt honoured Lord*, I have been very ill of late, and by manifold Miſeries ſo far oppreſſed, that I could not ſend this Week my wonted Paper Reſpects. Lord *Anneſley* was pleaſed ſome Months ago to honour me with a Viſit, having an Intimation of my forſaken Condition. He was pleaſed to tell me, I ſinned, if I did not make my Condition known. I confeſs this is a very hard Duty to be performed, which alſo I have deferred to this Day. But Neceſſity being ſo urgent *(& Literæ non erubeſcunt)* I beſeech your Honour give me Leave to intimate very briefly my preſent moſt diſtreſſed and forſaken Condition. I ſuppoſe your Honour is not ignorant of the Votes that have paſſed concerning Gifts, Penſions, Debts, allowed or contracted by the former Powers, that all of them are made void by this Parliament: Alſo that no Motion is to be made concerning Money-Matters, 'till the Debts of the Army and Navy be firſt ſatisfied. Both theſe Votes fall moſt heavily upon your Honour's tormented Servant: So that he hath nothing to expect of all his Arrears (which amounting to ſeven hundred Pounds, would have fully freed him from all his Debts, and given him a preſent comfortable Subſiſtence, nor of his yearly Penſion ſettled upon him by the firſt Parliament conſiſting of Lords and Commons. —— I have nothing therefore left to keep me alive, with two Relations more, a Daughter and a Nephew, who is attending my ſickly Condition. —— You ſee, moſt honoured Lord, how I am neceſſitated to make my humble and hopeful Application to your ſo often experimented Kindneſs, that your Honour would not leave me nor forſake me at this Time, but rather enlarge the Bowels of your Love, by joining with ſome other honourable Worthies (I mean chiefly the Right Honourable Earl of *Mancheſter*, and the 'forenamed Lord *Anneſley)* to make up ſuch an Aſſiſtance, as may ſave your and their moſt devoted Servant from utter periſhing, 'till ſome other Means of publick Love and Encouragement may be (if it may be) be) determined. I durſt not have expreſſed myſelf ſo boldly, but that I know your Honour hath been always a Perſon of ſolid Honour and Faithfulneſs unto me, and that I really believe, that when the Times of Refreſhing ſhall come, ſuch Deeds of Compaſſion will certainly be honoured and rewarded with exceeding Joy. ——

Account of the firſt Impulſe of Mr. Valentine Greatrakes *to cure by Touching.*

Account of the great Stroaker, *Mr.* Valentine Greatrakes.

Be it known (ſaith the diligent Mr. *Wood*) that this *Valentine Greatrakes*, Son of *Will. Greatrakes*, was born at *Affane* in the County of *Waterford* in *Ireland* on St. *Valentine*'s Day, *Febr.* 14, 1628. was bred a Proteſtant in the Free-School at *Liſmore*, and at thirteen Years of Age was deſigned to be a Student in the College at *Dublin*, but the Rebellion breaking out in that Nation, he was forced with his Mother to fly for Refuge into *England*, where by the Favour of his Uncle *Edmund Harris* Brother to Sir *Edward Harris* Knight, his Mother's Father, he was for the preſent Time relieved. After his Death, his Mother, for his farther Progreſs in Literature, committed him to the Charge of *Joh. Daniel Getſius*, a *High German*, Miniſter of *Stoke Gabriel* in *Devonſhire*, with whom he ſpent ſome Years in ſtudying Humanity and Divinity, and found from his Hands much Favour and Love. After five or ſix Years Abſence, he returned to his native Countrey, at that Time in a moſt miſerable and deplorable Eſtate, which made him retire to the Caſtle of *Caperquin*, where he ſpent a Year's Time in Contemplation, and *ſaw ſo much of the Madneſs and Wickedneſs of the World* (as he ſaith) *that his Life became a Burthen to him, and his Soul was as weary of this Habitation of Clay, as ever was Gally-Slave of the Oar, which brought his Life even to the Threſhold of Death; ſo that his Legs had hardly Strength to carry his enfeebl'd Body about, &c.* In 1649. or thereabouts, he became a Lieutenant in the Regiment of *Roger* Lord *Broghill*, then acting in *Munſter* againſt the *Iriſh*, Papiſts and others, then called the Rebels, and in 1656. a great Part of the Army there of the *Engliſh* being diſbanded, he retired to his native Countrey of *Affane*, the Habitation of his Anceſtors, and by the Favour of the then Governour he was made Clerk of the Peace of the County of *Cork*, Regiſter for Tranſplantation, and Juſtice of the Peace: After his Majeſty's Reſtauration, he was removed, as I have heard, from his Employments, and grew thereupon diſcontented. In 1662. or thereabouts, he had an Impulſe, or a ſtrange Perſuaſion in his Mind (of which he was not able to give any rational Account to another) which did very frequently ſuggeſt to him that there was beſtowed on him the Gift of Curing the King's Evil; which for the Extraordinarineſs of it, he thought fit to conceal for ſome Time, but at length he communicated it to his Wife, and told her that he did verily believe that God had given him the Bleſſing of curing the ſaid *Evil*, for whether he were in private or publick, ſleeping or waking, ſtill he had the ſame Impulſe; but her Reply was to him, that ſhe conceived this was a ſtrange Imagination; yet to prove the contrary, a few Days after there was one *Will. Maker* of *Salterbridge* in the Pariſh of *Liſmore*, that brought his Son *Will. Maker* to his Houſe, deſiring his Wife to cure him, who was a Perſon ready to afford her Charity to her Neighbours, according to her ſmall Skill in Chirurgery. On which his Wife told him, there was one that had the *King's Evil* very grievouſly in the Eyes, Cheek, and Throat: Whereupon he told her, that ſhe ſhould now ſee whether this were a bare Fancy or Imagination, as ſhe thought it, or the Dictates of God's Spirit on his Heart; and thereupon he laid his Hands on the Places affected, and pray'd to God for *Jeſus* Sake to heal him; and then he bid the Parent two or three Days after to bring the Child to him again, which he accordingly did, and then he ſaw the Eye was almoſt quite whole, and the Node which was almoſt as big as a Pullet's Egg, was ſuppurated, and the Throat ſtrangely amended, and in a Month diſcharged itſelf quite, and was perfectly healed.

Athen. Oxon. *Vol.* II. *c.* 416.

The Death of ſome Perſons within the Year 1662.

Sir William Lower.

Sir *William Lower* a *Corniſh* Knight (Son of *John Lower* of *Tremere*, a younger Son of Sir *William Lower* of St. *Winnow* in *Cornwall*) a noted Poet, who tranſlated into *Engliſh* the *French* Hiſtory of *Joſeph*, printed at *London*, 1655. 8vo. [and publiſhed A Relation in Form of a Journal of the Voyage and Reſidence which the moſt Excellent and moſt Mighty Prince *Charles* II. King of *Great-Britain*, *&c.* hath made in *Holland*, from the twenty fifth of *May* to the ſecond of *June* 1660. Rendred into *Engliſh* out of the Original *French*. By Sir *William Lower*, Knight.] died at *London* about the Beginning of this Year 1662. but where buried, unleſs in the Pariſh Church of St. *Clement Danes*, within the Liberty of *Weſtminſter*, where his Unkle *Thomas Lower*, Eſq; (to whom he was Heir) was buried *March* 21, 1660. after he had laid dead ſince the fifth of *February* going before, I know not.

Wood's Ath. Oxon. *Vol.* II. *c.* 15.

Hague, 1662. *Fol.*

Henry Lawes, *Eſq;*

The incomparable *Henry Laws*, Servant to King *Charles* I. in his publick and private Muſick; who out-living the Tribulations which he endured for the Royal Cauſe, was reſtored to his Places after the Return of King *Charles* II. and for a ſhort Time lived happy, and venerated by all Lovers of Muſick. He was buried by the Title of *Gentleman of his Majeſty's Chapel*, in the Cloyſter belonging to St. *Peter*'s Church within the City of *Weſtminſter Octob.* 25, 1662.

Athen. Oxon. *Vol.* II. *c.* 19.

Nathaniel Jones.

Mr. *Nathaniel Jones* removed from the Living of *Weſtmeſton* in 1660. —— A Maid Servant inſtigated by her malicious Maſter, charged him with ſpeaking treaſon-

Dr. Calamy's *Account*, *p.* 694.

treaſonable Words in his Farewell Sermon, for which he was committed Priſoner to the common Gaol of the County. He was provided with a double Plea; That the Words charged were not ſpoken, and that if they had been ſpoken they were not Treaſon. But no Proſecutor appearing, he was cleared by Proclamation, and died in 1662.

John Harriſon.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.* 271.

Mr. *John Harriſon*, M. A. Rector of *Yelvertoft* in *Northamptonſhire* in the late Times lay under Sequeſtration fifteen Years, was barbarouſly dragged out of his Houſe, and forced to ſeek Shelter where he could find it. He lived to be reſtored, but died about the Year 1662. leaving a very poor and ſuffering Family. [He died in Summer 1661. Gulielmus Chauncey Clericus A. M. admiſſ. Die 10. Jul. 1661. ad Rect. de Yelvertoft. Com. Northampt. vac. per Mort. Johannis Harriſon ult. Incumb. ad preſent. Knightley Harriſon Clerici Patroni.]

Reg. Laney. Petriburg.

Chriſtopher Newſted.

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.*318.

Mr. *Chriſtoper Newſted*, a great Sufferer in the late Times, was collated to the Prebend of *Cadington Minor* in the Church of St. *Paul, London, Aug.* 25, 1660. and died ſome Time before *March* 23, 1662.

Charter of King Charles II. *for founding and eſtabliſhing the Royal Society of* London.

Sprat's *Hiſtory of the Royal Society, p.* 134.

His Majeſty's Letters Patents for Erecting and Eſtabliſhing the Royal Society *of* London, *for the Improving of Natural Knowledge.*

The King reſolving to promote Arts and Sciences.

And eſpecially Philoſophical Experiments.

To be not only a Defender of the Faith but a Patron of Knowledge.

Charles the Second, by the Grace of God, of *England, Scotland, France,* and *Ireland* King, Defender of the Faith, *&c.* To all unto whom theſe Preſents ſhall come, Greeting. Having long reſolved within ourſelf to promote the Welfare of Arts and Sciences, as well as that of our Territories and Dominions, out of our princely Affection to all kind of Learning, and more particular Favour to philoſophical Studies, eſpecially thoſe which endeavour by ſolid Experiments to reform or improve Philoſophy: To the Intent therefore that theſe Kinds of Study, which are no where yet ſufficiently cultivated, may flouriſh in our Dominions; and that the learned World may acknowledge us to be, not only the Defender of the Faith, but the Patron and Encourager of all Sorts of uſeful Knowledge:

Doth grant a Society of Preſident, Council and Fellows, of the Royal Society of London.

The King himſelf Founder and Patron.

To hold Lands and Tenements.

Know ye, that we out of our ſpecial Grace, certain Knowledge, and mere Motion, have given and granted, and do by theſe Preſents give and grant for us, our Heirs and Succeſſors, that there ſhall be for ever a Society conſiſting of a Preſident, Council, and Fellows, which ſhall be called by the Name of *the Preſident, Council, and Fellows of the Royal Society of* London, for promoting and improving of Natural Knowledge, of which Society we do by theſe Preſents declare ourſelf to be Founder and Patron. And we do hereby make and conſtitute the ſaid Society by the Name, *&c.* to be a Body corporate, to be continu'd under the ſame Name in a perpetual Succeſſion; and that they and their Succeſſors, whoſe Studies are to be employ'd for the promoting of the Knowledge of natural Things, and uſeful Arts by Experiments (to the Glory of God, and the Good of Mankind) ſhall, by the 'foreſaid Name of Preſident, Council, *&c.* be enabled and made capable in Law, to levy, hold, poſſeſs, and enjoy, Lands, Tenements, *&c.* Liberties, Franchiſes, Juriſdictions, for Perpetuity, or Terms of Lives, or Years, or any other Way: As alſo Goods, Chattels, and all other Things of what Nature or Kind ſoever. And alſo by the Name aforeſaid, to give, grant, demiſe, or aſſign the ſaid Lands, Goods, *&c.* and to do all Things neceſſary thereabout. And the ſaid Perſons by the Name aforeſaid are enabled to implead, be impleaded, ſue, defend, *&c.* in any Courts, and before any Judges, Officers, *&c.* whatſoever of the King, his Heirs and Succeſſors, in all and ſingular Actions Real and Perſonal: Pleas, Cauſes, *&c.* of what kind ſoever, as any of his Subjects, within his Kingdom of *England*, or Corporations, are by Law capable and enabled to do.

To ſue in any Courts of Juſtice.

To have a Common Seal,

And the ſaid Preſident, Council, and Fellows are impowered to have a Common Seal for their Uſe in their Affairs; and from Time to Time to break, change and make a-new the ſame, as ſhall ſeem expedient unto them.

And Coat of Arms.

And his Majeſty in Teſtimony of his Royal Favour towards the ſaid Preſident, Council, and Fellows, and of his eſpecial Eſteem of them, doth grant a Coat of Arms to them and their Succeſſors, *viz.* On a Field Argent a Canton of the three Lyons of *England:* For a Creſt, an Eagle proper on a Ducal Coronet ſupporting a Shield charged with the Lyons aforeſaid; and for Supporters, two Talbots with Coronets on their Necks. The ſaid Arms to be born, *&c.* by the ſaid Society upon all Occaſions.

The Council to conſiſt of twenty one Perſons.

To chuſe Fellows, &c.

Well qualified to promote the Honour of the Society.

And that his Majeſty's Royal Intention may take the better Effect, for the good Government of the ſaid Society from Time to Time: It is eſtabliſhed, That the Council aforeſaid ſhall conſiſt of twenty one Perſons (whereof the Preſident for the Time being always to be one) and that all Perſons, which within two Months next enſuing the Date of the ſaid Charter ſhall be choſen by the ſaid Preſident and Council; and in all Times after the ſaid two Months, by the Preſident, Council, and Fellows [and noted in a Regiſter to be kept for that Purpoſe] ſhall be Fellows of the ſaid Society, and ſo accounted and called during Life, except by the Statutes of the ſaid Society to be made any of them ſhall happen to be amoved. And by how much any Perſons are more excelling in all kinds of Learning, by how much the more ardently they deſire to promote the Honour, Buſineſs, and Emolument of the ſaid Society, by how much the more eminent they are for Integrity, Honeſty, Piety, Loyalty, and good Affection toward his Majeſty, his Crown and Dignity; by ſo much the more fit and worthy ſuch Perſons are to be judged for Reception into the Society.

His Majeſty names William *Lord* Brouncker *the firſt Preſident.*

And for the better Execution of his Royal Grant, his Majeſty hath nominated, *&c.* his Truſty and well-beloved *William* Viſcount *Brouncker*, Chancellor to his deareſt Conſort Queen *Catharine*, to be the firſt and modern Preſident to continue in the ſaid Office from the Date of the Patent to the Feaſt of St. *Andrew* next enſuing, and until another Perſon of the ſaid Council be duly choſen into the ſaid Office. The ſaid Lord *Brouncker* being ſworn in all Things belonging thereto well and faithfully to execute the ſaid Office, before our right well-beloved and right truſty Coſin and Counſellor, *Edward* Earl of *Clarendon*, Lord High Chancellor of *England*, in the Words following.

Form of the Oath to be taken by the Preſident.

I William *Viſcount* Brouncker *do promiſe to deal faithfully and honeſtly in all Things belonging to that Truſt committed to me, as Preſident of the* Royal Society *of* London, *for improving Natural Knowledge.* So help me God.

His Majeſty nominates the Council of twenty one for one Year.

All Perſons of great Worth and Diſtinction.

And his Majeſty hath nominated, *&c.* the Perſons following, his truſty and well-beloved Sir *Robert Moray*, Knight, one of his Privy-Council in his Kingdom of *Scotland*, *Robert Boyle*, Eſquire, *William Brereton*, Eſquire, eldeſt Son to the Lord *Brereton*, Sir *Kenelme Digby*, Knight, Chancellor to his deareſt Mother Queen *Mary*, Sir *Gilbert Talbot*, Knight, Maſter of his Jewel-Houſe, Sir *Paul Neile*, Knight, one of the Uſhers of his Privy-Chamber, *Henry Slingſby*, Eſquire, one of the Gentlemen of his ſaid Privy-Chamber, Sir *William Petty*, Knight, *Timothy Clarke*, Doctor of Phyſick, and one of his Phyſicians, *John Wilkins*, Doctor of Divinity, *George Ent*, Doctor of Phyſick, *William Erſkyne*, Eſq; one of his Cupbearers, *Jonathan Goddard* Doctor of Phyſick, *William Ball*, Eſq; *Matthew Wren*, Eſq; *John Evelyn*, Eſq; *Thomas Henſhaw*, Eſq; *Dudley Palmer* of *Gray's-Inn*, Eſq; *Abraham Hill* of *London*, Eſq; and *Henry Oldenburg*, Eſq; together with the Preſident aforeſaid, to be the firſt and modern Twenty one of the Council and Fellows of the Royal Society aforeſaid, to be continued in the Offices of the Council aforeſaid, from the Date of the Patent to the Feaſt of St. *Andrew* next following, and from thence till other fit Perſons be choſen into the ſaid Offices. The ſaid Perſons to be ſworn before the Preſident of the Society for the Time being, well and truly to execute the ſaid Offices, according to the Form and Effect of the aforeſaid Oath, to be adminiſtred to the Preſident by the Lord Chancellor as aforeſaid. For the adminiſtring which Oath to the ſaid Perſons, and all others hereafter from Time to Time to be choſen into the ſaid Council, full Power and Authority is granted to the Preſident for the Time being: And the ſaid Perſons duly ſworn, and all other from Time to Time duly choſen into the ſaid Council and ſworn, are to aid, adviſe and aſſiſt in all Affairs, Buſineſſes, and Things, concerning the better Regulation, Government, and Direction of the Royal Society; and every Member thereof.

To be ſworn before the Preſident.

To hold frequent Meetings.

Furthermore, Liberty is granted to the ſaid Society lawfully to make and hold Meetings of themſelves, for the ſearching out and diſcovery of natural Things, and Tranſaction of other Buſineſſes relating to the ſaid Society, when and as often as ſhall be requiſite, in any College, Hall, or other convenient Place in *London*, or within ten Miles thereof.

To elect a Preſident on St. Andrew's *Day.*

And Power is granted to the ſaid Society, from Time to Time to nominate and chuſe yearly, on St. *Andrew*'s Day, one of the Council aforeſaid, for the Time being to be Preſident of the Society until St. *Andrew*'s Day next enſuing (if he ſhall ſo long live, or not be removed for ſome juſt and reaſonable Cauſe) and from thence until another be choſen and put into the ſaid Office: the ſaid Preſident ſo elected, before Admiſſion to that Office, to be ſworn before the Council, according to the Form before expreſſed, who are impower'd to adminiſter the ſaid Oath from Time to Time, as often as there ſhall be cauſe to chuſe a Preſident.

And in caſe that the ſaid Preſident, during his Office, ſhall die, recede, or be removed, then and ſo often it ſhall be lawful for the Council of the Royal Society, to meet together to chuſe one of their Number for Preſident of the ſaid Society, and the Perſon ſo choſen and duly ſworn, ſhall have and exerciſe the Office of Preſident for the Remainder of the Year, and until another be duly choſen into the ſaid Office.

Election of the Council of twenty one Members.

And in caſe that any one or more of the Council aforeſaid ſhall die, recede, or be remov'd (which Perſons or any of them, for Miſdemeanour, or other reaſonable Cauſe, are declared to be amovable by the Preſident and the reſt of the Council) then and ſo often it ſhall be lawful for the Preſident, Council, and Fellows, to chuſe one or more of the Fellows of the Royal Society, in the room of him or them ſo deceaſing, receding, or removed, to compleat the aforeſaid Number of twenty one of the Council, which Perſon or Perſons, ſo choſen, are to continue in Office until St. *Andrew*'s Day then next enſuing, and until others be duly choſen, the ſaid Perſons being ſworn, faithfully to execute their Offices, according to the true Intention of the Patent.

Ten of the Council to be yearly changed.

And his Majeſty doth Will and Grant unto the ſaid Preſident, Council, and Fellows, full Power and Authority on St. *Andrew*'s Day yearly, to elect, nominate, and change ten of the Fellows of the Royal Society, to ſupply the Places and Offices of ten of the aforeſaid Number of twenty one of the Council, declaring it to be his Royal Will and Pleaſure, that ten and no more of the Council aforeſaid be annually changed and removed by the Preſident, Council and Fellows aforeſaid.

A Vice-Preſident or Deputy.

One Treaſurer, two Secretaries, one or more Clerks, &c.

William Ball *the firſt Treaſurer.*

John Wilkins *and* Henry Oldenburgh *the two firſt Secretaries.*

Who are to be of the Number of the Council.

And it is granted on the Behalf of the ſaid Society, that if it ſhall happen that the Preſident be ſick, infirm, detained in his Majeſty's Service, or otherwiſe occupied, ſo as he cannot attend the neceſſary Affairs of the Society, then and ſo often it ſhall be lawful for him to appoint one of the Council for his Deputy, who ſhall ſupply his Place from Time to Time, as often as he ſhall happen to be abſent during the whole Time of the ſaid Preſident's Continuance in his Office, unleſs he ſhall in the mean Time conſtitute ſome other of the Council for his Deputy; and the Deputy ſo conſtituted, is impower'd to do all and ſingular Things which belong to the Office of the Preſident of the Royal Society, and in as ample Manner and Form as the ſaid Preſident may do by Virtue of his Majeſty's Letters Patents, he the ſaid Deputy being duly ſworn before the Council in Form before ſpecified, who are impower'd to adminiſter the Oath as often as the Caſe ſhall require. It is further granted to the Society, to have one Treaſurer, two Secretaries, two or more Curators of Experiments, one or more Clerk or Clerks, and alſo two Serjeants at Mace, who may from Time to Time attend on the Preſident: All the ſaid Officers to be choſen by the Preſident, Council and Fellows, and to be ſworn in Form and Effect before ſpecified, well and faithfully to execute their Offices, which Oath the Council are impower'd to adminiſter: And his Majeſty nominates and appoints his well beloved Subjects, the aforeſaid *William Ball*, Eſq; to be the firſt and modern Treaſurer, and the aforeſaid *John Wilkins* and *Henry Oldenburg*, to be the firſt and modern Secretaries of the Royal Society, to be continued in the ſaid Offices to the Feaſt of St. *Andrew* next following the Date of the Patent: And that from Time to Time, and ever hereafter, on the ſaid Feaſt of St. *Andrew* (if it be not the Lord's-Day, and if it be Lord's-Day, on the next Day after) the Preſident, Council, and Fellows aforeſaid are impower'd to nominate and chuſe honeſt and diſcreet Men for Treaſurer and Secretaries which are to be of the Number of the Council of the Royal Society, which Perſons elected and ſworn, in Form before ſpecified, are to exerciſe and enjoy the ſaid Offices until the Feaſt of St. *Andrew* then next following.

Elections to be on the Feaſt of St. Andrew, *or near it.*

And if it ſhall happen, that the aforeſaid Elections of the Preſident, Council, Treaſurer, and Secretaries, or any of them, cannot be made or perfected on the Feaſt of St. *Andrew* aforeſaid: It is granted to the aforeſaid Preſident, Council, and Fellows, that they may lawfully nominate and aſſign another Day, as near to the ſaid Feaſt of St. *Andrew* as conveniently may be, for making or perfecting the ſaid Elections, and ſo from Day to Day till the ſaid Elections be perfected.

And in caſe that any of the aforeſaid Officers of the Royal Society ſhall die, recede, or be removed from their reſpective Offices, then and ſo often it ſhall be lawful for the ſaid Preſident, Council, and Fellows, to chuſe one or more into the Office or Offices vacant, to hold the ſame during the Reſidue of that Year, and until others be duly choſen and ſworn in their Places.

To meet in any College, Hall, or other Place.

To make Statutes, Orders, &c.

Moreover on the Behalf of the Society, it is granted unto the Preſident and Council, that they may aſſemble and meet together in any College, Hall, or other convenient Place in *London*, or within ten Miles thereof (due and lawful Summons of all the Members of the Council to extraordinary Meetings being always premiſed) and that they being ſo met together, have full Power and Authority from Time to Time, to make, conſtitute, and eſtabliſh ſuch Laws, Statutes, Orders, and Conſtitutions, which ſhall appear to them to be good, uſeful, honeſt and neceſſary, according to their Judgments and Diſcretions, for the Government, Regulation and Directions of the Royal Society and every Member thereof: And to do all Things concerning the Government, Eſtate, Goods, Lands, Revenues, as alſo the Buſineſſes and Affairs of the ſaid Society: All which Laws, Statutes, Orders, *&c.* ſo made, his Majeſty Wills and Commands that they be from Time to Time inviolably obſerved, according to the Tenor and Effect of them: Provided that they be reaſonable and not repugnant or contrary to the Laws, Cuſtoms, *&c.* of his Kingdom of *England.*

To chuſe one or more Printers and Gravers.

And furthermore full Power and Authority is given and granted unto the ſaid Society, from Time to Time to chuſe one or more Printers and Gravers, and by Writing ſealed with the Common-Seal of the Society, and ſigned by the Preſident for the Time being, to grant them Power to print ſuch Things, Matters and Buſineſſes concerning the ſaid Society, as ſhall be committed to them by the Council from Time to Time; the ſaid Printers and Gravers being ſworn before the Preſident and Council in Form before ſpecified, which Preſident and Council are impower'd to give the ſaid Oath.

To take dead Bodies of Perſons executed.

And for the greater Advantage and Succeſs of the Society in their Philoſophical Studies and Endeavours, full Power and Authority is granted unto them, to require, take, and receive, from Time to Time, dead Bodies of Perſons executed, and the ſame to anatomize, to all Intents and Purpoſes, and in as ample Manner and Form as the College of Phyſicians, and Company of Chirurgeons of *London* (by what Names ſoever the ſaid two Corporations are or may be called) have had and made uſe of, or may have and uſe the ſaid Bodies.

To hold Correſpondence abroad.

And for the Improvement of ſuch Experiments, Arts, and Sciences as the Society may be imployed in, full Power and Authority is granted unto them from Time to Time by Letters under the Hand of the Preſident in the Preſence of the Council, to hold Correſpondence and Intelligence with any Strangers, whether private Perſons, or Collegiate Societies or Corporations, without any Interruption or Moleſtation whatſoever: Provided that this Indulgence or Grant be extended to no further Uſe than the particular Benefit and Intereſt of the Society in Matters Philoſphical, Mathematical, and Mechanical.

To erect and build one College or more.

Full Power and Authority is alſo granted on the Behalf of the Society to the Council, to erect and build one or more Colleges within *London*, or ten Miles thereof, of what Form or Quality ſoever, for Habitation, Aſſembling, or Meeting of the Preſident, Council and Fellows, about any Affairs and Buſineſſes of the Society.

Perſons appointed to compoſe any Differences, &c.

And if any Abuſes or Differences ſhall ever hereafter ariſe and happen about the Government or Affairs of the Society, whence the Conſtitution, Progreſs, and Improvement, or Buſineſſes thereof may ſuffer or be hindred: In ſuch Caſes his Majeſty aſſigns and authorizes his right truſty and right well-beloved Couſin and Counſellor, *Edward* Earl of *Clarendon*, Lord High Chancellor of *England* by himſelf during his Life, and after his Deceaſe the Lord Archbiſhop of *Canterbury*, the Lord Chancellor, or Lord Keeper of the Great Seal of *England*, the Lord High Treaſurer of *England*, the Lord Keeper of the Privy-Seal, the Lord Biſhop of *London*, and the two principal Secretaries of State for the Time being, or any four or more of them, to compoſe and redreſs any ſuch Differences or Abuſes.

And *laſtly*, his Majeſty ſtreightly charges and commands all Juſtices, Mayors, Aldermen, Sheriffs, Bailiffs, Conſtables, and all other Officers, Miniſters, and Subjects whatſoever, from Time to Time to be aiding and aſſiſting unto the ſaid Preſident, Council and Fellows of the Royal Society, in and about all Things, according to the true Intention of his Letters Patents, *&c.*

The Lord Chancellor, Attorney and Solicitor General take no Fees.

Sprat's Hiſtory of the Royal Society, 4to. p. 143.

This is the *Legal Ratification* which the *Royal Society* has receiv'd. And in this Place I am to render their publick Thanks to the Right Honourable the Earl of *Clarendon*, Lord Chancellor of *England*, to Sir *Jeffery Palmer* Attorney General, and to Sir *Heneage Finch* Solicitor General; who by their chearful Concurrence and free Promotion of this Confirmation have wip'd away the Aſperſion that has been ſcandalouſly caſt on the *Profeſſion* of the *Law*, that it is an Enemy to *Learning* and the *Civil Arts*.

The King's Application and Advice to the Society.

Ibid. p. 133.

When the *Society* firſt addreſs'd themſelves to his *Majeſty*, he was pleas'd to expreſs much Satisfaction that this Enterprize was begun in *his Reign*: He then repreſented to them the Gravity and Difficulty of their Work, and aſſur'd them of all the kind Influence of his *Power* and *Prerogative*. Since that he has frequently committed many Things to their *Search*: He has referr'd many foreign *Rarities* to their *Inſpection*: He has recommended many *domeſtick Improvements* to their Care: He has demanded the Reſult of their *Trials*, in many Appearances of *Nature*: He has been preſent, and aſſiſted with his own Hands at the performing of many of their Experiments, in his *Gardens*, his *Parks*, and on the *River*. And beſides I will not conceal, that he has ſometimes reprov'd them for the *Slowneſs* of their *Proceedings*; at which *Reproofs* they have not ſo much Cauſe to be afflicted that they are the Reprehenſions of a *King*, as to be comforted that they are the Reprehenſions of his *Love* and *Affection* to their Progreſs.

An Abſtract of the Statutes of the Royal Society.

Abſtract of their Statutes.

Whatever Statute ſhall be made or repeal'd, the making or repealing of it ſhall be voted twice, and at two ſeveral Meetings of the Council.

This Obligation ſhall be ſubſcrib'd by every Fellow, or his Election ſhall be void.

Every Fellow to ſubſcribe.

We who have hereto ſubſcrib'd, do promiſe each for himſelf, that we will endeavour to promote the Good of the Royal Society of London *for the Improvement of Natural Knowledge, and to purſue the Ends for which the ſame was founded: That we will be preſent at the Meetings of the Society, as often as conveniently we can: Eſpecially at the Anniverſary Elections, and upon extraordinary Occaſions: And that we will obſerve the Statutes and Orders of the ſaid Society: Provided, that whenever any of us ſhall ſignify to the Preſident under his Hand, that he deſires to withdraw from the Society, he ſhall be free from this Obligation for the future.*

To pay Admiſſion Money and Contribution.

Every Fellow ſhall pay his Admiſſion Money, and afterwards Contribution towards the defraying of the Charges of Obſervations and Experiments, *&c.*

Weekly Meetings.

The ordinary Meetings of the Royal Society ſhall be held once a Week, where none ſhall be preſent, beſides the Fellows, without the Leave of the Society, under the Degree of a Baron in one of his Majeſty's three Kingdoms, or of his Majeſty's Privy-Council, or unleſs he be an eminent Foreigner, and theſe only without the Leave of the Preſident.

The Buſineſs of them.

The Buſineſs of their weekly Meetings ſhall be, to order, take Account, conſider, and diſcourſe of philoſophical Experiments, and Obſervations; to read, hear, and diſcourſe upon Letters, Reports, and other Papers, containing philoſophical Matters; as alſo to view and diſcourſe upon the Productions and Rarities of Nature and Art; and to conſider what to deduce from them, or how they may be improved for Uſe or Diſcovery.

To make Experiments.

The Experiments that be made at the Charge of the Society. Two Curators at leaſt ſhall be appointed for the Inſpection of thoſe which cannot be performed before the Society; by them the bare Report of Matter of Fact ſhall be ſtated and returned.

The Election of Fellows ſhall be made by Way of Ballot; and their Admiſſion by a ſolemn Declaration made by the Preſident of their Election.

To elect by Ballot.

The Election of the Council and Officers ſhall be made once a Year: Eleven of the preſent Council ſhall be continued, by Lot, for the next Year, and ten new ones choſen, in like manner. Out of this new Council ſhall be elected a Preſident, Treaſurer, and two Secretaries, in the ſame Way.

Duty of the Preſident.

The Preſident ſhall preſide in all Meetings, regulate all the Debates of the Society and Council; ſtate and put Queſtions; call for Reports, and Accounts from Committees, Curators, and others; ſummon all extraordinary Meetings upon urgent Occaſions; and ſee to the Execution of the Statutes. The Vice-Preſident ſhall have the ſame Power in the Abſence of the Preſident.

Of the Treaſurer.

The Treaſurer or his Deputy ſhall receive and keep Accounts of all Money due to the Society, and diſburſe all Money payable by the Society. He ſhall pay ſmall Sums by Order of the Preſident under his Hand, but thoſe that exceed five Pounds by Order of the Council. All Bills of Charges for Experiments ſhall firſt be ſigned by the Curators. The Accounts of the Treaſurer ſhall be audited four Times a Year, by a Committee of the Council, and once a Year by a Committee of the Society.

Of the Secretaries.

The Secretaries are to take Notes of the Orders, and material Paſſages of the Meetings; to take Care of the Books, Papers, and Writings of the Society; to order and direct the Clerks in making Entries of all Matters in the Regiſter and Journal Books of the Society or Council; to draw up ſuch Letters as ſhall be written in their Name, which ſhall be approved at one of their Meetings; to give Notice of the Candidates propounded in order to Election.

Of the Curators.

The Curators by Office ſhall have a ſufficient Allowance for their Encouragement, which ſhall increaſe proportionably with the Revenue of the Society, *provided that it exceed not two hundred Pounds a Year.* They ſhall be well ſkill'd in philoſophical and mathematical Learning, well vers'd in Obſervations, Inquiries, and Experiments of Nature and Art. They ſhall take Care of the managing of all Experiments and Obſervations appointed by the Society, or Council, and report the ſame, and perform ſuch other Taſks as the Society or Council ſhall appoint; ſuch as the examining of Sciences, Arts, and Inventions now in Uſe, and the bringing in Hiſtories of natural and artificial Things, *&c.* They ſhall be propounded at leaſt a Month before they are choſen. They ſhall be examin'd by the Council before the Election: To their Election every Member of the Society ſhall be ſummon'd: They ſhall at firſt only be elected for a Year of Probation (except they be of known Merits) at the End of the Year, they ſhall be either elected for Perpetuity or for a longer Time of Probation, or wholly rejected. The Cauſes of ejecting a Curator ſhall be the ſame with ejecting a Fellow, or for fraudulent Dealing, and Negligence in the Affairs of the Society, provided that he ſhall firſt receive three reſpective Admonitions. If any Curator ſhall be diſabled by Age, Infirmity, or any Caſualty, in the Service of the Society, ſome Proviſion ſhall be made for him during Life, if his Condition requires, according as the Council ſhall think fit.

Of the Clerk.

The Clerk ſhall conſtantly attend at all Meetings; he ſhall follow the Directions of the Secretaries, in regiſtring and entring all Matters that ſhall be appointed; he ſhall not communicate any thing contained in their Books, to any that is not a Fellow. He ſhall have a certain Rate for what he copies, and a yearly Stipend for his Attendance.

Of the Printer.

The Printer ſhall take Care for the Printing of ſuch Books as ſhall be committed to him by Order of the Society or Council; and therein he ſhall obſerve their Directions, as to the Correction of the Edition, the Number of Copies, the Form or Volume, *&c.*

Of the Operators.

The Operators of the Society, when they have any of their Work under their Hands, ſhall not undertake the Work of any other Perſons, which may hinder the Buſineſs of the Society. They ſhall have Salaries for their Attendance.

The keeping of the Seal.

The Common Seal of the Society ſhall be kept in a Cheſt with three Locks, and three different Keys, by the Preſident, Treaſurer, and one of the Secretaries. The Deeds of the Society ſhall be paſſed in Council, and ſealed by them and the Preſident.

The ſeveral Books.

The Books that concern the Affairs of the Society ſhall be the Charter Book, Statute Book, Journal Books, Letter Books, and Regiſter Books, for the entring of philoſophical Obſervations, Hiſtories, Diſcourſes, Experiments, Inventions.

A Book of Benefactors.

The Names of Benefactors ſhall be honourably mention'd in a Book provided for that Purpoſe.

In caſe of Death, or Receſs of any Fellow, the Secretaries are to note it in the Margin of the Regiſter, over-againſt their Names.

A Cauſe of Ejection.

The Cauſes of Ejection ſhall be contemptuous Diſobedience to the Statutes and Orders of the Society; defaming, or malicious damnifying the ſame. This ſhall be declared by the Preſident at one of the Meetings; and the Ejection recorded.

The King Founder and Patron.
The Duke of York *and Prince* Rupert *Fellows.*

When theſe *Statutes* were preſented to his *Majeſty*, he was pleaſed to ſuperſcribe himſelf their *Founder* and *Patron*; his *Royal Highneſs*, and his *Highneſs* Prince *Rupert*, at the ſame Time declaring themſelves *Fellows*.

At the beginning of the late Confuſions, ſeveral Patrons continued to make a regular Preſentation of their Clerks to the Biſhop of the Dioceſe: And the Biſhop gave them Inſtitution without Power of giving them Poſſeſſion.

Inſtanced in the Dioceſe of *Ely*, even while the Biſhop was a Priſoner in the *Tower*.

Mr. Zach. Pepper *Rector of* Lolleworth, *by the Reſignation of* Tho. Whincop, *perhaps to avoid Sequeſtration.*

Decemb. 11, 1644. Exhibita eſt Reſignatio quædam Rectoriæ de Lolleworth per Rev. virum Thomam Whincop Rectorem nono die Septemb. facta, &c.

Ex Regiſtro Matthæi Epiſc. Elien. MS. Extract per Honeſtum Virum Johannem Worthington, Exſocium Coll. D. Petri Cantabr.

Dec. 19, 1644. Inſtitutus eſt Zaccheus Pepper, A. M. ad Rectoriam de Lolleworth vac. per reſign. &c.

Dr. Cheyney Rowe *to prevent the Effect of being ſequeſtred from* Orwell *by Order dated* Feb. 8, 1644. *preſents another Clerk.*

Dec. 12, 1644. Inſtitutus eſt Ricardus Flower, A. M. ad Vicariam de Orwell —— ad quam per ven. virum Cheynæum Rowe, S. T. P. preſentatus eſt pleno jure.

Mr. R. Hayne *to* Weſton-Colvile; *and Mr.* Weller *to* Baſtelowe.

Maii 10, 1645. Inſtitutus eſt Rob. Hayne, A. M. ad Rectoriam de Weſton-Colvile —— per mort. Abrahami Gates vacantem. ——

Junii 6, 1645. Inſtitutus eſt Ric. Weller, S. T. B. ad Rectoriam de Baſtelowe, per mort. Joh. Baker vacantem.

Mr. Joſeph Beaumont (*afterwards* Regius *Profeſſor*) *preſented to the Rectory of* Elm cum Emneth.

Apr. 11, 1646. Inſtitutus eſt Joſephus Beaumont Clericus, A. M. atque unus jampridem e Scholaribus Epiſcoporum Elien. in Coll. S. Petri —— ad Rectoriam de Elm cum Capella de Emneth —— per mort. Roberti Dove vacantem —— ad quam per Jo. Beaumont de Hadley in Com. Suffolc. Pannarium, &c. pro hac vice preſentatus fuit.

See Dr. Walker*'s Sufferings, Part* II. *p.* 22.

Mr. Edm. Mapletoft *made Archdeacon of* Ely, *in Place of Mr.* Daniel Wigmore, *with the Churches of* Willingham *and* Haddenham *annex'd.*

Feb. 4, 1646. Edmundus Mapletoft, A. M. inſtitutus eſt ad Archidiaconatum de Ely cum Eccleſiis de Wilberton & Hadenham eidem annexis. [vac. per mort. Danielis Wigmore ult. Archidiaconi.]

Mr. Nath. Bradſhaw *was but an Intruder to* Willingham, *and had he conform'd, could not have kept it.*

A Succeſſor was admitted before the Bartholomew *Act,* Aug. 20, 1662. *and had the legal Incumbent Mr* Mapletoft *been living in* 1660. *he would have returned to it.*

Feb. 6, 1647. Edmundus Mapletoft. Archidiaconus Elien. inſtitutus eſt ad Rectoriam de Willingham. [The Intruder into this Living was Mr. *Nathaniel Bradſhaw*, B. D. Son of Mr. *Thomas Bradſhaw* of *Bradſhaw* in *Lancaſhire*, born at *Keddington*-Hall in *Suffolk*, *May* 29, 1619. Fellow of *Trinity* College, *Cambridge*, who is ſaid to have left many good People, and a Living of between 3 and 400*l. per Ann.* for the Eaſe and Safety of his Conſcience, *Aug.* 24, 1662. —— When the Act for *Toleration* came forth, he return'd to his old People of *Wivlingham*, and preach'd amongſt them to the laſt Sabbath of his Life: And deſir'd no more of them than to pay for his Diet from *Saturday* Night till *Monday* Morning, and his Horſe Hire from St. *Ives*, which was five Miles diſtant, where he liv'd with Mrs. *Maſon* his Wife's Daughter. —— He died there *October* 16, 1690. in the ſeventy firſt Year of his Age.]

Dr. Calamy*'s Account, p.* 111.

See Aug. 20, 1662.

Mr. Joſeph Beaumont *made Prebend of* Ely.

Feb. 24, 1647. Collatus eſt Joſephus Beaumont, A. M. ad Canonicatum primum in Eccleſia Cath. Elien. vacantem —— per Rev. Matthæum Epiſcopum Elien.

And Rector of Little-Granſden.

Anno 1650. Junii 5. Inſtitutus eſt Joſephus Beaumont, A. M. ad Rect. de Granſden-parva —— per collationem Rev. Patris Matthæi Epiſcopi Elien.

Mr. Richard Ball *Prebend of* Ely.

An. 1651. Jan. 19. Inſtitutus eſt Ricardus Ball Clericus ad Canonicatum octavum in Eccleſia Cath. Elien.

Mr. Archdeacon Mapletoft *made Prebend of* Ely.

An. 1651. Mar. 12. Inſtitutus eſt Edmundus Mapletoft, A. M. Archidiaconus Elien. ad Prebendam primam in Eccl. Cath. Elien. [After the Death of Mr. *John Bois*, Archdeacon of *Ely*, which happen'd *January* 14, 1643. *John Montfort*, S. T. P. is ſaid to have been collated to this Prebend in the Time of the Grand Rebellion, and after him Mr. *Edmund Mapletoft*, but neither of them inſtalled.]

See Mr. Le Neve*'s* Faſti Angl. *p.* 75.

Mr. William Holder *Prebend of* Ely.

An. 1652. Jan. 25. Inſtitutus eſt Willelmus Holder, A. M. ad Prebendam tertiam in Eccl. Cath. Elien. [void as it ſeems by the Death of *Elizæus Burgeſs*, S. T. B. who had been collated in 1630.]

Ibid. p. 76.

Mr. Stephen Hall *Prebend of* Ely.

An. 1652. Dec. 20. Inſtitutus eſt Stephanus Hall, A. M. ad Preb. primam in Eccl. Cath. Elien. per mort. Magiſtri Edmundi Mapletoft, A. M. vacantem. [He was inſtalled *Sept.* 22, 1660. and died ſoon after *Midſummer* 1661.]

Ibid. p. 75.

A Tranſcript of the ſeveral Preſentations, and eſpecially of the Epiſcopal Collations and Inſtitutions, both in the Time of the uſurped Powers, and from and after the Reſtauration to the End of 1662. would make up the beſt Comment on the *Account* and *Continuation* of the ejected or ſilenc'd Miniſters, by or before the Act of Uniformity.

To inſtance in *Ely* Dioceſe.

Mr. Tho. Reeve *inſtituted to the Rectory of* Fulborne S. Vigoris.

Junii 22, 1660. Inſtitutus eſt Thomas Reeve, S. T. B. ad Rectoriam de Fulborne S. Vigoris per mort. Tho. Wilſon vacantem, ad preſ. Rob. Ramſey. [See *Thomas Reeve*, Clerk, inſtituted to the Rectory of *Bradwell juxta Coggeſhall* in *Eſſex*, *March* 21, 1662. who died before *Aug.* 22, 1693. and *Thomas Reeve*, D. D. who ſucceeded Mr. *Tho. Fuller* in the Curacy of *Waltham Com. Eſſex.* who was buried *Feb.* 29, 1671.]

Newcourt, *Vol.* I. *p.* 83. *and Vol.* II. *p.* 631.

Dr. Bernard Hale *to the Rectory of* Fen-Ditton.

Eod. die 22. Junii 1660. inſtitutus eſt Bernardus Hale, S. T. P. ad Rectoriam de Fen-Ditton.

And to the Archdeaconry of Ely.

Jul. 2. 1660. Idem Bernardus Hale, S. T. P. inſtitutus eſt ad Archidiaconatum Elien. [Inſtalled *Sept.* 22, 1660. He died *March* 29, 1663. and was buried in the Chapel of *Peter-Houſe*, *Cambridge*.]

Le Neve*'s* Faſti, *p.* 74.

And to a Prebend of Ely.

Jul. 3, 1660. Inſtitutus eſt idem Bernardus Hale, S. T. P. ad Preb. ſecundam in Eccl. Cath. Elien. [*Anthony Sparrow*, S. T. P. inſtalled in this ſecond Stall, *May* 7, 1661.]

Ibid. p. 76.

Dr. Laur. Womack, *Prebend of* Ely.

Le Neve.

Jul. 5, 1660. Laurentius Woomack inſtitutus eſt ad Preb. ſextam in Eccl. Cath. Elien. [*Laurence Womack*, S. T. P. inſtalled in this Prebend, *Sept.* 22, 1660. conſecrated Biſhop of St. *David's*, *Nov.* 11, 1683.]

Mr. William Walker *to the Rectory of* Borough-Green.

Jul. 11, 1660. Inſtitutus eſt Gulielmus Walker ad Rect. de Borough-Green per mort. Thomæ Wake vacantem —— ad preſentat. Antonii Cage Equitis.

Dr. Tho. Wren *to the Rectory of* Littlebury.

Aug. 3, 1660. Thomas Wren Medicinæ Doctor [Filius Matthæi Elien. Epiſcopi] preſentatus eſt ad Rectoriam de Littlebury.

Dr. John Pearſon *Prebend of* Ely.

Ibid, p. 77.

Aug. 27, 1660. Joannes Pearſon, S. T. P. inſtitutus eſt ad Canonicatum quintum in Eccl. Cath. Elien. [Inſtalled *Sept.* 22, 1660. ſucceeded by Dr. *Tho. Wren*, inſtalled *Jan.* 25, 1661.]

Dr. Iſaac Barrow *to the Rectory of* Downham.

Eod. die Aug. 27, 1660. inſtitutus eſt Iſaacus Barrow, S. T. P. ad Rect. de Downham. [Conſecrated Biſhop of *Man July* 5, 1663. tranſlated to St. *Aſaph Mar.* 21, 1668.]

Sept. 3, 1660. Inſtitutus eſt Lucas Skippon, S. T. P. ad Rect. de Tydd Sancti Egidii.

The Biſhop's Mandate of Inſtallation.

Quarto die Septemb. 1660. poſtquam nominatus eſt Decanus Elienſis, Literæ Mandatoriæ a Domino Matthæo Epiſcopo Elien. exierunt pro Inſtallatione Bernardi Hale, S. T. P. ad Archidiaconatum Elien. ut ad Canonicatum ſecundum; Necnon Gulielmi Holder ad Canonicatum tertium; Joannis Pearſon, S. T. P. ad Canonicatum quintum; Laurentii Womack ad Canonicatum ſextum; Joſephi Beaumont ad Canonicatum ſeptimum; & Ricardi Ball, S. T. P. ad Canonicatum octavum.

Dr. Richard Love *inſtituted Dean of* Ely.

Sexto die Sept. 1660. Inſtitutus eſt Ricardus Love, S. T. P. ad Decanatum Eccl. Cath. Elien. quæ quidem Inſtitutio ſequitur in hæc verba.

Form of Inſtitution.

Richard Love, *D. D. was Son to* Richard Love *Apothecary in* Cambr. [*Collect. of Mr.* John Worthington, *late Fellow of* Peter-Houſe *in* Cambr.]

Mr. Lloyd *in his* Memoirs, *p.* 463. *calls him the natural Wit and Orator, Maſter of* Bennet *College, and* Margaret *Profeſſor after Dr.* Holdſworth, *in which Place he was ſure to affront any Man that put up Queſtions againſt the Doctrine or Diſcipline of the Church of* England *in the worſt of Times. One of his Daughters married Dr.* Thomas Teniſon, *Archbiſhop of* Canterbury, *and another Dr.* Lawſon *an eminent Phyſician.*

Matthæus permiſſione divina Elienſis Epiſcopus dilecto nobis in Chriſto Ricardo Love, S. T. P. Gratiam & Benedictionem. Ad Decanatum Eccl. Cath. Elien. per deceſſum ven. viri Gulielmi Fuller, S. T. P. ultimi Decani jam diu vacantem, ad quem per Auguſtiſſ. Principem & Dominum noſtrum Carolum ſecundum Dei Gratia Angl. Scot. Franc. & Hibern. Regem Fidei Defenſorem nominatus, electus, præfectuſque exiſtit, per Literas Patentes ſub Magno Sigillo ſuo per te Nobis præſentatas, licet Nobis non directas, nos rogatu tuo permoti, hanc tuam Præſentationem potius pro valido ſumpſimus, quam in deploratis hiis afflictæ Eccleſiæ tempeſtatibus Reſtitutioni ejuſdem aliquam moram imponere, te admittimus intuitu Charitatis teque præfatum Ricardum Love in Decanum Eccleſiæ Elien. inſtituimus atque per præſentes inveſtimus, in & de eodem Decanatu, cum ſuis Juribus, Membris & Pertinentiis univerſis: Curam & Regimen ejuſdem Cath. Eccleſiæ tibi in Domino committentes committimus, Juribus & Conſuetudinibus noſtris Epiſcopalibus in omnibus ſemper ſalvis. In cujus rei teſtimonium Epiſcopale Sigillum noſtrum præſentibus appoſuimus, datis ſexto die Menſis Septembris Anno Domini 1660. noſtræque ſecundæ Tranſlationis (ad Sedem Elien.) viceſimo tertio.

Eodem die emanavit Mandatum pro Inſtallatione prædicti Ricardi Love, &c.

Mr. Ben. Skelton *Vicar of* Hinton.

Sept. 7. 1660. Inſtitutus eſt Ben. Skelton, A. M. ad Vicariam de Hinton per ceſſionem Iſaaci Barrow, Clerici & S. T. P. vacantem, ad preſentat. Coll. S. Petri.

John Franklyn *Rector of* Kelſhall *in* Hertfordſhire.

Sept. 25. Præſentatus eſt Joannes Franklyn ad Rectoriam de Kelſhall Linc. Dioc.

Mr. Will. Brunſell *Prebend of* Ely.

Account of him.

Ibid. p. 76.

Fasti Oxon. *ſub Anno.*

Octob. 4, 1660. Henricus Brunſell, A. M. inſtitutus eſt ad Canonicatum quartum in Eccl. Cath. Elien. [Inſtalled *Octob.* 18, 1660. ſucceeded by *William Saywell*, S. T. P. inſtalled *March* 8, 1679. —— *Henry Brunſell*, M. A. of *Magdalen* Hall, was admitted Doctor of Laws at *Oxford*, *Jan.* 16, 1660. He had been before admitted to practiſe Phyſick, but after his Majeſty's Reſtauration, laying aſide that Faculty, he betook himſelf to Divinity, and became Rector of *Chaworth* in *Nottinghamſhire*, Prebendary of *Ely*, and of *Southwell*.]

Dr. Richard Sterne *reſigns* Harleton.

Le Neve *and* Willis.

An. 1660. Nov. 20. Ven. vir Ricardus Sterne, S. T. P. reſignavit Rectoriam de Harleton, &c. præfatam Reſignationem Dominus gratioſe admiſit, &c. [*Richard Sterne*, S. T. P. was conſecrated Biſhop of *Carliſle*, *Dec.* 2, 1660. tranſlated to *York Apr.* 28, 1664.]

Dr. Ben. Whichcot *Rector of* Milton *ſoon after reſign'd.*

Ben. Whichcot, *M. A. Fellow of* Emanuel *Coll.* Camb. *preſented by that Society to the Rectory of* North Cadbury in Com. Som. *which he left to Mr.* Sam. Cradock; *when in* 1644. *he was made Provoſt of* King's *College in the Place of Dr.* Sam. Collins, *to whom was allow'd a yearly Stipend out of the Provoſtſhip.*

Ben. Whichcote, S. T. P. admiſſ. ad Vic. Sancti Laurentii in Judaiſmo Lond. 13. *Dec.* 1662. *vac. per promot. Joh. Wilkins, S. T. P. ad Epiſc. Ceſtr. ad preſ. D. Regis.*

10. Decemb. 1660. Inſtitutus eſt Benjaminus Whichcot, S. T. P. ad Rectoriam Eccleſiæ Parochialis de Milton alias Middleton in Com. Cantebrig. Elien. Dioc. per mortem Sam. Collins, S. Th. Profeſſoris Regii in Univerſitate Cantebrig. ultimi Incumbentis ibidem vacantem, & ad Patronatum Coll. Regalis in Univerſitate predicta pleno jure ſpectantem: Sed ad quam per Auguſtiſſ. Dominum Regem propter lapſum temporis præſentatus fuerat.

Eodem die præfatus Benjaminus Whichcot exhibuit Inſtrumenta duo Ordinationis ſuæ in ſacros Ordines, ex quibus apparuit eundem Benjaminum admiſſum fuiſſe ad S. Diaconatus Ordinem die Dominico, videl. quinto die Martii A. D. 1636. per Joannem D. Epiſcopum Lincoln. in Capella ſua infra Manerium de Buckden notorie ſituat. eundemque Benjaminum deinde fuiſſe ad ſacrum Preſbyteratus Ordinem admiſſum fuiſſe per eundem Epiſcopum eiſdem die, anno & loco prædictis.

Mr. Martin Frances *Rector of* Caſtle-Camps.

Dec. 20, 1660. Inſtitutus eſt Martinus Frances, A. M. ad Rectoriam de Caſtle-Camps Com. Cantebr. per mort. Nicolai Gray, S. T. D. jam vacantem, &c. [See an Account of Dr. *Nicholas Gray*, Fellow of *Eaton*, and Rector of *Caſtle-Camps*, in Dr. *Walker's Sufferings of the Clergy*, Part II. p. 87.]

Mr. Charles Buſſey *reſign'd the Vicarage of* All Saints, Cambridge.

Dr. Walker's *Sufferings, Part* II. *p.* 147.

Feb. 5, 1660. Carolus Buſſy, S. T. B. reſignavit Vicariam Omn. Sanctorum Cantebrig. [*Charles Buſſey*, B. D. born in *Nottinghamſhire*, ſent firſt to *Pembroke* Hall in *Cambridge*, thence elected Fellow of *Jeſus* College, Vicar of *All-Saints*

in *Cambridge* in 1629. which he ſeems to have loſt with his Fellowſhip in 1644. reſtored in 1660. and in the Year following, preſented to the Rectory of *Harleton in Cambridgeſhire:* Preſident of his College.]

Dr. Henry Fearne *Dean of* Ely *by Death of Dr.* Rich. Love.

Febr. 16. 1660. Inſtitutus eſt Henricus Ferne S. T. P. ad Decanatum Eccleſiæ Cath. Elien. per deceſſum ven. Viri Richardi Love S. T. P. jam vacantem. [Inſtalled *March* 12, 1660. promoted to the See of *Cheſter* 1661. while Prolocutor of the Lower Houſe of Convocation.]

Ordination by the Biſhop of Ely.

Martii 10. 1660. Dominus admiſit ad S. Diaconatus Ordinem Edw. Stearne, Tho. Cook & Gul. Abell ſingulos Artium Magiſtros, & ad tit. Aul. Pembr. Cant. Item Tho. Rider, & Matth. Goldſmith ad eund. tit. Deinde Thomam Spratt A. M. in ſacrum Preſbyteratus Ordinem cooptavit. [*Tho. Spratt*, A. M. Fellow of *Wadham* College *Oxon*. Chaplain to the Duke of *Buckingham*, and to King *Charles* II. Prebendary of *Weſtminſter* and *Windſor*; Dean of *Weſtminſter Sept.* 21, 1683. conſecrated Biſhop of *Rocheſter Nov.* 2, 1684.]

Mr. Edw. Stearne *Vicar of* Barton.

Martii 11. 1660. Edwardus Stearne collatus eſt ad Vic. perpet. de Barton.

Mr. Will. Jackſon *Fellow of* Jeſus.

Account of Mr. Tho. Anſcell.

Maii 27. 1661. Gul. Jackſon A. M. inſtitutus eſt ad Sodalitium in Coll. Jeſu quod Magiſter Tho. Anſcell nuper tenuit, quodque per aliquot annos vacavit, eaque de Cauſa in Collatione Dom. Epiſc. Elien. [*Thomas Anſcell*, B. D. Fellow of *Jeſus*, and Vicar of *Gilden-Morden* in *Cambridgeſhire:* Born at *Barfield Com. Bedford.* Deprived of both his Fellowſhip and Vicarage in 1644. In 1660. he became Doctor of Divinity, at which Time he was reſtored, as I preſume, to his Preferments.]

Dr. Walker, *p.* II. *p.* 147.

Ordination by the Biſhop of Ely.

Junii 9. 1661. Admiſſi ſunt ad S. Diaconatus Ordinem Carolus Gibſon A. M. ad tit. Coll. Jeſu Cant. —— Tho. Kelke A. M. ad tit. Coll. Regin. —— Et Dominus in S. Preſbyteratus Ordinem cooptavit Thomam Wren Medicinæ Doctorem Filium Domini Matthæi Epiſc. Elien. Junii 10. 1661. Idem Tho. Wren preſentatus eſt ad Rectoriam de Norwold Com. Norf. per Mort. Johannis Nowell S. T. B. vacantem.

Dr. Tho. Wren, *the Biſhop's Son, Rector of* Norwold.

Mr. Charles Buſſy *Rector of* Harleton.

Jul. 13. 1661. Inſtitutus eſt Carolus Buſſy S. T. B. ad Rectoriam de Harleton per Reſign. Stephani Hall S. T. B. vacantem.

Mr. Edw. Rood *to a Mediety of* Gamlinghay; *by Reſignation of Mr.* Charles Gibbs.

Jul. 18. 1661. Edwardus Rood A. M. inſtitutus eſt ad medietatem Rectoriæ de Gamlinghay Com. Cantabrig. per Reſign. Caroli Gibbs vacantem ad preſentat. Coll. Merton Oxon. [Mr. *Wood* thinks he had reſigned *Gamlinghay* in 1644. to prevent Sequeſtration; but more likely he was then ſequeſtred, and was reſtored in 1660. and reſigned in 1661. Afterwards Prebendary of *Weſtminſter* and Rector of *Stanford Rivers* in *Eſſex*, where he died *Sept.* 16, 1681.]

Athen. Oxon. *Vol.* II. *c.* 689. 2d *Edit.*

Obadiah Sedgwick *Rector of* Rampton. *Query, whether not the Son of Mr.* Obadiah, *or Mr.* William Sedgwick.

Aug. 16. 1661. Inſtitutus eſt Obadiah Sedgwick A. M. ad Rectoriam de Rampton Com. Cantabrig. ad quam per Auguſtiſſ. Dominum Carolum II. propter lapſum Temporis ad corroborandum titulum preſentatus eſt.

Mr. Nich. Bullingham *Vicar of* Wilbraham *in Place of Mr.* Tho. Tyrwhit.

Aug. 29. 1661. Inſtitutus eſt Nic. Bullingham S. T. B. ad Vic. de Wilbraham Magna in Com. Cantabr. vacantem per Inſtitutionem Tho. Tyrwhitt S. T. B. ad aliud Beneficium incompatibile. [Tho. Tyrwhitt S. T. P. admiſſ. ad Rect. de Thurrington Com. Eſſex. 23. Nov. 1661. vac. per Mort. ult. Rect. ad preſ. Magiſtri Sociorum & Scholarium Coll. S. Johannis Evang. Cantabrig. —— Obiit ante 10. Maii, 1666.]

Newcourt, *Vol.* II. *p.* 593.

Mr. Theod. Groſland *Vicar of* Cheſterton.

Sept. 4. 1661. Inſtitutus eſt Theod. Croſland S. T. B. ad Vicariam de Cheſterton Com. Cantabrig. vacantem per Mort. nat. Richardi Watts Clerici.

Ordination by the Biſhop of Ely.

Sept. 22. 1661. Dominus Epiſcopus cooptavit in S. Preſbyteratus Ordinem Edwardum Stearne ad tit. Aulæ Pembroc. & Tho. Belk ad tit. Coll. Regin. [*Thomas Belk*, S. T. P. inſtalled Prebendary of *Canterbury* 1676. Rector of *Wickham* in *Kent*; he died *Sept.* 17, 1712. Son of Dr. *Will. Belk.*]

Dr. Joh. Pearſon *changes his fifth for the firſt Prebend of* Ely.

Account of Mr. Steph. Hall.

Octob. 9. 1661. Jo. Pearſon S. T. P. reſignavit Canonicatum quintum in Eccl. Elienſi, —— & eodem Die collatus eſt ad Canonicatum primum in ead. Eccl. Elien. vacantem per Mort. nat. ven. Viri Stephani Hall S. T. B. [*Stephen Hall*, B. D. ſaid to have been deprived in the late Times of a Prebend in the firſt Stall at *Ely*, of a Fellowſhip in *Jeſus* College *Cambridge*, of the Vicarage of *Fordham* in *Cambridgeſhire*, and the Lecture of St. *Paul's*. —— He died in his College of *Jeſus*, to the Library of which he left a ſmall Legacy, and lies buried in the Chapel there.]

Walker's *Sufferings*, *P.* II. *p.* 22.

Dr. Ben. Whichcot *reſign'd* Milton,

And accepted again the College Title to it.

Nov. 16. Exhibita eſt Reſignatio Rectoriæ de Milton per ven. Virum Benjaminum Whichcot S. T. P.

Nov. 20. 1661. Inſtitutus eſt Benjaminus Whichcot S. T. P. ad Rect. de Milton —— ad præſentat. Coll. Regalis.

Dr. Tho. Wren *to the fifth Prebend of* Ely.

Jan. 14. 1661. Collatus eſt Thomas Wren Preſbyter tam Medicinæ quam Legum Doctor ad Canonicatum quintum in Eccl. Cath. Elien. per Reſign. ven. Viri Johannis Pearſon S. T. P. vacantem, &c. [*Tho. Wren*, ſecond Son of *Matthew* Biſhop of *Ely*, was by his Father made Archdeacon of *Ely*, inſtalled in that Dignity *April* 13. he died in 1679.]

Athen. Oxon. *Vol.* II. *c.* 810.

Dr. Edm. Boldero *Rector of* Glemsford Com. Suff.

Febr. 15. 1661. Preſentatus eſt Edmundus Boldero S. T. P. ad Rectoriam de Glemsford in Com. Suffolc. vac. per Mort. Rogeri Cook. [Dr. *Edm. Boldero* Maſter of *Jeſus* College *Cambridge* from 1663. to 1679.]

Mr. Edw. Kempe *Vicar of* Okinton.

Febr. 25. 1661. Inſtitutus eſt Edwardus Kempe S. T. B. ad Vicariam de Okinton Com. Cantabr. ad preſentat. Coll. Reginæ. [Ejected from his Fellowſhip of *Queen's* in *Cambridge April* 9, 1644. ſucceeded by *Will. Ames*, A. B.] Mr. *Chandler*, B. D. had been turned out of his Fellowſhip in the ſame College *June* 1, 1644. and *July* 16. the ſame Year deprived of his Vicarage of *Okekington* for his Loyalty, and for his betaking himſelf to his Majeſty's Army.]

Dr. Walker's *Sufferings*, *P.* II. *p.* 157.

Dr. Adiel Baynned *Rector of* Bartlow.

Martii 19. 1661. Adiel Baynned S. T. P. inſtitutus eſt ad Rectoriam de Bartlow ad quam preſentatus erat per Carolum Regem, &c. propter lapſum Temporis. [One *Baker* had been ſequeſtred from *Bartlow*, then worth one hundred *per Annum*, about *March* 22, 1643. and *William Hinton* was violently put into Poſſeſſion of it.]

Walker's *Sufferings, p.* II. *p.* 190.

Mr. Edw. Stearne *Rector of* Teverſham.

Eodem Die Martii 19. 1661. Inſtitutus eſt per Collationem Edwardus Stearne A. M. ad Rectoriam de Teverſham in Com. Cantabr.

Mr. Simon Potter *Rector of* Fulmere; *lapſed to the King. Doctor* Calamy *makes Mr.* Ezekiel King *ejected or ſilenced at this Place.*

Eodem Die inſtitutus eſt Simon Potter A. M. ad Rect. de Fulmere ad quam per Auguſtiſſ. Regem Carolum propter lapſum Temporis præſentatus erat.

Dr. Edw. Martin *Dean of* Ely.

Martii 21. 1661. Inſtitutus eſt Edwardus Martin S. T. P. ad Decanatum Elien. per Ceſſionem ult. Decani vacantem. [On the Promotion of Dr. *Fearne* Biſhop of *Cheſter*, the Deanery of *Ely* was granted to Dr. *Edward Martin* Maſter of *Queen*'s College by Patent, dated *Febr.* 22, 1661. He was inſtalled by Proxy *April* 25, 1662. and died preſently after.]

Le Neve.

Dr. Francis Wilford *the fourth Dean of* Ely *ſince the Reſtauration.*

Maii 20. 1662. Inſtitutus eſt Franciſcus Wilford S. T. P. ad Decanatum Eccl. Cath. Elien. vac. per deceſſum ven. Viri Edwardi Martin S. T. P. ultimi Decani. [*Francis Wilford* Maſter of [*Bennet*] in *Cambridge*, and Vice-Chancellour in 1665. and part of 1666.]

Dr. Walker's *Sufferings, P.* II. *p.* 153.

Mr. John Sherman *Rector of* Harleton.

Maii 24. 1662. Inſtitutus eſt Joannes Sherman A. M. ad Rectoriam de Harleton vacantem per Mort. naturalem Caroli Buſſey S. T. B. &c. [*John Sherman* ejected from a Fellowſhip of *Trinity* College *Cambridge*, was afterwards D. D. and died in 1663.]

Ibid. 160.

The Biſhop's Commiſſion for viſiting his Dioceſe of Ely.

Junii 30. 1662. Emanarunt Literæ directæ Roberto King Vicario in Spiritualibus generali, Antonio Sparrow Archidiacono Sudburienſi, Marco Frank Archidiacono S. Albani, & Joſepho Beaumont, Gulielmo Holder & Edmundo Boldero S. Th. Profeſſoribus, Henrico Hitch Commiſſario Elien. & Thomæ Wren atque Henrico Brunſell Legum Doctoribus, atque Edwardo Stearne Preſbytero ad viſitand. Dioc. Elien.

Mr. Nich. Dichons *Rector of* Elſworth *by Death of Dr.* Tho. Wincopp.

Jul. 8. 1662. Inſtitutus eſt Nic. Dichons A. M. ad Rectoriam de Elſworth per Mort. nat. Doctoris Thomæ Wincop vacantem.

Dr. Gibſon Lucas *Vicar of* Swaffham St. Mary's.

Jul. 28. Inſtitutus eſt per Collationem Gibſonus Lucas S. T. P. ad Vicariam perpetuam de Swafham S. Mariæ in Com. Cantabr.

Dr. H. Brunſell *Rector of* Stretham *in the Place of Mr.* Rob. Carr, *deprived for ſeveral Defects.*

Aug. 14. 1662. Collatus eſt Henricus Brunſell LL. D. ad Rectoriam de Stretham cum Capella de Thetford —— per varios defectus quibus quendam Magiſtrum Rob. Carr Incubatorem nuper ibidem depravari conſtat, de Jure Regni Angl. prorſus vacantem. [Query if this were the ſame *Robert Carr*, Clerk, inſtituted to the Vicarage of *Braintre Decemb.* 20, 1662. on the Preſentation of *Charles* Earl of *Warwick*.] Mr. *Nicholas Felton* had been turned out for his Loyalty in 1644.

Newcourt, *Vol.* II. *p.* 90.

Mr. Gervaſe Fullwood *Rector of* Coton.

Aug. 15. 1662. Inſtitutus eſt Gervaſius Fullwood A. M. ad Rectoriam de Coton, &c.

Dr. Rich. Ball *preſented by the Biſhop of* Ely *to the Rectory of* Blunſham Com. Hunt. *by the Ceſſion of Mr.* James Bedford, *late Intruder; who rather gave it up, than was ejected from it.*

Account given of him.

Aug. 28. 1662. Preſentatus eſt Richardus Ball S. T. P. & Domino Regi a Sacris, atque Eccleſiæ Cath. Elien. Præbendarius ad Rectoriam de Blunſham cum Capella de Erith in Com. Hunt. per Ceſſionem Bedford ultimi Incubatoris ibidem vacantem. [*James Bedford*, a young forward Preſbyterian of *Emanuel* College in *Cambridge*, B. A. was one of the Number of *Cambridge* Men that came to *Oxon.* in 1648. to obtain Preferment from the Viſitors, and was by them made Fellow of *Queen's* College, *&c.* Being a forward and conceited Perſon, in 1657. he preſumed to take his Degree of Batchelor of Divinity before thoſe who were much his Seniors in the Houſe; —— his Brother *Sam. Bedford* was a Member of Parliament and Juſtice of the Peace for the County of *Bedford*. Another Brother Mr. *Iſaac Bedford* of *Willion* in *Hertfordſhire*. Their Father was Miniſter of *Clifton* in *Bedfordſhire*.]

Faſti Oxon, ſub Anno 1657.

Dr. Calamy's *Account, p.* 371. *and Contin. p.* 533.

Dr. Tho. Wren *to the Rectory of* Willingham, *void by the Deprivation of Mr.* Bradſhaw.

Aug. 20. [forte 30.] 1662. Inſtitutus eſt Thomas Wren tam Medicinæ quam Legum Doctor ad Rectoriam de Willingham in Com. Cantabr. per Deprivationem cujuſdam . . . . . Bradſhaw nuperi Incubatoris ibidem jam vacantem ex Lege Regni tanquam per Mort. nat. &c. [Mr. *Nathaniel Bradſhaw*, B. D. Son of Mr. *Tho. Bradſhaw* in *Lancaſhire*, born at *Keddington* Hall in *Suffolk May* 29, 1619. *&c.*]

Ibib. p. 3.

Licence of Preaching granted to Dr. Algernon Peyton *Rector of* Donnington.

Sept. 2. 1662. Conceſſa eſt Algernono Peyton S. T. P. Rectori de Doddington Elien. Dioc. Licentia prædicandi in Eccleſ. Paroch. prædicta & alibi infra totam Diœceſin Elien. &c. ad bene placitum tamen Domini Epiſcopi tantummodo duratura.

Mr. Sam. Petit *Rector of* Girton.

Sept. 9. 1662. Inſtitutus eſt Sam. Petit A. M. ad Rectoriam de Girton ad preſ. Joh. Cotton. [One *Ling* had been ſequeſtred from the Rectory of *Girton* in *Cambridgſhire*, worth an hundred Pounds a Year, by the Earl of *Mancheſter July* 23, 1644. for his Affection to the King in Oppoſition to the Parliament.]

Dr. Walker's *Sufferings, P.* II. *p.* 291.

Mr. Joh. Leeds *Rector of* Croxton.

Sept. 20. 1662. Inſtitutus eſt Johannes Leeds A. M. ad Rectoriam de Croxton Com. Cantabr. ad Præſentationem Edmundi Leeds, &c.

Mr. Edw. Staunton *Rector of* Kingſton, *by Death of Dr.* Cuth. Perſon.

Sept. 24. 1662. Inſtitutus eſt Edw. Staunton A. M. ad Rectoriam de Kingſton per Mortem Cuthberti Perſon S. T. P. vacantem, ad Præſentationem Collegii Regalis. [Mr. *Cuthbert Perſon*, B. D. born in *Yorkſhire*, educated at *Eaton* School, from whence he was elected to *King's* College *Cambridge* in 1610. where he afterwards became Vice-Provoſt. Being Rector of *Kingſton* in *Cambridgſhire*, he was put under Sequeſtration by the Earl of *Mancheſter April* 15, 1644. for doing his Duty, *&c.* having a Wife and ſeven Children; and 'tis a Matter of *Query* whether he did not alſo loſe a temporal Eſtate. The Intruder was one *Robert Brand*.]

Dr. Walker, *Ibid.*

Sept.

Mr. Edm. Keen *Rector of* Hardwick.

Sept. 24, 1662. Inſtitutus eſt Edmundus Keen, A. M. ad Rectoriam de Hard wick, &c. [Mr. *Mapletoft* had been ſequeſtred from the Rectory of *Hardwick* in *Cambridgeſhire* by the Earl of *Mancheſter*, *Apr.* 6, 1644, *&c.* there were two Perſons of the Name of *Keene* ſen. and jun. both ejected from their Fellowſhips in *Pembroke* Hall *Cambridge* in 1644. each of them then M. A.]

Dr. Walker's *ſufferings of the Clergy, P.* II. *p.* 304.

Mr. Henry Gray *Rector of* Stanton S. Mich. *by Death of* Jo. Gooche.

Octob. 3, 1662. Inſtitutus eſt Henricus Gray, A. M. ad Rect. de Stanton S. Michaelis per mort. Jo. Gooche vacantem ad Præſentat. Collegii Magdal. &c.

ibid. p. 154.

Mr. Will. Yanvis *Rector of* Wentworth.

Nov. 20, 1662. Inſtitutus eſt Gul. Yanvis, A. M. ad Rectoriam de Wentworth. [Mr. *William Burrhill* ejected in 1662. from *Wentworth* in *Cambridgeſhire.* He was bred in *Trinity* College, *Cambridge*, under Dr. *Hill.* After his Ejectment he liv'd privately at *Wilsford*, a Mile diſtant, where he had a ſmall Eſtate, &c.]

Dr. Calamy's *Account, p.* 117.

Mr. Rich. Salmon *Rector of* Kelſhall Com. Hertf. *by Ceſſion of Mr.* Will. Janeway *the laſt Intruder, whoſe Father was poſſibly put in upon the Sequeſtration of Mr.* Joſeph Beaumont.

Decemb. 5, 1662. Preſentatus eſt Ricardus Salmon, A. M. ad Rectoriam de Kelſhull in Com. Hertf. vacantem per ceſſionem cujuſdam Gulielmi Janeway ult. Incubatoris ibidem. [Mr. *William Janeway*, eldeſt Son of Mr. *William Janeway*, and eldeſt Brother of Mr. *John Janeway*, ſucceeded his Father in the Living of *Kilſhull Com. Hertf.* and was there ejected and ſilenc'd for his Nonconformity.]

Dr. Calamy's *Contin. p.* 533. *See* Athen. Oxon. *Vol.* II. *ſecond Edit. p.* 525.

Dr. Adiel Baynard *Rector of* Hadſtock *vacated by Mr. Dean* Young.

He had been Vicar of Henham Com. Eſſex. 1644.

Jan. 8, 1662. Preſentatus erat Adiel Baynard, S. T. P. ad Rectoriam de Hadſtock Lond. Dioc. vacantem per promotionem ven. viri . . . . Young, S. T. P. Decani Exon. propter acceptationem alterius Beneficii in eadem Dioceſi incompatibilis. [Edvardus Young, S. T. B. admiſſ. ad Rect. de Hadſtock Com. Eſſex. die 20. Martii 1637. ad preſ. Caroli Regis. —— Adiel Baynard, A. M. admiſſ. ad Vic. de Henham Com. Eſſex. die 1. Aug. 1644. vac. per mort. Simonis Snell ult. Incumb. ad preſ. Johannis Eltonhead, Armig. —— Adiel Baynard, S. T. P. inſtitutus ad Rect. de Hadſtock Com. Eſſex. 23. Jan. 1662. per ceſſionem Edv. Young, ad preſentat. Epiſcopi Elien. —— 13. Martii 1665. Ric. Brian, S. T. B. ad Rect. de Hadſtock vac. per reſign. Adielis Baynard. —— Dr. *Edward Young* elected and inſtalled Dean of *Exeter*, *Aug.* 21, 1662. ſucceeded by *George Cary*, D. D. inſtalled *Sept.* 10, 1663.]

Newcourt, *Vol.* II. *p.* 292, 324.

Le Neve's Faſti, *p.* 86.

Mr. Simon Potter *inſtituted to the Rectory of* Fulmere *by Non-Subſcription of the late Intruder Mr.* Ezekiel King.

Undecimo Jan. 1662. Inſtitutus eſt Simon Potter, A. M. ad Rectoriam de Fulmere vacantem propter non Subſcriptionem Declarationi per nuperum Actum Parliamenti pro Uniformitate Publicarum Precum requiſitam ab Ezechiele King Incubatore ibidem. [Dr. *Calamy* ſays nothing of Mr. *King* (whom he calls *Ezekiah)* but that *Foulmire* [*Fulmere*] appears from Dr. *Walker's Attempt*, P. II. p. 305. to have been the ſequeſtred Living of Mr. *John Morden* worth 120*l.* a Year, ſequeſtred *June* 17, 1644. and plundred of his Goods and Cattle, having a Wife and ſix Children.]

Contin. p. 164

Mr. Robert Cole *Vicar of* Elm cum Emneth.

Jan. 23, 1662. Collatus eſt Robertus Cole, A. M. ad Vicariam de Elm cum Emneth, &c.

Dr. Joſeph Beaumont *Rector of* Conington *by Death of Dr.* Edward Martin. *Account given of them.*

Eod. die Jan. 23, 1662. Collatus eſt Joſephus Beaumont, S. T. P. ad Rectoriam de Conington in Com. Cantebr. vacantem per mortem nat. Edvardi Martin, S. T. P. [See a good Account and great Character of Dr. *Edward Martin*, Maſter of *Queens*, Rector of *Houghton-Conqueſt Com. Bedf. Dunnington* [or *Dodington*] and *Conington* in *Cambridgeſhire*, ſequeſtred from all, with undaunted Courage and Conſtancy. —— He fled into *France*, returned with his Majeſty in 1660. and died Dean of *Ely*.] Mr. *Joſeph Beaumont* was ejected from a Fellowſhip of *Peter-Houſe* in *Cambridge*, *Apr.* 8, 1644. and *June* 11. that ſame Year ſucceeded by one *Charles Hotham*, who was thruſt into that Fellowſhip by a Warrant from the Lord *Mancheſter*. In 1643. (if Sir *Harry Chancy* doth not miſtake) to the Rectory of *Kelſhall* in *Hertfordſhire*; but whether he loſt that Living alſo, *quære*. *June* 22, 1664. being then Doctor of Divinity, he had the Rectory of *Barley* in the ſame County conferred upon him, became alſo Maſter of his College, *Regius* Profeſſor of Divinity, Prebendary of *Ely*, and died *Nov.* 23, 1699.]

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.* 156.

Ibid. p. 150.

Hiſt. of Hertf *Fol. p.* 85.

Dr. Will Holder *Rector of* Norwold Com. Norf.

Mr. Wood's *Account of him.*

Jan. 28, 1662. Preſentatus eſt Gulielmus Holder, S. T. P. ad Rectoriam de Norwold Com. Norf. vacantem propter admiſſionem Thomæ Wren ad Rectoriam de Willingham Com. Cantebr. [*William Holder*, M. A. of *Pembroke* Hall in *Cambridge* was incorporated at *Oxford*, *March* 21, 1643. and was created D. D. at *Oxon. March* 12, 1660. He was a *Nottinghamſhire* Man born: In 1642. or thereabouts, he became Rector of *Blechingdon* in *Oxfordſhire*. After his Majeſty's Reſtoration he became Canon of *Ely*, Fellow of the Royal Society, Canon of St. *Paul's*, Sub-Dean of his Majeſty's Chapel and Sub-Almoner to him. A great Virtuoſo, and a Perſon of many Accompliſhments; he obtained a great Name for his moſt wonderful Art in making a young Gentleman, *Alexander Popham*, who was born Deaf and Dumb, to ſpeak, *&c.*]

Faſti Oxon. *ſub anno.*

Mr. John Randolph *collated to the Rectory of* Leverington, *but he never gain'd Poſſeſſion of the Church being before legally fill'd by Mr.* Rich. Reynolds, *Father to the right reverend Lord Biſhop of* Lincoln.

Feb. 9, 1662. Collatus eſt Johannes Randolph, A. M. ad Rectoriam de Leverington Inſ. Elien. [*George Bayley*, B. D. had been ſequeſtred from this Rectory of *Lverington* about 1646. and lived about twelve Years under his Sequeſtration, with a great Family of Children, and in great Hardſhips and Wants, till within two Years of the Reſtoration. And if I miſtake not, then dying, left three Daughters particularly in a very poor mean and helpleſs Condition, afterwards ſupported by the Corporation for Miniſters Widows.]

Dr. Walker's *Sufferings of the Clergy, Part* II. *p.* 190

Mr. Robert Grymer *Rector of* Borrow on the Green, *from whence Mr.* Thomas Wake *had been ſequeſtred in* 1644.

Feb. 26, 1662. Inſtitutus eſt Robertus Grymer, A. M. ad Rectoriam de Burgh, &c. ad preſentationem Antonii Cage Militis. [Mr. *Thomas Wake* was diſpoſſeſs'd of this Living worth 120*l.* a Year by the Earl of *Mancheſter July* 10, 1644, *&c.* One of thoſe who ſucceeded during the Uſurpation was *Samuel Stephenſon* who got the Place in 1654.

Ibid. p. 390.

Mr. Tho. Cooke, *Vicar of* Barton *by Ceſſion of* Edw. Sterne.

Martii 6, 1662. Collatus eſt Thomas Cooke, A. M. ad Vicariam de Barton per ceſſionem Edvardi Sterne vacantem.

Mr. Dan. Langhorne *a licens'd Curate at* Ely; *a learned Antiquary and Writer.*

Mr. Will. Sedgwick *mad with Enthuſiaſm.* —— *Will. Sigiſwick Coll. Caii Cant. A. M.* 1638.

Mar. 17, 1662. Conceſſa eſt Danieli Langhorne, A. M. Curato Eccleſiæ S. & Individ. Trinitatis in Civitate Elien. Licentia prædicandi in Eccleſia prædicta & alibi infra totam Dioceſin, &c. [In the City of *Ely* had been ejected or ſilenc'd ſince the Reſtauration Mr. *William Sedgwick* call'd *Doomſ-day Sedgwick*, they who knew him well repreſent him as a pious Man with a diſorder'd Head. — After the Reſtoration he liv'd for the moſt Part at *Lewſham* in *Kent*: In 1668. he retir'd to *London*, and there died ſoon after.

Dr. Calamy'*s Accoun*, *p.* 117. *Contin. p.* 155. Athen. Oxon. *Vol.* II. *c.* 463. *ſecond Edit.*

Nath. Coga *Vicar of* Swaffham Bulbeck, *D. D. elected Maſter of* Pembroke *Hall*, 1677. *died* 1693.

Apr. 2, 1663. Collatus eſt Nathaniel Coga ad Vicariam de Swaffham Bulbeck. [Mr. *William Izatſon* had been turned out of the Vicarage of *Swaffham Bulbeck* by the Earl of *Mancheſter*, *Apr.* 5, 1644, *&c.*]

Dr. Walker'*s Sufferings, Part* II. *p.* 279.

Dr. Tho. Wren *collated by his Father to the Archdeaconry of* Ely, *by Death of Dr.* Bernard Hale.

Apr. 8, 1663. Collatus eſt Thomas Wren Legum Doctor ad Archidiaconatum Elien. per mort. Bernardi Hale, S. T. P. vacantem. [Inſtalled *Apr.* 13, 1663. He died in 1679. a Member of the Royal Society.]

Le Neve *and* Athen. Oxon. *Vol.* II. *c.* 810.

Dr. Anth. Sparrow *Prebend of* Ely.

Apr. 15, 1663. Collatus eſt Antonius Sparrow, S. T. P. ad Canonicatum ſecundum in Eccleſia Cath. Elien. per mortem Bernardi Hale, S. T. P. vacantem.

Dr. Tho. Stephens *Rector of* Ditton.

Maii 8, 1663. Collatus eſt Thomas Stephens, S. T. P. ad Rectoriam de Ditton in Com. Cant. Dioc. Elien.

Mr. Will. Banks *Rector of* Eaſt-Hatley *by Non-Subſcription of Mr.* Rich. Kennet; *nearly related to Mr.* Baſil Kennet *Vicar of* Portling; *Father of the Biſhop of* Peterborough.

Account of him given by Dr. Calamy.

He practis'd Lay-Conformity, and had a conſiderable Boarding School by Favour of Mr. Stillingfleet, *Rector of* Sutton.

Ric. Kennet Coll. Corp. Chr. Art. Bacc. 1640. *Art. Mag.* 1644. *S. Th. Bacc.* 1655. *unus e Prædicatoribus ab Academia emittendis* 1648.

Jun. 16, 1663. Inſtitutus eſt Gul. Banks Clericus, A. M. ad Rectoriam de Eaſt-Hatley vacantem propter non Subſcriptionem Richardi Kennet ultimi Incubatoris ibidem ad preſentationem Georgii Downing Militis, &c. [Mr. *Thomas Goade* had been ſequeſtred from this Rectory in the late Times, who ought rather to have been *hanged* than *ſequeſtred*, if what is charged upon him in the *Century* be true. —— Mr. *Richard Kennet*, B. D. born in *Kent*, and bred in *Corpus Chriſti* College in *Cambridge*, where he was Fellow many Years, and had a great many Pupils. He was turn'd out of his College for refuſing the Engagement. Soon after Mr. *Kennet* was ſilenc'd by the Act of Uniformity, Mr. (afterwards Doctor and Biſhop) *Stillingfleet* aſſiſted him in taking a capacious Houſe at *Sutton* in *Bedfordſhire*, where he ſet up a private School, keeping a Conformiſt to teach it. He went to Church Forenoon and Afternoon on the Lord's-Day, and was there with the firſt. He died of a Fever, and was buried in the Chancel at *Sutton*, *Jan.* 23, 1670. his Funeral Sermon was preach'd by Mr. *Stephens* Miniſter of the Pariſh. —— See *William Bankes*, A. M. ejected from a Scholarſhip in *Univerſity* College, *Oxon.* 1648. and *Will. Banks*, A. M. Prebendary of *Bugthorp* in the Church of *York*.]

Dr. Walker'*s Sufferings, Part* II. *p.*249. *Dr.* Calamy'*s Account, p.* 118. *Contin. p.* 158.

Dr. Walker'*s Sufferings, Part* II. *p* 134. Willis *of Cathedral of* York, *p.* 128.

Dr. Iſaac Barrow *nominated to the See of* Man, *reſign'd his Rectory of* Downham.

26. Junii 1663. Iſaacus Barrow, S. T. P. Rector Eccleſiæ de Downham, &c. reſignationem Rectoriæ ſuæ fecit legit & interpoſuit, &c. unde Dominus ad ejus Petitionem præfatam Reſignationem gratioſe admiſit, &c. [Dr. *Iſaac Barrow* was then nominated to the See of *Man*, and conſecrated Biſhop *July* 5, 1663.]

Willis *of Cathedrals*, 4to. *p.* 369.

Dr. Edm. Boldero *Rector of* Snaylwell Com. Norf.

13. Jul. 1663. Preſentatus eſt Edmundus Boldero, S. T. P. ad Rectoriam de Snaylwell Com. Cant. Dioc. Norwic. legitime vacantem, &c.

A verbal Licence granted by the Biſhop for a Marriage to be ſolemniz'd between Rob. Wright, *Eſq; afterwards Lord Chief Juſtice, and his Lordſhip's ſecond Daughter* Suſanna, *born at St.* Giles, Feb. 25, 1633.

Jun. 24, 1663. Dominus Epiſcopus viva voce Licentiam conceſſit Richardo Ball, S. T. P. atque a Sacris Regiæ Majeſtati Domeſticis ſolempniſandi Matrimonium (abſque trina Bannorum publicatione prævia) inter Robertum Wright de Ædibus Lincoln Armigerum ſolutum, & Suſannam Wren ſolutam Filiam ſecundam dicti Domini Epiſcopi in Sacello dicti Manerii ſui juxta ritum Eccleſiæ Anglicanæ.

Mr. Ralph Garnons *Rector of* Weſton-Colvile.

Jul. 19, 1663. Inſtitutus eſt Radulfus Garnons, A. M. ad Rectoriam de Weſton-Colvile. [There was a *Ralph Garnons* Clerk, Rector of *Tilbury juxta Clare* in *Eſſex*, *May* 30, 1664. who died in 1680. and the ſame or another *Ralph Garnone* Clerk, inſtituted to the Rectory of *Little-Yeldham* in *Eſſex*, *Feb.* 23, 1662.]

Newcourt, *Vol.* II. *p.* 595, *and* 690.

Dr. Gibſon Lucas *Rector of* Little-Granſden *by the Ceſſion of Dr.* Joſ. Beaumont.

Aug. 4, 1663. Collatus eſt Gibſonus Lucas, S. T. P. ad Rectoriam de Granſden-parva, vacantem per ceſſionem Joſephi Beaumont, S. T. P.

Mr. Roger Clopton *Rector of* Downham.

Mr. John Crofts *had been ſequeſtred from the Rectories of* Barnham *and* Weſtow Com. Suffolc *to which he had been preſented by his Father. See Dr.* Walker'*s Sufferings*, &c.

Aug. 11, 1663. Collatus eſt Rogerus Clopton, A. M. ad Rectoriam de Downham Dioc. Elien. vacantem per reſignationem Iſaaci Barrow, S. T. P. jam Epiſcopi Sodorenſis, Aug. 18, 1663. collatus eſt Johannes Crofts, S. T. P. Norvicenſis Decanus ad Rectoriam de Newton vacantem per Reverendum in Chriſto Patrem Dominum Matthæum Elien. Epiſcopum, &c. [*John Crofts*, Son of Sir *Henry Crofts* of *Suffolk*, Brother of Lord *Crofts*, Fellow of *All Souls* College, *Oxon.* was inſtalled Dean of *Norwich*, *Aug.* 7, 1660. died *July* 27, 1670. buried at the upper End of the Middle Iſle, with Epitaph, *&c.*]

Sir Thomas Brown, 8vo. *p.* 6. *and* 44.

Privilege of St. Ethelred *granted to ſeveral Perſons.*

Privilegium Sanctæ Etheldredæ conceſſum eſt Thomæ Bullis, Samueli Eaſt, Johanni Davies, Antonio Brignold & Johanni Adams de Civitate Elien. 18. die menſis Septembris, A. D. 1663.

Dr. William Holder *Rector of* Tyd S. Giles.

Octob. 20, 1663. Collatus eſt Gul. Holder, S. T. P. ad Rectoriam de Tyd Sancti Egidii vacantem per ceſſionem Lucæ Skippon, S. T. P. ultimi Rectoris ibidem.

Mr. Roger Bankes *Vicar of* Sheprath *by the Ceſſion of* Tho. Punter.

Octob. 23, 1663. Inſtitutus eſt Rogerus Banks, A. M. ad Vicariam de Sheprath vacantem per ceſſionem Thomæ Punter Clerici ult. Incumbentis.

Mr. Ben. Rively *Vicar of* Newton Com. Norf.

Eodem die preſentatus eſt Benj. Rively ad Vicariam de Newton in Com. Norf. vacantem per ceſſionem Magiſtri Steares ultimi Incumbentis.

Mr. Timothy Swift *Vicar of* Hunſtanton *by Ceſſion of* Jo. Guillſon.

Octob. 20, 1663. Preſentatus eſt Tim. Swift ad Vicariam de Hunſtanton in Com. Norf. vacantem per ceſſionem Johannis Guillſon Clerici ult. Incumb. ibidem.

Dec. 19, 1663. Inſtitutus eſt Joannes Marſhall, A. M. ad Vicariam de Sutton per ceſſionem Samuelis Garrard ultimi Incumbentis ibidem legitime vacantem.

Mr. Will. Mountford *Rector of* Brettenham *by Death of* Tho. Pell.

Dec. 26, 1663. Preſentatus eſt Gulielmus Mountford, A. M. ad Rectoriam de Brettenham in Com. Norf. per mort. naturalem Thomæ Pell vacantem, &c. [Mr. *William Alcock*, a Man of an unexceptionable Life had been diſpoſſeſs'd of the Rectory of *Brettenham*, *Apr.* 10, 1644, *&c.*]

Dr. Walker's *Sufferings, Part* II. *p.* 186.

Mr. Rob. Darley *Vicar of* Swaffham St. Mary's, *by Ceſſion of Dr.* Gibſon Lucas.

Jan. 6, 1663. Collatus eſt Robertus Darley, A. M. ad Vicariam de Swaffham S. Mariæ vacantem per ceſſionem Gibſoni Lucas, S. T. P. ultimi Incumbentis ibidem.

Mr. Will. Bagley *Rector of* Little-Wilbraham *by Lapſe to the Archbiſhop.*

Jan. 15, 1663. Inſtitutus eſt Gulielmus Bagley, S. T. B. ad Rectoriam de Wilbraham parva, &c. ad Preſentationem Gilberti Archiepiſcopi Cant. pro hac vice propter lapſum temporis Patroni. [Mr. *John Mundy* had been ſequeſtred by the Earl of *Mancheſter* from this Rectory of *Little-Wilbraham* for refuſing to aſſiſt in the Rebellion, *&c.*]

Ibid. p. 305.

Dr. Joſ. Beaumont *Rector of* Teverſham *by Death of* Edward Sterne.

Jan. 18, 1663. Emanarunt Literæ Commiſſ. directæ Edmundo Boldero, S. T. P. Col. Jeſu Magiſtro, & Marco Frank, S. T. P. Aulæ Pembr. Cuſtodi, &c. ad inſtituendum Joſephum Beaumont, S. T. P. ad Rectoriam de Teverſham vacantem per mort. nat. Ed. Sterne.

Mr. John Peachell *Rector of* Childerley.

Jan. 28, 1663. Inſtitutus eſt Johannes Peachell, S. T. B. ad Rectoriam de Childerley in Com. Cantebr. ad preſentationem Johannis Cutts Baronetti. [*John Peachell*, D. D. admitted Maſter of *Magdalen* College in *Cambridge* in 1679.]

Mr. James Stanley *Vicar of* Maddingley.

Febr. 29, 1663. Collatus eſt Jacobus Stanley, A. M. ad Vicariam de Maddingley in Com. Cantebr. vac. per mort. Gulielmi Ranew ult. Incumb.

Mr. Joſhua Wilſon *Vicar of* All-Saints *in* South-Lynne, *by Reſignation of Dr.* Luke Skippon.

Martii 2, 1663. Preſentatus eſt Joſhua Wilſon ad Vicariam Omn. Sanctorum de South-Lynne in Com. Norf. per reſignationem ven. viri Lucæ Skippon, S. T. P. ult. Incumbentis ibidem modo legitime vacantem.

The Biſhop's Mandate for electing a rural Proctor to ſit in Convocation in the Place of Dr. Edward Martin *deceaſed.*

Martii 17, 1663. Emanarunt Literæ Mandatoriæ ven. viro Roberto King, LL. D. Cancellario in Dioc. Elien. pro citatione ſive ſummonitione Convocationis generalis Prælatorum & Cleri Elien. Dioc. pro Electione & Conſtitutione alterius Procuratoris Cleri ſufficientem authoritatem ab ipſis recepturi ad intereſſendum & perſonaliter comparendum, &c. in Sacra Synodo, &c. vice & loco Edvardi Martin, S. T. P. Rectoris de Connington jam pridem defuncti.

Dr. Joſeph Beaumont *elected Proctor for the Dioceſe of* Ely.

Electus & conſtitutus eſt per generalem conſenſum Prælatorum & Cleri Elien. Dioc. Joſephus Beaumont, S. T. P. Rector de Connington atque Coll. Sancti Petri in Univer. Cantebrig. Magiſtri ad intereſſendum & perſonaliter comparendum, &c. prout per Literas ſignificatorias ſub Sigillo præfati Roberti King magis appareat. [Quo die & anno clauditur Regiſtrum primum Matthæi Epiſcopi Elienſis.]

The Uſes to be made of this Tranſcript and the Regiſter of Ely.

From this authentick Tranſcript of the Regiſter of Biſhop *Wren* of *Ely*, for the firſt three Years following the Reſtauration, we know ſeveral Matters of Fact relating to Patrons, Clerks, and Benefices, that may be of ſingular Uſe and Application in the Knowledge of Things, and Times, and Men. And one particular will appear, that there are but very few of the parochial Clergy depriv'd within this Dioceſe in 1662. for not ſubmitting to the Act of Uniformity, tho' more of the old legal Incumbents had been ſequeſtred about the Year 1644. than in Proportion within any other Dioceſe: This being one of the aſſociated Counties, under the early pretended Reformation made by the then prevailing Powers: And tho' the Zeal of this Biſhop was diſtinguiſh'd above all his Brethren in purging his Dioceſe from diſaffected Miniſters: A Zeal that was apt to carry him beyond the Bounds of the Law. There is at leaſt one Inſtance of it in the Caſe of the Rectory of *Leverington* in the Iſle of *Ely*, which had been ſome Years poſſeſs'd by a worthy Perſon Mr. *Richard Reynolds*, M. A. who having been epiſcopally ordain'd, and having no ſurviving Predeceſſor, and conforming to the Act, had a lawful Title to it: And yet the Biſhop not liking the Man, becauſe he had come in without his Patronage, gave a new Collation, *Feb.* 9, 1662. to Mr. *John Randolph*, M. A. who being denied Admittance, commenc'd a Suit againſt Mr. *Reynolds*, who in the Iſſue obtain'd an Eviction of his rightful Title: In the mean Time he got a Friend to complain to the King of the needleſs and chargeable Vexation given to him; and his Majeſty was ſo gracious as to ſpeak to the Biſhop to give no further Diſturbance: But his Lordſhip was ſo unyielding, as to inſiſt upon defending the Rights of his See; and when the King ſeem'd to expect to be *obey'd*, the Biſhop bluntly ſaid, *Sir, I know the Way to the Tower*; wherein his former long Confinement, and his now declining Years might be ſome Apology for his haſty Humour. And this might make the Story more probable, that a Gentleman of good Reputation (a Church Royaliſt) who held an Eſtate by Leaſe from this See, and had ſo much Honour as to pay the Biſhop his reſerv'd Rent during all his Lordſhip's Sufferings; outliving the Uſurpation, and having one Life in the Eſtate remaining, he waited on his Lordſhip to treat for filling up the Lives, decently intimating, that he had been a good Tenant in the worſt Times, and perhaps the only one, who had duly paid his Rent, while his Lordſhip had no Power to demand it, for which he hop'd to be made the more eaſy in a new Leaſe. But the Biſhop (it is ſaid) chid him for ſeeking to be paid for what he ought to have done out of pure Conſcience, and would make no Abatement of the full Fine he requir'd. Weak Men betray their Rights, and wiſe Men are ſometimes too jealous and tenacious of them.

The Zeal of the Biſhop of Ely, *Dr.* Matthew Wren,

Who did Injury to the legal Right and Poſſeſſion of Mr. Rich. Reynolds, *Rector of* Leverington, *by ſetting up his own Title, and collating another Clerk.*

Said to be Mr Progers.

And was ſtout in his Refuſal to deſiſt at the King's Requeſt.

A common Story told of his Lordſhip.

Mr. Reynolds *was of* Peter *Houſe in* Cambridge. *He liv'd in great Plenty and left a good Eſtate at his Death in* 1681. *chiefly to his worthy Son and Heir Dr.* Rich. Reynolds, *now Lord Biſhop of* Lincoln.

Some few hiſtorical Matters within the ſame Period extracted from other Manuſcripts relating to the Univerſity of Cambridge.

Ex Collectan. Johannis Worthington, A. M.

Upon the Nomination of Dr. John Coſin *to the See of* Durham, *the Scholars of* Peter-Houſe *named and preſented to the Biſhop of* Ely *two Perſons, Dr.* Bernard Hale *and Dr.* Luke Skippon, *for one of them to be elected by the Biſhop to ſucceed Dr.* Jo. Coſin *in the Maſterſhip of that College, and the Biſhop preferr'd Dr.* Hale.

Nov. 5, 1660. Dominus elegit & præfecit Bernardum Hale, S. T. P. Archidiaconum ſuum Elienſem atque Elienſis Eccleſiæ Canonicum, per Scholares Domus S. Petri in Univerſitate Cantabr. per ceſſionem Domini Joannis Coſin Dunelmenſis Epiſcopi nominati, ultimi Magiſtri ſive Cuſtodis ejuſdem vacan. in Magiſtrum ſive Cuſtodem una cum ven. viro Luca Skippon, S. T. P. Coelecto ſuo nominatum & preſentatum. Et directæ fuerunt Literæ Scholaribus de obediendo dicto Bernardo tanquam Magiſtro ſuo, ſecundum quod Statuta & Ordines dictæ Domus exigunt & requirunt. Et habuit Literas in forma, & fecit Obedientiam dicto Domino & Officiali & Magiſtris aliis in licitis & Canonicis Mandatis. Præſentibus T. Wren, Guil. Wren, T. Gilbert.

And after the Death of Dr. Bernard Hale *the Biſhop collated Dr.* Joſeph Beaumont, *Maſter of* Jeſus, *to the Maſterſhip of* Peter *Houſe.*

Upon his ſole Authority, by Devolution to him, according to the Statutes.

Matthæus permiſſione divina Elienſis Epiſcopus dilecto nobis in Chriſto filio Joſepho Beaumont, S. T. P. atque Coll. Jeſu Cantabr. Præfecto Gratiam & Benedictionem. Officium ſive Cuſtodiam Domus ſive Coll. noſtri S. Petri in Univerſitate Cantabr. per mort. nat. optimi viri Bernardi Hale, S. T. P. & Archidiaconi noſtri Elienſis jam vacantem atque ad Præſentationem ſive donationem noſtram jure per Statuta Collegii reſervato pro hac vice ex integro ſpectantem tibi conferimus intuitu Caritatis; teque quem idoneum eſſe ducimus, atque Collegio eidem in quo per multos annos educatus olim es, apprime utilem (σὺν Θεῷ) futurum admittimus: Receptoque a te juramento corporali ad S. S. Dei Evangelia, tam de renunciando omni & omnimodæ authoritati juriſdictioni ac poteſtati forinſecis, ac de agnoſcendo Auguſtiſſimi in Chriſto Principis Domini noſtri Caroli Secundi Regiam ſupremam authoritatem & poteſtatem in omnibus cauſis Eccleſiaſticis atque Civilibus infra Regna ſua, & etiam de Fidelitate ſive Allegiantia dicto Domino Regi Carolo & Succeſſoribus ſuis præſtanda, juxta Statuta inclyti hujus Regni in ea parte edita atque proviſa, quam de obſervando Statuta Collegii prædicti, deque Obedientia nobis & Succeſſoribus noſtris in licitis & Canonicis Mandatis præſtanda, in Magiſtrum atque Cuſtodem Domûs ſive Collegii Sancti Petri prædicti (pro jure devoluto atque Epiſcopis Elienſibus in hoc caſu per Statuta ipſo reſervato) præficimus & adſumimus in eodem per preſentes cum ſuis juribus & pertinentiis univerſis, & curam atque regimen dictæ Domus ſive Coll. & omnium ac ſingulorum eidem quocunque modo pertinentium tibi in Domino committentes committimus: Juribus noſtris Epiſcopalibus & Eccleſiæ noſtræ Cathedralis dignitate & honore in omnibus ſemper ſalvis. In cujus rei teſtimonium Sigillum noſtrum Epiſcopale præſentibus appoſuimus, datis 21. die menſis Aprilis A. D. 1663. noſtræque Tranſlationis ſecundæ (ad Sedem Elienſem ſcil.) Anno viceſimo quinto.

Præfectio Magiſtri Domus S. Petri Cant'.

An Entry made of the Collation and Mandate for Admiſſion.

Memorandum quod 21. die menſis Aprilis A. D. 1663. Dominus Epiſcopus Elienſis præfecit Magiſtrum Joſephum Beaumont, S. T. P. in Magiſtrum ſive Cuſtodem dictæ Domus ſive Collegii S. Petri Cant' per mortem naturalem ven. viri Bernardi Hale S. T. P. ultimi Magiſtri ſive Cuſtodis ejuſd' vacant' & ad collationem dicti Domini Epiſcopi Elienſis pro hac vice (jure devoluto) ſpectan'. Et directæ fuerunt Literæ Scholaribus de Obedientia, &c.

The Biſhop's Admiſſion of the Fellows elect in Peter *Houſe* Cambridge.

Mr. Will. Sammes.

2. Aug. 1660. Guil. Sammes, A. M. inſtituitur ad Sodalitium in Coll. S. Petri Cant'. Cujus quidem Inſtitutionis Formula ſequitur in hæc verba. Matthæus permiſſione divina Elienſis Epiſcopus atque Collegii S. Petri Cant' jure fundatorio Viſitator, dilecto nobis in Chriſto Guilielmo Sammes Artium Magiſtro, Gratiam & Benedictionem. Ad locum ſive Societatem Magiſtri Joſephi Beaumont jam diu in Coll. predicto vacantem, ad quem per ven. viros dilectos nobis in Chriſto Magiſtrum ſive Cuſtodem atque Scholares noſtros in dicto Collegio electus nominatus & preſentatus utcunque nunc exiſtis, te admittimus, teque in perpetuum Socium Coll. ſive Domus prædict' hodieque admittendorum ordine primum inſtituimus & inveſtimus cum omni emolumento, commodo, jure & intereſſe, eidem Sodalitio ſive Societati quomodolibet debito ſive ſpectant'. In cujus rei teſtimonium, &c. Dat' viceſimo die menſis Auguſti A. D. 1660. & noſtræ Tranſlationis anno 23.

Mr. Jo. Standiſh *Fellow of* Peter *Houſe incorporated M. A. at* Oxford, Jul. 13. 1669. *See* Athen. Oxon. *Vol.* II. *col.* 850.

Mr. William Daintre.

Mr. Bern. Skelton.

Mr. Mart. Chamberlayne.

Mr. Hen. Tooley.

Mr. Mat. Wilſon.

Similiter inſtitutus eſt Jo. Standiſh ad Sodalitium ſecundum loco Magiſtri Toky.

Guil, Daintre ad tertium loco Tho. Pennyman.

Bern. Skelton ad quartum loco Matthæi Hanſcombe.

Martinus Chamberlayne ad quintum loco Chriſtopheri Banks.

Henricus Tooley ad ſextum loco Ricardi Craſhaw.

Matthæus Wilſon ad ſeptimum loco Joannis Wilſon.

Eodemque die emanavit generale Mandatum pro Inductione eorum hac in forma inſcriptum.

Matthæus permiſſione divina Elien' Epiſcopus atque Coll. S. Petri Cant' jure fundatorio Viſitator, &c.

Mr. John Spurling.

A. D. 1661. Jan. 14. Dominus admiſit Johannem Spurling, A. M. in Socium perpetuum Domus S. Petri in loco Magiſtri Patricii Maxwell, &c.

Mr. Miles Barnes *incorporated M. A. at* Oxford 1664. *See* Athen. Oxon. *Vol.* II. *col.* 834.

Dec. 2, 1662. Inſtitutus eſt Milo Barnes, A. B. ad locum Socii quem Dr. Iſaacus Barrow nuper tenuit in Domo S. Petri Cant.

Nov. 30. 1660. Inſtitutus eſt Joannes Pearſon, S. T. P. ad Magiſtratum Coll. Jeſu, cujus quidem Inſtitutionis tenor ſequitur in hæc Verba, viz.

Matthæus

Dr. John Pearſon *preferr'd by Biſhop* Wren *to the Maſterſhip of* Jeſus *College* Cambridge, *upon the Nomination of Dr.* Stearne *to the See of* Carliſle.

Matthæus Permiſſione Divina Elienſis Epiſcopus dilecto Filio Joanni Pearſon S. T. P. Gratiam & Benedictonem. Ad Magiſtratum ſive Officium Magiſtri Coll. noſtri B. Mariæ Virginis atque ſanctorum Jo. Evang. & Rhadegundis in Univerſitate Cant. (Collegii Jeſu vulgariter nuncupati) per Dimiſſionem ven. Viri Richardi Sterne S. T. P. Epiſcopi nominati, ultimi Magiſtri ejuſdem, jam legitime vacantem: Nos ad quem ſolum & in ſolidum eſt, & non in alium, Magiſtri Præfectio & Ordinatio ſpectat, te Perſonam idoneam, ætate maturam, Vita, Moribus, & Scientia præpotentem, cujuſque Vitæ Integritas, ac Morum Honeſtas, cæteris vivendi normam pæſtitura ſit (uti ſperamus) in Temporalibus vero providam & circumſpectam, providemus, eligimus, & admittimus: Teque, præſtito per te juramento corporali tam de agnoſcendo Regiam ſupremam Majeſtatem in omnibus Cauſis & ſuper omnes Perſonas tam Eccleſiaſticas ſeu Spirituales, quam Civiles ſeu Temporales infra hoc Regnum Angliæ cæteraque Dominia ſua, quam de Canonica Obedientia nobis & Succeſſoribus noſtris per te præſtanda, ac etiam de obſervando & obſervari faciendo Statuta & Ordinationes ejuſdem Coll. in Magiſtrum Coll. prædicti eligimus, præficimus, & inſtituimus de & in Magiſtratu ſeu Officio Magiſtri, per præſentes cum ſuis Juribus, Membris, & Pertinentiis univerſis, Curam & Regimen dicti Collegii, ac omnium & ſingulorum Sociorum, Puerorum, & aliorum ibidem Studentium ſive Servientium (quocunque Nomine cenſeantur) tibi in Domino committentes, uti & committimus per præſentes. Juribus noſtris Epiſcopalibus & Eccleſiæ noſtræ Elienſis Dignitate in omnibus ſemper ſalvis. In cujus Rei Teſtimonium Sigillum noſtrum Epiſcopale præſentibus appoſuimus, datis Londini in Ædibus noſtris apud Holborne in Com. Midd. Nov. 30. Ann. Domini 1660. noſtræque Tranſlationis ſecundæ (ad Sedem Elien. ſcil.) Anno viceſimo tertio.

Apr. 16. 1662. Exhibita eſt Rev. in Chriſto Patri Domino Matthæo Elienſi Epiſcopo iſta quæ ſequitur Significatio ſive Intimatio de Vacatione Magiſtratus Collegii Jeſu apud Cantabrigienſes.

Reverendiſſime in Chriſto Pater,

Notice given by the Preſident and Fellows of Jeſus *College of the Vacancy of their Maſterſhip by the Admiſſion of Dr.* John Pearſon *to the Headſhip of* Trinity *College.*

Nos Joannes Sherman Præſidens Collegii veſtri vulgo nominati *Jeſus College*, ejuſdemque Socii Paternitati veſtræ humiliter ſignificamus ven. Virum Joannem Pearſon S. T. P. Collegii noſtri Magiſtrum hoc ipſo Die Collegio veſtro ceſſiſſe, & in Magiſtrum Collegii S. & individuæ Trinitatis admiſſum eſſe. In cujus Rei Teſtimonium Sigillum noſtrum commune Literis hiſce noſtris Patentibus apponi fecimus. Dat. e Coll. Jeſu Cantabr. Apr. 14. A. D. 1662.

Dr. Joſ. Beaumont *made Maſter of* Jeſus *College.*

Decimo ſeptimo Die Aprilis, A. D. 1662. Inſtitutus eſt Joſephus Beaumont S. T. P. ad Magiſtratum Collegii Jeſus vulgariter nuncupat. per Ceſſionem ven. Viri Joannis Pearſon S. T. P. vacantem. —— Mandatumque eſt Præſidi, Sociis, &c. pro ejus Acceptatione —— & Inductione, &c.

The Biſhop's Inſtitution of new Fellows in Jeſus *College* Cambridge.

Mr. Woodcock.

A. D. 1660. Die omn. ſanctorum Tho. Woodcock S. T. B. Rutlandienſis inſtitutus eſt ad Sodalitium in Collegio Jeſu vacantem per Promotionem Joannis Boylſton, —— receſſit ante 23. Maii, quo Die Gul. Davy inſtituitur in Locum ejus.

See Dr. Calamy's *Account, p.* 44. *and Contin p.* 62.

Mr. Cook.

Eodem Die inſtitutus eſt Gulielmus Cooke Eboracenſis A. M. ad Sodalitium in Coll. Jeſu vac. per Mortem Roberti Clerkſon.

Mr. Skelton.

Eod. Die inſtitutus eſt Guil. Shelton Eſſexianus A. M. ad Sodalitium in Coll. Jeſu vac. per Matrimonium Magiſtri Henrici Beale, &c.

Mr. Jewell.

Eod. Die inſtitutus eſt Sam. Jewel Hertford A. M. ad Sodalitium in eodem Coll. per Mortem Edmundi Lincoln. vac. &c.

Mr. Hough.

Eod. Die inſtitutus eſt Edm. Hough Ceſtr. A. M. ad Sodalitium in eodem Coll. per Mort. Tho. Allen vac.

Mr. Stanley.

Eod. Die inſtitutus eſt Jac. Stanley Ceſtr. A. M. ad Sodalitium in eodem Coll. per Mort. Thomæ Robinſon vacan.

Mr. Mawhood.

Eod. Die inſtitutus eſt Jo. Mawhood Ebor. A. M. ad Sodalitium Coll. Jeſu per Mort. Simonis Hanton vac. &c.

Mr. Darby.

Eod. Die inſtitutus eſt Carolus Darby Suffolc. A. M. ad Sodalitium in Coll. Jeſu per Matrimonium Joannis Taylor vacan. &c.

Mr. Jones.

Eod. Die inſtitutus eſt Alexander Jones Lancaſtr. A. M. ad Sodalitium in eod. Coll. per Matrimonium Gregorii Walker vacan.

Mr. Pullet; *of whom ſee* A. O. II. 818.

Eod. Die inſtitutus eſt Tim. Puller Hartford. A. M. ad Sodalitium in eod. Coll. per Mort. Antonii Green vacan.

Mr. Sherman.

Nov. 10. 1660. Inſtitutus eſt Joannes Sherman Eſſex. A. M. ad Sodalitium in Coll. Jeſu per Mort. Ricardi Maſon vac.

The Biſhop's Mandate for Reception and Induction of the ſaid Fellows.

Die 23. Nov. A. D. 1660. Emanavit quoddam Mandatum generale a Domino Epiſcopo ven. Viris Ricardo Stearne S. T. P. Magiſtro ſive Cuſtodi Coll. Jeſu in Univerſitate Cant. necnon Stephano Hall & Carolo Buſſey S. Th. Profeſſoribus atque Radulpho Blackſton A. M. ejuſd. Coll. antiquis Sociis —— pro Receptione & Inductione eorundem, &c.

Mr. Jackſon.

Maii 27. 1661. Gul. Jackſon A. M. inſtitutus eſt ad Sodalitium in Coll. Jeſu quod Magiſter Tho. Anſcell nuper tenuit —— per aliquot Annos vacan. —— eaque de Cauſa in Collatione Epiſcopi Elienſis.

Mr. Nouell.

A. D. 1662. Die 9. Maii. Matth. Nouell A. B. inſtitutus eſt ad Societatem in Collegio Jeſu per Collationem D. Epiſcopi Elienſis.

Mr. Gibſon.

Maii 12. 1662. Inſtitutus eſt Car. Gibſon Suffolc. A. M. ad Societatem in Coll. Jeſu per Mort. Caroli Buſſey vacantem, &c.

Mr. Davy.

Maii 23. 1662. Inſtitutus eſt Guil. Davy A. B. ad Societatem in Coll. Jeſu quam Tho. Woodcock S. T. B. nuper tenuit. [Tho. Woodcock Aul. Cath. Alumnus

Art.

Mr. Wroe *incorporated* M. A. *at* Oxford 1669. *Chaplain to Biſhop* Pearſon, *Warden of* Mancheſter, &c. *Mr.* Turner.

Art. Bacc. 1644. Coll. Jeſu Socius A. M. 1648. S. T. B. 1655. Acad. Procurator 1651. unus e Prædicatoribus ob Academ. emittendis.

Jul. 21. 1662. Inſtitutus eſt Ricardus Wroe Lancaſtrienſis A. B. ad Locum Socii in Coll. Jeſu quem Sam. Jewel nuper tenuit.

Octob. 7. 1662. Inſtitutus eſt Gul. Turner Lancaſtr. A. B. ad Societatem in Coll. Jeſu quam Mag. Edmundus Hough nuper tenuit.

The King's Letters of Mandate for Mr. Jacombe *and Mr.* Bates *to be Doctors of Divinity at* Cambridge.

Collect. Tho. Baker, *S. T. B.*

Literæ Caroli II. Regis dat. 9. Nov. 1660. mandantes ut Thomas Jacombe Coll. Trin. M. A. admittatur ad Gradum S. T. P. in Univerſitate Cantabr. —— Tho. Jacombe Coll. Joh. Cant. Art. Bac. 1643. —— Tho. Jacombe Coll. Trin. Cant. A. M. Anno 1647.

Ibid.

Literæ Regiæ ſub ead. dat. Nov. 9. 1660. mandantes Univer. Cantabr. ut illico admittant Willelmum Bates A. M. ad Gradum & Dignitatem S. Theol. Doctoris —— admiſſus eſt Nov. 22. —— Quidam Gul. Bates Middleſex. admiſſus in Coll. Magd. collatus eſt ad Coll. Regin. Cantabr. Ann. 1644. Art. Bac. Coll. Regin. Ann. 1647. —— Alter Gul. Bates Aul. Cler. Art. Bac. ad Baptiſt. Anno 1651.

Complaints made of the Act of Uniformity; and a Cry of Perſecution:

Beſt anſwer'd by repreſenting ſome Matters of Fact upon the Teſtimony of their own Writers.

Whereas in Conſequence of what they called the *Bartholomew Act*, many Parochial Miniſters and Curates choſe rather to leave their Benefices and Cures, than to comply with the Terms required by the Law: This Suffering incurr'd in the Name of Conſcience did occaſion great Complaints not only among the Sufferers themſelves, but from the whole Parties who adher'd to them; and did raiſe by Degrees a popular Cry of Perſecution and unmerciful Severities againſt conſcientious Men. It may be therefore proper to rehearſe ſome Matters of Fact, that duly attended to may help to alleviate thoſe Complaints, and ſhew the great Moderation and Tenderneſs of our Governours Civil and Eccleſiaſtical towards thoſe ejected and ſilenc'd Miniſters, by repreſenting here, upon the Authority of their own induſtrious Advocate:

In Relation to the Nobility.

Gentry.

Ladies and other Women.

Patrons.

Succeſſors.

They were made domeſtick Chaplains,

Or Chaplains in our Foreign Factories,

Or in Hoſpitals, Priſons, or Chapels of Eaſe,

Or in other Parts of the King's Dominions,

Or taught School, kept Boarders, or were private Tutours, or ſet up Academies;

Or practiſed Phyſick with great Gain,

Or turned Lawyers,

Or undertook other ſecular Buſineſs,

And very mean Employments.

Trades and Occupations.

Some had good Eſtates.

Others married great Fortunes.

Some lived well upon Gifts and Contributions.

Some of the Ejected or Silenced were wild Phanaticks.

Some crazy and diſorder'd in their Heads.

Some few of a ſcandalous Life.

The Judges were tender of them.

The King was very indulgent to them.

1. That the Miniſters who by not conforming made themſelves incapable of holding their Livings, had, after their Deprivation, many great Friends and Benefactors among the *Nobility*, on whoſe Protection and Countenance they ſeem to have depended, in their declining to conform. 2. Beſides the prime Nobility, there were many of the chief Gentry who were ready to favour and ſupport the nonconforming Miniſters. 3. They received (many of them) great Kindneſs and Bounty from *Ladies* of Quality, and other honourable *Women*. 4. Several *Patrons* of thoſe Livings from whence the Nonconformiſts ſtood ejected, were very kind and indulgent to them, in letting them name their Succeſſors to their own Benefit, *&c.* 5. Not only the Patrons, but ſome of the conforming *Succeſſors* in thoſe vacated Livings were very civil and charitable to their ejected Predeceſſors. 6. Many other Miniſters diſabled by not complying with the Terms of Conformity, were taken as *Chaplains* into good Families, where they liv'd in Peace and Comfort. 7. Several others of the unqualified Miniſters were well provided for, as *Chaplains* in our *Engliſh Factories* abroad. 8. Some of them after Deprivation or Silence, were allow'd to officiate as *Chaplains* in Hoſpitals, in Priſons, in Chapels of Eaſe, and other Places exempt from ordinary Juriſdiction. 9. Some with a tolerable Subſtance withdrew themſelves to *Scotland*, *Ireland*, and other Foreign Plantations, where they found a kind Reception, and ſufficient Maintenance. 10. Many others of the diſſenting Miniſters were indulg'd and conniv'd at, in teaching *Schools*, in keeping *Boarders*, in being *Tutours* to young Noblemen, and Gentlemens Sons, in ſetting up private *Academies*, *&c.* 11. Not a few of the ejected Miniſters turn'd their Courſe of Life and Studies to the Practice of *Phyſick*, and thereby liv'd and died in greater Plenty and Credit, than if they had continued in their former Stations. 12. Some few renouncing their Function, turn'd their Heads to the *Common Law*, and found great Advantage by it. 13. Several who refuſed or rather declined Conformity, apply'd themſelves to other *Secular Buſineſs* and Employments, and forc'd a Way of thriving in them. 14. Some of leſs Abilities and meaner Spirits made Choice of *low Arts* of getting a Livelyhood. 15. Some of them ſeem to have returned to their original poor *Trades* and *Occupations*. 16. Many of the Miniſters who ſuffer'd Deprivation had good *Eſtates* of their own, which might induce them the rather to refrain from Conformity, while they had ſufficient Temporals to live upon. 17. Many of the nonconforming Miniſters did much improve their Circumſtances by marrying *Women*, and eſpecially *Widows* of good Condition and Fortune; and thereby gain'd by their late Loſſes. 18. Some of them without viſible Income liv'd well upon occaſional *Contributions*, Gifts, Legacies, and conſtant Collections made for them and their Families. 19. Many of thoſe who were put into the Liſt of ejected or ſilenc'd Miniſters were not Puritans, or Preſbyterians, or properly Independents, but were truly *Phanaticks*, of ſuch ſtrange Principles and Notions, as rendred them incapable of conforming to any eſtabliſh'd Church. 20. Some of the Miniſters who refuſed Obedience to the Law, were hardly capable of judging a Reaſon for or againſt, being confeſſed to be then or ſoon after *crazy* and diſorder'd in their Heads and Minds, and ſo became great Objects of Compaſſion. 21. Some few of them were very ſcandalous in their Lives and Characters, and were at leaſt no Credit to the Cauſe for which they were preſum'd to ſuffer. 22. Many of the *King*'s Judges ſhew'd a Reſpect and Tenderneſs to thoſe Miniſters of the Separation who became afterwards obnoxious to the Penal Laws. 23. The *King* himſelf above all was indulgent and favourable to that Party. 24. The *Archbiſhops* and

Biſhops

The Archbiſhops and Biſhops duly moderate.
Many of them did afterwards conform.
And many other Scholars did ſhake off their Prejudices.
Some conform'd with ſhameful Prevarication.
Some Bigots on one Side were ſo on the other.
The moderate Preſbyterians generally conform'd.
At leaſt were Lay Conformiſts.
Not intending to begin, much leſs to perpetuate a Schiſm.
The Leaders bred up their Sons to Conformity.
Many Inſtances to be given.
Eſpecially Examples produc'd by their own Writers.

Biſhops treated them with great Candour and Moderation. 25. Many of the ſuffering Miniſters were ſelf-condemned, and upon ſecond Thoughts did afterwards *conform*, and re-entred on their firſt Places, or were admitted to better. 26. Many of thoſe *Scholars* who had been bred up to the greateſt Prejudices of the late unhappy Times, did at or ſoon after the Reſtauration, eſpouſe the Principles and Cauſe of the Church, and became eminent in our Communion. 27. Some who ſhew'd themſelves moſt averſe to Conformity, did ſoon comply, with ſhameful *Evaſion* and *Prevarication*, by no Means conſiſtent with Truth and a good Conſcience. 28. Even ſome of the greateſt *Bigots* amongſt the late Factions, brought the ſame Spirit into the Church, and were the moſt forward to perſecute their late Brethren. 29. A Multitude of the moderate and peaceable *Preſbyterians* made but little Scruple to conform, for Unity and brotherly Love, and ſurer Defence againſt the common Enemy the Papiſt. 30. And even of thoſe who would not ſubmit to a miniſterial Conformity, many of them were *Lay Conformiſts*; and did not at firſt think of forming ſeparate Congregations, much leſs of ordaining Perſons to keep up a perpetual Schiſm. 31. And laſtly, Many of the leading non-conforming Miniſters were ſo moderate and indifferent in the Education of their Children, that many of their *Sons* conform'd, and prov'd uſeful and eminent in the Church of *England*. In all theſe Particulars many Inſtances remain upon unſuſpected Tradition, and ſome within Memory of many Witneſſes: But the Examples written by themſelves may be the more proper to remind them, that they do ill to charge the *Church* with Perſecution, when the Civil Government ordained all the Laws againſt them, as well of Proſecution as of Incapacity, with a View to the Peace and Safety of the State, rather than to any Honour or Intereſt of the Church; and all the Penal Laws were either executed, ſuſpended, or repeal'd, according to the Exigence of Times and Seaſons, when ſtrict Conformity or when full Liberty were thought more expedient for the publick Peace and Safety.

The Nobility generous to many of the nonconforming Miniſters.

1. *The late Miniſters who by not conforming made themſelves incapable of holding their Livings, had, after their Deprivation, many great Friends and Benefactors among the* Nobility, *on whoſe Countenance and Protection they ſeem to have depended in their declining to conform.*

Dr. Manton *encouraged by the Earl of* Bedford *and Lord* Wharton.
Tho. Manton, S. T. B. Oxonienſis incorporatus Cantabr. 1658.

Dr. Calamy'*s Account, p.* 43. *and Contin. p.* 63. Wood's Ath. Oxon. *Vol.* II. *c.* 446.

Dr. *Thomas Manton* was impriſon'd for his Nonconformity, and many Ways a Sufferer, and yet kept up a conſiderable Intereſt at Court, and with Men of Note and Figure. The noble Earl of *Bedford* who had for ſome Time been his Pariſhioner at *Covent-Garden*, was his cordial Friend unto Death; and ſo alſo was my Lord *Wharton*, and many other Perſons of conſiderable Quality.

Mr. Fr. Holdcroft *protected by the Earl of* Angleſey.
Fr. Holcroft Aul. Clar. Art. Bac. ad Baptiſt. Ann. 1650.
Fr. Holcroft Aul. Clar. Art. Mag. 1654. *Reg. Acad. Cant.*

Account p. 86.

Mr. *Francis Holdcroft*, M. A. turn'd out of his Fellowſhip of *Clare* Hall, and out of his Living of *Baſſingbourn* in *Cambridgeſhire*, was indicted at the Aſſizes upon the 35 *Eliz.* and ſentenc'd to abjure the Realm in three Months Time, or elſe to ſuffer Death as a Felon. The Earl of *Angleſey* repreſented his Caſe to King *Charles*, and obtain'd a Reprieve for him, *&c.*

Mr. Will. Blagrave *by the Earl of* Bedford.
Gul. Blagrave Coll. Petr. Art. Bac. Ann. 1648.
Gul. Blagrave e Coll. Petr. Art. Mag. 1659. *Reg. Acad. Cant.*

Ibid. 93.

Mr. *William Blagrave* ejected from *Wobourn* in *Bedfordſhire*, was of great Eſteem with the Family of the Earl of *Bedford* his Neighbour, to which Family, from its firſt riſing to be noble, it has been natural to have ſuch Men as he was in Reputation, protecting them from Eccleſiaſtical Storms and Tempeſts, and favouring them in their Miniſtry.

Mr. Joh. Thornton *by the ſame Patron.*

Ibid.

Mr. *John Thornton* liv'd and died a Nonconformiſt: He was Chaplain to the Earl (afterwards Duke) of *Bedford*, ſome Years before the Reſtauration of King *Charles* II. and continued in that Station during the good old Duke's Life, and for ſome Time after he liv'd with the Lady *Rachel Ruſſel*.

Mr. Rowl. Stedman *by Lord* Wharton.

Ibid. 98.

Mr. *Rowland Stedman*, M. A. ejected for Nonconformity from *Ockingham* in *Berks*, was after his being ſilenc'd, Chaplain to *Philip* Lord *Wharton*, with whom he died *Sept.* 14, 1673.

Mr. Joh. Jollie *by the Earl of* Shafiſbury *and Lord* Delamere.

Ibid. 124.

Mr. *John Jollie*, Aſſiſtant for a while to Mr. *Angier* of *Denton*, going to preach one Lord's Day Morning in the Chapel of *Norbury* [*Cheſhire*] after the Act for Uniformity had taken Place, he found the Doors lock'd upon him. The People being unwilling to loſe the Opportunity, by ſome Means or other open'd the Doors, and he preached as uſually. —— A Purſevant was ſent down, who brought up Mr. *Jollie*, and he appear'd before King and Council. —— The Earl of *Shaftſbury* upon the Lord *Delamere*'s Letter was his Friend to help him off, and procur'd him his Diſcharge.

Mr. Tho. Travers *by Lord* Roberts.
Tho. Travers Coll. Magd. Cant. Art. Bacc. 1640. *Idem Art. Mag.* 1644.

Ibid. 145. *Contin. p.* 211.

Mr. *Thomas Travers* ſilenc'd by the *Bartholomew* Act at St. *Columb-Major* in *Cornwall*, was much favour'd by the noble Lord *Roberts*, who was Unkle to his Wife.

Mr. Stanley *favour'd by the Earl of* Devonſhire.

Account p. 180. *and Contin. p.* 233.

Mr. *Stanley*, M. A. Rector of *Eyam* in the *Peak* of *Derby* 'till *Bartholomew* Day 62. when he could not ſerve his People publickly, he was helpful to them in private; eſpecially when the Peſtilence prevailed in that Town. He officiated amongſt them with great Tenderneſs and Affection, during that ſore and very mortal Viſitation, which in that little Place cut off two hundred fifty nine grown Perſons, and fifty eight Children. And yet even at that very Time did ſome make a Motion to the Lord Lieutenant of the County, the noble Earl, Grandfather of the preſent illuſtrious Duke of *Devonſhire*, to remove him out of Town: Who like himſelf made ſuch Reply as this: *That it was more reaſonable that the whole Countrey ſhould in more than Words teſtify their Thankfulneſs to him,* *who together with his Care of the Town had taken ſuch Care as none elſe did, to prevent the Infection of the Towns adjacent.*

Mr. Will. Pell *by the Earl of* Lincoln.
Gul. Pell Coll. Magd. Cantabr. Art. Bac. Ann. 1654.
Gul. Pell Art. Mag. Ann. 1658. *Reg. Acad. Cant.*

Mr. *William Pell*, M. A. ejected from *Great Stainton* in the Biſhoprick of *Durham* — impriſoned at *Durham* for his Nonconformity, removed himſelf to *London* by an *Habeas Corpus*, and was ſet at Liberty by Judge *Hales*. He then liv'd in the Northern Parts of *Yorkſhire*, and practiſed Phyſick. Afterwards he preached publickly at *Taterſhall* in *Lincolnſhire*, as Mr. *Young* had done before him: And by being entertained in the Earl of *Lincoln*'s Family as a Steward, he was preſerv'd from the Violence that others met with, and to which he had been otherwiſe expoſed.

Account p. 289. *and Contin. p.* 454.

Mr. Nath. Ranew *by the Earls of* Warwick *and* Radnor.

Mr. *Nathaniel Ranew* ejected from *Felſted* in *Eſſex*, was well belov'd by the late Earl and Counteſs of *Warwick*, who allow'd him twenty Pounds *per Ann.* during Life. The old Earl of *Radnor* (ſome Time Lord Lieutenant of *Ireland*) had a great Reſpect for him, and admitted him to an intimate Acquaintance with him.

Account p. 300. *and Contin. p.* 460.

Mr. Benſon *by Lord* Fitzwalter.
Jo. Benſon Coll. Petr. Art. Mag. Ann. 1639.

Mr. *Benſon*, a nonconforming Miniſter, ejected or ſilenc'd at *Little Leighs* in *Eſſex*, was much befriended by my Lord *Fitzwalter*'s Family near *Chelmſford*.

Account p. 309. *and Contin. p.* 484.

Mr. Rich. Bures *by Lord* Mordaunt.

Mr. *Richard Bures* ejected from the Living of *Stourmouth* in *Kent*, was afterward twice impriſoned for Preaching: Firſt in the *Marſhalſea* in *Southwark*, and then in *Windſor* Caſtle. His Deliverance out of this latter Confinement was remarkable. The Lord *Mordaunt* being at that Time Governour, was one Day viſited by Dr. *Lewis*, who had been Tutour to him [the Priſoner] in *Oxford*. Mr. *Bures* hearing of his being there, prevail'd with the Keeper to convey a Note into his old Tutour's Hands. The Doctor interceded with the Governour for his Diſcharge; and upon his arguing againſt it, he offer'd to be bound Body for Body for him, that he ſhould appear upon Summons if it were needful; and being very importunate at length prevail'd, and he was releas'd.

Account p. 385.

Mr. Joh. Harriſon *by Lord* Delamere.
Jo. Harriſon Coll. Trin. Socius unus e Prædicatoribus ab Academia emittendis Anno 1646.
Jo. Harriſon Coll. Trin. Cantabr. S. T. B. Ann. 1648.

Mr. *John Harriſon* was preſented to the Living of *Aſhton under Line* in *Com. Lanc.* by Sir *George Booth*, and reſigning it in 1662. as nonconforming; the ſaid Patron, then Lord *Delamere*, continued his Kindneſs to him, and offer'd to put in his Son *Maurice*, who was a conforming Miniſter, into his Place. But Mr. *Harriſon* fearing his Son might not be fit for that Charge, preferr'd the Advantage of his Peoples Souls, before the Advancement of his Family; and therefore conſcientiouſly wav'd it; and rather made uſe of his Intereſt on the Behalf of Mr. *Elliſon*, who was a Man of great Worth and a good Preacher, who enjoy'd the Living of *Aſhton* 'till his Death. Mr. *Harriſon* living privately was his uſual Auditor; and his funeral Sermon was preached by Mr. *Elliſon*, who gave him a great Character, but not beyond his Deſert.

Ibid. 392.

Mr. Theoph. Britaine *by Lord* Shaftſbury.

Mr. *Theophilus Britaine* after his Ejectment from *Brackleby Com. Linc.* took a Houſe at *Swinderby*, about ſeven Miles from *Lincoln*, where he kept a private School for a Livelyhood. He was thereupon proſecuted by Sir *E. L.* [*Edward Lake*] the Biſhop's Chancellour, before whom he appear'd ſeveral Times at the Court at *Lincoln*, and was at length by the ſaid Chancellour committed to the common Gaol there, —— where he lay for ſeveral Months. At length he by an *Habeas Corpus* removed himſelf to *London*, where his Cauſe was heard: And by Means of the Earl of *Shaftſbury*, then Lord Chancellour, he obtain'd his Liberty.

Ibid. 456.

Mr. Abr. Hume *by the D. of* Lauderdale.

Mr. *Abraham Hume*, M. A. upon his leaving *Whittingham* in *Northumberland* for Nonconformity, was kindly invited by the Duke of *Lauderdale* to his Family, where he continued 'till the *Five Mile Act* drove him away, becauſe he could not take the *Oxford* Oath. The Duke preſſed him at length to conform, and not only engag'd for a good Living, but alſo that he ſhould be favour'd as to the Oath of *Canonical Obedience*, the Buſineſs of *Aſſent* and *Conſent*, and other Things that he ſcrupled moſt. But he was immoveable, and the Duke grew cold to him, and afterwards ſeem'd by his Carriage to be quite alienated from him.

Ibid. 512.

Mr. Jo. Cromwell *favoured by the Duke of* Newcaſtle.
Joh. Cromwellus Coll. Magd. Cantabr. Art. Bac. ad Baptiſt. Ann. 1652.
Joh. Cromwell Coll. Magd. Art. Mag. Ann. 1656. *Reg. Cant.*

Mr. *John Cromwell* by the *Bartholomew* Act ejected from *Claworth* in *Nottinghamſhire*, was made Priſoner at *Newark* upon Occaſion of that which was called the *Yorkſhire Plot*. The Lord Lieutenant of the County, the old Duke of *Newcaſtle*, was againſt confining him: But ſome of the Deputy Lieutenants were by no Means to be perſuaded to let him have his Liberty. —— Whereupon the Duke wrote to the Council about him, and took off the Edge of Sir *William Hickman*, and at length prevailed for his Enlargement.

Ibid. 526. *Contin. p.* 690.

Mr. Andr. Parſons *deliver'd by the Lord* Newport.

Mr. *Andrew Parſons* Miniſter of *Wem* in *Shropſhire*, at the latter End of 1660. was brought into Trouble on Account of ſeditious Words which were ſworn againſt him, which were theſe, that *the Devil was like a King that courted the Soul, and ſpoke fair till he was gotten into the Throne, and then play'd his Pranks.* The Witneſs depos'd contrary to the Coherence of the Diſcourſe, that he ſaid *the King was like the Devil.* He was try'd at *Shrewſbury* before my Lord *Newport*, Mr. Serjeant *Turner*, and others, *May* 28. and 29, 1661. It was alſo charg'd upon him, that he ſaid, *there was more Sin committed now in* England *in a Month, than was heretofore in ſeven Years: And that there had been more and better Preaching in* England *for twenty Years paſt, than was ever ſince the Apoſtles Days.* —— He was found guilty and fined two hundred Pounds, and ordered to be impriſoned 'till it ſhould be paid. He continued near three Months in Priſon, 'till the Lord *Newport* without his Knowledge procur'd the King's Pardon for his Fine.

Account p. 555.

Mr. Jo. Salkeld *by the Lord* Dover.
Said by Dr. Calamy *to have been Fellow of* Queen's *College,* Cambridge, *but the learned Mr.* Baker *could not meet with him as a Member of that Houſe, and rather thinks he might be of* Queen's *College,* Oxon *as a* Cumberland *Man.*

Mr. *John Salkeld* turn'd out of the Living of *Worlington* for Nonconformity, exercis'd his Miniſtry ſometimes in private, and for ſome Years by Connivance in a publick Church till ſome ſeditious Words were ſworn againſt him by one *E. S. viz.* that he ſhould ſay, *Popery was coming into our Nation a great Pace, and no Care taken to prevent it.* Whereas many Hundreds of his Hearers beſides could teſtify that his Words were, that *the Parliament ſaid, that Popery was coming into our Nation a great Pace, and no Care taken to prevent it.* However it being poſitively ſworn againſt him, that theſe were his Words, he was preſently fin'd a hundred Pound, and committed to the common Priſon in St. *Edmund's Bury*, till the Fine ſhould be paid: Which he refuſing ſuffer'd three Years Impriſonment, and then by the Interceſſion of the Lord *Dover* with King *James* was diſcharg'd *Anno* 1686. and his Fine was afterwards remitted by King *William*.

Account, p. 641.

Mr. James Fiſher *by the Duke of* Bucks.
Quidam Jacobus Fiſher Coll. Magd. Cantabr. Art. Bacc. An. 1625.
Jac. Fiſher Coll. Magd. Art. Mag. An. 1629. *Reg. Acad. Cant.*

Mr. *James Fiſher* ſuffer'd Ejectment from *Sheffield* in *Yorkſhire*, was charg'd with being in Plots, and for ſpeaking Treaſon, and was ſeveral Times impriſon'd. —— The laſt Time he was in Priſon, he was deſign'd to be kept there during his Life. But the Duke of *Buckingham* coming to *York*, inquir'd into the State of Priſoners in the Caſtle, and finding him and ſome others confin'd there out of Spite, he ſet him and them at Liberty.

Ibid, p. 786.

Mr. Jo. Ryther *by the ſame Duke of* Bucks.

Mr. *John Ryther* of *Sidney* College in *Cambridge*, after he was turn'd out from *Feriby* in *Yorkſhire* was about the Year 1664. for ſeveral Months a Priſoner in *York* Caſtle, but was deliver'd from thence by the Duke of *Buckingham*, and ſome Time after came up to *London*, and was Paſtor of a Congregation at *Wapping*.

Ibid. p. 833.
Continuat. p. 601.
Athen. Oxon *Vol.* II. *c.* 385.

The Earl of Denbigh *to Mr.* Rich. Martyn.

Mr. *Richard Martyn* after his Ejectment from *Monk's-Kirby in Com. Warwic.* was entertain'd by the then Earl of *Denbigh*. —— And Mr. *Loſeby* ſilenc'd at the Chapel of *Copſon Com. Warwic.* —— preach'd again, and was conniv'd at by the Earl of *Denbigh*, who was Lord of the Place.

Account, p. 750.

Nath. Fiennes, *Eſq; to Mr.* Tho. Taylor.

The honourable *Nathaniel Fiennes*, Eſq; of *Newton-Tony*, who tho' he himſelf liv'd not to be Viſcount *Say* and *Seal*, yet was the Son, the Brother, and the Father of thoſe who bore that Title. This noble Gentleman, and after his Death his religious Lady, were very kind to ſeveral Nonconformiſts in the County of *Wilts*, and particularly to Mr. *Thomas Taylor*, who without ſuch generous Help, would very difficultly have been able to ſupport or bring up his numerous Family.

Continuat. p. 867.

The Duke of Buckingham *to Mr.* Chr. Neſſe.

Mr. *Chriſtopher Neſſe* Lecturer at *Leeds* and there ſilenc'd in 1662. —— How the Duke of *Buckingham* would afterwards have complimented him into Conformity, is related by himſelf, in his divine Legacy, *p.* 203. [Chr. Neſſe Eboracen. Filius Thomæ Neſſe de North-Cave in Com. prædicto Agricolæ, natus ibidem, Literis Grammat. inſtitutus ibid. in Schola privata ſub Magiſtro Seaman per ſpatium decem annorum, natus annos ſedecim admiſſus eſt Subſizator ſub Domino Wood, Fidejuſſore Magiſtro Nicholſon, Mar. 13, 1638. Reg. Coll. Jo. Cant. —— Chr. Neſſe Coll. Joh. Art. Bac. 1641. Reg. Acad. See Mr. *Thoreſby's Ducat. Leod. p.* 101, 265, 623.]

Coll. MS. Tho. Baker.

Many of the chief Gentry very kind to the Noncon. Miniſters.

II. *Beſides the Prime Nobility, there were many of the chief* Gentry *who were ready to favour and ſupport the Nonconforming Miniſters.*

Fran. Pierrepoint, *Eſq; to Dr.* Tuckney.

Dr. *Anthony Tuckney* late Maſter of St. *John's* College in *Cambridge*, had an Annuity punctually paid him for ſeveral Years by Dr. *Gunning*; and living at *Colwick* Hall near *Nottingham*, was for ſome Time troubled and confin'd, but it was in the Houſe of *Francis Pierrepoint*, Eſq; where he was treated very civilly, and within a few Months diſcharg'd. —— Mr. *Thomas Senior*, B. D. Fellow of *Trinity*, and Lecturer of *Trinity* Church in *Cambridge*, ejected and ſilenc'd, lived in the latter Part of his Life at *Hackney* with Alderman *Bewley*, and preach'd a Lecture many Years in the Houſe of Alderman *Aſhurſt* with great Acceptation. —— Mr. *Hind* after his Ejection from *Milton* in *Berks*, was entertain'd in the Houſe of Mr. *John Gordon*, as long as either he or his Wife liv'd, which was for twenty Years. —— Mr. *Thomas Voiſy* deprived of *Thatcham* in *Surrey*, was apprehended for the North Countrey Plot, and committed to *Reading* Goal for High-Treaſon; from thence he was removed to *Windſor* Caſtle. After fifteen Months Impriſonment, Sir *Thomas* (afterwards Lord) *Clifford*, whoſe Fellow Collegiate Mr. *Voiſy* had been accidentally hearing of his hard Caſe at the Secretary's Office, procur'd his Releaſe. —— Mr. *William Oliver*, M. A. ejected from *Launceſton*, was much valu'd by the Gentry of *Cornwall* and *Devon*. Mr. Secretary *Morrice* had a great Eſteem for him, and gave him a yearly Penſion for the Support of his Family, after he was ſilenc'd. —— Mr. *Burnand* a noted Preacher in the County of *Cumberland* till the *Bartholomew* Act ſilenc'd him, retir'd to the deſart Places in *Auſtin-More*, and there took a Farm, — at length Providence favouring Sir *William Blacket* in his Lead Mines, he fix'd him there to preach to his Miners with an Allowance of 30*l. per Annum.* He had great Succeſs among thoſe ignorant Creatures, and did much good, *&c.* —— Mr. *Henry Corniſh*, B. D. diſplac'd at the Reſtauration from a Canonry of *Chriſt-Church*, *Oxon*; afterwards liv'd with that pious Knight Sir *Philip Harcourt* of *Stanton-Harcourt* in *Oxfordſhire*, &c. —— Mr. *Humphrey Gunter*, M. A. caſt out of his Fellowſhip of *Magdalen* College, *Oxford*, was for ſome Years very uſeful as a Tutor to ſome young Gentlemen in private Families in *Berkſhire* and *Oxfordſhire*, particularly to —— *Dunch* of *Puſey*, Eſq; —— Mr. *William Pell*, M. A. ejected from *Great-Stainton* in the Biſhoprick of *Durham*, preached often in *London*, where he providentially

Alderman Bewley *and* Aſhurſt *to Mr.* Tho. Senior.
Tho. Senior Coll. Trin. Cant. Art. Bacc. 1649. *A. M.* 1653. *S. T. B.* 1660. *Reg. Acad.*
Mr. John Gordon *to Mr.* Hind.
Sir Tho. Clifford *to Mr.* Voiſy.
Mr. Secretary Morrice *to Mr.* Oliver.
Sir William Blacket *to Mr.* Burnand.
Sir Philip Harcourt *to Mr.* Corniſh.
Mr. Dunch *to Mr.* Gunter.
A Merchant to Mr. Pell.
Guil. Pell, Coll. Mag. Cantab. Art. Bacc. 1654. *A. M.* 1658.

Account, p. 80.
See Ath. Ox *Vol.*II.*col.*578
Ibid. p. 88.
Ibid. p. 94.
Ibid. p. 102.
Ibid. p. 147.
Ibid. p. 158.
*Ibid. p.*67.
See Athen. Oxon. *Vol.* II.
Ibid. p. 69.
Ibid. p. 290.

dentially became acquainted with one Mr. *Pell* a Merchant, that was very kind to him for his Name-ſake. —— Mr. *John Dunce* ejected from *Haſelton Com. Gloc.* dy'd Chaplain to Madam *Beck* of *Batcot* near *Farrington*: Eſquire *Dunch* of *Puſey* allow'd him twenty Nobles a Year during his Life. —— Mr. *Edmund Spinks* of *Long-Orton Com. Hunt.* after he was ſilenc'd liv'd at *Warmington* with or near Mrs. *Elmes* his Wife's Mother, who had a good Eſtate, and made all Nonconforming Miniſters welcome. —— Mr. *Thomas Ventreſs*, M. A. ejected from St. *Margaret*'s in *Canterbury* preach'd more privately as he had Opportunity. Sir *Robert Hales* and his Family at *Beakſbourn* were his conſtant Auditors and great Friends. —— Mr. *Sampſon Herne*, M. A. after his Ejectment from *Chilham* in *Kent* was entertained very kindly by Sir *John Fagg* at his Houſe in *Chatham* Pariſh, where he was not only lodg'd but ſupported by that worthy Baronet, and now and then he preach'd, and at laſt died there. — Mr. *John Maidwell* was ſilenc'd by the Act of Uniformity; the religious Sir *Thomas Alſton* and his Lady had him in very great Eſteem and he preach'd often at their Houſe at *Odell* in *Bedfordſhire*. —— Mr. *Thomas Dandy*, M. A. ſilenc'd at *Great-Okeley Com. Northampt.* did not preach in the Church after *Bartholomew* Day, but in the Houſe of Colonel *Brooks*, who had made the Living of *Okely* (which was but ſix Nobles a Year) worth forty Pounds *per Ann.* to Mr. *Dandy*, and he liv'd afterwards with Mr. *Brooks* (who was Son and Succeſſor to the Colonel) to his dying Day. —— Mr. *John Davis* ſilenc'd by the Act of Uniformity at *Bywell* in *Northumberland*, afterwards liv'd at *Welldon* three Miles from *Bywell*, where he preach'd all the Time of the Severities of King *Charles*'s Reign, ſometimes in his own Houſe, and ſometimes at Sir *William Middleton*'s at *Belſay*, ſometimes at Mr. *Bourſlower*'s at *Appleby*, — and receiv'd much Kindneſs from old Sir *William Blacket* of *Newcaſtle*. —— Mr. *Henry Albin* ejected at *Weſt-Cammel* in *Somerſetſhire* in 1660. and at *Dunnyet* in 1662. preach'd twice every Lord's-Day for many Years in the Houſe of *Thomas Moore*, Eſq; at *Spargrove*. —— Mr. *John Beaton* upon his Ejectment from *Cardford Com. Suſſex.* was kindly receiv'd into the Family of Sir *John Fagge* of *Wiſton*, where he and his were freely entertain'd, and dying *Decemb.* 7, 1680. lyeth interred in *Wiſton* Church. —— Mr. *Nehemiah Beaton*, Brother of him 'foremention'd, after his Ejectment from *Little-Horſtead* in *Suſſex* was kindly receiv'd into the Family of that worthy Gentleman Colonel *Herbert Morley* of *Glind*, where he died, and was buried in *Glind* Church in *January* 1662-3. —— Mr. *William Jones* was ejected from *Denbigh* in *North-Wales*. The Five Mile Act forc'd him to remove from the Town. But he found a comfortable Retreat at *Plâs Têg* in *Flintſhire*, a Seat belonging to the ancient Family of the *Trevors*, which was generouſly allow'd him by Mr. *Trevor*, with Land to the Value of 20*l. per Annum*, there he liv'd for ſeveral Years, and died in a good old Age in *February* 1678. —— Mr. *Dudley Rider* after he left his Living of *Bedworth Com. Warwick*, fix'd with his Family at *Weddington*, and upon the *Five Mile Act*, after ſeveral Removes, he at length fix'd at *Lynn-Regis* in *Norfolk*, and not long before his Death (which happen'd about 1683.) he was invited into Sir *Samuel Clark*'s Family, and there continu'd till it pleas'd God to remove him to another Life. —— Mr. *Peter Ince*, after his being ſilenc'd at *Dunhead* in *Wiltſhire*, liv'd with Mr. *Grove* that Ornament of his Countrey for Learning and Piety and publick Spiritedneſs. — Mr. *Hugh Everard*, when he was turn'd out of *Hickleton* in *Yorkſhire*, Sir *John Jackſon* took him and his Wife into his Family. He was Chaplain and his Wife the Houſe-keeper: He was very uſeful in the Family, and died there *Anno* 1663. —— When Mr. *John Spawford* Vicar of *Silkeſton*, call'd the Minſter in the *Moores Yorkſhire*, was ejected in 1662. Mr. *Robert Cotton* (a worthy pious Gentleman in that Pariſh) took him to his Houſe, and kept him as long as he liv'd. He died in 1688. *ætat.* 80. —— Mr. *Abraham Wright* liv'd ſome Years after he was turn'd out at *Cheavely* in *Cambridgeſhire*: Upon the taking Place of the *Five Mile Act* he kept ſome Time at the Houſe of Mr. *Meadows* of *Ouſden* in *Suffolk*, who entertain'd him very kindly. —— Mr. *Robert Webb* was thruſt out of the ſequeſtred Living of *Droxford* in *Hampſhire*, with his Family and Goods in a rough and violent Manner. A Gentleman who liv'd in that Neighbourhood (tho' a Papiſt) out of Humanity receiv'd them for the preſent into his own Houſe, till in a little Time the Wife of *Richard Cromwell*, Eſq; ſent her Coach for them, and brought them to a Houſe of theirs. Mr. *Webb* had a great Family and was very poor. Eſquire *Dunch* of *Badſley* (who was a great Friend to all the Suffering Miniſters of thoſe Parts) was kind to him in his Life, and at his Death left him 10*l.* a Year during Life. —— Mr. *Cater* liv'd ſome Time after his Ejectment from *Gravely Com. Hertford.* in the Family of Sir *Robert Joſſeline* near *Sabridgeworth* in the ſame County; and when he died left ſomething by Way of Charity, of which the Heir of that Family is one of the Managers in courſe. —— Mr. *Joſeph Allen*, ejected or ſilenc'd at *Penryn* in *Cornwall* with a Wife and three or four Children, had his Subſiſtence from charitable Friends, but principally from the honourable *Hugh Boſcawen*, Eſq; —— When Mr. *Samuel Tapper* left the Vicarage of *Marrion* by *Padſtow* in *Cornwall*, and Mr. *Henry Banbrigg*, who had been ſequeſtred, was reſtor'd to it; he reſided ſome Years with a very worthy Gentleman of that County *Richard Eriſey* of *Eriſey*, Eſquire. —— Mr. *James Burdwood* ejected from St. *Petrocks* in *Dartmouth*, and driven from his School there by the *Five Mile Act*, — had great Reſpect and Kindneſs ſhewn him by Mr. *Thomas Boone*, a neighbouring Gentleman and his Family. Being oblig'd to leave off Houſekeeping, Dr. *Richard Burthogge*, who had a great Value for him, entertain'd him and

Madam Beck *and Eſquire* Dunch *to Mr.* Dunce.

Mrs. Elmes *to Mr.* Spinkes. *Edm. Spinkes Coll. Eman. Cant. admiſſus Dec.* 14, 1627. *A. B.* 1631. *A. M.* 1635.

Sir Rob. Hales *to Mr.* Ventreſs.

Tho. Ventreſs Col. Corp. Chr. Cant. A. B. 1630. *A. M.* 1634. *Reg. Acad. Cant.*

Sir John Fagge *to Mr.* Herne.

Sir Thomas Alſton *to Mr.* Maidwell.

Joh. Maidwell Aul. Clar. Art. Bac. 1630. *Art. Mag.* 1634. *Reg. Acad. Cant.*

Col. Brooks *to Mr.* Dandy.

Sir Will. Middleton, *Mr.* Bourſlowers, *and Sir* Will. Blacket *to Mr.* Davis, *who dy'd in* 1676.

See Mr. John Davis *turn'd out of a Fellowſhip of* Magdalen College, Cambridge, *in* 1650. *Dr.* Walker's *Sufferings, Part* II. *p.* 151.

Tho. Moore, *Eſq; to Mr.* Albin.

Sir John Fagge *to Mr.* Beaton.

Jo. Beaton Coll Jeſ. Cant. A. B. 1648. *Reg. Acad. Cant.*

Col. Morley *to Mr.* Nehemiah Beaton.

Nehem. Beaton Coll. Jeſu Art. Bac. ad Bapt. An. 1650. *Reg. Acad. Cant.*

Mr. Trevor *to Mr.* Will. Jones.

Guil. Jones Coll. Joh. Cant. Quadr. admiſſus in Matric. Acad. Cant. Dec. 14, 1621. *Art, Bac.* 1625. *Reg. Acad. Cant.*

Sir Sam. Clarke *to Mr.* Rider.

Dudl. Rider Coll. Magd. Art. Mag. An. 1660. *Reg. Acad. Cant.*

Mr. Grove *to Mr.* Peter Ince.

See Athen. Oxon. *Vol.* II. *col.* 207.

Sir John Jackſon *to Mr.* Everard.

Mr. Robert Cotton *to Mr.* Spawford.

*Mr.*Meadows *to Mr.*Wright *He died about* 1685.

Mrs. Cromwell *and Mr.* Dunch *to Mr.*Webb.

He died Aug. 14, 1675. *ætat.* 42.

Mr. Cater *of* Gravely *receiv'd into the Family of Sir* Rob. Joſſelin.

Hugh Boſcawen, *Eſq; kind to Mr.* Allen.

Richard Eriſey, *Eſq; to Mr.* Tapper.

Mr. Boone *and Dr.* Burthogge *to Mr.* Burdwood.

Ibid. p. 329.
Ibid. p. 371.
Ibid. p. 373.
Ibid. p. 381.
Ibid. p. 492.
Ibid. p. 494.
Ibid. p. 519.
Ibid. p. 600.
Ibid. p. 685.
Ibid. p. 686.
Ibid. p. 713.
Ibid. p. 748.
Ibid. p. 760.
Ibid. p. 790.
Ibid. p. 791.
Dr. Calamy's *Continuat. p.* 163.
Ibid. p. 518.
Ibid. p. 531.
Ibid. p. 216.
Ibid. p. 218.
Ibid. p. 246.

A Gentleman to Mr. Weſtley.

Sir William York *to Mr.* Wright.

There was one Mr. John Wright *turn'd out of a Poſtmaſter's Place in* Merton Coll. Oxon. *for his Loyalty in the Time of the Grand Rebellion.* Dr. Walker*'s Sufferings, Part* II. *p.* 129.

Lady Weſtmoreland *and her Sons to Mr.* Tookey.

He died Nov. 20, 1670.

Ibid. p. 448.

Ibid. p. 594

Ibid. p. 618.

and his Wife and ſome of his Children, at his Houſe at *Bowden* near *Totneſs* for almoſt two Years, *&c.* —— Mr. *John Weſtley*, M. A. forced to remove from *Whitchurch* near *Blandford* in *Dorſetſhire*, went to *Bridgwater*, *Ilminſter*, and *Taunton*, in all which Places he met with great Kindneſs and Friendſhip. — At length a Gentleman who had a very good Houſe at *Preſton*, two or three Miles from *Melcomb*, gave him free Liberty to dwell in it without paying any Rent; and there he continu'd as long as he liv'd. —— Mr. *John Wright* after his Ejectment from *Edmundthorp Com. Leic.* retir'd to *Leſingham* near *Sleeford* in *Lincolnſhire*, where he had a ſmall Eſtate, and there ſpent the Remainder of his Days, lov'd and honour'd by his Neighbours, eſpecially by Sir *William York* and his Family. —— Mr. *John Tookey* ſilenc'd at *Yarmouth* in *Norfolk*, had been Chaplain to the Lady *Weſtmoreland*, and Tutor to her Sons, the Lord *Townſhend* and Sir *Horatio Townſhend*, the former highly reſpected him to his dying Day, and was often pleas'd to adviſe with him in Affairs of Moment: And the latter us'd often to ſay, he lov'd Mr. *Tookey* becauſe he was true to his Principles.

III. *They received great Kindneſs and Bounty from Ladies of Quality and other honourable Women.*

Lady Wilbraham *to Mr.* Cartwright.

Jo. Cartwright Coll. Jeſ. Cant. Art. Mag. An. 1652. *Reg. Acad. Cant.*

Counteſs of Exeter *to Dr.* Jacomb.

Tho. Jacombe Coll. Joh. Cant. Art. Bac. An. 1643. *Idem Coll. Trin. M. A.* 1647. *S. T. P.* 1660. *Reg. Acad. Cant.*

He died at the Counteſs of Exeter*'s*, March 27, 1687.

Counteſs of Clare *to Mr.* Adams.

He died Dec. 11, 1670.

Lady Huſſey *to Mr.* Birket.

Joh. Burkett Coll. Magd. Cant. Art. Bacc. An. 1639. *Reg. Acad. Cant.*

He died May 5, 1685.

Lady Norcliffe *to Mr.* Oliver.

Gul. Oliver Coll. Joh. Cant. Art. Bac. An. 1651.

He died Jul. 10, 1686.

Ladies Liſter *and* Watſon *to Mr.* Williams.

He died March 26, 1680.

Mrs. Hutton *to Mr.* Birdſall.

Lady Rhodes *to Mr.* Milner.

Jer. Milner Coll. Jo. Art Bac. An. 1651. *Reg. Acad. Cant.*

He died March 7, 1681.

Lady Wilbraham *to Mr.* Beresford.

Quidam Sam. Beresford Coll. Magd. Art. Bac. 1637. — *Alter Sam. Beresford Coll. Regin. Art. Bac. An.* 1651. *Art. Mag.* 1655. *Reg. Acad. Cant.*

Lady Vere *to Mr.* Billio. *And Counteſs of* Warwick *to the ſame Mr.* Billio.

He died at Felſted, Apr. 19, 1695.

Mrs. Pheaſant *to Mr.* Jennings.

Lady Fiennes *to Mr.* Crofts.

Lady Bromley *to Mr.* Brumſkill.

Lady Jackſon *to Mr.* Denton.

Lady Norcliffe *to Mr.* Waits.

Dr. Calamy's *Account*, *p.* 125.

Ibid. p. 46.

Ibid. p. 66.

Ibid p. 458.

Ibid. p. 459.

Ibid, p. 783.

Ibid. p. 793.

Ibid. p. 796.

Dr. Calamy's *Continuat. p.* 231.

Ibid. p. 479.

Ibid. p. 514.

Ibid. p. 519.

Ibid. p. 581.

Ibid. p. 951.

Ibid. p. 959.

Mr. *John Cartwright* after his Ejection from *Weſt-Kirby* in *Wirral*, *Cheſhire*, was Chaplain to the pious Lady *Wilbraham* at *Woodbey*, and died *Feb.* 17, 168$\frac{7}{8}$. —— Dr. *Thomas Jacomb* ejected from St. *Martin*'s *Ludgate*, *London*, met with Trouble after his Ejection: But the divine Providence ſecur'd him of a Screen, by diſpoſing of him into the Family of that right honourable and eminently pious Lady, the Counteſs Dowager of *Exeter*, Daughter to the Earl of *Bridgewater*, to whoſe Memory this Acknowledgment is but a due Debt, that when the Stream ran ſo ſtrong againſt many ſuffering, excellent and faithful Miniſters and People, as it did in the Time of King *Charles* II. this honourable Lady to the utmoſt of her Power was a Comfort and Support to them. Her Reſpects for the Doctor were peculiar, and her Favours conferr'd upon him were extraordinary. —— Mr. *Thomas Adams*, M. A. ejected from a Fellowſhip of *Braſen-Noſe* College *Oxford*, was afterwards Chaplain to the Right Honourable the Counteſs Dowager of *Clare*, and his Labours were very acceptable in that honourable Family. —— Mr. *John Birket* ejected from *Swinderby Com. Linc.* in 1662. liv'd in a Houſe he had bought in Town, and preach'd twice every Lord's-Day to many Hearers, till the *Five Mile Act*, which forc'd him to remove to *Billingborough*, the Place of his Birth, where he had not been long, before the Lady *Huſſey* of *Cawthrop* ſent for him and committed her three Sons to him (one of which was Sir *Edward Huſſey* afterwards Member of Parliament for the City of *Lincoln*) and he fitted them for the Univerſity. He continu'd in that Family eight Years, and was greatly belov'd. —— Mr. *William Oliver* ſaid to have been ejected from *Glapthorn Com. Linc.* [but really near *Oundale in Com. Northampt.*] and after his Ejection to have liv'd in *Fotheringhay*, was Chaplain to that pious and excellent Perſon the Lady *Norcliffe*, — and wrote a Book of Inſtructions and Prayers for the Help of teeming Women. —— Mr. *Peter Williams* ſilenc'd at *York*, preach'd a Week-Day Lecture at the Lady *Liſter*'s; and after her Death he kept his Lecture at my Lady *Watſon*'s Houſe, and ſhe at her Death gave that Houſe to him and his. —— Mr. *Birdſall* being ſilenc'd at *Selby* in *Yorkſhire*, became Domeſtick Chaplain to Mrs. *Hutton* of *Poppleton*, Siſter to my Lord *Fairfax*, and Eſquire *Hutton* her Son continu'd his Encouragement, and he died in his Family in 1686. —— Mr. *Jeremiah Milner* after his Ejection from *Rodwell* near *Leeds*, remov'd to a Place near *Felchurch*, and preach'd at my Lady *Rhodes*'s Chapel at *Haughton* in the firſt Licence Time in 1672. and afterwards in that worthy and worſhipful Family, where both he and many of his Brethren found loving Entertainment in the hardeſt Times. —— Mr. *Samuel Beresford* ejected at *Derby* ſpent the latter Part of his Life at *Sheffnall* in *Shropſhire*, and died in *October* 1697. at *Weſton*, the Seat of the religious Lady *Wilbraham*, who was a ſincere and generous Friend to all good Miniſters, whether Conformiſts or Nonconformiſts without Diſtinction. —— Mr. *Robert Billio* being turn'd out from *Wickham* near *Malden* in *Eſſex*, being favour'd by the good Lady *Vere* of *Henningham*, remov'd afterwards to *Felſted*, where he had the Advantage of the School for the Education of his Sons: The good Counteſs of *Warwick*, Siſter to Mr. *Boyle*, ſometimes joined in Prayer with him in her Chamber, and in the Banquet-Houſe in the Wilderneſs; and allow'd him 5*l. per Ann.* towards the educating his eldeſt Son for the Miniſtry, and continu'd it till 1678. when ſhe died. —— Mr. *John Jennings* who for Nonconformity reſign'd his Living of *Hartley-Warphell* in *Hampſhire*, was afterwards Tutor to Mr. *Noyes* of *Tuckwell*, and then Chaplain to Mrs. *Pheaſant* of *Langton* in *Leiceſterſhire*, and while he liv'd with her he gather'd a Church out of that Neighbourhood, and for ſome Years after her Death, continu'd to dwell and worſhip God with his Congregation in her Houſe. —— Mr. *John Crofts* after his Ejectment from *Motton* in *Hampſhire* was Chaplain to the Lady *Fiennes* at *Newton-Toney* in *Wilts.* —— Mr. *Oliver Brumſkill* ſaid to be ejected or ſilenc'd at *Loughborough Com. Leic.* liv'd with that eminent Saint, the old Lady *Bromley* Widow to Judge *Bromley*. —— Mr. *Nathan Denton* ejected from *Bolton* upon *Dearn* in 1662. preach'd for a Year after at the Pariſh Church of *Hickleton*, at the Encouragement of the Lady *Jackſon*, Siſter to Sir *George Booth*, afterwards Lord *Delamere*. —— Mr. *Wait* after his Ejectment from *Weſtwang* in the County of *York*, continued preaching in his own Houſe, he was well eſteem'd of the Lady

Norcliffe

Lady Wilbraham *to Mr.* Dan. Williams.

Norcliffe of *Langton*, who allow'd him 5*l.* a Year towards his Support. —— Dr. *Daniel Williams*, when in his younger Days he had freely own'd himſelf a Nonconformiſt, making an occaſional Viſit to the pious Lady *Wilbraham* of *Weſton* in *Salop*, he receiv'd an unexpected Invitation to be Chaplain to the Counteſs of *Meath* in *Ireland*, and readily accepted it: There he found a Refuge from the Storm, and was in no inconſiderable Capacity of Service.

Ibid p. 969.

The Patrons very kind and tender to them.

IV. *And beſides this Tenderneſs and Charity of the Nobility and Gentry and Ladies expreſs'd on many Occaſions towards the ejected and ſilenc'd Miniſters; there was a great Regard paid to them by the* Patrons *of thoſe Churches which their Nonconformity left vacant. Some Patrons forbore to preſent a new Clerk, till they had tried all Means to perſuade the former Incumbents to conform and accept a new Preſentation. Some invited their late Miniſters, who had made themſelves incapable of publick Service, to live with them in their private Families as Chaplains, or Tutours, or Stewards, in greater Eaſe and ſufficient Plenty. Others left to them the Nomination of their Succeſſors, by which they had Opportunity of putting in their Sons or Kinſmen, or treating with Strangers for ſome Allowance or other Conſideration to be made to them. Herein the greateſt Credit may be given to the Report of their own Friend and Advocate.*

Sir Will. Courtney *to Mr.* Francis Soreton.

Mr. *Francis Soreton* ejected from *Honyton Com. Devon.* had been preſented to that Place by Sir *William Courtney* of *Poderham*, whoſe Aunt he marry'd, and to his Houſe he retir'd after his Ejectment, till upon the Indulgence in 1672. he return'd again to his Flock; and when he was impriſon'd upon the *Five Mile Act* in *Exeter* Goal, Sir *Will. Courtney* being then High-Sheriff of the County got him releas'd, and convey'd him in his own Coach to his own Houſe where he continu'd till he died.

Dr. Calamy's *Account, p.* 241.

Mr. Manſell *to Mr.* John Cortman.

Mr. *John Cortman*, B. D. who for Nonconformity left the Rectory of *Thorp-Malſor Com. Northampt.* did not preach publickly after his Ejection, but in Mr. *Manſell*'s Houſe that was the Patron, keeping the Living, and employing a Curate. He afterwards reſign'd it to his Son, and himſelf practis'd Phyſick with great Succeſs.

Ibid. p. 492.

Col. Brooks *to Mr.* Thomas Dandy.
As before obſerv'd.

Mr. *Thomas Dandy*, M. A. ſilenc'd at *Great-Okely* in the County of *Northampton*, had been particularly inſtrumental for the Good of ſeveral Branches of the Family of the honourable Colonel *Brooks*, with whom he liv'd as Chaplain, removing to his Houſe. This Gentleman had made the Living of *Okely* (which was but ſix Nobles a Year) worth 40*l. per An.* to Mr. *Dandy*. But upon his being ſilenc'd in 1662. none coveted ſuch a Living. He did not preach in the Church after *Bartholomew* Day, but in the Colonel's own Houſe that was near the Church. He kept an extraordinary Awe upon the Children and Servants of that Family. He liv'd afterwards with Mr. *Brooks* (who was Son and Succeſſor to the Colonel) to his dying Day.

Ibid. p. 494.

Sir John Langham *to Mr.* Burroughs.

Mr. *Thomas Burroughs*, B. D. after his Ejectment from *Matteſbrook* in *Northamptonſhire*, was taken into the Houſe of Sir *John Langham*, Patron of the Church, [who is ſaid to have preſented another Perſon upon the Honour of being kind to Mr. *Burroughs*, as was done in many like Caſes.]

Ibid. p. 496.

Lord Compton *to Mr.* Auſtin.

Mr. *Peter Auſtin* ejected from *Caſtle Aſhby* in the ſame County and Dioceſe, was treated very civilly by the Lord *James Compton*, Father to the Earl of *Northampton*, and died at *Aſhby* much lamented, ſome Time after his Ejection.

Contin. p. 636.

Mr. Juſtice Norton *to Mr.* Malkinſon.
Will. Malkinſon Coll. Eman. Art. Bacc. An. 1629. *Art. Mag. Coll. Eman.* 1633. *Reg. Acad. Cant.*

Mr. *Malkinſon* who was ſilenc'd at *Cotterſtock* in *Northamptonſhire*, and had been one of the Lecturers at *Oundle*, not only liv'd at the Place where he was ſilenc'd to the Day of his Death; but Mr. Juſtice *Norton* (who was to nominate to that Cure) was very much his Friend, both while he was in his Living, and when he was out of it.

Account, p. 495.
Contin. p. 639.

George Mountague, *Eſq; to Mr.* Howlet.

Mr. *Samuel Howlet*, Miniſter of *Horton* in *Northamptonſhire* in 1662. and for ſome Time after refus'd Conformity; but was at length prevail'd on by *George Montague*, Eſq; [Patron] and his Lady, to uſe a little of the Common-Prayer, and doing ſo he continued there till the Reign of King *William*, and then died of the Small-Pox, and was much lamented.

Ibid. p. 645.

Mr. Hornby *to ſeveral Clerks, in the Living of* Marſton-Truſſel.

Mr. *Walter Hornby* Rector of *Marſton-Truſſel Com. Northampt.* died juſt before the Act of Uniformity took Place, having bought the Advowſon of it for his Son, Mr. *Walter Hornby* of *Emanuel* College in *Cambridge*, who when the Act of Uniformity was in Force refuſed to conform. He preſented Mr. *Blackerby* to *Marſton* Living; and upon his removing into *Suffolk*, he preſented Mr. *Boddington*, and after him Mr. *Pyke*, and the Right of Preſentation is in his Family to this Day. As to himſelf, he preach'd ſome Time at *Langton* under Mr. *Blackerby*, &c. He us'd to go hear moderate Conformiſts, ſuch as he preſented to *Marſton* Living: And ſuch as they would join with Mr. *Clark* and Mr. *Shuttlewood* and other diſſenting Miniſters in keeping private Faſts. Mr. *Hornby* though the Patron of the Living, receiv'd nothing out of the Profits, unleſs Mr. *Blackerby* and his Succeſſors might now and then ſend him ſome ſmall Preſent.

Ibid. p. 646.

The ſeveral Preſentations.

1622, 24. Aug. Gualterus Horneby, Clericus, A. M. admiſſ. ad Rect. Eccl. de Marſton-Truſſel Com. Northampt. vac. per mort. ult. Incumb. ad preſ. Willielmi Horneby Clerici Rectoris de Seaton in Com. Rutl.

Reg. Dove, Petriburg.

1662, 11. Septemb. Samuel Blackerby Clericus admiſſ. ad Rect. Eccl. de Marſton-Truſſell vac. per mort. ult. Incumb. ad preſ. Walteri Horneby veri ejuſdem Patroni.

Reg. Laney, Petriburg.

1662. 23. Martii. Johannes Bodington Clericus A. M. ad Rect. de Marſton Truſſel in Com. Northton. vac. per Ceſſionem Samuelis Blackerby ad preſ. Gualteri Horneby Gen.

Reg. Laney Petriburg.

1669. 27. Nov. Ricardus Pike Clericus A. M. ad Rect. de Marſton Truſſel vac. per Mort. Johannis Bodington ult. Incumb. ad preſ. Gualteri Horneby de Shawell in Com. Leic. Gen. veri ut aſſeritur Patroni.

Reg. Henſhaw Petriburg.

1682. 30. Martii. Johannes Howard Clericus A. M. ad Rect. de Marſton Truſſel vac. per Ceſſ. ult. Incumb. ad preſ. Walteri Horneby de Lubenham in Com. Leic.

Reg. Lloyd Petriburg.

There is a Tradition, that when Dr. *Robert Wilde* the Poet was ejected from the good Living of *Aynbo* in *Northamptonſhire* 1662. he had great Favour from the Family of the *Cartwrights*, worthy Patrons of the Church; and that Mr. *Longman* who was his Succeſſor oblig'd himſelf to be his Friend.

The College of St. John's *Cambr. allow'd Mr.* Hodges *of* Souldern *to name his Succeſſor.*

Athen. Oxon. *Vol.* II. *c.* 714.

Mr. *Thomas Hodges*, B. D. Rector of *Souldern* in *Oxfordſhire*, had been preſented to it by the Maſter and Society of St. *John*'s College in *Cambridge*; and when the Act of Uniformity came out, he prevailed ſo much with the ſaid Society, that they nominated his Friend to be his Succeſſor, *viz.* one *William Twyne* Fellow of the ſaid College, and then Mr. *Hodges* leaving the Place, he retired to *Okingham* in *Berks*, and became Chaplain to the Hoſpital there, where he died and was buried about *January* 1688.

Mr. Hodge *had a Penſion from his Succeſſor of twenty Pounds* per Ann.

He died in Decemb. 1689.

Contin. p. 245.

Mr. *Alexander Hodge*, M. A. ejected for his Nonconformity from St. *Thomas*'s in the City of *Exeter*, 1662. Mr. *Gould* his Patron had ſuch a Reſpect for him that he obliged his Succeſſor to pay him twenty Pounds *per Ann.* for ſeven Years, which he did. Soon after his Ejectment he went for *Holland*, —— and was Miniſter of the *Engliſh* Church at *Amſterdam* to the Day of his Death.

Mr. Oſborn *much favour'd by his Patron Mr.* Hendon.

Ibid. 538.

Mr. *Joſeph Oſborn* had been put into the Living of *Benenden* in *Kent* by the Protector's Order. And in 1660. all the Miniſters that were put in by *Oliver* were to be immediately turned out. But Eſquire *Hendon* the Patron, who came over with King *Charles*, finding Mr. *Oſborn* greatly beloved by the People, and knowing the Living to be but ſmall, would not preſent any one in his Room. And his Brother, who came in after him, became Sir *John Hendon*, deſired him alſo to continue there, and *conform*, if poſſibly he could. ——— But he could not.

Mr. Hubbard *had a Preſentation in Truſt.*

Account p. 763.

Mr. *Francis Hubbard*, M. A. ejected from *Mounton* and *Barwick* in *Wiltſhire*, had a Right to an Advowſon of an hundred Poonds *per Ann.* which was left in the Hands of a Friend in ſpecial Truſt for him, but he not conforming it was ſold. He was ſatisfy'd however, that God would provide for him and his, and he was not diſappointed in his Expectation.

Mr. Cooper *gave his Living as a Fortune with his Daughter.*

Contin. p. 534.

Mr. *Cooper* Miniſter of *Elton* in *Huntingdonſhire* continued there 'till 1662. [and was then ejected or ſilenced]. He being Patron of that conſiderable Parſonage, married his Daughter (who was his only Child) to Mr. *Ball* the Son of worthy Mr. *Thomas Ball* of *Northampton*, and preſented him to it: And his Son Dr. *Ball* is now in Poſſeſſion of it, or at leaſt was not long ſince. [Dr. *Tho. Ball* married a Daughter of Biſhop *Cumberland*, was Rector and Patron of *Elton*, and Prebendary of *Peterborough.* He died in 1726. and the Living is reſerv'd in Truſt for his eldeſt Son and Heir.]

Mr. Croſsly *was ſhrouded by his Patron Eſquire* Dinely.

Quidam Jo. Croſsly Coll. Eman. Cantab. Art. Mag. Ann. 1638.

Account p. 809.

Mr. *Croſsly* ejected from *Bramhope* in *Yorkſhire*, had *Robert Dinely*, Eſq; for his Patron, under whoſe Wing he was ſhrouded after *Bartholomew* Day. For he had Liberty by Connivance about two Years, and he died *Ann.* 1664. the Houſe of this Eſquire *Dinely* was a common Receptacle for nonconforming Miniſters.

Mr. Burgeſs *was allow'd by his Patron to take five hundred Pounds for the next Preſentation.*

Quidam Jo. Burgeſs Coll. Jeſu Cantab. Art. Mag. An. 1622.

Contin. p. 282.

Mr. *John Burgeſs* was ejected from *Aſhprington Com. Devon.* a Living valued at one hundred ſixty Pounds *per Ann.* And about the Time of his Ejectment, *Edward Giles* of *Bowden*, Eſq; the Patron, very generouſly made him a Preſent of the next Avoidance (or Preſentation) which Mr. *Burgeſs* afterwards diſpoſed of for five hundred Pounds.

Mr. Jacob *had from his Patron an Annuity of twenty Pounds* per Ann. *and other Favours.*

Ibid, p. 291.

Mr. *Nathan Jacob* had been preſented to the Vicarage of *Ugborough Com. Devon.* by *Servington Savery*, Eſq; and being ejected by the *Bartholomew* Act, he rented a Houſe in the Pariſh, and for ſeveral Years taught the People in private. His Patron, Mr. *Savery*, who knew how to value ſubſtantial Learning and Piety, was his hearty Friend in the worſt of Times, gave him twenty Pounds a Year towards the Support of his Family, and as the higheſt Teſtimony of his Regard, committed his eldeſt Son, the late *Chriſtopher Savery*, Eſq; to his Care and Inſpection. He alſo entruſted him with the Education of his Son the preſent *Servington Savery*, Eſq;

Mr. Cleland *had by the Intereſt of his Patron an Indulgence from the King.*

Ibid. p. 214.

Mr. *Benjamin Cleland*, M. A. was of an advanc'd Age when ejected from *Stokenham Com. Devon.* and continued a Nonconformiſt 'till King *Charles* II. his Progreſs into the *Weſt*, and coming to *Dartmouth* in *July* 1671. when by the Intereſt of his great Friend and Patron Sir *John Fowell* with the King, Mr. *Cleland* was indulg'd the Liberty again to exerciſe his Miniſtry at St. *Patrick*'s, without being obliged to any other Terms of Conformity, than the bare reading of a few Prayers, and ſuch of them as he thought fit, —— ſo happy as to be favoured with a ſpecial Royal Indulgence.

Mr. Herring *protected by his Patron in a good School.*

Ibid p. 318.

Mr. *John Herring*, M. A. having been Chaplain to Sir *Edward Wiſe* of *Syddenham*, was by him preſented to the Benefice of *Mariſtow Com. Devon.* in 1632. When the Act of Uniformity took Place, his Patron preſſed him very much to conform: But not being ſatisfied in his Judgment and Conſcience with the Terms, *He died in* 1688. Ætat. 86.

he was ejected in 1662. after he had enjoy'd the Living thirty Years. He continued in the Pariſh ten Years after he was ejected, in an Eſtate he had there, and kept a School, being protected by the Patron Sir *Edward Wiſe*, *&c.*

Mr. Sacheverel *had Liberty to recommend his own Succeſſor.*

Ibid. p. 424.

Mr. *Timothy Sacheverell* of *Trinity* College *Oxon.* held the Parſonage of *Tarrant Hinton Com. Dorſet*, worth one hundred ſixty Pounds *per Annum.* It was in the Gift of Mr. *Moor* of *Spargrove* in *Somerſetſhire*, who had ſuch an extraordinary Reſpect for Mr. *Sacheverell*, that finding he could not himſelf conform, he freely told him, that if he thought it lawful to hold this his Parſonage and act by Proxy, in order to receive the Profits for his own proper Uſe, he ſhould readily have it, which he refuſed. However, he told him, none ſhould be preſented to the Living, but one that he recommended; and accordingly he recommended Mr. *Tyndal* (a worthy Man, Brother-in law to Biſhop *Fowler* of *Glouceſter*) who was preſented to the Parſonage, and enjoy'd it to his dying Day. —— Mr. *Sacheverell* continued at *Tarrant Hinton* after his Ejectment, 'till the *Five Mile Act* came out, preaching to a ſelect Number.

Mr. More *had three Offers of the Church from the Patrons of it.*

He died in Auguſt 1699.

Ibid. p. 427.

Mr. *Thomas More*, M. A. ejected from *Hanmone Com. Dorſet.* The Family of the *Trenchards* (in whoſe Gift *Hanmone* was) had ſuch a Reſpect and Value for Mr. *More*, that as there were three Vacancies at that Place from *Bartholomew* Day during his Life, they made a free Offer of the Parſonage to him every Time. But he ſtill refuſed it, *&c.*

[And many other Inſtances might be given, eſpecially of thoſe Patrons, who were themſelves of a diſſenting Inclination, and had encouraged their Clerks to be the more averſe to ſuch Conformity.]

Their Succeſſors kind and friendly.

5. *Not only the Patrons, but ſome of the conforming Succeſſors in thoſe vacated Livings were very kind and friendly to their ejected Predeceſſors.*

Mr. Brokeſby *to* Mr. Warren.

Jo. Warren Coll. Trin. Art. Mag. 1647. *Reg. Acad. Cantabr.*

Which may be the Reaſon why Mr. Wood *takes no Notice of him in* Oxford.

Dr. Calamy's *Account p.* 299.

See Wood's Athen.Oxon. *Vol.* II. *c.* 406.

Mr. *John Warren*, M. A. Miniſter of *Hatfield Broadoak* in *Eſſex.* After his Ejection, Mr. *Brookſby* was put in his Place, by *Trinity* College in *Cambridge*, which had the Right of Preſentation. He was a moderate Man, and Mr. *Warren*'s good Friend. He went to Church to hear him, and afterwards inſtructed ſome few that repaired to him, in his own Houſe. And there was a good Correſpondence between them.

Mr. White *to* Mr. Wells.

Ibid. p. 541.

Mr. *Samuel Wells*, M. A. was Miniſter of *Banbury* 'till *Auguſt* 1662. The *Five Mile Act* removed him to *Deddington.* But when the Times would permit, he retir'd to *Banbury* again, and purchas'd a pleaſant Dwelling, and continued in it 'till his Death. Mr. *White* (who was afterwards Dr. *White*, and removed to *Kidderminſter*) who was the Pariſh Miniſter, and he had a very fair and friendly Correſpondence. He often heard Mr. *White*, and Mr. *White* (though ſecretly) would ſometimes hear him in private; and he often uſed to ſay to him, *I pray God bleſs your Labours in private, and mine in publick.*

Dr. Cudworth's *Curate to* Mr. Crow.

Joh. Crow Aul. Cath. Cant. Art. Mag. Anno 1639. *Reg. Acad. Cant.*

Ibid. p. 366.

Mr. *John Crow* who ſucceeded his half Brother Mr. *Herbert Palmer* at *Aſhwell Com. Hertf.* after his being ſilenced in 62. continued with his Family ſeveral Years at *Aſhwell*, living in great Amity firſt with Mr. *Milbourn*, and after with Mr. *Bland*, who were Men of great Moderation and Temper, Curates to Dr. *Cudworth*, who was Mr. *Crow*'s immediate Succeſſor: And he contentedly join'd with them in the ſeveral Parts of publick Worſhip, and aſſiſted them all he could in Subſerviency to their publick Miniſtry.

Mr. Tillotſon *to* Mr. Fairclough.

Sam. Fairclough Coll. Regin. Cantab. Art. Bacc. ad Baptiſt. Ann. 1615. *Reg. Acad. Cant.*

He died Dec. 14, 1677. Ætat. 84.

Ibid. p. 638.

Mr. *Samuel Fairclough*, ſen. left the Living of *Ketton* in *Suffolk* of two hundred Pounds *per Ann.* a pleaſant Parſonage-Houſe, a fine Glebe, a great Auditory, a loving People, and kind Neighbourhood. Dr. *Tillotſon*, who was afterwards Archbiſhop of *Canterbury*, was by the Patron (Sir *Sam. Barnardiſton*) preſented to the Living upon his Ejection. And it was no ſmall Eaſe to Mr. *Fairclough* that a Man of that Worth did ſucceed him.

Mr. Granger *to* Mr. Lydſton.

He died Sept. 3, 1671.

Dr. Calamy's *Contin. p.* 225.

Mr. *John Lydſton* Miniſter of St. *Melion* in *Cornwall*, when the Act of Uniformity paſſed, ſome thought he might have conform'd, he being a Man of great Moderation, and having never taken the Covenant: But he could not come up to the Terms requir'd, and ſo quitted his Living to preſerve the Peace of his Conſcience. His Succeſſor, Mr. *Granger*, ſet the Glebe to him for ſome Years, permitted him to live in the Vicarage Houſe, and boarded with him.

The Incumbent of Pitney *to* Mr. Willis.

Contin. p. 766.

Mr. *Thomas Willis* after his Ejectment from *Hethfield Com. Som.* remov'd with his Family to *Stoke*, and afterward to *Pitney* in that County; and in 1682. was interr'd in *Pitney* Chapel, the Incumbent there having a great Reſpect for him.

Dr. Banks *to* Mr. Wilſon.

Contin. p. 827.

Mr. *William Wilſon*, M. A. ejected in 62. from *Billinghurſt* in *Suſſex*, —— had afterwards ſeveral Warrants iſſued out againſt him. —— When he could not be ſafe at home, his uſual Refuge was the Houſe of Dr. *Banks*, a neighbouring conforming Miniſter, where he lay unſuſpected; no one imagining he was gone thither for Shelter.

Dr. Spencer *to* Mr. Hill.

Contin. p. 857.

See the Friendſhip and Generoſity of Dr. *Spencer*, Maſter of *Bennet* in *Cambridge*, to Mr. *Thomas Hill* a Nonconformiſt, ejected from *Shuttingdon Com. Warwic.*

Mr. Monckton *to* Mr. Thorpe.

Edm. Thorpe Coll. Chriſti Cant. Art. Bacc. Ann. 1639. *Art. Mag.* 1645. *Reg. Acad.*

Account p. 679.

Mr. *Edmund Thorpe*, M. A. ejected from *Selſcomb* in *Suſſex*, —— when he removed to *Brenchly* in the *Weald* of *Kent*, he had an agreeable Neighbourhood, and friendly Correſpondence with *Monckton* the Miniſter of the Pariſh, on whoſe Miniſtry he attended both Parts of the Lord's Day, preaching himſelf between the Sermons.

Mr. Jeffery *to Mr.* Green. — *Contin. p.* 625.

Mr. *John Green* ejected from *Tunſted* in *Norfolk*, contracted an affectionate Intimacy with the very worthy Mr. *Jeffery*, Miniſter of *North Walſham*. His Acquaintance with him was ſo dear and pleaſing to him while he liv'd, that he deſir'd to be buried in his Church, and as near as conveniently could be, to the Place where he deſign'd to be laid himſelf, which was comply'd with.

Mr. Preſs *to Mr.* Jolliffe. — Walker's *Sufferings*, P. II. *p.* 326.

Mr. *Francis Preſs* ſequeſtred in the late Times from the Rectories of *Moulſoe* and of *Caſtle Aſhby*, the firſt in *Berks*, the latter in *Northamptonſhire*; lived to re-poſſeſs them both at the Reſtauration. His firſt Succeſſor at *Moulſoe* was Mr. *Capon*; and after him came one Mr. *Jolliffe*, whom Mr. *Preſs* found in Poſſeſſion of it in 1660. and afterward kept as his Curate on that Living.

Mr. Godſon *to Mr.* Brickley. — Dr. Calamy's *Contin. p.* 406

Mr. *Richard Brickley* came to the Living of *Denberry Com. Devon.* in 1646. and loſt it again for Nonconformity in 1662. I have been informed, that he received twenty Pounds *per Ann.* during Life of Mr. *Godſon* his Succeſſor in the ſaid Living of *Denberry*, and that he died a Nonconformiſt at *Totneſs* ſeveral Years ago.

Dr. Meggs *to Mr.* Chandler. — *Ibid. p.* 488.

Mr. *Fran. Chandler* did officiate at *Theydon Mount* and *Garnon* in *Eſſex*, preaching at the one in the Morning, and at the other in the Afternoon. They were ſequeſtred, and in the Year 1660. he was forced to reſign them both to Mr. (afterwards Doctor) *Meggs*, who the next Day after his Induction, deſir'd him to be his Aſſiſtant, and allow'd him twenty Shillings a Week for it. Dr. *Meggs* much preſſed him to conform, and though he could not be ſatisfied with the Terms that were fixed, he continued very kind to him, *&c.*

Dr. Gery *to Mr.* Watts. — *Ibid. p.* 589.

Mr. *Henry Watts*, M. A. was ejected from *Swepſton Com. Leic.* in 1662. He was ſucceeded by Dr. *John Gery*, and maintained a very friendly Correſpondence with him to the Day of his Death; and the Doctor alſo us'd upon all Occaſions to expreſs a great Eſteem and Value for him. —— Removing to *Weddington* a ſmall Village in *Warwickſhire*, he lived there above twenty Years, having very friendly and neighbourly Converſation with Mr. *Armſtead* the publick Miniſter.

The Succeſſor of Mr. Edw. Paſton. — *Ibid. p.* 724.

Mr. *Edward Paſton* ejected from *Hales Owen Com. Salop.* having had Epiſcopal Ordination, he did not keep up any ſtated Meeting in *Hales Owen*, where he liv'd in great Friendſhip with his moderate Succeſſor, without being forc'd away with any Severity. He preach'd ſometimes for his Brother that conform'd in *King's Swinford* Church, and ſeveral other Churches and Chapels where he could be conniv'd at.

Mr. Taylor *to Mr.* Hinks. — *Ibid. p.* 768.

Mr. *Richard Hinks* was ejected from *Tipton Com. Staff.* much in Debt, and utterly inſolvent. He had a Wife and many Children, but God provided for him. His Succeſſor Mr. *John Taylor* ſuffer'd him to dwell in the Parſonage Houſe upon eaſy Terms, though he preach'd there in the Time of publick Service. He was afterwards impriſon'd for his Preaching. And tho' before the Change of the Times he was warm and hot, yet he then became very cool and moderate; and after Mr. *Taylor*'s Death, leaving *Tipton*, he liv'd in and near *Old Swinford* or *Stourbridge*, and died in great Amity with Chriſtians of various Denominations.

Mr. Pridham *to Mr.* Snow. — *Ibid. p.* 772.

Mr. *Robert Snow*, M. A. after he was ejected from *Morchard Biſhop* in *Devonſhire*, Mr. *Pridham* who ſucceeded him, ſhew'd him great Reſpect, and boarded with him for ſome Time.

Dr. Egerton *to Mr.* Cope. — *Account p.* 128.

Mr. *Joſeph Cope* after his Ejectment was fix'd in the publick Chapel at *Haſlington* in *Cheſhire* by the Conſent of the Gentlemen to whom it belong'd, to his Death in *Auguſt* 1674. The firſt Lord's Day after his Death the Miniſter of *Bartomley* (in which Pariſh *Haſlington* is) Dr. *Egerton*, who had kindly conniv'd at Mr. *Cope*'s having the Chapel while he liv'd, took Poſſeſſion of it himſelf; but was ſo obliging as to permit Mr. *Mat. Henry* to preach his Funeral Sermon there the Week after, the old Gentleman having deſir'd it.

Mr. Goldſmith *to Mr.* Tuchin. — *Contin. p.* 508.

Mr. *Robert Tuchin* was ejected from the Living of *Newport* in the Iſle of *Wight*. His Succeſſor Mr. *Goldſmith* preached his Funeral Sermon, and would not ſuffer him to be interr'd in the common Burying-place as was intended, but generouſly order'd a Grave for him in the Church.

The Miniſter of Broxley *to Mr.* Crump. — *Ibid. p.* 535.

Mr. *John Crump* Miniſter at *Maidſtone* in *Kent*, was of ſo moderate a Spirit, that after his Ejectment the Miniſter of *Boxley*, two Miles diſtant from *Maidſtone*, admitted him into his Pulpit, and he preach'd often for him for the Space of two Years. He died and was buried at *Maidſtone*.

Dr. Gunning *to Dr.* Tuckney. *Ant. Tuckney Coll. Eman. admiſſus in Mat. Acad. Cant. Jul.*8. 1613. *Art Bac.* 1616. *Art. Mag.* 1620. *S. T. P.* 1649. *electus in Profeſſorem Regium per Reſign. Doctoris Arrowſmith Febr.* 1, 1655. *Reg. Acad. Cant.* — *Account p.* 8.

Dr. *Anthony Tuckney* had ſufficient Aſſurance in Law given to him, for the yearly Payment of one hundred Pounds out of the Profits of the Rectory of *Somerſham Com. Hunt.* And the Annuity ſo promis'd was punctually paid to him for ſeveral Years by Dr. *Gunning*, who ſucceeded him in that Benefice as annexed to the Profeſſorſhip of Divinity in *Cambridge*.

And among other good Offices and Acts of great Civility which the ejected Miniſters receiv'd from their Succeſſors, their Graves were given, and their Funeral Sermons preached by many of them.

Chaplains in good Families.

6. *Many others of the Clergy diſabled by not complying with the Act of Uniformity were taken as Chaplains into good Families, and lived there in Peace and Comfort.*

Mr. Tutty *Chaplain to Colonel* Markham. — *Ibid. p.* 369.

Mr. *William Tutty*, M. A. after his Ejectment from the Curacy of *Totteridge* in *Hertfordſhire*, went firſt into a Farm, but ſoon became Chaplain to Colonel

Markham, and ſome Time after preach'd in *Newgate-ſtreet* in the Pariſh of *Hatfield* [to which Church *Totteridge* is a Chapel of Eaſe].

Mr. Bryan *to the Earl of* Donegal.
Noah Bryan Coll. Pet. Cantabr. Art. Bacc. ad Bapt. Ann. 1653. *Art. Mag.* 1657. *Reg. Acad.*

Mr. *Noah Bryan* Preacher in the Town of *Stafford* left that Place for Nonconformity, and became Chaplain to the Earl of *Donegal*, and went with him into *Ireland*, where he died about 1667. *Ibid. p.* 629.

Mr. Stretton *to the Lord* Fairfax.
See Wood's Athen. Oxon. *Vol.* II. *c.* 800.

Mr. *Richard Stretton* quitted the Cure of *Petworth* in *Suſſex* 1662. and coming to *London*, providentially met Mr. *James Nalton* the very next Day, who carry'd him to the Lord *Fairfax*, who was in great want of a Chaplain. My Lord took him down with him to his Seat in *Yorkſhire*, and treated him with great Kindneſs and Reſpect. Upon his Marriage my Lord generouſly ſettled an handſome Annuity upon him for his and his Wife's Life, which was a great Support to him all his Days. *Ibid. p.* 677.

Mr. Moſton *to the Lord* Say *and* Sele.

Mr. *Ambroſe Moſton* was the ſtated Preacher at *Wrexham* in *North Wales* 'till the King's Return, when he gave Way to the ſequeſter'd Miniſter, who was yet living. Having no Children, he was entertain'd by the Lord *Say* and *Seal* as his domeſtick Chaplain at his Seat in *Oxfordſhire*, and his Wife was admitted into the Family with him, and he had much Reſpect. *Ibid. p.* 714.

Mr. Pickering *to Eſquire* Dinely.
Gul. Pilkering & Henr. Pickering Coll. Trin. Cant. Art. Bacc. ad Baptiſt. Ann. 1657. *Reg. Acad.*

Mr. *Pickering* when ejected from *Barley* Chapel near *Selby* in *Yorkſhire*, was ſome Time Chaplain to Eſquire *Dinely* at *Brambup*, whence he remov'd to *Morley*, and died there in 1680. *Ibid. p.* 811.

Mr. Whiteway *to Sir* John Maynard.

Mr. *Richard Whiteway*, M. A. Fellow of *Exeter* College in *Oxford*, when the *Bartholomew* Act had ejected him, he retir'd into *Devon*, his native Countrey, and was taken in by Sir *John Maynard*, for his domeſtick Chaplain, and died in his Family of the Small-Pox ſome few Weeks after. *Ibid. p.* 75.

Mr. Swinnock *to Eſquire* Hampden.
See Wood's Athen. Oxon. *Vol.* II. *col.* 382.

Mr. *George Swinnock*, M. A. ejected from *Great Kymbels* in *Bucks*, became Chaplain to *Richard Hampden* of *Great Hampden*, Eſq; but upon the coming forth of the Indulgence in 71. he remov'd to his native Town of *Maidſtone*, where he became Paſtor to a conſiderable Congregation, and died *Nov.* 10, 1673. *Ibid. p.* 104.

Mr. Wilſon *to Sir* Thomas Lee, &c.
Quidam Joh. Wilſon Coll. Regin. Cantab. S. T. B. An. 1657. *Reg. Acad.*

Mr. *John Wilſon*, after he was turn'd out from *Hucket* in *Bucks*, was Chaplain to Sir *Thomas Lee*, and Sir *Richard Ingoldſby*, and then he betook himſelf to the Practice of Phyſick. *Ibid. p.* 109.

Mr. Sayer *to Sir* William Waller.

Mr. *Sayer*, M. A. of *Corpus Chriſti* College, *Oxon.* ejected, was ſubject to Melancholy, he was afterwards Chaplain to Sir *William Waller*. *Ibid. p.* 75.

Mr. Cowbridge *to Mr.* Boſcawen.
And ſo Mr. Halſey.

Mr. *John Cowbridge*, ejected or ſilenc'd at St. *Anthony* in *Cornwall*, was Chaplain ſome Years to Mr. *Boſcawen.* —— Mr. *Joſeph Halſey*, M. A. had been brought into *Cornwall* by *Hugh Boſcawen*, Eſq; and liv'd as Chaplain in his Family. When ejected in 62. Mr. *Boſcawen* and his Lady after the *Five Mile Act* invited him to *Merther*, the next Pariſh to theirs, where he continued preaching on Lord's Days in his own Houſe, and on *Saturday* Evenings, and Lord's Day Mornings in Mr. *Boſcawen*'s Houſe as long as he liv'd. *Ibid. p.* 148,

He died Oct. 1711. ætat. 85.

Mr. Morrice *to the Lord* Holles, &c.
See Rog. Morrice's *Epitaph in* Stowe's Survey, *by Mr.* Strype, Vol. II. lib 4. p. 57.

Mr. *Roger Morrice*, M. A. ejected or ſilenc'd at *Duffield Com. Derby*, was ſome Time Chaplain to my Lord *Hollis*, and afterwards to Sir *John Maynard*. He died *Jan.* 17, 1701. *ætat.* 73. and being interr'd in the Burial place near *Bunhill Fields*, part of the Inſcription over his Grave, was *Chaplain to the Honourable* Denzil *Lord* Hollis. *Ibid. p.* 166. *Contin. p.* 231.

Mr. Cawton *to Sir* Anthony Irby; *and to Lady* Armin.

Mr. *Thomas Cawton* ordain'd by the Biſhop of *Oxford* in 1660. 1661. and obliged to leave the Univerſity of *Oxford* in 1662. became Chaplain to Sir *Anthony Irby*'s Family at *Weſtminſter*, where he continued 'till 1665. when the Peſtilence obliging Sir *Anthony* to remove his Family to *Boſton* in *Lincolnſhire* (the Air of which Place had been very diſagreeable to Mr. *Cawton*, when he had been there with the Family two Years before) he was neceſſitated to leave them, and immediately was taken by my Lady *Armin* to be her Chaplain. *Account p.* 73

See Wood's Athen. Oxon. *Vol.* II. *col.* 432.
He died April 10, 1677.

Mr. Wheat *to Sir* John Bright.

Mr. *Jeremiah Wheat* was a Preacher as a Candidate in the County of *Derby*, when the Uniformity Act ſilenc'd, though it did not eject him. He was afterwards Chaplain to Sir *John Bright*, Baronet, of *Badſworth* in *Yorkſhire*; and died about the Year 1667. *Ibid. p.* 205.

Mr. Moxon *to Mr. Sheriff* Shute.
Quidam Geo. Moxon Coll. Sid. Cant. Art. Bacc. Ann. 1623. *Reg. Acad.*

Mr. *George Moxon* ejected or ſilenc'd at *Redwinter* in *Eſſex*, was Brother-in-law to Sheriff *Shute*, and his Chaplain when Sheriff of *London*; and lived and died in his Brother-in-law's Houſe in *Eaton Conſtantine*, which was the Place of Mr. *Baxter*'s Birth. *Ibid. p.* 313.

Mr. Clark *to Sir* Anthony Irby *and Sir* Philip Harcourt.

Mr. *Thomas Clarke* ejected from *Godſhill* in the Iſle of *Wight*, became Chaplain to Sir *Anthony Irby* in 1665. in whoſe Family he continued ten Years. Soon after he was ejected his Wife died, and left him only one Daughter, who was entertained in the Families where he was Chaplain. For as ſhe liv'd with him in Sir *Anthony Irby*'s, ſo upon his there becoming acquainted with Sir *Philip Harcourt* (who was the Lady *Irby*'s Nephew, and came often to viſit her, and was ſo extremely pleas'd with Mr. *Clark*'s Converſation, that with great Importunity he prevail'd with him to leave Sir *Anthony* and live with him) he in 1675. carried her down with him to *Stanton Harcourt* in *Oxfordſhire.* Some little Time after he came thither Sir *Philip*'s only Son *Simon Harcourt*, Eſq; (afterwards Lord *Harcourt*) married her clandeſtinely. After which Mr. *Clark* removed out of the Family, and went to *Portſmouth*, where he ſpent the remainder of his Days. *Ibid. p.* 346. *Contin. p.* 515.

Mr. Sylveſter *to Sir* John Bright, &c.
Matt. Sylveſter Notingham Filius Rob. Sylveſter Mercer, natus in Southwell, admiſſus eſt Penſionarius Coll. Joh. Cant. Maii 4. 1654. *Art. Bac. ad Bapt.* 1656.
He expir'd Jan. 25. 1707-8.

Mr. *Matthew Sylveſter* of St. *John*'s College in *Cambridge*, was fixed in the Living of *Gunnerby Com. Linc.* where the Act of Uniformity found and ejected him. He lived ſome Time with Sir *John Bright*, as his domeſtick Chaplain, and afterwards with *John White*, Eſq; of *Nottinghamſhire*, in both which Families *Account p.* 449.

lies he was an Ornament to his Function, and met with abundant Civilities and Reſpects.

Mr. Ward *to Sir* John Hewley.
*Rad. Ward Coll. Sid. Art. Bac. ad Bapt. An.*1650. *Art. Mag. An.* 1654. *Reg. Acad.*
He died March 31, 1691. *ætat.* 62.

Account, p. 507.
Contin. p. 659.

Mr. *Ralph Ward*, A. M. being diſpoſſeſſed of the Living of *Harthorn* in the County of *Northumberland* by the Return of the former Incumbent, retir'd and liv'd privately, but in ſome Time became domeſtick Chaplain to the late worthy and learned Gentleman Sir *John Hewley* of *York*, in whoſe Family he was exceedingly reſpected, and ſingularly uſeful.

Mr. Paſton *Chaplain or Steward to* Phil. Foley, *Eſq;*

Account, p. 565.
Contin. p. 724.

Mr. *Edward Paſton* ejected or ſilenc'd in 1662. from *Hales-Owen Com. Salop*, was afterwards Chaplain to *Phil. Foley*, Eſq; ——, And Mr. *Timothy Thomas* remov'd from *Morton* Chapel in the ſame County, was Chaplain to Mrs. *Baker* of *Guiney* near *Oſweſtry*, and died in that Neighbourhood *An.* 1676. Mr. *Edward Paſton* was for ſome time Steward, not Chaplain to *Philip Foley*, Eſq;

Mr. Nott *Chaplain to Mr.* Hampden.
Jo. Nott Coll. Eman. Cant. Art. Mag. 1650.
He died Decemb. 28, 1702. *ætat.* 77.

Account, p. 628.

Mr. *John Nott*, M. A. after his Ejectment from *Sheriff-Hales* in *Staffordſhire*, preached publickly in a Chapel near *Hadly* for three or four Years while he was ſuffered: Then he removed into the Family of *Richard Hampden*, Eſq; where he continu'd Domeſtick Chaplain till the Act of Toleration.

Mr. Hilton *to* Phil. Foley, *Eſq;*
He died about 1706. *ætat.* 82.

Ibid. p. 628.

Mr. *Richard Hilton* ſilenc'd or depriv'd at *Weſt-Bromwich Com. Staff.* mov'd from one Place to another. He ſpent ſome time at *Philip Foley*'s, Eſq; where he officiated as Chaplain.

Mr. Langſton *to Captain* Blackwell.
He died Jan. 12, 1703 4. *ætat.* 64.

Ibid. p. 661.

Mr. *John Langſton*, Miniſter of *Aſh-Church* near *Tewkſbury* in *Glouceſterſhire*, giving way to the old Incumbent at the King's Return, retir'd to *London*, and taught a private Grammar-School near *Spittle-fields*, but meeting with Oppoſition there, he went in 1662. with Captain *Blackwell* into *Ireland*, partly as his Chaplain, and partly as Tutor to his eldeſt Son, and return'd to *London* in 1663. and kept School again.

Mr. Smith *Chaplain to* William Morley, *Eſq;*

Ibid. p. 690.

Mr. *Zachary Smith* ejected from *Gline Com. Suſſex*, about four Months after *Bartholomew* taking the Advantage of a Clauſe in the Act of Parliament, preach'd again publickly in *Gline* Church, but was ſoon ſtruck dumb again. However being epiſcopally ordain'd, he ſerv'd ſome Time as Curate at *Lingfield* in *Surrey* within the Dioceſe of Biſhop *Morley*, but was ſoon outed from thence for not wearing the Surplice. Returning to *Gline* he was Chaplain in the Family of that worthy Gentleman *William Morley*, Eſq; and died in a good old Age, and was interr'd in *Gline* Church on *Octob.* 2, 1678.

Mr. Wowen *and Mr.* Cook *to Lord* Ward *and Mr.* Foley.

Ibid. p. 777.

Mr. *John Wowen* and Mr. *Richard Cook*, both of *Trinity* College, *Cambridge*, and both Nonconformiſts. The former was Chaplain to the Lord *Ward*; and the latter was ſome Time Chaplain to Mr. *Philip Foley*, and preach'd occaſionally, but had no Living.

Mr. Taylor *to Sir* Edward Rhodes.

Ibid p. 793.
Contin. p. 941.

Mr. *Richard Taylor*, after his being ſilenc'd at *Long-Haughton* in *Yorkſhire*, became Chaplain to Sir *Edward Rhodes*, and afterwards liv'd at Mr. *Wadſworth*'s at *Swath-Hall* near *Barnſly*; and removing to *Sheffield* dy'd in *Morch* 1681.

Mr. Calvert *to Sir* William Strickland, *and Sir* William Middleton.
Jacobus Calvert Aul. Clar. admiſſus in Matriculam Acad. Cant. Dec. 17, 1646.
Jac. Calvert Aul. Clar. Art. Bac. An. 1645. *Art. Mag. Aul. Clar. An.* 1653. *Reg. Acad.*

Account, p. 831.

Mr. *James Calvert* had been ſeveral Years at *Toppcliff* in *Yorkſhire*, when he was ſilenc'd by the Act of Uniformity. About 1675. he became Chaplain to Sir *William Strickland* of *Boynton*, where he continued ſeveral Years preaching and educating his Son, till both he and his Lady died. Then he remov'd to *Hull*, and thence to *Northumberland* to Sir *William Middleton*'s, where he preach'd conſtantly in the Chapel as Chaplain, educated his only Son, was left Tutor to him when his Father died, and was very careful in his Education both at home and abroad.

Mr. Illingworth *to Mr.* Foley *and to Lady* Wilbraham.
James Illingworth *born at* Mancheſter, *elected Fellow of* Eman. *Coll. about the Year* 1650. *unus e Prædicatoribus ab Academia emittendis An.* 1656. *Reg. Acad.*

Contin. p. 56.

Mr. *James Illingworth*, B. D. after his Ejectment from a Fellowſhip in *Emanuel* College *Cambridge*, was Chaplain to *Philip Foley*, Eſq; at *Preſtwood-Hall* in *Staffordſhire*, where he continued ſeveral Years.—— He died domeſtick Chaplain to Dame *Elizabeth Wilbraham*, and was buried at *Weſton under Lyziard* in *Staffordſhire*, *Aug.* 30, 1693.

Mr. Evans *to Mr. Chancellor* Smith, *and to Mr.* Honeywood.

Ibid. p. 129.

Mr. *Daniel Evans* leaving *Jeſus* College, *Cambridge*, where he could not remain without conforming, was recommended as Chaplain to Chancellor *Smith* at *Norwich*, where he continued about three Years: Then coming for *London*, he was kindly entertain'd in the ſame Capacity by Mr. *Honeywood* of *Hampſtead*.

Mr. King *to the Earl of* Queenſbury.
He died at Sterling *not long before the Revolution in* 1688. *aged about* 60.

Ibid. p. 229.

Mr. *Daniel King* born in *North-Britain*, by the Intereſt of the Earl of *Queenſbury* obtain'd a Living in *Cumberland*, from which he was ejected in 1662. for his Nonconformity. He afterwards return'd to *Scotland*, and was the Earl of *Queenſbury*'s Chaplain for fifteen Years and more, till the ſaid Earl's Death.

Mr. Hardy *to* Trenchard *and* Heal, *Eſquires.*

Ibid. p. 437.

Mr. *Samuel Hardy*, M. A. a Nonconformiſt at *Badſly Com. Dorſet.* after having been Chaplain in Eſquire *Trenchard*'s Houſe at *Woolton*, was afterward Chaplain in the Houſe of Eſquire *Heal* at *Avery-Hatch* in *Eſſex* for two Years, and then went to *Newbury* where he died *March* 6, 1690-91.

Mr. Small *to Mr.* Davis, *Lord* Maſſareen *and Sir* John Barrington.
He died about 1704.

Ibid. p. 474.

Mr. *James Small* after he was ſilenc'd, lived as a Chaplain in the Houſe of a Gentleman of a good Eſtate nam'd *Davis* in the Weſt of *England*. He afterwards liv'd in the ſame Capacity in the Houſe of the Lord *Maſſareen* in the North of *Ireland:* And at laſt he liv'd in the ſame Capacity in the Houſe of Sir *John Barrington* at *Hatfield-Broadoak* in *Eſſex*, and continued with him as long as he liv'd, and with his Lady, while the Family ſtay'd there, which was till 1690.

Mr. Farrow *to Lady* Huſſey, *to the Earl of* Straggletho rp, *and to Sir* William Ellis.
He died July 22, 1692.

Ibid. p. 607.

Mr. *Joſeph Farrow* upon the Terms of Conformity being diſagreeable to him, tho' epiſcopally ordained, after he had been Chaplain to the Lady *Huſſey* of *Cathorp*, and *Richard* Earl of *Straggletborp* ſucceſſively, was Curate at *Boſton* to Dr. *Obadiah Howe* till his Death *Feb.* 27, 1682-3. and remov'd from thence into the Family of Sir *William Ellys* of *Nocton*, where he continu'd Chaplain for nine Years, with great Satisfaction to himſelf and the whole Family.

Mr. Baccaller *to Mr.* Prideaux.
He died in 1713. *wanting little of* 99 *Years.*

Mr. *Henry Baccaller* ejected or ſilenc'd at *Combe St. Nicholas Com. Som.* was ſome Time Chaplain to Mr. *Prideaux*, Father in Law to Mr. *Francis Gwin* of *Ford-Abbey*. He had no Eſtate to ſupport him after he was ejected, tho' he had a numerous Family, having ſixteen Children living at once.

Contin. p. 752.

Mr. Taylor *to Lord* Wharton.

Mr. *William Taylor* ſilenc'd by the Act of Uniformity, was for many Years domeſtick Chaplain to *Philip* Lord *Wharton*, and died at *Newbury* in *Berks*.

Account, p. 39. *Contin p.* 364.

Mr. Ward *to Sir* Joh. Wentworth.

Mr. *Noah Ward*, who left *Cambridge* upon the Act of Uniformity, and was afterward ordain'd by ſome Miniſters at *Sheffield*; was ſome Time Chaplain to Sir *John Wentworth*, in whoſe Family he married. He continu'd till Sir *John* died, and till his Lady married the Lord *Winchelſea*, who diſmiſs'd Mr. *Ward*.

Account, p. 836.

Mr. Fido.
He died January 17, 1714. *aged* 75.

Mr. *Anthony Fido* had the Living of *Hemminburgh* in *Yorkſhire*, and was ejected there in 1662. He then became Chaplain and Steward in a Gentleman's Family, and afterwards came to *London*, *&c.*

Contin. p. 956.

Chaplains in Engliſh *Factories.*

7. *Several others of the deprived or ſilenc'd Miniſters were well provided for as Chaplains in our* Engliſh *Factories abroad.*

Mr. Torey *at* Middleburgh.

Mr. *Robert Torey* after his being ſilenc'd at St. *Mary Magdalen Bermondſey* croſs'd the Seas, and was admitted Paſtor to the *Engliſh* Church at *Middleburgh* in *Zealand*, *Nov.* 21, 1683. and died in that Station at the End of the Year 1691.

Account, p. 26. *Contin. p.* 22.

Mr. Hickman *at* Utrecht.
Henr. Hickman Aul. Cath Cantab. Conviv. 2. *admiſſ. in Matriculam Acad. Cant. Apr.* 10, 1647.
Henr. Hickman, Oxon. admiſſ. ad eundem gradum quo fuit apud Oxon. An. 1651. *Reg. Acad.*

Mr. *Henry Hickman*, B. D. Fellow of *Magdalen* College, *Oxon.* after he was ejected, liv'd for ſome Time privately in *Worceſterſhire*, and was afterwards Miniſter of the *Engliſh* Congregation at *Leyden* in *Holland*, where he was generally much eſteemed and reſpected. He died in a good old Age at *Utrecht* in the Year 1691. or 1692.

Account, p 69. *and Contin. p.* 101.

Mr. Hill *at* Leyden, *at* Middleburgh, *and at* Rotterdam.
Joſ. Hill Eboracen. de Bromley in Parochia vocat. Leeds, annos natus viginti admiſſus Penſionar. in Coll. Joh. Cant. Aug. 20, 1646.
Joſeph. Hill, Coll. Magd. Cant. admiſſ. Magiſter Artium An. 1651. *Bac. S. Th.* 1660. *Reg. Acad. Collect. Tho. Baker, S. T. B.*

Mr. *Joſeph Hill*, B. D. having declar'd his Judgment againſt Conformity in St. *John*'s College, *Cambridge*, upon which his Name was cut out of the College Book, croſſed the Seas in 1663. and having ſeen ſeveral Countries, and reſting himſelf at *Leyden* for two or three Years: In 1667. he was call'd to be Paſtor of the *Engliſh* Church at *Middleburgh* in *Zealand*, where he continu'd till 1673. when his too late publiſhing his *Defence of the* Zealander'*s Choice*, occaſion'd the Governours of that Province to oblige him to leave that Place. Whereupon he came to *England*, and waiting on King *Charles* II. he, as a Reward for writing that Book, not only gave him a *Sinecure* worth above 80*l. per Ann.* but alſo offer'd him a Biſhoprick, if he would conform. But being altogether diſſatisfied with the Terms of Conformity, he readily accepted of a Call to the *Engliſh* Church in *Rotterdam*, *An.* 1678. in which Poſt he continued to the Day of his Death, which was *Nov.* 5, 1707. *ætat.* 83.

Account, p. 81.

Mr. Hodge *at* Delf *and at* Rotterdam.

Mr. *Alexander Hodge*, M. A. ſometime Fellow of *Wadham* College in *Oxon.* ejected for his Nonconformity from St. *Thomas*'s, ſoon after went for *Holland*, was invited to *Delf*, where he preach'd a while, and from thence he removed to *Amſterdam*, where he continu'd Miniſter of the *Engliſh* Church to the Day of his Death which happen'd in *December* 1689.

Account, p. 220. *and Contin. p.* 243.

Mr. Newcomen *at* Leyden.
Matt. Newcomen Eſſexianus admiſſus in Matric. Acad. Cant. Jul. 6, 1626. *admiſſ. Diſcipulus Coll. Joh. Cant. Nov.* 8, 1626. *Art. Bac.* 1629. *Idem Coll. Jo. Art. Mag. An.* 1633. *Reg. Acad.*

Mr. *Matthew Newcomen*, M. A. was ejected from *Dedham Com. Eſſex.* in 1662. He was ſoon after invited to the Paſtoral Charge of the Church at *Leyden* in *Holland*, which he rather accepted, becauſe he knew he ſhould there have the publick Liberty of his Miniſtry. —— He there died of a Fever, which prevail'd much in that City in the Year 1668. or 1669.

Account, p. 204. *and Contin. p.* 457.

Dr. Richardſon *at* Leyden.
Quidam Edw. Richardſon Coll. C. C. Cantabr. Art. Mag. An. 1630.
Alter Edv. Richardſon Coll. Eman. Art. Bac. 1639. *Reg. Acad.*

Dr. *Edward Richardſon*, was turn'd out of *Rippon* upon the King's coming in, and continu'd a Nonconformiſt: He travell'd beyond the Seas, and ſucceeded Mr. *Newcomen* in the *Engliſh* Church at *Leyden*, —— where he became ſo expert in the Language of the Countrey, that he printed a Book that is very uſeful for the Learners of *Engliſh* and *Dutch* which is called *Anglo-Belgica*; or the *Engliſh* and *Dutch* Academy. Printed at *Amſterdam* in 8^vo^. 1677. and there he died not long after.

Account, p. 817. *and Contin. p.* 348.

Mr. Anderſon *at* Middleburgh.

Mr. *David Anderſon* ſoon after his Ejectment from *Walton* upon *Thames*, croſs'd the Seas and went into *Zealand*, and ſettled at *Middleburgh* with five ſmall Children. —— There upon the Deceaſe of Mr. *Spang* Miniſter of the *Engliſh* Church, Mr. *Anderſon* was unexpectedly choſen in his Stead. ——— He grew ſickly and died in *March* 1677. the Lords of the City became Guardians to the five Orphans which he left behind him.

Account, p. 672.

Mr. Tutchin *at* Fort St. George.

Mr. *Samuel Tutchin*, after his Ejectment from *Odiham* in *Hampſhire*, went to the *Eaſt-Indies*, and was Chaplain to the Factory at *Fort St. George*. He died there, and was bury'd by the Factory, and his Grave was adorn'd with a Monument. The Company alſo ſettled an annual Penſion upon his Widow after his Death.

Ibid. p. 345.

Mr. Quicke *at* Middleburgh.
See Wood'*s* Athen. Oxon. *Vol.* II. *col.* 792.

Mr. *John Quicke*, M. A. preaching at *Brixton* in *Devonſhire* without Epiſcopal Orders, and finding many Difficulties obſtructing his being farther ſerviceable in the Weſt of *England*, he came to *London* and in 1689. was unanimouſly choſen Paſtor of the *Engliſh* Church at *Middleburgh* in *Zealand*, which he accepted upon Condition, that he might be at Liberty to return if he was call'd into his own Countrey. Meeting there with ſome angry Conteſts that he did not expect, he return'd to *London July* 22, 1681. —— and died in the ſeventieth Year of his Age, *Apr.* 29, 1706.

Dr. Calamy'*s Contin. p.* 333.

Mr. Malbon *at* Amſterdam.

Mr. *Samuel Malbon*, ſome Time after he was ſilenc'd at *Bungay* in *Suffolk* in 1662. became Paſtor to a Church in *Amſterdam*.

Account, p. 659.

8. *Many*

Chaplains to Hoſpitals, Priſons, &c.

8. *Many others of the ejected or ſilenc'd Miniſters were allow'd to officiate as Chaplains in Hoſpitals and Priſons and Chapels of Eaſe, and other Places exempt from ordinary Juriſdiction.*

Mr. After Chapl. to Woodſtreet Compter.

Mr. *John After* ejected from *Allhallows Honey-lane, London*, by the ſpecial Favour of the Court of Aldermen, lived and died Ordinary of *Woodſtreet* Compter.

Dr. Calamy's *Account, p.* 38, 600.

Mr. Fellow Tutor in Chriſt Church, London.

Mr. *Robert Fellow* of *Lincoln* College, *Oxon.* and thence ejected, was afterwards Teacher of the Children in the *Blue-Coat Hoſpital* of *Chriſt-Church, London*, in the Art of Mathematicks and Navigation.

Ibid. p. 66.

Mr. Mather Chaplain in Guernſey.
See Wood's Athen. Oxon. Vol. II. col. 306.

Mr. *Increaſe Mather*, M. A. Preacher in *Glouceſter*, tho' he was not properly ejected by the *Bartholomew* Act, yet the Rigours of thoſe Times drove him from theſe Parts to the Iſle of *Guernſey*, where he was Chaplain to a Regiment, and from thence he went to *New-England*, and was Preſident of *Haward* College in *Cambridge*.

Ibid. p. 317. *and Contin. p.* 494.

Mr. Calendrine at Mile-End.
Magiſter Calendrinus Glaſcuenſis incorporatus Cantabrigia anno 1641. Reg. Acad.

Mr. *Lewis Calendrine* ejected from *Stapleford-Abbots* in *Eſſex*, lived in his old Age in an Alms-Houſe at *Mile-End*, where he officiated as Chaplain.

Account, p. 313. *and Contin. p.* 485.

Mr. Hardy in two ſeveral Peculiars.
See Wood's Athen. Oxon. Vol. II. col. 802.

Mr. *Samuel Hardy* of *Charmiſter* within a Mile of *Dorcheſter*, and out of any Epiſcopal Inſpection or Juriſdiction, continu'd in this Place after the *Bartholomew* Act, being protected from the Biſhop's Courts by his being in a Peculiar, and from the Juſtices by the Favour of the *Trenchards*, and a little Conformity which he uſed, reading the Scripture Sentences, the Creed, Commandments, Leſſons, Prayer for the King, and ſome few other Things. When Mr. *Hardy* had liv'd at *Charmiſter* a conſiderable Time, the Inhabitants of *Pool* came to him, and gave him an Invitation to their Town, which was likewiſe a *Peculiar*, and exempted from Epiſcopal Juriſdiction: He accepted of it, and preach'd and pray'd, and convers'd in the ſame manner as he did before.

Account, p. 282.

Mr. Bigley in a Donative.

Mr. *John Bigley* was Miniſter of *White-Colne* in *Eſſex*. This was a *Donative* that could not be taken away, and ſo he continu'd in it. But he was (as I am inform'd) as truly a Nonconformiſt as any that left their Livings.

Ibid. p. 309.

Mr. Billingſley in a Priviledg'd Place.

Mr. *Nicholas Billingſley* ejected from *Webley* in *Herefordſhire*, by the good Offices of Sir *Edward Harley* was ſettled at *Blakeney* in the Pariſh of *Awre* in *Glouceſterſhire*, a *Priviledg'd Place*, the Maintenance (which was at leaſt 50*l. per Annum)* depending upon an Impropriation, which by the Generoſity of a Gentleman had been annex'd to a Chapel of Eaſe in the Village mention'd, *&c.*

Ibid. p. 358.

Mr. Atkinſon in his Chapel.

Mr. *Peter Atkinſon* ſen. was Preacher at *Ellet* Chapel in *Lancaſhire*. And tho' a Nonconformiſt, he had ſo much Favour with the Gentry that he preach'd quietly at his Chapel for a conſiderable Time after the Act of Uniformity took Place. He died *July* 17, 1677. *ætat.* 75.

Ibid. p. 411.

Mr. Smith in a like Chapel.

Mr. *Timothy Smith* was Preacher at *Long-Ridge* Chapel in *Lancaſhire* at the Time of the Uniformity Act in 1662. He did not conform, and yet preach'd frequently in the Chapel afterwards. For it being an obſcure Place, with a ſmall Salary, there was no great ſtriving for it. He died very poor in 1672. aged 60.

Ibid. p. 412.

Mr. Gregge in another Chapel.

Mr. *Thomas Gregge* of St. *Helen*'s Chapel in the ſame County of *Lancaſter*, not conforming in 1662. continued to preach moſtly in the Chapel, or openly in Houſes in the Face of Danger, and yet never was impriſon'd. He died in 1681. aged about 44. exceedingly belov'd, and much lamented.

Ibid. p. 413.

Mr. Walker continued in his Chapel.
Quidam Joh. Walker Coll. Joh. Cant. Art. Bac. An. 1639. Alter Coll. Jeſ. Art. Bac. 1657.

Mr. *John Walker* of *Newton-Heath* Chapel in the ſaid County, and one of the Preachers of the *Bolton* Lecture, preach'd after the *Bartholomew* Act without conforming to it at *Rivington* Chapel to a good old Age.

Ibid. p. 414.

Mr. Rock in a Priviledg'd Place.

Mr. *Joſiah Rock*, Miniſter of *Saunby Com. Nott.* after his Ejectment in 1662. taught School privately. But ſome Time before his Death, he got into a *Priviledg'd Place* in the Gift (I think) of Eſquire *Diſney*, where he preach'd publickly without Conforming.

Ibid. p. 526.

Mr. Barnet in a ſingular Place.

Mr. *Joſhua Barnet* was ejected from *Roccardine Com. Salop* for Nonconformity; but being a Perſon of great Moderation, he after ſome Time accepted of a Place in *Cheſhire*; where he was excus'd from the Surplice, Sign of the Croſs, *&c.*

Ibid. p. 565.

Mr. Fownes in a Place exempt.

Mr. *Thomas Fownes* after his Ejectment from *Hutton Com. Warwic.* liv'd in low Circumſtances in a ſmall Farm which he rented of Sir *Roger Burgoyne* at *Wrexall*. When Mr. *Hawes* left *Hunniley*, a Mile off, he preach'd in the Church, and continu'd to do it without Epiſcopal Ordination or Conformity, only reading ſome Part of the Liturgy; *Hunniley* being exempt from Epiſcopal Juriſdiction.

Ibid. p 744.

Mr. Clayton in a Chapel.

Mr. *Luke Clayton*, Miniſter of *Rotherham* in *Yorkſhire*, not conforming, having no Succeſſor provided for him, continu'd to exerciſe his Miniſtry after *Bartholomew* Day 1662. and continu'd ſo to do till the *January* following, when he chearfully ſuffer'd the Penalty of Impriſonment.—— He afterwards preach'd at *Graſeborough* Chapel for ſeveral Years, and died of a Conſumption, *June* 13, 1674. at about fifty Years of Age.

Ibid. p. 789.

Mr. Heywood in ſeveral Chapels.
Oliver Heywood Coll. Joh. Cantabr. Art. Bac. ad Bapt. An. 1650. Reg. Acad.
He died May 4, 1702.

Mr. *Oliver Heywood* Preacher at *Coley* Chapel in *Hallifax* Pariſh *Yorkſhire*, was for not reading the Common-Prayer ſuſpended and excommunicate, did notwithſtanding now and then preach in ſome publick Church, where there was a Vacancy, with the Leave of the Church-wardens, in which Courſe he met with no Moleſtation. —— When the Edge of the *Five Mile Act* was a little worn off, he took more Liberty, and preach'd often publickly in *Idle* Chapel, *Brambup* Chapel, *Bramley* Chapel, *Farnley* Chapel, *Morley* Chapel, *Pudzey* Chapel, and *Hunſlet* Chapel. —— And in *July* 1663. he preach'd to his old People in

Ibid. p. 805, 806, 807.

Coley Chapel upon the Abſence of Mr. *Hoole*, who was then Miniſter, and at the Deſire of many of the People.

Mr. Holdeſworth *at* Idle *Chapel.*
Quidam Joſiah Holdſworth Coll. Magd. Cantabr. Art. Bac. 1629. *Reg. Acad.*

Mr. *Joſiah Holdſworth* ejected at *Poppleton* near *York* in 1662. remov'd thence to *Wakefield*, he preach'd afterward for a Year in *Idle* Chapel, and died at *Wakefield*, *Octob.* 18, 1677. *ætat.* 75.

Account, p. 810.

Mr. Bradſhaw *in other Chapels.*
He died in May 1683. *ætat.* 73.

Mr. *James Bradſhaw* ſilenc'd for Nonconformity at *Macclesfield Com. Ceſtr.* liv'd in his own Houſe at *Darcy-Leaver*, and obtain'd Liberty for a while to preach publickly at *Haughton* Chapel in *Dean* Pariſh; and afterwards at *Bradſhaw* Chapel, by the Connivance of Mr. *Bradſhaw* of *Bradſhaw-Hall*, reading ſome of the Prayers, without ever ſubſcribing.

Ibid. p. 123.

Mr. d'Aranda *in the* French *Church at* Canterbury.

Mr. *Elias Paul d'Aranda*, Aſſiſtant to Mr. *Maynard* of *Mayfield* in *Suſſex*, was ejected from hence by the *Bartholomew* Act, and was afterwards Miniſter of the *French* Church in *Canterbury*.

Ibid. p. 684.

Mr. Boheme *at* Walcot.

Mr. *George Boheme* Miniſter of *Sleford* in *Lincolnſhire*, continued there till excluded by the *Bartholomew* Act. He for ſome Time preach'd publickly in the Church at *Walcot*, within a Mile of *Folkingham*, after his being ſilenc'd, and was conniv'd at, he reading ſome of the Prayers: But he was at length forbidden by Biſhop *Gardiner*, becauſe not epiſcopally ordain'd.

*Contin. p.*602.

Mr. Bradſhaw *at* Rainford *Chapel.*

Mr. *James Bradſhaw* fix'd at *Hindley* in the Pariſh of *Wigan Com. Lanc.* continu'd there till he was ejected and ſilenc'd in 1662. When King *Charles* granted Toleration, he mov'd to *Rainford*, a conſecrated Chapel in *Preſcot* Pariſh, and there held a fair and amicable Correſpondence with ſeveral of the Clergy of the eſtabliſhed Church, who reſpected him, and ſometimes preach'd for him, which was one means of keeping his Chapel. The Chapel-Wardens were oblig'd at the Viſitation to make their Appearance, and he having a Friend in Court, the Queſtion was commonly propoſed to them in this Manner, *Have you Common-Prayer read yearly in your Chapel?* To which they could ſafely anſwer, *Yes*; becauſe once or more in every Year, ſome of the neighbouring Clergy that were his Friends, read the divine Service and preach'd for him. And the Biſhop of *Cheſter* diſcharg'd Informations againſt peaceable and ſober Perſons; and ſo without being proſecuted, he continu'd his miniſterial Service in the Chapel aforeſaid.

Ibid. p. 568.

Mr. Baxter *had great Liberty.*

Mr. *Nathaniel Baxter* remain'd Miniſter at St. *Michael*'s upon *Plyer Com. Lanc.* till his Ejection by the Act of Uniformity in 1662. Providence afterwards remov'd him into *Yorkſhire*, where he was Chaplain to Sir *William Middleton* of *Aldworth* near *Rotherham*. And being in thoſe Parts he fell into the Company of —— *Pegg*, Eſq; of *Beauchief-Hall* in *Derbyſhire*, a very ſober Gentleman, who invited him to give them a Sermon at an old Abbey-Church, call'd *Beauchief-Abbey*, and he comply'd with the Motion. —— After this the Gentleman told him, that if he would let him have the Benefit of his Labours at *Beauchief-Abbey*, his Steward ſhould pay him 16 *l. per Ann.* for that there was nothing belonging to the Place but what he thought fit to allow. Mr. *Baxter* being then a ſingle Man accepted the Offer, and afterwards marrying, liv'd within a Mile or thereabouts of the Abbey, and in a little Time with his Wife's Fortune purchas'd a ſmall Eſtate about the ſame Diſtance from it, and continu'd there ſeveral Years.

Ibid. p. 570.

Mr. Allen *in an exempt Place.*

Mr. *John Allen* had been ſeveral Years Miniſter at the great Church in *Yarmouth* in Conjunction with Mr. *Brinſley*. After his being ſilenc'd, he took an Houſe at *Goulſtone*, which is a Place out of the Juriſdiction of the Biſhop of *Norwich*, and often preach'd there.

Ibid. p. 617.

Many went abroad and were well ſettled in other Countries.

9. *And beſides this Refuge and Protection given to them in Hoſpitals, Priſons, and Privileg'd Places: Some of the ejected and ſilenc'd Miniſters withdrew themſelves to* Scotland, Ireland, *and our* American *Plantations, where they found a kind Reception and ſufficient Maintenance.*

Mr. Moreton *went to* New-England.

Mr. *Charles Moreton*, M. A. after his Ejectment by the Act of Uniformity from *Bliſland* in *Cornwall*, he liv'd in a ſmall Tenement of his own in the Pariſh of St. *Ives*, and preach'd privately to a few People of a neighbouring Village, till the Fire of *London*. Having ſuſtain'd great Loſs by that, he remov'd thither to take care of his Affairs. Being there he, by the Entreaty of ſeveral Friends, was prevail'd with to undertake the inſtructing of Youth in Academical Learning. He ſet upon this Work at *Newington-Green*, and was extraordinarily well qualify'd for it. —— After about twenty Years Continuance in this Employment he was ſo infeſted with Proceſſes from the Biſhop's Court, that he was forc'd to deſiſt. In 1685. he went over to *New-England*, and was choſen Paſtor of a Church at *Charles-Town*, over againſt *Boſton*, where he died in a good old Age, being near fourſcore.

Account, p. 145.

Mr. Samuel Lee.

Mr. *Samuel Lee*, M. A. had been Fellow of *Wadham* College, and a Proctor of the Univerſity in 1651. In the latter End of the Reign of King *Charles* II. his Fears of the Return of Popery drove him into *New-England*, where he was Paſtor of the Church at *Briſtol*, *&c.* And even ſome had a ſtrong Impulſe which they term'd a Call, to go abroad and propagate the Goſpel. Thus Mr. *Joſeph Alleine* deprived for Nonconformity from *Taunton St. Magdalen* in *Somerſet*, at length *receiving a third Call* for the Propagation of the Goſpel, he would by all means forſooth go into *China* to do it, but being diſſuaded by the Brethren, *he fed the Flock of God's People in private.*

Ibid. p. 36.

And Mr. Joſ. Alleine.

Wood's Athen. Oxon. *Vol.* II. *c.* 300.

10. *Many others of the diſſenting Miniſters were indulg'd and conniv'd at in teaching School, in keeping Boarders, in being Tutours to young Noblemen, and Gentlemens Sons, in ſetting up private Academies*, &c.

Mr. Button *a School-maſter and Tutour.*

Mr. *Ralph Button*, B. D. Canon of *Chriſt-Church*, and Orator to the Univerſity of *Oxford*, was a great Sufferer for Nonconformity. Beſides a great Loſs in his Eſtate, he was about ſix Months in Gaol for teaching privately two Knights Sons near *Brentford*, who perſuaded him to it. He died at *Iſlington* (where he was a Tutour to young Men in his own Houſe) in *October* 1680.

Account, *p.* 60. *and Contin. p.* 90. *See* Faſti Ox. *Vol.*II. *c.* 771.

Mr. Cole *at* Nettlebed.

Mr. *Thomas Cole*, M. A. ejected from his Principality of St. *Mary*'s Hall in *Oxford.* He afterwards inſtructed Youth in his Houſe near *Nettlebed* in *Oxfordſhire*, and from thence came to *London*, &c.

Account p. 51. Wood's Faſti Oxon. *Vol.* II *c.* 775.

Mr. Chiſhul *had a Boarding-School.*
He died about the Year 1674.
Mr. Trerithiack *a Tutour.*
He died in July 1693.

Mr. *John Chiſhul* ſilenc'd at *Tiverton* in *Devonſhire* had a Boarding-School at *Enfield* in *Middleſex*, and ſometimes preached there. —— Mr. *William Treritbiack*, after his being ſilenc'd at *Petroakſtow* in *Com. Devon.* went beyond Sea with Colonel *Rolle* when he was young, as his Guardian and Tutour.

Account p. 240.
Ibid.

Mr. Sagar *Teacher of a private School.*
He died Febr. 13, 1697.

Mr. *Charles Sagar* Maſter of the publick School at *Blackbourn* in *Lancaſhire*, not conforming, was conniv'd at by the Governours of the School and the Gentry thereabout 'till 68. or 69. After he was turn'd out of the publick, he betook himſelf to the teaching of a private School in the Town, and had many Gentlemens Sons, and others under his Care, &c.

Ibid. 206.

Mr. Walton *had a flouriſhing School.*

Mr. *Walton* ejected or ſilenc'd at *Weſt Ham* near *London*, afterwards turn'd School-maſter, and had a flouriſhing School, firſt at *Biſhops-Hall*, and afterwards at *Bednal-Green* near the City.

Ibid. p. 302.

Mr. Taylor *an eminent School-maſter.*

Mr. *Zachary Taylor* after his being ſilenc'd at *Rochdale Com. Lanc.* taught School firſt at *Rochdale*, and then at *Bolton:* He was the firſt Maſter of the School erected there by Mr. *James Leaver* of *London*. From thence he remov'd to a famous School at *Kirkham* in the Field. He died in *Febr.* 1692. *ætat.* 74. He was a very good Scholar, and a uſeful School-maſter.

Ibid. p. 400.

Mr. Smith *a School-maſter and Preacher.*
He died Octob. 20, 1686.

Mr. *William Smith* after his Ejectment from *Paſkington Com. Leic.* he removed to *Diſworth-Grange*, where he continued many Years, teaching Scholars, and preaching conſtantly, either in his own Houſe or in Places adjacent, as Occaſion or Opportunity offer'd.

Ibid. p. 432.

Mr. Wreſſel *had a private School.*

Mr. *Nicholas Wreſſel*, M. A. ſilenc'd for Nonconformity at *Berwick* upon *Tweed*, in the latter Part of his Life he kept a private School at *Stockwell* (after he came up to *London*) where he died in the Year 1695. or thereabouts.

Ibid. p. 503.

Mr. Bindon *had a conſiderable School.*

Mr. *George Bindon* ejected or ſilenc'd at *Wilton* or *Batkalton Com. Som.* was an ingenious Man, and taught School at *Staplegrove*. He uſually went with his Family to Church on the Lord's Day in the Forenoon, and preach'd in the Afternoon. His clear Head and great Integrity rendred him very uſeful among his Neighbours in compoſing Differences, and drawing Writings. The Education and Fortunes of ſeveral Perſons were committed to him, which Truſts he diſcharged with a very fair Reputation.

Ibid. p. 602.

Mr. Winny *kept a* Grammar *School.*

Mr. *Samuel Winny* ſome Time after his Ejectment from *Glaſtonbury Com. Som.* for Nonconformity, had a ſmall Congregation in the City of *Briſtol*, where he alſo taught *Grammar* Learning with good Succeſs. There he died in 1700.

Ibid. p. 605.
*Contin. p.*754.

Mr. Sherman *and Mr.* Fiſher *School-maſters.*

Mr. *Edward Sherman* after his Ejection from *Stoke* by *Ipſwich* in *Suffolk*, he became School-maſter at *Dedham*, and ſo continued 'till he died. Mr. *James Fiſher*, M. A. of *Emanuel* College in *Cambridge*, after his Ejectment from *Fatcham Com. Surr.* kept a School, and preached in his own Houſe at *Darking*, where he died 1691. *ætat.* 86.

Account p. 646.
Ibid. p. 670.
Contin. p. 814.

Mr. Thorpe *thriv'd in a private School.*
Edm. Thorpe Coll. Chr. Art. Bacc. Ann. 1639. *Art. Mag.* 1645. *Reg. Acad.*
He died at Brenchly March 16, 1777-8.

Mr. *Edmund Thorpe*, M. A. was ejected from *Selſcomb Com. Suſſex.* He afterwards taught School privately, and was conniv'd at. He had many Boarders and ſo liv'd comfortably. Many Gentlemen in *Kent* and *Suſſex* ſent their Children to him, and even three conforming Miniſters truſted him with the Education of their Sons, &c.

Account p. 678.

Mr. Bennet *had Boarders and Scholars.*
Joſ. Bennet Coll. Joh. Art. Bacc. ad Baptiſt. An. 1649.
Alter Joſ. Bennet Coll. Joh. Art. Bacc. ad Baptiſt. 1658. *Reg. Acad. Cant.*

Mr. *Joſeph Bennet* ejected from the Church of *Brightling* in *Suſſex* 1662. lived in the Pariſh twenty Years after his Ejectment. He ſet up a School, and it began to flouriſh, but was diſperſed again by the Viſitation in 1665. His Motto was *God's good Providence be mine Inheritance*; and it was anſwer'd to him. He generally had a few Boarders and Scholars to teach, which was at once an Help and a Diverſion.

Ibid. p. 681.
Contin. p. 817.

Mr. Davis *Maſter of a* Grammar *School.*

Mr. *James Davis* ejected or ſilenc'd at *Merthyr* in *Caermarthenſhire*, being a good *Grammar* Scholar, he maintained his Family by keeping a *Grammar* School; and often preached *gratis* up and down the Countrey.

Account p. 720. *and Contin. p.* 845.

Mr. Baſſet *got a good Livelyhood.*

Mr. *Joſiah Baſſet* Miniſter of *Exall Com. Warwic.* after the Act of Uniformity came to *London* to ſeek a Livelyhood, which he got by teaching School. —— And continuing long in that Courſe of Life, he raiſed ſeveral Citizens, &c. He died Paſtor to a Congregation at *Woolwich*, in 1695.

Account p. 742.

Mr. Kimberley.

Mr. *William Kimberley* after his Ejectment from *Rydmerley* in *Worceſterſhire*, liv'd very privately, and did not ordinarily preach, but contented himſelf with teaching a School, in which ſome thought he excell'd moſt.

Ibid. p. 776.

Mr. Inman.

Mr. *Inman* ejected from a Mediety of *Hoylland* in *Yorkſhire*, afterward kept School in *Clayton*, and lived obſcurely, a good Scholar. He died in *March* 1689. *ætat.* 66.

Ibid. p. 792.

Mr. Ogden *moved from one School to another.*

Mr. *Samuel Ogden* after his Ejectment in 62. from *Matlock* near *Derby*, being full of Boarders at his own Houſe, he continued his School for ſome Time

Ibid. p. 189.
*Contin. p.*234.

Sam. Ogden Coll. Chr. Art Bacc. ad Baptiſt An. 1651. Reg. Acad. Cant.

at *Mackworth*, 'till the *Five Mile Act* took Effect, which drove him away. He fled into *Yorkſhire*, but after ſome Time he return'd to his Employment at *Derby*, where his School flouriſh'd, and he had many Gentlemens Sons with him. In the Year 1685. the publick School-maſter of the Town commenc'd a Suit againſt him, *&c.* Wheupon Sir *John Gell* gave him the Free-School of *Wirkſworth*, whither he remov'd in 1686. and there he continued to his Dying-Day, daily inſtructing his Scholars, *&c.* He died *May* 25, 1697. and was buried the twenty ſeventh in the Church of *Wirkſworth*.

Mr. Burgeſs *had many Boarders.*

Quidam Joh. Burgeſs Coll. Regin. admiſſus in Matriculam Acad. Cant. Jul. 8, 1619.

Quidam Jo. Burges Coll. Jeſ. Art. Mag. An. 1622. Reg. Acad. Cant.

Mr. *John Burgeſs*, A. M. when the Act of Uniformity, 62. drove him from his People of *Aſhſpringten Com. Devon.* he retir'd to *Hackney* near *London*, where he and ſome other Miniſters join'd in carrying on a private Lecture, and other Exerciſes of Religion, to a Society of about thirty Families. Afterwards he ſate down at *Iſlington*, to keep Boarders of Citizens Sons, who went to School to Mr. *Singleton*, who had then a flouriſhing School at that Place: And there he died about 1668. *Account, p. 242. and Contin. p. 282.*

Mr. Bedford *took Boarders.*

Iſ. Bedford Coll. Eman. Art. Bac. An. 1637. Reg. Acad. Cant.

Mr. *Iſaac Bedford* Miniſter of *Willion Com. Hertf.* after his Ejectment retir'd to *Clifton*, and liv'd upon a ſmall Farm of his own: He took Boarders, and had a Conformiſt to teach them; and there he died about 1667. *Account, p. 366.*

Mr. Pakeman *a Boarding Teacher.*

Tho. Pakeman Aul. Clar. Cant. Art. Bacc. An. 1633. Art. Mag. An. 1637. Reg. Acad. Cant.

Mr. *Thomas Pakeman*, M. A. after his Ejectment from *Harrow on the Hill, Com. Midd.* for Nonconformity, he had the Inſtruction and Boarding of ſeveral Children of Perſons of Quality and Figure; and preached as he had Opportunity. *Ibid. p. 468.*

Mr. Clark *at* Walkington.

Petrus Clarke Coll. Joh. admiſſus in Matriculam Acad. Cant. Jul. 4, 1622.

Petrus Clark Eboracen. admiſſus Socius Coll. Jo. Cant. Martii 31. 1626. Reg. Acad. & Coll. Joh.

Mr. *Peter Clark*, M. A. was benefic'd at *Kirkby Underhill* in *Yorkſhire*, and there continued 'till the *Uniformity Act* diſlodg'd him. Thence he retir'd with his Wife and four Children to *Walkington* near *Hull*, where he had a pretty Eſtate, that deſcended to him from his Father. There he employ'd himſelf in teaching a private School, boarding Gentlemens Sons in his Houſe; —— and there he continued to the Time of his Death. *Ibid. p. 822.*

Mr. Cart *Tutour to a young Gentleman.*

Quidam Joh. Coll. Sidn. Art. Bac. 1640. Reg. Acad. Cant. He died in 1674.

Mr. *John Cart* Miniſter of *Hanſworth* in *Yorkſhire*, reſided here ſeveral Years after his Ejectment in 62. Major *Taylor* of *Wallinwells* committed his only Child to his Tuition, when he was ſent by King *Charles* to fortify *Tangier*. He was faithful to his Truſt, and his Pupil is a very worthy Gentleman, and uſeful Magiſtrate in his Countrey. *Ibid. p. 789. Contin p. 940.*

Mr. Tallents *a travelling Tutour.*

Fran. Tallents, Coll. Magd. Art. Bac. An. 1641. Art. Mag. Coll. Magd. 1645. unus e Pradicatoribus ab Academia emittendis An. 1650. Reg. Acad. Cant. He died Apr. 11, 1708. *in the* 89th *Year of his Age.*

Mr. *Francis Tallents*, M. A. an eminent Nonconformiſt, for the moſt Part attended the publick Miniſtry and the Liturgy a great while, Morning and Afternoon, and was much for occaſional Conformity. In 1670. he travell'd into *France* as Tutour to two young Gentlemen, Mr. *Boſcawen* and Mr. *Hampden*; and ſpent about two Years and a half abroad. The former of the two died at *Straſburgh* of the Small-Pox, to his great Grief. *Account, p. 550. and Contin. p. 722.*

Mr Frankland *ſet up a private Academy.*

Ric. Frankland Coll. Chr. Art. Bacc. An. 1651. Art. Mag. An. 1655. Reg. Acad. Cant. He died Octob. 1, 1698. *ætat.* 68.

Mr. *Richard Franckland*, M. A. ejected from *Biſhop's-Aukland* in the Biſhoprick of *Durham*, liv'd at *Rathmil* in *Yorkſhire*, which was his own Eſtate; where he was perſuaded to ſet up a private Academy in his own Houſe. Sir *Thomas Liddall* ſent his Son *George* to be educated under him, and many others follow'd his Example: So that in the Space of a few Years, he had to the Number of three hundred under his Tuition, *&c.* *Account, p. 287. and Contin. p. 452.*

Mr. Ferguſon *taught Univerſity Learning.*

Mr. *Robert Ferguſon*, ſome Time after his Ejectment from *Godmarſham* in *Kent* taught Univerſity Learning at *Iſlington*, and was after Aſſiſtant to Dr. *Owen.* But at length he ran ſo far into political Matters, as to fall under general Cenſure. The Duke of *Monmouth* upon the Scaffold call'd him a *bloody Villain*: And Biſhop *Burnet* juſtly *a profligate Knave.* *Account, p. 383. and Contin. p. 544.*

Mr. Horrockes *had a School of ſeveral young Gentlemen.*

Mr. *Thomas Horrockes*, M. A. ejected in 1662. from the Living of *Malden* in *Eſſex*, after a great many Fatigues at laſt ſettled at *Batterſea* in *Surrey*, where he boarded and taught young Gentlemen, as two of the Sons of Sir *Walter St. John*, Alderman *Howe*'s Sons, five of the *Lordels*, and three of the *Houblands*, and ſeveral others of good Note. *Dr.* Calamy's *Contin. p. 470.*

Mr. Swift *had a conſiderable Number of Boarders.*

Mr. *Richard Swift* ejected for Nonconformity from *Edgworth* in *Middleſex*, remov'd afterwards to *Mill-Hill* in *Hendon* Pariſh, where he kept Boarders to a conſiderable Number. *Ibid. p. 612.*

Mr. Tarrey *had a flouriſhing School.*

Mr. *Thomas Tarrey* ejected from *Thrapſton Com. Northampt.* after ſome Time was invited to the Free-School at *Higham*, the Salary of which was 10 *l. per An.* and he had a flouriſhing School, and many Gentlemen ſending their Sons to him for Inſtruction, he grew rich, *&c.* *Ibid. p. 641.*

Mr. Birch *had a School full of young Nobility and Gentry. He died at* Shilton Jan. 22, 1679.

Mr. *Samuel Birch*, M. A. ejected from one of the three Portions of the Vicarage of *Bampton Com. Oxon.* ſtay'd at the Vicarage ſome Time after his being ſilenc'd, and continu'd preaching on Lord's Day Nights. At laſt upon Mr. *Cook*'s coming to *Bampton*, he hir'd an Houſe at *Shelton* and fix'd there in *May* 1664. and had a good Number of Boarders. —— The Gentlemen of the Pariſh would not ſuffer him to leave that Countrey: They plac'd him in a Manſion-Houſe in that Neighbourhood, belonging to Eſquire *Hoard*, and ſent their Sons to him for Inſtruction and Education (which was a ſort of Service for which he was peculiarly qualified) and he remain'd there till the Time of his Death, and had his Houſe continually full of young Nobility and Gentry from many Parts of the Nation. *Ibid. p. 710. and Account, p. 541,*

This Obſervation may be a little explain'd by ſaying, that of the prime Miniſters ruling and contending in the latter End of the Queen, the Triumviri, were bred in diſſenting Schools; and chiefly under Mr. Birch.

It was obſerv'd, that there were not fewer than fourteen of thoſe that had formerly been his Scholars that were in one Seſſion of Parliament in the Reign of Queen *Anne*; and ſome of the Chief of the Miniſters of State were of that Number: And on this Account it appear'd to ſeveral obſervant and conſiderate Perſons,

ſons, not to have ſo decent an Aſpect, for them to be for bearing ſo hard upon the poor Diſſenters, with reference to their educating their young ones in their own Way (as they were by the *Schiſm Bill)* unleſs they did it to atone for the Sins of their Youth, when they themſelves were in ſuch Hands.

Many took up the Profeſſion and Practice of Phyſick.

11. *Not a few of the nonconforming Miniſters turn'd their Courſe of Life and Studies to the Practice of Phyſick, and thereby liv'd and died in greater Plenty and Credit, than if they had continued in their former Stations.*

Mr. Warren *in* Eſſex.
Edv. Warren Aul. Pembr Art. Mag. An. 1646. *Reg Acad. Cant.*
He died Apr. 20, 1690.

Mr. *Edmund Warren* when caſt out of St. *Peter*'s in *Colcheſter*, continued his Miniſtry, and practis'd Phyſick, and was exceeding ſucceſsful. —— And even they that hated him on the Account of his Preaching as a Nonconformiſt, yet loved him for the Sake of their Bodies. *Dr.* Calamy's *Account, p.* 293. *and Contin. p.* 497.

Mr. Firmin *practis'd Phyſick and Surgery.*
Giles Firmin Coll. Eman. admiſſus in Matriculam Acad. Cant. Dec. 15. 1629. *Reg. Acad.*

Mr. *Giles Firmin* ſilenc'd in 62. at *Shalford* near *Braintree*, there and at *Redgwell* practis'd Phyſick for many Years, and yet was ſtill a conſtant and laborious Preacher. —— He had one conſiderable Advantage above his Brethren, which was the Favour and Reſpect which the neighbouring Gentry and Juſtices of the Peace had for him, on the Account of their uſing him as a Phyſician. He was extremely reſpected indeed by all, being a Man of excellent Parts, and a general Scholar; beſides his Skill in Phyſick and Chirurgery. *Account p.* 296. *and Contin. p.* 458.

Mr. Bulkeley *at* Wapping.
Quidam Joh. Buckley Coll. Sidn. Art. Mag. 1636. *Alter Jo. Buckley Aul. Pembr. Art. Bac.* 1659.
He died An. 1689.

Mr. *John Bulkeley*, M. A. Miniſter at *Fordham* in *Eſſex*. After his Ejectment he retir'd to *Wapping* in the Suburbs of *London*, where he liv'd ſeveral Years, practiſing Phyſick with good Succeſs; adminiſtring natural and ſpiritual Phyſick together —— Seldom did he viſit his Patients, without reading a Lecture of Divinity to them, and praying with them. *Account, p.* 311. *and Contin. p.* 487.

Mr. Capel *at* Strowd.

Mr. *Daniel Capel*, M. A. parting with his Living of *Shipton Moigne* in *Glouceſterſhire* in 62. for his Nonconformity, he practis'd Phyſick in the Town of *Strowd* in the ſame County, as long as he liv'd. *Account, p.* 317. *and Contin. p.* 493.

Mr. Swan *in* Kent.

—— Mr. *John Swan* ejected from *Ickham* in *Kent*, afterwards turn'd Phyſician. —— *Account, p.* 381. *Contin. p.* 537.

Mr. Holbrook *in* Lancaſhire.
He died in July 1676. *aged about* 40.

Mr. *Richard Holbrook*, M. A. when ſilenc'd by the Act of Uniformity at *Salford Com. Lanc.* he apply'd himſelf to Phyſick; being a Man of good Parts, a ſolid Scholar, and a pious Man. [Ric. Holbrook Coll. Trin. Art. Bacc. Ann. 1652. Art. Mag. 1656. Reg. Acad. *Account, p.* 396.

Dr. Marſhall *in* London.
Will. Marſhall Coll. Trin. Art. Bac. 1643.

Dr. *William Marſhal* after his Ejectment from *Lancaſter*, travell'd abroad for ſome Time, and then ſettled at *London*, where he profeſſed and practiſed Phyſick. *Ibid. p.* 414.

Mr. Olderſhaw *in* Derbyſhire.
Sam. Olderſhaw Coll. Chr. Art. Bacc. An. 1651. *Reg. Acad. Cant.*

Mr. *Samuel Olderſhaw*, after his Ejectment from *Cole Orton Com. Leic.* lived as Chaplain in Eſquire *Spademan*'s Family at *Roadnook* in *Derbyſhire*. He afterwards turn'd Phyſician. *Account, p.* 423. *and Contin. p.* 587.

Mr. Cary *in* London.

Mr. *Nicholas Cary* after his Ejectment from *Monmouth* came up to *London*, and gave himſelf up to the Practice and Study of Phyſick, and had Succeſs in curing ill affected Eyes and Ears more than many; and died in *Hatton Garden* in *Holborn*. *Account, p.* 473.

Mr. Cortman *in* Northamptonſhire.

Mr. *John Cortman*, B. D. after his Ejection from *Thorp Malſor* in *Com. Northampt.* did not preach publickly, yet kept the Living, and employ'd a Curate. He afterwards reſign'd it to his Son, and himſelf practis'd Phyſick with great Succeſs; being particularly famous for curing paralytick Diſtempers, and diſtracted People. *Ibid. p.* 492.

Mr. Reſbury *at* Oundle.
Ric. Reſbury Coll. Sidn. Art. Bac. 1629. *Art. Mag.* 1633. *Reg. Acad. Cant.*

Mr. *Richard Reſbury* not conforming at *Oundle* in *Northamptonſhire*, was much favour'd by the Lord *Mountague*. He laid down ſix Weeks before *Bartholomew* Day. He preach'd afterwards at his own hir'd Houſe at *Oundle*, practis'd Phyſick with good Succeſs, and was adviſ'd with by Perſons of all Ranks. *Ibid. p.* 493. *Contin. p.* 639.

Mr. Bromfield *in* Northumberland.

Mr. *Patrick Bromfield* Miniſter at *Ellingham Com. Northumb.* a very facetious but plain hearted Man; he ſuſtain'd himſelf when he was ſilenc'd by practiſing Phyſick. *Account, p.* 511.

Mr. Rule *at* Berwick.

Mr. *Gilbert Rule*, after his Ejectment from *Alnewick Com. Northumb.* in 1662. went into *Scotland*, and from thence into *France* and *Holland*, where he ſtudied Phyſick, and took his Doctor's Degree. When he returned back, he liv'd for ſome Time in *Berwick*, and preach'd frequently to the Diſſenters there; and alſo practis'd Phyſick, and in that reſpect was very uſeful, and much valued. He made up his own Medicines, and was much apply'd to. *Account, p.* 515. *and Contin. p.* 676.

Mr. Burnet *in* Oxfordſhire.

Mr. *Samuel Burnet* ejected from the Living of *Enſton Com. Oxon.* afterwards apply'd himſelf to the Study and Practice of Phyſick. *Account, p.* 542.

Dr. Chauncey *at* Briſtol.
He died July 25, 1691.

Dr. *Icabod Chauncey*. He was Chaplain to Sir *Edward Harley*'s Regiment at *Dunkirk* when the Uniformity Act took Place. He afterwards became a Phyſician in *Briſtol*, and was of good Note. *Account, p.* 610. *and Contin. p.* 756.

Mr. Smith *at* Chard.

Mr. *Richard Smith* forc'd out of the Living of *Whitſtanton* in *Somerſetſhire*, in *April* 1662. by the Violence and Power of a popiſh Family, remov'd to *Dynnington*, where he had ſome Eſtate of his own. From thence to *Chard*, where he practiſed as a Phyſician to divers Families; and was a Man of great Repute, as a Gentleman, a Phyſician, and a Divine. *Account, p.* 613.

Mr. Stodden.

—— Mr. *Stodden* was ejected or ſilenc'd at *Buckland Com. Som.* I think he afterwards practiſed Phyſick. *Ibid.*

Mr. Reynolds *got much from rich and noble Patients.*
Jo. Reynolds Coll. Caii Art. Bac. 1650.
Quidam Jo. Reynold Coll. Petr. Art. Bacc. Cant. An. 1660. *Reg. Acad.*

Mr. *John Reynolds* ejected or ſilenc'd at *Wolverhampton*. A Man of more than ordinary Ability for Learning and Preaching. He afterwards practiſed Phyſick, but did not deſert the Miniſtry. He came to *London* and died there. —— He not only practis'd Phyſick, but took the Degree of *Med. Doct.* with a *Latin* Oration publiſhed by him. —— Eminent for his Skill in Divinity, Phyſick, *Account, p.* 624. *Contin. p.* 769.

and Law. —— Much came to him from noble and rich Patients, that made uſe of him as a Phyſician. He remov'd to *London* in *Auguſt* 1683. and died there the *December* following.

Dr. Moreton *an eminent Phyſician in* London.

Mr. *Richard Moreton* ejected or ſilenc'd by the *Bartholomew* Act at *Kinver* in *Staffordſhire*, was afterwards an eminent Practitioner of *Phyſick* in the City of *London*. He was M. D. and Fellow of the College. He wrote a Treatiſe of *Conſumptions*, that is reckon'd the beſt extant on that Subject, *&c.*

Account p. 625. *and Contin. p.* 772.

Dr. Long *practiſed in* London.
Geo. Long Coll. Trin. Art. Bacc. Cant. Anno. 1649.
Geo. Long Coll. Trin. Art. Bac. 1653. *Reg. Acad.*

George Long, M. A. Fellow of *Trinity* College *Cambridge* ejected there, and from his Miniſtry in *Newcaſtle*, not being willing to be unemploy'd, he went to *London*, and took his Doctor's Degree in Phyſick, having ſpent ſome Time in that Study before: After his Return, he apply'd to the Practice of it with good Encouragement and Succeſs.

Account p. 632.

Mr. French *at* Cardiff.
Quidam Jo. French Coll. Joh. Art. Bacc. Ann. 1642. *Reg. Acad.*

Mr. *John French* ejected from the Living of *Wenvor* in *Glamorganſhire*, afterwards practiſed Phyſick at *Cardiff* with good Succeſs. He died *February* 28, 1691.

Ibid. p. 731.

Mr. Steph. Baxter *in* Worceſterſhire.

Mr. *Stephen Baxter* ejected by the Act of Uniformity from *Hardington* or *Harrington Com. Worc.* by which he loſt one hundred forty Pounds *per Ann.* After he was ſilenc'd he practis'd Phyſick.

Ibid. p. 770.

Mr. Perrot *at* Barniſton.

Mr. *Richard Perrot*, B. D. was one of the Preachers in *York* Minſter. After his Ejectment for Nonconformity, he liv'd for ſome Time with Dr. *Robinſon* of *Barniſton*, and practis'd Phyſick with good Succeſs.

Ibid. p. 784. *Contin. p.* 939.

Mr. Core *at* Leeds.

Mr. *Richard Core* ejected or ſilenc'd at *Tonge* Chapel near *Leeds* in *Yorkſhire*, a ſober Man and good Scholar, did afterwards profeſs and practiſe Phyſick. He died at *Leeds April* 1688.

Account p. 813.

Dr. Clifford *in* London.
Abraham Clifford Warwic. admiſſ. Socius Aul. Pembr. Ann. 1650. *a Benefactor to the Library.*

Mr. *Abraham Clifford*, B. D. ſaid to be ejected from a Fellowſhip of *Pembroke* Hall in *Cambridge*, and from the Rectory of *Quendon* in *Eſſex*: He ſtudied Phyſick, and took his Degree at *Leyden*, and was a licens'd Practitioner in the City of *London*. He took the Degree of M. D. at *Oxford* in 1670. This Dr. *Clifford* died in the Pariſh of St. *Sepulchre*'s, *London*, in the Beginning of 1675.

Ibid. p. 90. *Contin. p.* 128.

Mr. Panton *at* London.

Mr. *John Panton*, M. A. of *All-Souls* in *Oxford*, ſoon after his Ejectment travell'd into *France*, and afterwards practis'd Phyſick here in *London*, conſtantly adhering to the Nonconformiſts.

Account p. 75, 697. *Contin. p.* 107, 833.

Mr. Brinſley *at* Yarmouth.

Mr. *Robert Brinſley*, M. A. after his being ejected from *Emanuel* College *Cambridge*, took his Degrees in Phyſick at *Leyden*, and practis'd at *Yarmouth*, where his Father had been many Years Miniſter.

Account p. 84.

Dr. Sampſon *at* London.
Hen. Sampſon *of* Nottinghamſhire *admitted in* Pembroke *Hall* Cambr. 1646. Art. Bacc. 1649. *admitted Fellow* Ann. 1650. *He gave the College fifty Pounds.* Collectan. Tho. Baker, *S. T. B.*

Mr. *Henry Sampſon*, M. A. Fellow of *Pembroke* Hall in *Cambridge*, had one of the beſt Livings that was in the Gift of his College, *viz.* that of *Framlingham* in *Suffolk* beſtow'd upon him. Upon the Reſtauration of King *Charles*, being oblig'd to leave his People, and not being ſatisfied to conform, he apply'd himſelf to the Study of Phyſick, travell'd into *France*, and viſited ſeveral Univerſities famous for Medicine abroad; ſtay'd firſt at *Padua*, and then at *Leyden* for ſome Time. Having taken his Degree, he return'd home, and ſettled in the City of *London*, where he entred himſelf of the College of Phyſicians, and liv'd and died in good Repute.

Ibid. p. 85.

Mr. Weſtley *had moſt Employment as a Phyſician.*

Mr. *Bartholomew Weſtley* Miniſter of *Charmouth Com. Dorſet*, and ſaid to have been ejected from *Arlington*, having apply'd himſelf to the Study of Phyſick as well as of Divinity, while he was in the Univerſity, was often conſulted as a Phyſician, even while he was in his Living. But after his Ejectment in 1662. though he preach'd as he had Opportunity, yet he had much more Employment as a Phyſician than as a Miniſter.

Dr. Calamy's *Contin. p.* 429.

Mr. Beebe *practiſed at* Rowley Hall.

Mr. *Beebe* Chaplain to the Regiment of Colonel *Knight* in the Army of General *Monk*, was a ſilenc'd Miniſter, and after ſome Time went into *Shropſhire*, and liv'd with a Relation at *Rowley Hall* near *Bridgnorth*, and practis'd Phyſick.

Ibid. p. 1000. *Account p.* 204.

Dr. Hulſe, *an eminent Phyſician in* London.
Edw. Hulſe, *born at* Stanny *in* Cheſhire, *elected Fellow of* Eman. poſt 1660.

Mr. *Edward Hulſe*, M. A. ejected from a Fellowſhip in *Emanuel* College *Cambridge*, was afterward an eminent Phyſician in the City of *London*; [and his Son is now more eminent.]

Ibid. p. 84.

Mr. Lomax *was Phyſician, Surgeon, and Apothecary.*
Jo. Lomax Coll. Eman. Art. Bacc. An. 1653. *Reg. Acad. Cant.*

Mr. *John Lomax*, M. A. of *Emanuel* College *Cambridge*, was Preacher at *Wooler Com. Northumb.* and continued there 'till the Reſtauration. He then remov'd with his Family to *North Shields*, where he practis'd Phyſick and Surgery, and kept an Apothecary's Shop, there being none there at that Time.

Contin. p. 670.

Some few turn'd Lawyers.

12. *Beſides theſe and other Sufferers for their Nonconformity, who found the Profeſſion and Practice of* Phyſick *more beneficial than that of Divinity: Some likewiſe turned* Lawyers *and found greater Advantage by it.*

Mr. Hitchcock *a Counſellour.*

Mr. *Hitchcock*, M. A. Fellow of *Lincoln* College in *Oxford*, and thence ejected, became afterwards a Counſellor at Law, and liv'd at *Hackney*, and atttended the Miniſtry of the Nonconformiſts.

Account p. 75.

Guil. Moſes Aul. Pembr. Art. Bacc. 1643. *A. M.* 1647.
Mr. Moſes *a Serjeant at Law.*

Mr. *William Moſes*, M. A. Maſter of *Pembroke* Hall in *Cambridge* [was forc'd to give Place to the right Maſter Dr. *Laney*]. He afterwards was call'd to be Serjeant at Law. And after his Ejectment he ſav'd the Hall ſome hundreds of Pounds in a Law Affair, for which they acknowledg'd themſelves greatly obliged to him. He had very good Practice as a Counſellor, and died a rich Batchelor.

Ibid. p. 85. *Contin. p.* 115.

Mr. Sadler *Town-Clerk of* London.
Joh. Sadler Coll. Eman. Socius Suſſexienſis Art. Bacc. 1638. *Reg. Acad.*

Mr. *John Sadler*, A. B. [call'd by Dr. *Calamy* a *general Scholar and an accompliſh'd Gentleman*, but by Dr. *Walker* a *very inſignificant Man*] depriv'd of the Maſterſhip of *Magdalen* College *Cambridge*, to make Way for the old Maſter Dr.

Account p. 83. *Contin. p.* 116.

Dr. *Rainbow*, was Town-Clerk of *London* all the time of his being Maſter of *Magdalen*, and before, but not long after.

Mr. Benlows *a Counſellor and Juſtice.*

Account, p. 513.

Mr. *Benlows* ejected or ſilenc'd at *Milforth* in *Nothumberland*, was ſince a Counſellor at Law, and Juſtice of the Peace.

And ſome got a notable Livelihood by drawing Bonds, Bills, Leaſes, making Wills, Covenant Articles, and other Acts and Deeds of an Attorney at Law.

And to other ſecular Employments.

13. *And ſeveral who refuſ'd or rather declined Conformity, applied themſelves to other ſecular Buſineſs and Employments, and found the Way of thriving in them.*

Mr. May *turn'd Brewer.*

Contin. p. 77.

Mr. *Samuel May*, M. A. of *Wadham* College *Oxon.* went from the Univerſity to live with Sir *Charles Wolſeley* at *Iſtleworth*; and was afterwards Chaplain to Sir *William Waller* and to Sir *John Langham*. When the Act of Uniformity took Place, he continu'd to preach occaſionally in and about the City of *London*. He at length turn'd *Brewer* for the better Support of his Family.

He died Decemb 13, 1694.

Mr. Wright *turn'd Farmer.*

Ibid. p. 587.

Mr. *George Wright* after his Ejectment from the Living of *Congerſtone Com. Leic.* took a Farm at *King's-Heath* in the Pariſh of *King's-Norton*, and manag'd it with great Care and Pains to maintain his Family.

Mr. Reyner *turn'd Factor in* Holland.

He died at Rotterdam *about* 1697.

Mr. *John Reyner* after his Ejectment from *Rowleſby Com. Norf.* went with his Family over to *Holland*, and liv'd at *Rotterdam*, where he was employ'd by his Acquaintance in *England*, as their *Factor*, and by that means got a comfortable Subſiſtence for himſelf and Family, *&c.*

Mr. Truman *became a rich Farmer.*

Joſ. Truman Aul. Clar. Art. Mag. 1654.

But he does not occur B. D. Collect. Tho. Baker, *S. T. B.*

Ibid. p. 693.

Mr. *Joſeph Truman*, B. D. was ejected from the Living of *Cromwell* in *Nottinghamſhire*, and a great Sufferer for his Nonconformity. But it pleaſed God to make up all Mr. *Truman*'s Loſſes, as well as to vindicate and clear his Reputation in a very little Time: For beſides his own Eſtate, he rented 500*l. per Ann.* This Land was of a ſandy Soil, and lay high, and Providence ſo order'd it, that that Year was exceeding wet and rainy; inſomuch that when the greateſt Part of the Corn upon the low Lands was either bad or deſtroy'd, he had ſo large a Crop that Year that he computed that he clear'd 200*l.* beyond his Expectation.

Mr. Sheldrake *was a Dealer in Wool and Yarn.*

Contin. p. 629.

Mr. *William Sheldrake* in the ſequeſtred Living of *Repham* in *Norfolk*, gave way to Mr. *Gardiner* the former Incumbent; and finding the Church Doors ſhut againſt him by the *Act for Uniformity*, he apply'd himſelf for ſome Time to deal in *Wool* and *Yarn* to get a Maintenance for his Family.

Mr. Crofton *was ſucceſſively Grocer, Farmer and Teacher of Children.*

See Wood's Athen. Oxon. *Vol.* II. *col.* 208, 209.

Account, p 23. *and Contin. p.* 19.

Mr. *Zachary Crofton*, who left the Curacy of *Aldgate*, *London*, and was ſent Priſoner to the Tower, and again to Priſon in *Cheſhire*; when he procur'd his Liberty, he was forc'd to ſet up a *Grocer*'s Shop to get a Maintenance for his Family. He ſet up a Son-in-law and his Daughter in [the ſame] Grocer's Shop in *London*. He afterwards took a Farm at *Little-Barford* in *Bedfordſhire*; and again remov'd thence to *London*, and had a School [of Children] in *Eaſt-Smithfield*, in this Pariſh of *Aldgate*, which was pretty numerous, conſiſting ſometimes of an hundred Scholars, in which he continu'd till his Death. [I have been told, it was rather his Daughter's School than his own, and he only aſſiſted her in teaching the Boys and Girls to read.]

Mr. Taylor *a Tobacco Merchant.*

He died in Nov. 1700.

Contin. p. 789.

Mr. *Thomas Taylor* ſilenc'd by the Act of Uniformity at St. *Edmundſbury Suffolk*, after being a Year in Priſon, went to *London*, and became a Tobacco Merchant, and yet ſtill preach'd occaſionally.

Mr. Bell *a Farmer.*

Account, p. 513.

Mr. *Humphrey Bell*, Miniſter of *Pontland* in *Northumberland*, was much ſolicited to conform, yet upon mature Deliberation he refuſ'd it, and was content to turn *Farmer* for a Livelihood.

Mr. Collier *in ſecular Buſineſs.*

Contin. p. 855.

Mr. *Collier* ejected or ſilenc'd at *Lower Whetacre* in *Warwickſhire*, after his leaving that Place came to *London*, and applied to ſecular Buſineſs.

See Account, p. 577, *&c.*

Many of them got very conſiderably by printing and reprinting their Sermons, Books and Papers.

Some in very mean Employments.

14. *Some of leſs Abilities and meaner Spirits, were reduced to the Neceſſity of taking up very mean Employments.*

Mr. Blackway *a Stitcher of Boddice.*

Account, p. 332.

Mr. *William Blackway* after his Ejectment from the Living of *Felton* near *Briſtol* liv'd in that City, and was ſo reduc'd, that he was forc'd for a Time to get his Living by ſtitching of Boddice.

Mr. Rowlands *made Flouriſhes and Patterns for the Girls.*

Ibid. p. 313.

Mr. *Ellis Rowlands* after his Ejectment from *Ruthin* in *Denbighſhire*, was reduc'd to great Neceſſities. His Wife kept School in *Carnarvonſhire* for a Livelihood; and he was forc'd to make Flouriſhes and Patterns for the Girls to ſew by.

Mr. Bloom *a Malſter.*

He died Apr. 13, 1686.

Ibid. p. 787.

Mr. *Matthew Bloom* was at *Atterfield* Chapel near *Sheffield*, and afterwards Aſſiſtant at *Sheffield*. When ſilenc'd, to procure a Maintenance for his Family, he turn'd *Malſter*, but yet preach'd in private, as he had opportunity.

Mr. Benton *follow'd the Malt Trade.*

Ibid. p. 791.

Mr. *William Benton* after his Ejection in 1662. from *Thunſcoe* in *Yorkſhire*, took a Farm and apply'd himſelf to Huſbandry for the neceſſary Maintenance of his Family: And afterwards he follow'd the Malt Trade, and preach'd ſometimes.

Mr. Whitehorn *a Cutter of Tobacco.*

Contin p. 223.

Mr. *Otho Whitehorn* who held the ſequeſtred Living of *Little-Petherick* in *Cornwall*, upon Mr. *Pretty*'s Return to it, was forc'd to ſeek out; and perhaps this may be the Mr. *O. W.* in the Weſt Countrey, that was forc'd *to cut Tobacco* for his Livelihood, that is taken notice of in *the Conformiſt's fourth Plea for the Nonconformiſts*, p. 63.

Mr. Buckler *fell to the Trade of Malting.*

Mr. *Edward Buckler*, who had been one of *Oliver*'s Chaplains, and preach'd before him four Times a Year, and had 20*l.* a Year for his Pains, quitted the Living of *Calbourn* in *Hampſhire*, reckon'd worth 200*l.* *per Annum*. After he was ejected he liv'd privately at *Bradford-Abbis* in the County of *Dorſet*, where he follow'd the Trade of Malting, and preach'd but ſeldom. *Contin. p.* 508.

Mr. Finlow *in a poor Farm.*

Mr. *Reginald Finlow*, B. A. was oblig'd to reſign his ſequeſtred Living of *Stoddeſden Com. Salop.* to the former Incumbent Mr. *Thomas Amias*. He was much expos'd having no temporal Eſtate to maintain himſelf and Wife, and four unhealthy Children. He took a little *Farm*, and got from it a poor Living for himſelf and Family. *Contin. p.* 728. *Account, p.* 566.

Mr. Wait *a Thraſher and a Shepherd.*

Mr. *Wait* ejected from the Vicarage of *Weſtwang* in the County of *York*. He continu'd in the Place after his Ejectment, and his Wife taught Scholars, and he aſſiſted her, and commonly heard them two Leſſons a Day. He kept three or four Cows, and look'd after them himſelf in the Winter Seaſon. He alſo hir'd the tilling of an Oxgang of Land which he had purchas'd, the Crop of which he us'd himſelf to threſh out in Winter, in order to the Support of himſelf and Wife and Son and two Daughters. He kept alſo about forty or fifty Sheep, which he look'd after in Winter, and fodder'd Evening and Morning commonly in his own Yard: And when *Lady-Day* came, he turn'd them before the Shepherd. *Contin. p.* 955.

Mr. Gunter *was a Lord's Steward.*
He died Nov. 27, 1638.

Mr. *John Gunter*, LL. B. ejected from *Bedal* in *Yorkſhire*, and afterward ſilenc'd at *Whittlebury* in *Northamptonſhire* in 1662. retir'd to *Helaugh* near *Tadcaſter* in *Yorkſhire*. He manag'd the Lord *Wharton*'s Concerns in thoſe Parts, and in the North, which requir'd his frequent Journies: But when he was at home, he preach'd conſtantly *gratis*, *&c.* *Account, p.* 820.

Mr. French *a Tradeſman.*

Mr. *Samuel French*, Miniſter of *Town Malling* in *Kent*, after his Ejectment, for the better maintaining himſelf and his Family, betook himſelf to Trade, for which few were better capacitated. But in the midſt of a great Currency of Trade, finding himſelf conſiderably reduc'd, he left off in good Time. One ſaid, that for Mr. *French* his Sake, he would never adviſe any Miniſter to meddle farther in ſecular Affairs than mere Neceſſity did force. *Ibid. p.* 377.

Some poſſibly return'd to their original Trades and Occupations.

15. *And ſome of the ſilenc'd Preachers poſſibly return'd to their original Trades and Occupations.*

Mr. Ellis *had been a Skinner.*
Mr. Miller *a Bookſeller.*
Mr. Jones *a Ploughman.*
Mr. Joſeph *a Huſbandman.*

Mr. *Edmund Ellis* Preacher, and ſilenc'd at St. *Phagens* in *South-Wales* was a Skinner from *London*. —— Mr. *Joſhua Miller* ejected from St. *Andrews* in that Countrey was a *London* Bookſeller. —— Mr. *Morgan Jones* caſt out from *Llanmadock* was an honeſt Plowman. —— Mr. *Thomas Joſeph* ejected for Nonconformity at *Llangeinwr*. He ſpoil'd an ingenious Huſbandman to become an ignorant Preacher. *Account, p.* 731. *Ibid. p.* 732. *Ibid.*

Mr. Hancock *a Butler.*

Mr. Troughton *a Glover.*

Mr. *Edward Hancock* ejected from the Pariſh of St. *Philip* in *Briſtol*, is ſaid by Dr. *Walker* to have been Butler to Sir *George Horner*. [And poſſibly he ſet up a Publick Houſe: For it ſeems] he bred his only Son at *Oxford*, and left him ſome thouſands. —— Mr. *William Troughton*, Miniſter of St. *Martin*'s in *Saliſbury*, after the Reſtoration ſilenc'd and put to trouble — had been by Trade a Glover. — *Contin p.* 756. *Account, p.* 605. Athen. Oxon. *Vol.* II. *c.* 966. 2^d^ *Edit.*

Mr. Buſh *a Teacher of* A, B, C.

Mr. *John Buſh*, Vicar of *Huiſh cum Langport* in *Somerſetſhire*, firſt taught a Grammar-School while his Wife kept a Shop, and then deſcended to teach *A, B, C*, to Children. *Dr. Calamy's Contin. p.* 764.

Many of them had good Eſtates of their own.

16. *Many of the Nonconforming Miniſters had good Eſtates of their own, which might induce them the rather to refrain from Conformity, while they had ſufficient Temporals to live upon.*

Mr. Bagſhaw *liv'd upon his own good Eſtate.*

Mr. *William Bagſhaw* ejected or ſilenc'd at *Gloſſop Com. Derb.* by the *Bartholomew* Act, did thereupon retire to *Ford* in the adjacent Pariſh, and liv'd upon his own Eſtate. —— And having a good Eſtate, he had an Heart to honour God with it. *Account, p.* 200.

Mr. Woodcock *had a good Eſtate of his own.*

Mr. *Woodcock*, after his Ejectment from St. *Andrew Underſhaft*, *London*, at laſt ſettled at *Hackney*, and at firſt preach'd in his own Houſe, and afterwards with Dr. *Bates*, but always *gratis*, having a *good Eſtate* of his own. [Tho. Woodcock Aul. Cath. Art. Bacc. An. 1644. Idem Coll. Jeſ. Art. Mag. 1648. Idem Procurat. 1651-2. Coll. Jeſ. S. T. B. 1655. Reg. Acad.] *Ibid. p.* 44.

Mr. Philips *went to his own Eſtate.*

Mr. *Humphrey Philips*, M. A. turn'd out of *Magdalen* College in *Oxon.* in 1660. and out of *Sherborn Com. Dorſet* in 1662. after ſeveral Removes went to his *own Eſtate* at *Beckington*, where he liv'd many Years preaching far and near to divers Congregations. *Ibid. p.* 260.

Mr. Bennet *remov'd to an Eſtate.*

Mr. *Edward Bennet*, M. A. ejected from *Morden* in *Surrey* 1662. after preaching and lying in Priſon, upon the Death of a near Relation in 1669. he remov'd to his native Place of *South-Brewham* in *Somerſetſhire*, where he had an *Eſtate*, and there he held on preaching privately till he died *Nov.* 8, 1673. *Ibid. p.* 278.

Mr. Stockton *was bleſs'd with a good Eſtate.*
Auoden. Stockton Coll. Chr. Art. Bacc. An. 1649. *Idem Coll. Caii Art. Mag.* 1653. *Reg. Acad.*

Mr. *Owen Stockton*, M. A. choſen Preacher at *Colcheſter*, and ſilenc'd in 1662. God bleſſed him with a *good Eſtate*, and he made a good Uſe of it while he liv'd: And when he dy'd was a great Benefactor to *Gonvill* and *Caius* College in *Cambridge*. *Ibid. p.* 292.

Mr. Creſwick *bought an Eſtate of* 300l. per Ann.

Mr. *James Creſwick*, B. D. ejected from *Freſhwater*, the beſt Living in the Iſle of *Wight*, afterwards went into his native Countrey of *Yorkſhire*, and bought an Eſtate of 300*l. per Ann.* at *Beal* four Miles from *Pontefract*; and died in *Jan.* 1691-2. aged 73. or 75. *Account, p.* 340. *and Contin. p.* 510. *See* Feb. 3, 1662.

Mr. Beck *was bleſs'd with an Eſtate.*

Mr. *Robert Beck*, M. A. of St. *Stephen*'s near *Canterbury*, when he was ſilenc'd in 1662. aſſiſted his Brethren Mr. *Ventreſs* and others in their Work, preaching *Account, p.* 375.

December 1662.

14 *Car.* II.

Rob. Beck Coll. S. Petri Cantabr. Art. Magiſter Anno 1645. *Reg. Acad.*

uſually once every Lord's-Day. God having bleſs'd him with an *Eſtate*, he took nothing for his Pains, but abounded in Hoſpitality, and all manner of good Works, —— and died in the Exerciſe of Charity to ſuch as were in Want, *Aug.* 31, 1679.

Mr. Coppin *liv'd and died upon his own Eſtate.*
Edvardus Coppin Coll. C. C. Art. Bac. ad Baptiſt. An. 1643.
Edv. Coppin Coll. C. C. Art. Mag. An. 1646. *Reg. Acad.*

Mr. *Edward Coppin*, M. A. Miniſter of *Wooton* in *Kent*, at *Bartholomew* Day 1662. he did what was requir'd in order to his Continuance in his publick Charge, but was not afterwards eaſy under the Change, and therefore left his Living, and betook himſelf to his native Village and his own Houſe at *Beakſbourn*, where he liv'd upon his own Eſtate; and was in great Eſteem —— and there died and was buried at *Wootton*. [I remember the Man, and have heard he was himſelf Patron of the Living, and for his Eaſe diſpos'd of it to another Man.]

Account, p. 386.

Mr. Trench *was a Man of great Subſtance.*
Not benefic'd at the Time of the Act of Uniformity.
He died March 30, 1689. *ætat.* 46.

Mr. *Edmund Trench*, a Nonconforming Miniſter, never receiv'd a Penny on the Account of his miniſterial Labours. He devoted the tenth, and for ſome Years the ſeventh Part of his Income to charitable Uſes, laying out every Year a conſiderable Sum in good Books, and other ways for the Benefit of thoſe he preach'd to. He contributed liberally out of his own Purſe to ſuch young Miniſters as had a diſcouraging Allowance, *&c.*

Account, p. 390. *and Contin. p.*586.

Mr. Thompſon *was rich, and did good.*

Mr. *Joſeph Thompſon* Miniſter at *Seſton* in *Lancaſhire*, had a pleaſant Seat and rich Parſonage which he quited in 1660. He was rich, and did good with his Eſtate. He ſpent the latter Part of his Life at *Ormſkirk*, where he died in 1669. or 1670.

Account, p. 411.

Mr. Latham *liv'd nobly on a good Eſtate.*

Mr. *Paul Latham* forſook his rich Parſonage of *Standiſh Com. Lanc.* in 1662. He had a good Eſtate, and liv'd very nobly. He died in 1663. aged about 54.

Ibid. p. 412.

Mr. Leadbeater *had a good Eſtate.*
Tho. Leadbeater Coll. Chriſti Cant. Art. Bac. An. 1651. *Art. Mag. Coll. Chr. An.* 1656. *Reg. Acad.*

Mr. *Thomas Leadbeater* after his Ejectment from *Hinkley Com. Leic.* retir'd into his own Countrey to *Namptwich*, where he had a very good Correſpondence with the publick Miniſter —— had a *good Eſtate*, and preach'd privately in his own Houſe, *&c.*

Ibid. p. 425.

Mr. St. Nicholas *had a good Eſtate.*
He died at Burbage, May 27, 1698.

Mr. *John St. Nicholas* ejected or ſilenc'd at *Lutterworth Com. Leic.* —— He had a *good Eſtate*, and marry'd the Earl of *Kent*'s Daughter, and was an able Scholar. He died in his 95th Year, and went to the publick Church as long as he was able to go abroad, *&c.*

Account, p. 426. *and Contin. p.* 640.

Mr. Mells *had a ſufficient Eſtate.*

Mr. *Moſes Mells*, after his Ejectment from *Kerton* in *Lindſey*, remov'd to *Lincoln*, thence to *Leſſingham*, thence to *Sleford* Town, where he continu'd the Exerciſe of his Miniſtry, he had an *Eſtate* of his own, and was not chargeable to the People.

Account, p. 458.

Mr. Whiting *had a plentiful Eſtate.*
Nat. Whitinge Coll. Regin. Cantabr. Art. Bacc. ad Baptiſt. An. 1631. *Reg. Acad.*

Mr. *Nathaniel Whiting* after his Ejectment from *Aldwinkle All-Saints in Com. Northampt.* gather'd a Church at *Cranford.* —— He had a plentiful Eſtate and made good Uſe of it, *&c.*

Account, p. 495. *and Contin. p.* 640.

Mr. Coates *had a Houſe and good Eſtate.*
Sam. Coates Coll. Eman. Cant. Art. Bacc. An. 1637. *Art. Mag.* 1641. *Reg. Acad.*

Mr. *Samuel Coates*, M. A. ejected from *Weſt-Bridgeford* in 1662. remov'd to *Wathe* near *Rotherham* in *Yorkſhire*, and thence to a Houſe of his own at *Rawden*. He had a *good Eſtate*, and preach'd at *Wathe*, at *Rawden*, and at *Idle*, *gratis*, *&c.*

Account, p. 530.

Mr. Herborn *had ſome Eſtate, and was charitable with it.*

Mr. *William Herborn* ejected at *Kirton Com. Nott.* ſome Time after his Ejectment he liv'd at *Watford* in *Hertfordſhire*, and afterwards in his native County of *Norfolk*. He had ſome Eſtate of his own, and was very charitable with it. At his Death he left ſeveral Legacies to charitable Uſes, and amongſt the reſt to poor Nonconforming Miniſters, *&c.*

Ibid. p. 537.

Mr. Aſhurſt *liv'd handſomely on his own Eſtate.*

Mr. *James Aſhurſt*, M. A. ejected from a Fellowſhip in *Magdalen* College, *Oxon.* became a diſſenting Preacher at *Newington-Green.* He was a Gentleman of a good Family, had a learned Education, —— had ſome Eſtate of his own, and liv'd handſomely and reputably; —— a conſiderable Man.

Contin. p. 104.

Mr. Ray *purchas'd an Eſtate.*
Joh. Wray Coll. Trin. Art. Magiſter Anno 1651. *Reg. Acad. Cant.*

Mr. *John Ray* Fellow of *Trinity* College, *Cambridge*, M. A. quitted his Fellowſhip in 1662. becauſe he could not comply with the Act of Uniformity, liv'd ſometimes at *Cheſter* with Biſhop *Wilkins*, and ſometimes at other Places. —— In 1677. he remov'd into *Eſſex*, and in 1679. remov'd into an *Eſtate* he had purchas'd in *Black-Notley*, the Place of his Nativity, in which he continu'd till the Day of his Death, which was *Jan.* 17, 1705.

Ibid. p. 121.

Mr. Cleland *had an Eſtate to live upon.*

Mr. *Benjamin Cleland*, M. A. ejected from *Stokenham Com. Devon.* after 1671. ſpent the Remainder of his Days for the moſt Part at *Pottlemouth*, about ten Miles from *Dartmouth*, where he had an *Eſtate*.

*Ibid. p.*314.

Mr. Leaver *had an Eſtate and a Jointure with his Wife.*

Mr. *Henry Leaver* ejected from St. *John*'s in *Newcaſtle.* —— He was remarkable for his Generoſity and Liberality. Beſides his Wife's Jointure, he had an Eſtate of his own of about an 100*l. per Ann.* and he had no Children, *&c.*

*Ibid. p.*655.

Mr. Cromwell *had a competent Eſtate.*
*Joh. Cromwell Coll. Magd. Art. Bac. ad Bapt. An.*1652. *Art. Mag. An.* 1656. *Reg. Acad. Cant.*

Mr. *John Cromwell* ejected or ſilenc'd at *Claworth* in *Nottinghamſhire*, —— died at *Barnby-Moore* in that County, the Place of his Nativity, where he had a competent *Eſtate*.

Ibid. p. 691.

Mr. Stephenſon *was able to keep a plentiful Houſe.*
He died July 15, 1685.

Mr. *James Stephenſon*, M. A. ejected from the Vicarage of *Martock Com. Somerſet.* remov'd to an *Eſtate* he had in the Pariſh. —— Afterward notwithſtanding his many Wandrings and Loſſes (which were not inconſiderable) yet what remain'd was ſo bleſs'd and increas'd, that he was able to keep a plentiful Houſe (to which he was inclin'd, being given to Hoſpitality,) and to be kind to others, and yet provide well for his own, after all.

Ibid. p. 762.

Mr. Arliſh *did good with a good Eſtate.*

Mr. *Arliſh*, M. A. ejected or ſilenc'd at *Holden* in *Yorkſhire*; was of a very publick Spirit. He had a *good Eſtate*, and did good to many with it.

Account, p. 822.

Dr. Sam. Winter *had a good Eſtate to be rich in good Works.*
Sam. Winter Coll. Eman. Art. Bacc. An. 1631.

Dr. *Samuel Winter*, ejected from his Provoſtſhip of *Trinity* College near *Dublin* in *Ireland*, came afterwards over into *England*, and exercis'd his Miniſtry in ſeveral Places, eſpecially in the County of *Rutland* where he died *An.* 1666. —— He had a *good Eſtate*, rich in good Works, and one that deviſ'd liberal Things, *&c.*

Ibid. p. 545.

Mr. *Sa-*

Mr. Cradock *was Heir to a rich Kinſman.*
Sam. Cradock Coll. Eman. Art. Bacc An. 1640. *Art. Mag.* 1644. *S. T. B.* 1651. *& eod. Anno unus e Prædicatoribus ab Acad. emittendis. Reg. Acad.*
He died Oct. 7, 1706. *in the* 86th *Year of his Age.*

Mr. *Samuel Cradock*, B. D. left the Living of *North-Cadbury Com. Somerſet.* about 300*l. per Ann.* for the Sake of his Conſcience. Upon the Death of Mr. *George Cradock*, he became next Heir-Male to that old Gentleman Mr. *Walter Cradock* of *Wickham-brook* in *Suffolk*, who at his Death gave him his Eſtate: Which ſingular Providence Mr. *Cradock* us'd to acknowledge with great Thankfulneſs, and accordingly took this for his Motto: *Nec ingratus nec inutilis videar vixiſſe.*

Account, p. 581. *and Contin. p.* 731. *Add, he was born at* Greatham *in* Rutland, *and was Brother to Dr.* Zach. Cradock *Provoſt of* Eaton.

Mr. *Edward Hancock*, ejected from the Pariſh of St. *Philip* in *Briſtol.* He died at *Howill* within two Miles of that City. He bred his only Son at *Oxford*, and left him ſome *thouſands*, *&c.*

Mr. Pool *was enrich'd by a Colliery.*

Mr. *Thomas Pool* ejected or ſilenc'd at *Talk on the Hill*, *Com. Staff.* His Father left him a little Land, in which he had dug twenty Years before, and could find nothing: But the Son after his Nonconformity found a Mine of Coals there, which (ſays my Author Dr. *Sampſon)* in the Years 1674 and 1675. clear'd him 800 *l.*

Mr. Pindar *had a good Eſtate.*

Mr. *John Pindar* ejected or ſilenc'd at *Wingfield* in *Suffolk.* He had a good Eſtate and liv'd afterwards at *Ouſden*, conſtantly frequenting his Pariſh Church till he died in 1682.

Account, p. 659.

Mr. Crook *had a conſiderable Eſtate.*

Mr. *John Crook* ejected or ſilenc'd at *Denby* Chapel in *Pennyſton* Pariſh, *Yorkſhire.* He had a conſiderable Eſtate, and preach'd but rarely and privately. He died at *Wakefield Jan.* 9, 1686-7.

Ibid. p. 792.

Mr. Scurr *had a good Eſtate that made him the more unfortunate.*
Leon. Skurr Coll. Sidn. Cant. Art. Bacc. ad Baptiſt. An. 1647. *Art. Mag.* 1652. *Reg. Acad.*

Mr. *Leonard Scurr*, ſilenc'd at *Beeſton* in *Yorkſhire*, had a good *Eſtate* in this Neighbourhood; and ſome Time after his being ſilenc'd. He and his Mother and Maid liv'd retir'd at a Houſe in the Park, where Thieves breaking in, robb'd and murder'd them, and ſet the Houſe on Fire, on *Jan.* 22, 1679-80.

Account, p. 800. *Contin. p.* 346.

Mr. Tapper *had an Eſtate that would bear great Things*
He died March 3, 1708-9. *aged* 73.

Mr. *Samuel Tapper*, B. A. by *Cromwell* preſented to the Vicarage of St. *Meren* in *Cornwall*, was forc'd to give way to the returning ſequeſtred Vicar.——Out of a *good Eſtate* he hardly allow'd himſelf what was convenient: To religious Poor, poor Miniſters, poor Scholars, neighbouring Families, and common Objects, 'tis thought he gave away nine Parts in ten of his Income. He continued a ſingle Map, and his *Eſtate* would bear great Things, *&c.*

Ibid. p. 221. *Account, p.* 149.

Mr. Snow *had an Eſtate fell to him of twenty thouſand Pounds.*

Robert Snow, M. A. ejected or ſilenc'd at *Morchard-Biſhop Com. Devon.* By the Death of his elder Brother, Mr. *Simon Snow* Merchant, Burgeſs for the City of *Exeter*, an Eſtate reckon'd to be worth 20,000*l.* fell to him.

Contin. p. 272. *Account, p.* 240.

Mr. Stuke *had a good Eſtate. He died about* 1677.

Mr. *William Stuke*, M. A. was turn'd out of the Living of *Ilſington Com. Devon.* and ſettled at *Whitcombe* in the Pariſh of *Truſham*, and having a *good Eſtate*, when the Times would bear it, he built a Meeting-Houſe upon his own Land, and preach'd in it for ſome Years to a large Congregation.

Contin. p. 273. *Account, p.* 240.

Mr. Moore *was a Man of Eſtate.*

Mr. *John Moore* ejected from *Clavering* in *Eſſex*, by the *Bartholomew* Act. He preached afterwards at *Eaſton* in *Huntingdonſhire*, where he had an *Eſtate*, and died in 1673.

Contin. p. 484.

Mr. Weaver *had an Eſtate and a large Increaſe of it.*

Mr. *Humphrey Weaver*, after his Ejectment from *Crundall* in *Hampſhire*, continu'd preaching in his own Houſe at *Crundall*, to the Time of his Death in 1696. God having bleſſed him with a *large Increaſe* of his Eſtate after his Ejectment, *&c.*

Ibid. p. 507.

Mr Bazely *was a Man of Subſtance, and married his Daughter well.*

Mr. *John Bazely*, in Poſſeſſion of the ſequeſtred Living of *Broughton* in *Northamptonſhire*, gave way to the old Incumbent Mr. *Bentham.* And being a Man of Subſtance, after his Ejectment he bought a Houſe and *Eſtate* at *Kettering* and liv'd there. A Man of great Note.——His only Daughter was married to Eſquire *Morgan* of *Kingſthorpe* near *Northampton.*

Ibid. p. 643.

[Many other Inſtances might be added from other Writers, and from very ſure Reports, of the diſſenting Miniſters living in more Plenty, and dying with more Wealth, than moſt of the parochial Clergy in the eſtabliſh'd Church.]

Many of them married Women of good Condition and Fortunes.

17. *And many of thoſe Teachers who ſuffer'd by Ejection or Silence, did afterwards improve their Circumſtances by marrying Women of Condition and good Fortunes in the World, for better Help and Support to them.*

Mr. Hughes *married a Woman of good Portion.*

Mr. *Stephen Hughes* ejected from the Living of *Mydrym* in *Carmarthenſhire*, ſome Time after his Ejectment, married a pious Woman in *Swanzey*, whoſe Portion, Frugality and Induſtry contributed very much to his comfortable Subſiſtence and future Uſefulneſs. He was of a publick Spirit, and printed ſeveral *Welſh* Books at his own Charge, *&c.*

Account, p. 718.

Mr. Thomas *a Gentlewoman of very good Circumſtances.*
He died about 1688.

Mr. *Titus Thomas*, Miniſter at *Aſton* Chapel, was after the Act of Uniformity the fix'd Paſtor of a Congregation at *Salop*, where he marry'd a Gentlewoman of very good Circumſtances, that enabled him to be uſeful.

Ibid. p. 565.

Mr. Henry *came to a comfortable Eſtate by Marriage.*

Mr. *Philip Henry*, M. A. who was oblig'd to give up *Worthenbury* to the ſequeſtred Incumbent Dr. *Henry Bridgman*, and was for ſome time Curate under him; preached ſometimes occaſionally till *Bartholomew*-Day 62; and at *Michaelmas* following, he removed from *Worthenbury* to *Broadoak*, where he had a comfortable Eſtate that came to him by Marriage, which was a great Support to him, and enabled him to relieve many that were in want.

Ibid. p. 793. *There is a printed Account of his Life and Death in* 8vo.

Mr. Brice *married a Gentlewoman of a conſiderable Eſtate.*
He died March 15, 1716.

Mr. *John Brice* was ſettled Miniſter of *Marſhwood Com. Dorſet*, and continued there till *Auguſt* 1662. In his latter Years he marry'd one Mrs. *Floyer*, a Gentlewoman of a good Family, who had a conſiderable Eſtate, by which means he liv'd and dy'd in Plenty.

Contin. p. 430.

Mr. Prigg *had a good Portion to purchaſe Land.*

Mr. *Nicholas Prigg*, ejected or ſilenc'd at *Aſhford* in *Kent*, was a celebrated Preacher and one of eminent Parts. Marrying one Mrs. *Scot*, he with her Portion purchaſed ſome Land, which maintained them after his Ejectment.

Ibid. p. 537.

Mr. Dan. Williams *married a Lady conſiderably wealthy.*

Contin. p. 970.

Mr. *Daniel Williams* [afterwards D. D. by a Diploma from *Scotland*] while a diſſenting Teacher at *Dublin*, there married a Wife, who was not only a Lady of diſtinguiſh'd Piety, but of an honourable Family, and conſiderably wealthy; and ſo, through the Bounty of Divine Providence, he came to be in more plentiful Circumſtances than any of his Brethren.

Dr. John Owen.
It is a bitter Character given him by Biſhop Parker, *that he ſcribbled with rough and diſagreeable Language, with no weight of Reaſon, and with an unheard of Licentiouſneſs in Lying-Hiſtory of his own Times,* 8vo. 352.

Wood's Athen. Oxon. *Vol.* II. *c.* 558.

See Faſti Ox. *Vol.* II. *c.* 750.

[To theſe might be added the great Leader of the Independents, Dr. *John Owen*, who, after the Settlement of the Church, ſettled himſelf in *London*, ſet up a Congregation, *&c.* and at length burying his Wife, married (after ſixty Years of Age) the young Widow of *Thomas Doyley*, his Neighbour (younger Brother of Sir *John Doyley* of *Cherilhampton* near *Stadham*, Baronet) and took all Occaſions to enjoy the comfortable Importances of this Life. —— And a Man of greater Moderation and a better Style, Mr. *John Howe*, for a ſecond Wife married a prudent excellent Widow, of a very conſiderable Jointure, that of itſelf was ſufficient to ſupport them in Eaſe and Plenty. There were many other Inſtances of the like kind.

Some liv'd well upon occaſional Contributions.

18. *Some of them without viſible Income lived well upon occaſional Contributions, Gifts, and Collections made for them and their Families.*

Mr. Jephcot *had the Promiſe of two hundred Pounds* per Ann. *to be collected for him.*
Jul. 20. 1662. *Inſtitutus eſt per Collationem Gibſonus Lucas, S. T. P. ad Vicariam perpet. de Swafham S. Mariæ in Com. Cantabrig. Reg. Elien.*

Contin. p. 151.

Mr. *Jonathan Jephcot* of *Swaſham-Prior* in the County of *Cambridge*, after his being ſilenc'd, and incapacitated for publick Service, had nine or ten Perſons who promiſed to raiſe him among them two hundred Pounds *per Annum* towards his more comfortable Subſiſtance. They lived in ſeveral diſtant Places, and ſome were Gentlemen of good Eſtates; and for ſome Time they continued their Bounty. But in Proceſs of Time ſome died, and others fell off; and he was ſupported by a School he taught, and a ſmall Eſtate he had of his own.

Mr. Thorpe *had Preſents of fifty Pounds the firſt Year.*

Account p. 679.

Mr. *Edmund Thorpe*, M. A. ejected on the *Bartholomew* Act from *Selſcomb* in *Suſſex*, had the firſt Year after his being ejected, to the Value of fifty Pounds given him in Preſents. He afterwards taught School privately, and was connived at. He had many Boarders, and ſo lived comfortably.

The conforming Clergy had an Almoner for them.

Contin. p. 159.

Mr. *Robert Wilſon*, B. A. Student in *Jeſus* College *Cambridge*, an occaſional Preacher, was a zealous Diſſenter. He was eminently pious and charitable, and an Arch-Beggar for the Nonconformiſts, and abundance of Money paſſed to them through his Hands. Among others the learned Dr. *Henry Moore*, and Dr. *Spencer* Dean of *Ely* made him their Almoner.

Mr. Jennings *had Money given to diſcharge his Debts.*
Ric. Jennings Aul. Cath. Cantabr. Art. Bac. Ann. 1635.
Ric. Jennings Aul. Cath. Art. Mag. 1639. *Reg. Acad.*

Account, p. 650. *and Contin. p.* 802.

Mr. *Richard Jennings* ejected from the Rectory of *Combe Com. Suffolk*, lived afterwards in the Parſonage Houſe 'till 1678. when he came to *London*. He entred this Paſſage in his Diary of Remarkable Providences. "Whereas in *Auguſt* 1662. when I laid down I was in Debt about one hundred ſixty Pounds, " and had but little coming in for myſelf, Wife, and five Children; and was " alſo ſome Years after unjuſtly forc'd to diſcharge a Bond of fifty Pounds, and " the Education and diſpoſing of my three Sons ſtood me in about two hundred " Pounds, yet by God's merciful Providence I diſcharg'd all my Debts."

Mr. John Argor *kept a Diary of the ſeveral Sums given to him.*

Ibid. p. 466.

Mr. *John Argor* ſilenc'd at *Braintree Com. Eſſex*, continued there ſome Time after his being laid aſide. —— He kept a Diary of God's Dealings with him, in ſtirring up Friends to aſſiſt him. I will give a few Inſtances in his own Words. *Jan.* 2, 1662-3. I received five Pounds two Shillings; this was when I was laid aſide for not conforming. So graciouſly did the Lord provide for his unworthy Servant. On *Jan.* 3. I received three Pounds nineteen Shillings, the Lord have the Praiſe. And I received three Pounds fifteen Shillings, which was gather'd for me by my Friends. This great Experience of God's gracious Providence I received almoſt at one and the ſame Time: All Glory be to God Bleſſed for ever. On *April* 2, 1663. I received five Pounds twelve Shillings; ſo graciouſly doth the Lord regard the low Condition of his Servant. Bleſſed be his holy Name for ever. I received likewiſe on the eighth Day four Pounds; ſo good is the Lord in ſtirring up Hearts, and opening Hands to the Relief of his unworthy Servant.

He died at Coptford *in* Decemb. 1679. ætat. 77.

Yet ſome of them leſs deſerved the Bounty given to them.

19. *Many of thoſe that were put into the Number of ejected or ſilenc'd Miniſters were not Puritans, or Preſbyterians, or properly Independents; but were truly Phanaticks of ſuch ſtrange Principles and Notions, as rendred them incapable of conforming to any eſtabliſh'd Church.*

Account, p. 39, *and Contin. p.* 58.

Mr. *John Sympſon* ſilenc'd in his Lectureſhip at *Botolph Biſhopſgate* or *Aldgate* in *London*, was a great Antinomian and Anabaptiſt.

Mr. Jennings *an Anabaptiſt.*
And Mr. Frewen.
And Mr. Head.
And Mr. Dyke.

Account p. 330, 332.

Ibid. p. 370.

Mr. *Thomas Jennings* ejected or ſilenc'd at *Brimsfield Com. Gloc.* was a moderate Anabaptiſt. —— Mr. *Paul Frewen* ejected or ſilenc'd at *Kemply Com. Gloc.* an Anabaptiſt. —— Mr. *Joſhua Head* ſilenc'd in the ſame County was alſo an Anabaptiſt. —— Mr. *Daniel Dyke* ejected or ſilenc'd at *Great Hadham Com. Hertf.* an Anabaptiſt.

And Mr. Breviter.

Ibid. p. 484.

Mr. *Breviter* in 56. turn'd Anabaptiſt, left his Living, and liv'd at *Norwich*, and was ſilenc'd by the Act of Uniformity, though not ejected by it.

And Mr. Hardcaſtle.

Ibid. p. 810.

Mr. *Thomas Hardcaſtle* ſilenc'd at *Bramham* in the County of *York*, was Paſtor to a Society of ſober Anabaptiſts at *Briſtol*, where they ſent him to the Houſe of Correction. He died at *Briſtol*, 1679.

Mr. Dyer *inclin'd to the Quakers.*

Contin. p. 147.

Mr. *William Dyer* ejected from *Choleſbury Com. Bucks.* In the latter Part of his Life he inclin'd to the *Quakers*, and was buried among them in *Southwark*, in *April* 1696. *ætat.* 60.

Mr. Adams *an Anabaptiſt.*

Mr. *Richard Adams,* ejected or ſilenc'd by the Act of Uniformity at *Humberſton* in *Yorkſhire.* He was an Anabaptiſt, and ſucceeded Mr. *Daniel Dyke* in the Care of the Congregation at *Devonſhire-Square.* *Ibid. p.* 594.

Mr. Swift *a Fifth-Monarchy Man.*
He died Ann. 1701. *aged* 86.

Mr. *Richard Swift* ejected from *Edgworth Com. Midd.* for his Nonconformity, removed to *Mill-Hill* in *Hendon* Pariſh; kept Boarders, *&c.* He was led away with the *Fifth-Monarchy* Notions, as well as ſome others that were very peculiar. *Ibid. p.* 812.

So Mr. Stonham.
He died March 30, 1676.

Mr. *Benjamin Stonham* Chaplain to Sir *Anthony Irby* in *Lincolnſhire,* being ſilenc'd at *Ipſwich,* came to *London.* He was zealous for the *Millennium, &c.* *Ibid. p.* 787.

And Mr. Woodal.

Mr. *Frederick Woodal* ejected from *Woodbridge* in *Suffolk,* was not only a ſtrict Independent, but zealous for the *Fifth-Monarchy.* *Ibid. p.* 799.

And Mr. Brown.

Mr. *Robert Brown* in the ſequeſtred Living of *White Lady-Aſton* in *Worceſterſhire,* and oblig'd to leave it at the Reſtauration, was a *Fifth-Monarchy* Man, and wrote againſt hearing the Pariſh Miniſters. Dr. *Stillingfleet* ſaid, That his *Jerubbaal* contained the Subſtance of all that was ſaid by the *Old Browniſts.* *Ibid. p.* 895.

And Mr. Marſden *a rigid Separatiſt.*
See Biſhop Parker's *Hiſtory of his own Times,* 8vo. *p.* 80, 81.

Mr. *Jeremiah Marſden* ſilenc'd at *Ardſley Chapel* near *Wakefield* in *Yorkſhire,* was known in and about *London* by the Name of *Ralphſon,* and under that Name was written againſt by Mr. *Richard Baxter* in 1684. on the Account of his rigorous ſeparating Principles, which went ſo far as to run down Pariſh Worſhip as idolatrous, —— and was inclin'd to the Notions of the Fifth-Monarchiſts. *Ibid p.* 945. *Account p.* 76.

*Mr.*Fran. Bampfield, *a Sabbatarian.*

Mr. *Francis Bampfield* deprived of a Prebend in the Church of *Exeter,* and of his Living of *Sherborn Com. Dorſet.* was extremely admired by his Hearers, 'till he fell into the *Sabbatarian* Notion, of which he afterwards was ſo zealous an Aſſertor. *Contin. p.*495.

Mr. Paxford *an Anabaptiſt.*
Mr. Jer. White *took up the Notions of* Origen.

Mr. *Thomas Paxford* after his Ejectment from *Clapton Com. Glouc.* became an *Anabaptiſt,* and fell under ſome Cenſures as to his Morals. —— Mr. *Jeremy White,* M. A. Chaplain to *Oliv. Cromwell.* —— A Book of his has been publiſhed ſince his Death, entitled, *The Reſtoration of all Things:* Or a Vindication of the Goodneſs and Grace of God to be manifeſted at laſt in the Recovery of his whole Creation out of their Fall, 8vo. 1712. But this is perfect *Originiſm,* which is too unſcriptural, too ventureſome an Hypotheſis, to be depended on with Safety. *Ibid. p.* 506. *Ibid. p.* 85.

Mr. Poſtlethwait *a Fifth-Monarchy Man.*

Mr. *Gualter Poſtlethwait* ſilenc'd at *Lewes* in *Suſſex,* was in the Fifth-Monarchy Notion, as appear'd by ſomething he printed, *&c.* [Gualt. Poſtlethwait Coll. Eman. Cantabr. Art. Bacc. ad Baptiſt. Ann. 1646.] *Account p.* 675.

Mr. Anth. Palmer *Anabaptiſtically inclin'd.*
Mr. Zach. Mayne *a* Socinian *turn'd* Arian.
Mr. Sherwin *fond of the millenary Notions.*
Mr. Manning *of Socinian Principles.*
Quidam Gul. Manning Coll. Caii Cant. Art. Bacc. Ann. 1650.
Mr. Burthogg *a Friend to the Papiſts.*

[To theſe may be added Mr. *Anthony Palmer* who got into the rich Rectory of *Bourton on the Water* in *Glouceſterſhire,* and about the Time of his Majeſty's Reſtauration driven from his Charge by Force of ſome of the Royaliſts of that Town as a moſt pernicious Perſon; was Anabaptiſtically inclin'd, and a great Favourer of thoſe of that Perſuaſion, and their Tenets. —— Mr. *Zachary Mayne* turn'd out of a Fellowſhip in *Magdalen* College *Oxon.* was an Independent Preacher, much troubled with Socinian Doubts, and ſoon after from a *Socinian* became an *Arian;* yet at length by a free Conſideration of the Holy Scriptures, and a ſubduing the Prejudices of his Education, he came to be fully convinc'd of the Truth of the Catholick Faith concerning the Holy Trinity. —— Mr. *Sherwin* ejected from *Wallington* and *Baldock* in *Hertfordſhire,* bent his Studies very much to the obſcure Prophecies of Scripture, —— and was extremely fond of his millenary Notions. —— Mr. *William Manning* ejected or ſilenc'd at *Middleton* in *Suffolk,* a Man of Parts and great Learning. But he fell into the *Socinian* Principles, to which he adher'd to his Death; which was in *Febr.* 1710-11. — And even ſome warp'd toward Popery: A ſcandalous and virulent Pamphlet entitled, *Prudential Reaſons for Repealing the Penal Laws againſt all Recuſants, and for a General Toleration,* 1687. was generally ſuppoſed to be written by *Richard Burthogg,* a temporizing *Fanatico-Romanus,* that is, a Fanatick in Profeſſion, and an Aſſociate with *Papiſts* in Converſation.

Athen. Oxon. *Vol.* II. *c.* 472. *Ibid.* 2d *Edit. p.* 920. *Account p.* 361. *Ibid. p.* 659. Athen. Oxon. *Vol.* II. *col.* 1028. 2d *Edit.*

Some were crazy and diſorder'd in their Heads.

20. *Some of the Miniſters who refuſed Obedience to the Act of Uniformity were then or ſoon after crazy and diſorder'd in their Heads and Minds, and ſo became great Objects of Compaſſion.*

Mr. Porter *very melancholy and troubled in Mind.*
So Mr. Thomas Dawkes *ejected from* Queen-hithe, London, *is call'd a very melancholy Divine.*

Mr. *George Porter,* B. D. who had been Canon of *Chriſt-Church* in *Oxford,* and in 62. was caſt out of his Fellowſhip of *Magdalen* College, was of a melancholy Conſtitution, which ſometimes prevail'd to ſuch a Degree, that for ſeveral Years he had little comfortable Enjoyment of his Friends, himſelf, or his God. There are three Letters of his in Mr. *Timothy Rogers*'s Diſcourſe of Trouble of Mind. *Account p.* 71. *and Contin. p.* 104.

Mr. Sedgwick *full of Prophecies of Doomſday.*
Will. Sedgwick Coll. Caii Cantabr. Art. Mag. 1638. *Reg. Acad.*

Mr. *William Sedgwick* ejected or ſilenc'd in the City of *Ely,* was commonly called *Doomſday Sedgwick* [from his bold Pretenſions of foretelling the Day of Judgment] they who knew him well repreſent him as a pious Man with a diſorder'd Head. —— He was a conceited whimſical Perſon, and very unſettled in his Opinions. Sometimes he was a Preſbyterian, ſometimes an Independent, and at other Times an Anabaptiſt. Sometimes he was a Prophet; at other Times he received Revelations, and pretended to a Viſion that *Doomſday* was at Hand, *&c.* *Account p.* 117. Athen. Oxon. *Vol.*II.*col.*335.

Mr. Fowler *little better than diſtracted.*
He died in the latter End of January 1677.

Mr. *Chriſtopher Fowler,* M. A. loſing his Fellowſhip of *Eaton,* and being depriv'd of his Cure at *Reading* for Nonconformity, retired to *London,* —— he was eſteemed little better than crazed or diſtracted for ſome Time before his Death. *Ibid. p.* 450.

Mr. Evans *under a great Decay of Memory*, &c.

Mr. *John Evans* an itinerant Preacher in *Wales*, and Maſter of *Oſweſtry* School in *Salop*, from whence he was ejected in 62. and underwent ſome Hardſhips that impair'd his Health, and haſten'd that Weakneſs which he fell into ſoon after. —— by which God gave him his *Quietus* for ſome Time before he died by the Decay of his Memory and Abilities, *&c.* *Account p.* 843.

Mr. Alexander *was much given to Melancholy.* *Edw. Alexander Coll. Joh. Cant. Art. Bacc.* 1651. *Reg. Acad.*

Mr. *Edward Alexander*, M. A. ejected from *Wickham* in *Kent*, was a Perſon (eſpecially after he was caſt out of his Church) given to Melancholy. —— He ſtrove againſt any Habit of Evil, and denied himſelf at laſt to his Prejudice. *Ibid.* 383.

Mr. Downe *had his Reaſon impair'd.*

Mr. *Mark Downe* eminent in the Miniſtry among the Chriſtians at *Exeter*, had his Reaſon impair'd for ſome Time before his Deceaſe. *Ibid.* 247.

Mr. Yates *had his Intellectuals craz'd.*

Mr. *Robert Yates* ejected for his Nonconformity from *Warrington Com. Lanc.* in 62. was not long after 72. ſeiz'd by a Palſy, which craz'd his Intellectuals, and rendred him incapable of Work a Year before he died. *Ibid.* 409.

Mr. Troyſell *fell into a fatal Melancholy.* *Tho. Troyſell Aul. Clar. Art. Bac.* 1627. *A. M.* 1631. *He died about* 1672.

Mr. *Thomas Troyſell* Miniſter at *Glun* 'till the *Bartholomew* Act; the Iniquity of the Times, and his own comparative Uſeleſſneſs, after his being ſilenc'd, made a mighty Impreſſion upon him, which terminated in a fatal Melancholy. *Ibid.* 562.

Dr. Cheynell *was diſordered, if not diſtracted.*

Francis Cheynell, D. D. was put out at *Petworth Com. Suſſex*, to make Room for Dr. *King* Biſhop of *Chicheſter*, in 1660. Mr. *Wood*, the *Oxonian*, ſpeaks of his being diſtracted; And I have been told by Mr. *Stretton* his Curate, that he was indeed diſorder'd in his Brain ſome Years before his Death. *Account p.* 675. *and Contin. p.* 817.

Mr. Bryan *in Trouble of Mind.* *Sam. Bryan Coll. Petr. Art. Bac. Ann.* 1651. *Art. Mag. Coll. Petr. Ann.* 1655. *Reg. Acad. Cant.*

Mr. *Samuel Bryan* Fellow of *Peter-Houſe* in *Cambridge*, was yet in the Flower of his Age, when he was caſt out of his Living of *Aulſley Com. Warwic.* —— It pleaſed God ſome Years after to viſit him with Trouble of Mind and Melancholy, under which he died. *Account p.* 743.

Mr. Sadler *not right in his Head.*

Mr. *John Sadler*, M. A. Maſter of *Magdalen* College in *Cambridge*, gave Way to Dr. *Rainbow* the former Maſter in 1660. —— It muſt be own'd he was not always right in his Head, eſpecially towards the latter End of his being Maſter of the College. *Contin. p.* 116.

Mr. Mitchell *diſpos'd to deſtroy himſelf.*

Mr. *Nathaniel Mitchel* ejected or ſilenc'd at *North-Walſham Com. Norf.* was under more than ordinary Melancholy for many Years. He was reſcu'd in a Battle wherein few eſcape, being under ſore Temptations to deſtroy himſelf. He had ſeveral Times told ſome of his Relations, and Dr. *Collinges* amongſt others, that he muſt put an End to his Days, not being able to bear the Trouble he was under, *&c.* *Ibid.* 622.

Mr. Lawrence *fell diſtracted.*

Mr. *Lawrence* was ejected or ſilenc'd at ſome uncertain Place in the County of *Devon.* —— He being left to himſelf, fell into groſs Sin, preached a publick penitential Sermon on that Account, and afterwards fell diſtracted, and continued in that Condition many Years, *&c.* *Ibid.* 381.

Mr. Jonath. Tuckney, *M. A. ejected, Fellow of St.* John's, Cambr. *though a Man of Learning, was rendred uſeleſs by Melancholy. Contin. p.* 127.

Mr. Rob. Whitaker *a Nonconformiſt Miniſter, was often overcome with Melancholy.*

Mr. Truman *acted like a Mad-man.*

Dr. Calamy *places this after the* Bartholomew *Act, when it muſt be certainly before it.*

Joſ. Truman Aul. Clar. Art. Mag. Ann. 1654. *non autem occurrit B. D. Coll. Tho. Baker MSS.*

[And ſome others by their Behaviour betray'd a great meaſure of Madneſs in them]. Mr. *Joſeph Truman*, B. D. continued for ſome Time in his Living of *Cromwell Com. Not.* after the Act of Uniformity took Place; but did not read all the Service in the Book of Common-Prayer. This occaſioned an Indictment againſt him: And when the Tryal came on, the Judge aſk'd him why he did not read the Common-Prayer according to the Directions of the Act and the Rubrick. My Lord (ſays Mr. *Truman)* ſhall I tell your Lordſhip plainly what the true Reaſon is? *Yes!* ſays the Judge. Why then, my Lord (ſays Mr. *Truman)* the true Reaſon why I do not read the Common-Prayer according to the Direction given, is, becauſe there are LIES in it. The Judge was ſo incenſed at this Expreſſion, that he immediately fin'd him five Pounds, for throwing Contempt on the Book of Common-Prayer in the Face of the Court; and he was forced to pay it down immediately before the Court would give him any farther Hearing. —— See the Inconſiſtencies of Mr. *William Dell* Maſter of *Caius* College in *Cambridge*, *&c.* the Inſtedfaſtneſs of Mr. *Shepherd*, Father and Son, —— and the Whimſicalneſs of many others, —— beſides many Inſtances in Mr. *Wood*, Dr. *Walker*, *&c.* take one only. Mr. *Francis Bampfield*, M. A. Miniſter of *Shirbourne* in *Dorſetſhire*, was not without great Diſturbance from Quakering Witches, as he pretended, 'till the Act of Uniformity caſt him out, 1662. He was always a Perſon ſo ſtrangely fickle and unſteady in his Judgment, that he was firſt a Churchman, then a Preſbyterian, afterwards an Independent, an Anabaptiſt, and at length almoſt a compleat Jew. So enthuſiaſtical and canting that he did almoſt craze and diſtract many of his Diſciples.

Ibid. 694.

Account p. 83. *Contin. p.* 131, 132.

Mr. Bampfield *was Churchman, Preſbyterian, Independent, Anabaptiſt, and at laſt a Jew.*

Wood's Athen. Oxon. *Vol.* II. *c.* 571.

He died in Newgate Febr. 16, 1683.

Some few were ſcandalous in their Lives.

21. *Some few were ſcandalous in their Lives, and were at leaſt no Credit to the Cauſe for which they were preſum'd to ſuffer.*

Mr. Bull *a great Sinner and Penitent.*

Mr. *Bull* ejected or ſilenc'd at *Newington Com. Midd.* a good Scholar, and very agreeable Preacher. As to what remains, I deſire Leave to draw a Veil. — Mr. *Stancliffe* wrote in the Margin; *His laſt Hours and dying Prayers and Tears, with the chearful Reſignation of his Soul to Chriſt, as offer'd to the worſt and chiefeſt of Sinners in the Goſpel, ſpake him both a penitent Sinner, and a returning Backſlider, &c.* *Account p.* 471.

Mr. Thomas *a Drunkard.*

Mr. *Howell Thomas* ejected or ſilenc'd at *Glyncorrwg* in *South Wales*. He turned a drunken Steward. I am far from thinking ſuch Men as theſe a Credit to the Liſt of Sufferers, *&c.* *Ibid.* 732.

Mr. Greenwood *had his Memory blackned.*

Mr. Wallis *a ſcandalous Liver.*

Account p. 753. ibid.

Mr. *Greenwood* ejected or ſilenc'd at *Hutton Chapel* in *Kendal* Pariſh *Com. Weſtm.* was much valued as a Preacher; but accuſed of ſome Things that were ſcandalous, by which his Memory is blacken'd.

Mr. *John Wallis*, a Nonconformiſt, preached for ſome Time in *Kendal* Church, but is reported to have been of ſo ſcandalous a Life in ſeveral Reſpects, that his Memory is not worth preſerving.

Theſe Things help much to ſilence the Cry of Perſecution.

They ſuffer'd by no Arbitrary Power, but according to Law.

The Penalty of the Bartholomew *Act was only Incapacity of publick Miniſtration.*

The Law was made in Things indifferent.

They might indeed ſuffer for Conſcience Sake.

But their Scruples might have yielded to lawful Authority and publick Peace.

Uniformity was eſtabliſh'd for the Peace and Safety of the State.

The Sufferers were treated as Diſturbers of the Civil Government.

And upon that Foot the Laws were executed or relaxed and ſuſpended.

Under the greateſt Severities, Favour was ſhewn by the Judges, by the King, and by the Biſhops.

[Theſe Particulars rightly conſider'd will help to ſilence the Cries of Perſecution, which have been ſo often made and aggravated on this Occaſion of the *Bartholomew* Act. The ejected and ſilenc'd Miniſters ſuffer'd not but according to Law, and no other Paſſive Obedience is requir'd by our happy Conſtitution. And even the Penalty impoſed upon the Breach of that Law was only an Incapacity to officiate in Publick, of which in every well conſtituted Government the ſupreme Legiſlature muſt be the Judge. Nor was that legiſlative Authority exercis'd, but in Things in their own Nature indifferent; and even thought to be ſo by many who choſe rather to ſuffer, than to conform to them. Conſcience indeed is a Sacred Guide, and the Ways of it are known only to God, and to the Thoughts of every Man's own Heart: And we ought in Charity to judge, that all who ſuffer'd on that Account did ſuffer for Conſcience Sake. But Scruples and Doubts may be endleſs, and it is moſt for the Eaſe and Benefit of private Perſons, as well as for the Peace and Order of a publick Society, that a greater Regard ſhould be had to the Sanctions of lawful Authority, than to our ſingular Doubts and Scruples. Eſpecially when that Uniformity was eſtabliſh'd for the Peace and Safety of the State, as well as for Concord and Order in the Church: And it is plain that the Proſecuting of Offenders againſt this and following Statutes for Conformity was under the general Opinion of their being Diſturbers of the Civil Government, rather than as Delinquents in Matters of Conſcience and Religion. And after all the Execution of thoſe Laws was ſometimes enforced and at other Times relaxed, according to the Change of Times and Men. And under the greateſt Severities Juſtice was temper'd with Mercy: As would appear by looking back on the Equity of the Judges, the Clemency of the King, and the Moderation of the Biſhops. To give a few Inſtances as confeſſed by their own Advocate.]

22. *Many of the King's Judges ſhewed a Reſpect and Tenderneſs for thoſe Miniſters of the Separation who were afterwards proſecuted upon the Penal Laws.*

The Sermon of Mr. Calamy *was on* Eli's trembling for fear of the Ark of God, *and the whole Tendency of it was to raiſe Apprehenſions of the Danger of Religion in the preſent State of Government: And therefore ſeveral Writers reflected on it as ſeditious.*

The Lord Mayor ſuſpended his Commitment, and took his Word for ſurrendring himſelf the next Day.

The King ordered his Releaſe in a few Days, far ſhort of the Time preſcribed in the Act.

And yet not willing to aſſume any diſpenſing Power, would have it ſome Deficiency in the Act, which did not appear, nor was there any Explanatory Bill offer'd to ſupply any Defect.

Dr. Calamy's *Account p.* 6.

Contin p. 11.

[The firſt Example that was made for offending againſt the Act of Uniformity ſeems to be that in the Caſe of Mr. *Edmund Calamy*, B. D. late Miniſter of *Aldermanbury*, *London.*] He was impriſon'd *in Terrorem*, for Preaching occaſionally after *Bartholomew* Day; but ſoon releaſed, when it was ſeen what a Reſort of Perſons of all Qualities there was to him in *Newgate*, and how generally the Severity was reſented. —— When he had continued there for a few Days, he was diſcharged by his Majeſty's expreſs Order. This being afterwards complained of in the Houſe of Commons, it was ſignify'd in that Houſe that his Releaſe from Impriſonment was not owing to the ſole Command of the King, but to a Deficiency in the Act of Parliament, that had not fully provided for his longer Reſtraint. Whereupon there was this Entry made in their Journal: *Die Jovis Febr.* 19. *Upon Complaint made to this Houſe, that Mr.* Calamy *being committed to Priſon, upon Breach of the Act of Uniformity, was diſcharged upon Pretence of ſome Defect in the Act. Reſolved, That it be referr'd to a Committee to look into the Act of Uniformity, as to the Matter in Queſtion, and to ſee whether the ſame be defective, and wherein.*

Mr. Norman *favour'd by Mr. Baron* Hale.

Account p. 578. *Contin. p.* 731.

Mr. *John Norman*, M. A. about ſixteen Months after his Ejectment from *Bridgewater Com. Som.* was ſent to the County Gaol, and try'd before Judge *Foſter* at the Summer Aſſizes, *Ann.* 1663. His Sentence was to pay an hundred Pounds Fine, and to lye in Priſon 'till it was paid. He continued a Priſoner above a Year and half, 'till Baron *Hale* going that Circuit, took Notice of him, and found out a Way to compound the Fine, at Six-pence in the Pound.

Mr. Stretton *had Mr. Judge* Rookby *his firm Friend.*

Account p. 677.

Mr. *Richard Stretton* ſilenc'd at *Petworth* for Nonconformity, was made Chaplain to the Lord *Fairfax*, and liv'd with him at his Seat in *Yorkſhire*, where he had an Opportunity of being acquainted with many worthy Perſons in thoſe Parts, and among the reſt with Judge *Rokeby*, who continued ever after his firm Friend.

Mr. Seddon *was releas'd by Judge* Hale.

Rob. Seddon Coll. Chriſti Art. Bac. 1650. *Idem Coll. Chr. Art. Mag. Ann.* 1654. *Reg. Acad.*

Account, p. 167. *Contin. p.* 232.

Mr. *Robert Seddon*, M. A. ſilenc'd in 62. at *Langley Com. Derb.* coming up to *London*, was taken up as he was preaching in Mr. *Baxter*'s Pulpit: And notwithſtanding that he had before ſuffer'd Impriſonment from the *Cromwellians* for ſeeking to bring in the King, yet he was ſent to Gaol, where he continued ſome Time: But Judge *Hale* declar'd the *Mittimus* void, and releas'd him by the Sentence of all the Court.

Mr. Horrockes *acquitted by Judge* Mallet.

Ibid. 470. *Account, p.* 305.

Mr. *Thomas Horrockes*, M. A. ejected from *Malden Com. Eſſex* in 62. —— was proſecuted and brought before Judge *Mallet*, who though ſevere enough of himſelf, yet, as God order'd it, was pretty favourable to him. He reprov'd the Alderman (who appear'd againſt him) ſaying, he thought the Priſoner look'd like a very honeſt Gentleman, and deſerv'd no ſuch Treatment. To which he anſwer'd, that he was a peſtilent Fellow, and had preach'd to five hundred at once through the Grate of his Priſon, but the *Sunday* before. The Judge ſaid, that this was a Sign he was well belov'd, and he acquitted him. —— He was harraſs'd from one Court to another for three Aſſizes, and his Life was threaten'd:

But

And again cleared by Sir Orlando Bridgman.

But ſome Gentlemen that were his Friends, ſoliciting Sir *Orlando Bridgman*, who was the Judge, he at laſt was cleared, and ſome of the Juſtices came down from the Bench and embrac'd him.

Mr. Chandler *had great Civility from Judge* Archer.
He died at Stortford *about* May 1667.

Contin. p. 489.

Mr. *Francis Chandler* ſilenc'd at *Theydon-Mount* and *Garnon.* —— Dr. *Meggs* the returning Rector of *Theydon-Garnon* deſir'd him to be his Aſſiſtant, and allow'd him 20*s. per* Week for it; —— and much preſſed him to conform, and tho' he could not be ſatisfy'd, he continu'd very kind to him. Judge *Archer*, who was Mr. *Chandler*'s intimate Friend, and ſeveral others of Rank and Faſhion in thoſe Parts, ſhewed him a great deal of Civility and Reſpect.

Mr. Jollie *was favour'd by Baron* Atkins.
He died near Clitherow, April 16, 1703.

Ibid p. 558.

Mr. *Thomas Jollie* ejected from *Altham Com. Lanc.* after ſeveral Impriſonments and Indictments for preaching in publick, for being a Rioter, *&c.* in 1684. he, by Order of the Lord Chief Juſtice, was apprehended and brought before him at *Preſton*, where he was oblig'd to find Sureties, who were bound in 200*l.* each, (Judge *Jefferies* would have had it 2000.) for having frequent Conventicles in his Houſe. When he appear'd at the next Aſſizes, nothing was alledg'd againſt him, and according to Law he ſhould have been diſcharg'd from his Recogniſance; but it was renew'd: However Baron *Atkins*, then upon the Bench, accepted his ſingle Bond of one hundred Pounds.

Mr. Pell *ſet at Liberty by Judge* Hale.
Gul. Pell Coll. Magd. Art. Bac. An. 1654. *Art. Mag.* 1658. *Reg. Acad.*

Account, p. 289.

Mr. *William Pell*, M. A. ejected from *Great-Stainton* in the Biſhoprick of *Durham* in 1662. was ſoon after impriſon'd at *Durham* for preaching. He remov'd himſelf to *London* by an *Habeas Corpus*; and was ſet at Liberty by Judge *Hales*.

Mr. Gyles *had the Favour of the Court upon an Indictment.*
Ric. Gyles Coll. Jo. Cant. Art. Bac. An. 1651. *Reg. Acad.*

Ibid. p. 382.

When Mr. *Richard Gyles* ejected from *Rolvendon* in *Kent*, was proſecuted with ſome of his Hearers for preaching twice one Lord's-Day in the Pariſh Church of *Sandhurſt*; and fin'd for a Conventicle as to the Morning Meeting: They mov'd, that the Matter of the Afternoon Meeting might be found ſpecially, and argu'd at the next Seſſion before the Court, which was agreed to. And when it was argued, the Appellants had the Judgment of the Court for them, and had their Money which was levied for the Afternoon reſtored.

Even the Judges in the Eccleſiaſtical Courts were favourable to them.

And ſome of the Chancellors and other Eccleſiaſtical Judges were very favourable to the ejected Miniſters.

The Chancellor of Worceſter *to Mr.* Sparry.

Account, p. 770.
Contin. p. 885.

Mr. *Ambroſe Sparry*, an ejected Sufferer in the County of *Worceſter*, had ſo much Friendſhip ſhew'd to him at *Sturbridge*, as caus'd the Chancellor to connive at his keeping School there again after his Ejectment.

The Chancellor of Briſtol *to Mr.* Sacheverell.

Ibid. p 425.
Account, p. 269.

Mr. *Timothy Sacheverel* ejected from *Tarrant-Hinton* in the County of *Dorſet.* was ſoon after *Bartholomew-Day* cited to the Spiritual Court at *Blandford*, whither a great many People came, in hope of ſomething like a publick Diſputation; at leaſt expecting to hear him very ſeverely reprimanded. But *the Chancellor* told him publickly, that he did not ſend for him to diſpute with him, as well knowing him to be a Perſon of great Worth, Temper, and Learning; but only deſir'd him to weigh all Matters calmly and without Prejudice, and then left him to do as God ſhould direct him. Whereupon, as ſoon as he had in Form admoniſh'd him, he was diſmiſs'd.

The Chancellor of Oxford *to Mr.* Birch.
Sam. Birch Coll. Eman. Art. Mag. An. 1661. *Reg. Acad. Cant.*

Contin. p. 710.
Account, p. 541.

Mr. *Samuel Birch* ejected in 1662. from a third Portion of *Bampton Com. Oxon.* ſtay'd at the Vicarage ſome Time after; and at laſt hir'd an Houſe at *Shilton* and fix'd there in *May* 1664. and had a good Number of Boarders. In 1665. the Church-Wardens of the Pariſh by the Direction of Mr. *Grove* the Miniſter, preſented him in the Biſhop's Court for not communicating with them, and for teaching School. But the Chancellor Dr. *Ailworth* was very civil to him, *&c.*

Archdeacon Palmer *to Mr.* Kenrick.

Contin. p. 465.

Mr. *Nicholas Kenrick*, tho' he conform'd to keep his Living of *Earls-Barton* in *Northamptonſhire*, yet he had written againſt the Ceremonies, and was but an half Conformiſt. For which he was cited into the Spiritual Court, but ſkreen'd by Archdeacon *Palmer*, under Pretence of his bodily Infirmities.

The King above all was at firſt very favourable to them.

23. *Above all others, the King was favourable to them, and much inclined to grant an Indulgence to them, and the Parliament would have gone into ſome Temper upon it, if they had not ſtrongly ſuſpected, that his Majeſty's Diſpoſition towards them did not proceed purely from his natural Clemency and Lenity, but from his Affection to the Papiſts, and his Hopes of bringing them into equal Liberty and Toleration. However many Inſtances are given of the King's ſingular Benevolence to ſeveral of them.*

His Majeſty granted a ſpecial Licence to Mr. Sam. Doughty *againſt Law.*
Sam. Doughty Coll. Eman. Art. Bac. An. 1640. *Idem Coll. Eman. Art. Mag. An.* 1644. *Reg. Acad. Cant.*

Account, p. 425.
Contin. p. 591.

Mr. *Samuel Doughty*, after his Ejectment from *Sibſton Com. Leic.* liv'd at *Aſhby de la Zouch*, and had the *King's Licence* to preach in his own Houſe there, and yet was convicted by the Lord *B.* and Lord *S.* 40*l.* was levy'd upon him, 20*l.* for himſelf, and 20*l.* for preaching in it. He made his Appeal to the Quarter Seſſions, and pleaded his *Licence from the King*, and that there was neither Sedition, nor breach of Peace, but he found no Relief. Afterwards he complain'd to the King and Council: The Lords were ſent for up to Council: The King was pleas'd to give him his Part; but he could never get it.

He granted a Pardon to Mr. Thomas Roſewell, *after he had favour'd him in Arreſt of Judgment.*

Account, p. 758.
Contin p. 867.
See his Life and Death and Account of his Tryal, printed 8vo.

Mr. *Tho. Roſewell* ejected from *Sutton-Mandevil Com. Wilts*, on *Sept.* 23, 1684. was committed to the *Gate-Houſe* in *Weſtminſter* by the Warrant of the Lord Chief Juſtice *Jefferies* for High-Treaſon. He was arraign'd *Octob.* 25. and try'd *Nov.* 18. at the *King's-Bench* Bar, and the Jury brought him in Guilty. —— Being convicted, Sir *John Talbot* who was preſent at the Tryal, was pleas'd of his own Accord to repreſent the Paſſages of it, with his Opinion to King *Charles*; who gave Direction to the Lord Chief Juſtice *Jefferies*, that he ſhould have Council aſſign'd him to plead to the Inſufficiency of the Indictment, in Arreſt of Judgment. Accordingly on *Nov.* 27. Mr. *Wallop*, Mr. *Pollexfen*, and Mr. *Thomas Bampfield* argued upon the Caſe, and the Court took Time till the next

He outliv'd his Tryal ſeven Years, and died Feb. 14, 1691-2.

Term to conſider of Judgment: And King *Charles* in the mean Time granted him a *Pardon*, which he pleaded ſome few Days after that King's Death, and was diſcharg'd.

Mr. Swaffield *favour'd by Order of the King.*

He died at Sarum *in* September 1681.

Account, p. 759.

Mr. *Joſeph Swaffield* ejected from *Odſtocke Com. Wilts.* remov'd with his Family to *Sarum*, where he preach'd privately in the Town, till King *Charles*'s Declaration of Indulgence; after which he preach'd publickly a Week-Day Lecture. In 1674. he was taken as he was preaching in his own Houſe, and examin'd by the Mayor, who did not commit him for the Conventicle, but bound him over to anſwer at the Aſſizes, for ſaying upon his Examination, *that he had heard that the King ſhould ſay, he would abide by or ſtand to his Declaration of Indulgence.* Refuſing at the Aſſizes to tell his Author, he was committed to the County Gaol by Mr. Baron *Turner* as a Spreader of falſe News. He continu'd near a Year under Confinement: But upon his petitioning his Majeſty, the Lord Chief Juſtice *North*, who went the Circuit in the Summer Aſſizes 1675. was ordered to diſcharge him, which he did upon his paying a Fine of forty Shillings.

Mr. Shaw *made Chaplain to the King, and much countenanc'd by him.*

John Shaw *of* Chriſt's *College, takes the Degree of Maſter of Arts* at Cambridge, An. 1630. *when he ſubſcribes the three Articles as requir'd.* Reg. Acad. e Collectan. Tho. Baker, S. T. B.

He died at Rotherham, Apr. 19, 1672.

Account, p. 828.

Mr. *John Shaw*, M. A. Maſter of the Charter-Houſe at *Kingſton upon Hull*, and Preacher at *Trinity* Church in that Town, and *July* 25, 1660. he was ſworn Chaplain to the King; but before the expiring of that Year, ſome of the Officers and Soldiers complain'd againſt him to Biſhop *Sheldon*, and by him to the King; and *June* 9, 1661. a Letter was ſent down in the King's Name, ſign'd by Mr. Secretary *Nicholas*, to the Mayor and Aldermen of *Kingſton upon Hull* to this Purpoſe: *You are immediately upon Sight hereof to remove* Francis de Wicke, John Rogers, *and* Richard Wood *from their Places of being Aldermen in* Kingſton upon Hull: *And alſo to inhibit Mr.* John Shaw *from preaching any more at* Trinity *Church in* Hull. Hereupon he went up to *London*, and was introduc'd to the King by the Earl of *Mancheſter*, then Lord Chamberlain. The *King* told him, he was willing he ſhould continue Maſter of the Charter-Houſe, and live there, and promis'd to take Care of him as his Chaplain, but deſir'd him to ſubmit to his Order of not preaching any more at *Trinity* Church in *Hull*.

Mr. Tregoſs *ſet at Liberty by expreſs Order of his Majeſty.*

He died Jan. 11, 1670-1.

Account, p. 143. *and Contin. p.* 176.

Mr. *Thomas Tregoſs* ejected from *Milar* and *Male* in *Cornwall*. —— He was a fourth Time in Cuſtody of the Mareſchal of *Bodmin*, as a dangerous and ſeditious Perſon. —— But in *September* 1667. he was ſet at Liberty by a ſpecial Order from the King to the Mareſchal, *&c.*

Mr. Whiddon *had a Proſecution againſt him ſtopped by Order from the King.*

Contin. p. 285. *Account, p.* 244.

Mr. *Francis Whiddon*, M. A. was ejected from *Totneſs Com. Devon.* before his Brethren on *June* 22, 1662. However he ſtill continu'd in the Town, and ſtatedly preached twice on the Lord's Day, and two weekly Lectures, the one at *Totneſs*, and the other at *Bowden* a Mile from thence. In 1671. a Countrey Miniſter who was expected failing, Mr. *Gilbert Eveleigh* the Mayor, and Mr. *Anthony Gutheridge* a ſenior Magiſtrate of the Town, deſir'd him to preach in the publick Church, which he did Forenoon and Afternoon both, and a young Man of his Acquaintance read the Prayers. Notice was given to Dr. *Anthony Sparrow* then Biſhop of *Exon:* To avoid whoſe Diſpleaſure, Mr. *Whiddon* by the Advice of Friends went to *London*, preſented himſelf before the *King*, and begg'd his Pardon, which he granted, and order'd the Proſecution to be ſtopp'd.

He was elder Brother to Dr. George Hickes, *Dean of* Worceſter.

Mr. Hickes *ſent for into Cuſtody ſtole away to the King, who was gracious to him, and promis'd Favour to the whole Party.*

And kept his Word in favour to them.

The two Brothers were very rigid in their ſeveral Ways, as by a Courſe of Nature hath ſometimes happen'd in other Families.

He ſuffer'd Death for joining with the D. of Monmouth *in* 1685.

Contin. p. 337. *Account, p.* 248. *and* 762.

Mr. *John Hickes* ejected from *Stoke-Dammarel Com. Devon.* in 1662. —— In the Year 1671. he publiſh'd a Pamphlet intitled, *A ſad Narrative of the Oppreſſion of many honeſt People in* Devon. *and other Parts, by Informers and Juſtices, out of their pretended Zeal to put the Act againſt Conventicles in Execution.* Tho' Mr. *Hickes*'s Name was not to the Book, yet he was ſoon diſcover'd to be the Author; and two Meſſengers were ſent down to apprehend him, and bring him up to Court. —— Upon the Road Mr. *Hickes* fell in with them —— and at laſt he took his Cane, and corrected them to ſome Purpoſe, till they begg'd his Pardon: Upon which he immediately took Horſe and rode to *London*. Being arriv'd there, he by one whom he well knew (who was at that Time a Favourite at Court) obtain'd to be introduc'd to the King's Preſence. The King told Mr. *Hickes*, he had abus'd his Miniſters, and the Juſtices of Peace. He replied, *Oppreſſion* (may it pleaſe your Majeſty) *makes a wiſe Man mad, the Juſtices beyond all Law have very much wrong'd your Majeſty's loyal Subjects the Nonconformiſts in the Weſt.* And he inſtanc'd in ſeveral Particulars of the Troubles they had gone through. The King heard him with a great deal of Patience, and he ſpake with that Preſence of Mind and Ingenuity, that the King ſeem'd affected, and gave him his Promiſe, that they ſhould have no ſuch Cauſe of Complaints for the future. And ſoon after this the Diſſenters had ſome Favour ſhewn them, and Mr. *Hickes* thereupon came up with an Addreſs from a conſiderable Number of Gentlemen and others in the Weſt of *England*, and preſented it upon his Knees. The King receiv'd it very graciouſly and aſk'd him *if he had not been as good as his Word*, having a Reſpect to his Promiſe foremention'd. An Indulgence was granted, and Liberty to build Meeting-Houſes; and by his Majeſty's Favour, Mr. *Hickes* got back a third Part of what the Diſſenters in thoſe Parts had paid in, on the Conventicle Act. —— He had a Congregation afterwards at *Portſmouth*; and when the King and Duke of *York* came thither in a Progreſs; the Governor, principal Officers, and many Inhabitants of the Town, went to *Portſdown* to meet them, and Mr. *Hickes* was one of the Company: And as ſoon as the King ſaw him, he took particular Notice of him.

[And indeed the firſt Part of this Reign was one continued Argument of the King's great Indulgence to the Proteſtant Diſſenters, partly from his own good Nature and Generoſity, partly from a Deſire of being popular with all Parties;

ties; partly from an Ambition of Power to diſpenſe with the Laws againſt them; and (as the Parliament ſuſpected) from an Inclination under that Cover to make Way for the greater Indulgence to the Papiſts.]

24. *As to the Biſhops, ſome Inſtances of their great Lenity and Charity ſhewn to the Nonconforming Miniſters after their being ejected or ſilenc'd, as ſet forth by* Dr. Calamy *himſelf, has been already repreſented under* Friday Oct. 31, 1662. *To which ſome other Inſtances may be added from the ſame Writer.*

Archbiſhop Juxon *ſo kind to an ejected Miniſter, as to give him Leave to continue preaching one part of the Day in his late Church, with Conſent of his Succeſſor.*

Dan. Poyntell Coll. Trin. Cantabr. Art. Mag. An. 1648. *Reg. Acad.*

Mr. *Daniel Poyntel*, Miniſter of *Stapleburſt* in *Kent*, was drawn to comply farther with the Church than ſome of narrower Principles thought he could, and brought him ſometimes into his own Pulpit in *Stapleburſt* to preach to his own Flock after *Bartholomew* Day, yet he was not covetous of the Fleece. He generouſly offer'd the ſucceeding Incumbent to deſire nothing of the Income if he would let him have the Pulpit for his Pains one Part of the Day: The Incumbent granted it, provided he could get Leave of the Archbiſhop. But when Mr. *Poyntel* (the next Time he had an Opportunity of waiting on his Grace, with whom he was very intimate) had readily got Leave, the Incumbent having been otherwiſe adviſ'd in the mean while, abſolutely refuſ'd it.

Account, p. 379.

Archbiſhop Sheldon *promiſ'd great Things to a Kinſman if he would conform, and upon his Refuſal took Care of two of his Children.*

Mr. *William Grace* was ejected from *Reveſby Com. Leiceſt.* He was nearly related to Archbiſhop *Sheldon*, to whom Applications were made for him, but no Relief could be obtain'd there, unleſs Mr. *Grace* would conform; which if he would yield, great Things were promiſ'd: But this mov'd him not to act againſt his Conſcience. Some Time after (I am inform'd) the Biſhop recovered ſo much Humanity, as to take ſome Care of two of the Children.

Contin. p. 594.
Account, p. 625.

Archbiſhop Tillotſon *had a great Value for Dr.* Bates *and converſ'd freely with him.*

*Gul. Bates Middleſex admiſſus in Coll. Eman. tranſlatus eſt ad Coll. Regin. An.*1644. *Art. Bac. Coll. Regin. An.* 1647. *S. T. P. Regiis Literis* 1660-1. *Reg. Acad.*

Dr. *William Bates* remov'd from St. *Dunſtan's in the Weſt*, *London*, had his Reſidence for the latter Part of his Life at *Hackney*, where alſo he exerciſ'd his Miniſtry.—The late Archbiſhop *Tillotſon* highly valu'd him, and would often (even after his Advancement to that high Station) converſe privately with him, with great Freedom and Openneſs.

Account, p. 49.

The Archbiſhop of York *conniv'd at a nonconforming Son preaching for his Father a Conformiſt.*

Mr. *Robert Sherborne*, M. A. Miniſter of *Cawood* in *Yorkſhire* was diſabled by the Uniformity Act, yet his Father conforming, and keeping his Living at *Brayton* near *Selby*, this his Son went and liv'd with him, and was by Connivance aſſiſtant to him. The Father read the Prayers, adminiſtred the Sacraments, and preach'd now and then; but the Son was the more conſtant Preacher. And he was generally belov'd by the People, and his Labours were greatly ſucceſsful. There were no Informations againſt him: And the Archbiſhop's Connivance at him engaged the Hearts of many good People to pray for him.

Ibid. p. 816.

Biſhop Thomas *to Mr.* Pruthero.

Mr. *Rice Pruthero* ſilenc'd in 1662. for Nonconformity in *North-Wales*, had conſiderable Offers made him if he would have conform'd, from Dr. *Thomas* then Biſhop of St. *Davids*, and afterwards of *Worceſter*, who always carried it to him with a great deal of Reſpect.

*Contin. p.*846.
Account, p 720.

Biſhop King *to Mr.* Woodman.

Mr. *Matthew Woodman*, M. A. ejected from the Living of *Glynford Com. Suſſex* for Nonconformity, was treated with great Reſpect and Kindneſs by Dr. *King* Biſhop of *Chicheſter*, who was importunate with him to conform, and on that Condition promiſ'd him his utmoſt Intereſt to make him Dean of that Church.

Contin. p. 830.

Biſhop Hacket *to Dr.* Bryan *and Dr.* Grew.

Dr. *John Bryan* and Dr. *Obadiah Grew* were Miniſters at *Coventry* before the *Bartholomew* Act, 1662. Biſhop *Hacket* was particularly urgent with them to bring them to Conformity, and gave them leave to preach a Month longer: But then Dr. *Grew* preach'd his Farewel Sermon. [Joh. Bryan Coll. Eman. Cant. Art. Mag. An. 1638. Joh. Bryan Coll. Eman. S. T. B. An. 1645. Joh. Bryan Coll. Eman. Paſtor Eccleſiæ S. Trin. Coventr. S. T. P. An. 1651. Reg. Acad.]

Ibid. p. 850.

The Biſhop of Worceſter *to Mr.* Hill.

Mr. *Tho. Hill* went out from *Shuttington Com. Warwic.* a Nonconformiſt, yet —procur'd a worthy *Worceſterſhire* Miniſter to ſupply the Church, who did it without any Notice taken of his Nonconformity — the Nonconformiſts might have kept their Places, if they could have had his Terms: The Biſhop having left the Matter entirely to himſelf.

Ibid. p. 858.

The Biſhops of Sarum *to Mr.* Tho. Taylor.

Henchman, Earle, *and* Hyde.

Mr. *Thomas Taylor* was oblig'd to quit the ſequeſtred Living of *Burbich Com. Wilts.* and remov'd with eight Children, and his Wife big with the ninth, to *Saliſbury*, where he liv'd for ſome Time as comfortably, as if he had continu'd in the Vicarage—— Biſhop *Henchman* and the two ſucceeding Biſhops *Hide* and *Earl* and their Courts, giving neither him nor the other Nonconformiſts, that were at that Time in *Saliſbury*, any Trouble or Diſturbance. —— He was offer'd a Living of 400*l.* a Year by the Biſhop of *Saliſbury*, if he would conform.

Ibid. p. 866.
Account, p. 756.

Biſhop Lamplugh *of* Exeter *was deſirous to gain over a nonconforming Miniſter, and gave him free Ingreſs and Egreſs to converſe with him.*

Mr. *John Hoppin*, B. D. an ejected Fellow of *Exeter* College, *Oxon.* —— Biſhop *Lamplugh* being deſirous to gain him to the Church, ſent for him to his Palace in *Exon.* and it being then a Time of great Rigour againſt the Diſſenters, he promiſ'd him a ſafe Ingreſs and Egreſs. When he came his good Lordſhip aſk'd him, why he would not conform? He gave him an Anſwer or two at which the Biſhop ſeem'd a little ſtartled. Upon which he bade him read *Hooker's Eccleſiaſtical Policy*, &c.

Contin. p. 394.
Account, p. 257.

The Biſhop of Briſtol *courted a Nonconformiſt to comply, tho' he had been a Mechanick and no Scholar.*

Mr. *Thomas Ewins* had been a Mechanick, and yet a Preacher at *Briſtol.* Upon the Reſtoration he ſoon quitted the publick Pulpits. He was no Scholar, yet I am informed he was a judicious and methodical Preacher. ——The Biſhop courted him to Conformity, but he could by no means be ſatisfied to comply.

Account, p. 609.

Mr. *John Humfrey*, M. A. was for Nonconformity ejected from *Froome* in *Somerſetſhire*; —— the Biſhop of *Wells* had call'd in Mr. *Humfrey* to aſſiſt at his Ordination; Mr. *Humfrey* ingenuouſly told the Biſhop that he had only been ordain'd by Preſbyters, and thought that Ordination to be valid and ſufficient. The Biſhop hereupon had an amicable Conference with him, and preſs'd him to renew his Ordination and not deſert him, and in a friendly Manner urg'd him, and ſome other Friends alſo join'd in with him. He had but two Days Time to conſider of it. He indented for ſome little Variation in the Words uſed, and that he ſhould not be put upon any Subſcription, and then comply'd, and was ordain'd by the Biſhop. But it was no ſooner over than he was uneaſy, *&c.* [Yet he publiſh'd a Book to recommend his Submiſſion to others] entituled, *The Queſtion of Ordination, whether and how a Miniſter ordain'd by the Preſbytery may take Ordination alſo by the Biſhop.* He tells me he ſhew'd this Book to Dr. *Wilkins* before he printed it, and that he approv'd it; and adds that Dr. *Worth*, who was an *Iriſh* Biſhop told him, that he converted all *Ireland* (excepting two *Scots)* with that Book, *i. e.* he ſatisfied them as to *Re-ordination.*

The Biſhop of Bath *and* Wells *held an amicable Conference with Mr.* Humfrey, *and perſuaded him to receive Epiſcopal Ordination.*

And he publiſh'd a Defence of it to invite in his Brethren, a Book of great Service, tho' he was afterwards uneaſy and relapſed to his firſt Opinions.

Quidam Jo. Humfrey Aul. Clar. Art. Bac. An. 1651. *Alter Joh. Humfrey Coll. Chriſti Art. Mag. An.* 1638. *Reg. Acad. Cant.*

He had the Approbation of his Book given by Dr. Wilkins *and Biſhop* Worth.

Mr. Humphrey *ſays of himſelf, that he was educated at* Oxford. *Mr.* Wood *has not plac'd him among the Graduates.* Collect. *Tho. Baker*, MS.

Mr. *John Billingſley*, M. A. was ejected from *Cheſterfield Com. Derby*. —— Biſhop *Hacket* was very earneſt with him to *conform*, and he told him that if he did, he would do it cordially. Upon which the Biſhop (when other Arguments fail'd) us'd both Flatteries and Threats, but all in vain.

Account, p. 170. *and Contin. p.*233.

Mr. *John Chandler* of *Bromley-parva* in *Eſſex*, I hardly know whether to reckon him among the Conformiſts or Nonconformiſts. He afterwards had the Living of *Petto.* He had been ordain'd by Mr. *John Fairfax* and others in the Preſbyterian Way, and would not yield to any thing that might be capable of being interpreted as caſting a Reflection on his former Ordination. Upon his ſignifying this to Biſhop *Reynolds*, he deſir'd the Company that were preſent to take Notice, that he was as good a Miniſter as he could make him, and told him he might go and preach the Goſpel at *Petto.* He read ſome of the Common-Prayer, and now and then wore the Surplice, but was threatned for not uſing all the Ceremonies.

Account, p. 315.

Biſhop Reynolds *of* Norwich *in Complaiſance to Mr.* Chandler *(if this Account be true) did more than he could juſtify.*

Iſaac Smithies Cler. admiſſ. ad Rect. de Bromley-parva Com. Eſſex. per ceſſionem Canler die 1 *Maii* 1662. Newcourt, *Vol.* II. *p.* 99.

Mr. *Nicholas Billingſley*, who left *Webley Com. Hereford* for Nonconformity, mov'd thence to *Abergavenny*, where he taught a Free-School, till by the good Offices of Sir *Edward Harley*, he was ſettled at *Blakeney* in the Pariſh of *Awre* in *Glouceſterſhire*, a privileg'd Place, the Maintenance (which was at leaſt 50*l. per Annum)* depending upon an Impropriation, which by the Generoſity of a Gentleman had been annex'd to a Chapel of Eaſe in the Village mention'd. —— Here he liv'd very peaceably for a while, Dr. *Nicholſon* being Biſhop of *Glouceſter*, and Mr. *Jordan* a moderate and pious Man, Vicar of the Pariſh, *&c.* —— He comply'd ſo far as to read more or leſs of the Common-Prayer, and to wear the Surplice, after the *Biſhop* had given it under his Hand, that 'twas not requir'd to be worn upon the Account of any ſuppos'd Holineſs in the Garment, but only for Decency and Comelineſs. He would ſometimes treat him with Abundance of Civility, but yet ſend a Suſpenſion after him to be read on the next Lord's-Day. Once he bid him read Prayers, and not preach at all for a Quarter of a Year. One that ſtood by ſaying, *I hope your Lordſhip is not againſt preaching the Goſpel*, he reply'd, *Well, let him go on with his beloved Preaching.*

Ibid. p. 315.

Biſhop Nicholſon *of* Glouceſter *was ſo kind to Mr.* Nicholas Billingſley, *an ejected Nonconformiſt, as to connive at his ſerving a Chapel of Eaſe, and to let him live peaceably in it.*

Biſhop Frampton *treated him with abundant Civility; and explain'd the Uſe of the Surplice to him.*

He continu'd in this Place till the Revolution, when the Biſhop was turn'd out as a Nonjuror, and was ſucceeded by the valuable Dr. *Fowler.* Before he actually came from *London* to the Palace, the Chancellor had again us'd his Authority to ſuſpend the Man; who therefore wearied out with the Troubles he had met with, reſolv'd to quit the Place, which he did accordingly, and return'd to it no more, tho' the Biſhop (who blam'd the Chancellor for what he had done) expreſs'd his Deſires to have him return, and the Place was kept vacant for a Year.

And Biſhop Fowler *blam'd his Chancellor for driving him away, and invited him to return. And the Place was kept vacant a Year for him.*

Mr. *John Farrol*, M. A. who had been Fellow of *Magdalen* College in *Oxford*, upon Mr. *L*'s being remov'd by the Sequeſtrators, was ſent to and ſettled in his Place at *Selborn* in *Hampſhire.* But after the King's Reſtoration he was advis'd to reſign his Living to the former Incumbent, — the religious Meetings in his own Houſe were afterwards much wink'd at. His Cuſtom was to go to the Publick, and they that attended his Miniſtry did the ſame. And either before or after the Sermons in the Church, he ſpent his Pains in private. In the latter End of Biſhop *Morley*'s Days, he was frequently deſir'd to viſit his Lordſhip, and upon repeated Aſſurances of being welcome to him he went, and was very courteouſly and reſpectfully entertain'd by him ſeveral Times at his Table. His Lordſhip was free in diſcourſing with him upon paſt Times, *&c.*

Account, p. 344.

Biſhop Morley *of* Wincheſter *was very courteous and reſpectful to Mr.* John Farrol *a ſilenc'd Miniſter, whoſe Meetings in his own Houſe were conniv'd at, and he was ſeveral Times entertain'd at his Lordſhip's Table, with free Diſcourſe,* &c.

He died in the 80th *Year of his Age.*

Mr. *James Creſwick*, B. D. Miniſter of *Freſhwater* in the Iſle of *Wight*, —— for his preaching two Lord's Days after the Time which the Law confin'd him to, except he conform'd, two of his Pariſhioners (who were his great Enemies) inform'd againſt him, and attended Biſhop *Morley* of *Wincheſter*, who was juſt then making a Viſitation. Mr. *Creſwick* underſtanding their Intention, himſelf made Application to the *Biſhop*, and told his Lordſhip what he had done; ſignifying that his continuing to preach was out of his Willingneſs the Pariſh ſhould be ſupplied till another Incumbent came. He added, that he conceiv'd himſelf ſufficiently impower'd for what he did, as he was yet Fellow of St. *John*'s College in *Cambridge*, which gave him a Privilege to preach in any Church or Chapel at Pleaſure. And producing his Licence, he took the Freedom to aſk the Biſhop, whether that was invalidate by the Act of Uniformity; The Biſhop replied, that *he thought not.* Mr. *Creſwick* farther ſaid, then he thought he might yet preach, tho'

Contin. p. 509.

The ſame Biſhop Morley *was very favourable to Mr.* Creſwick, *who had preach'd in his Church beyond the Time of the Act without conforming; yet the Biſhop receiv'd his Application to him, and diverted the Proſecution of him, and only ordered the Church Doors to be ſhut againſt him, that he might no farther offend againſt the Law, and be liable to greater Penalties.*

tho' he did not expect any Recompence. But on the Sabbath following the Biſhop ordered the Church-Wardens to keep the Doors ſhut againſt him.

Biſhop Wilkins *of* Cheſter *accepted a Dedication from a nonconforming Miniſter, and treated him and his diſſenting Friend with much Reſpect; and encourag'd them to hope for a* Comprehenſion.

Account p. 830.

Mr. *James Calvert* ſilenc'd at *Topcliffe* in *Yorkſhire.* —— Many pious Conformiſts, as Mr. *Chr. Jackſon*, Mr. *Ratcliffe*, &c. would have won him over to the Church, but he could not be ſatisfy'd. —— Printing his learned Book concerning the *Ten Tribes*, in 72. he dedicated it to that excellent Perſon Biſhop *Wilkins*, on whom he waited at *Scarborough-Spaw*, together with Mr. *Williams* of *York*. He received them with much Reſpect, and encourag'd them to live in hope of a Comprehenſion.

The ſame good Biſhop Wilkins *was kind to his old Pupil Mr.* Lee, *and did often admoniſh him to come into the Eſtabliſh'd Church. Quidam Sam. Leigh Coll. Jo. Cantabr. Art. Bacc. Ann.* 1625. *Idem Coll. Jo. Art. Mag.* 1629. *Reg. Acad.*

Contin. p. 53. *Account p.* 36. Newcourt, *Vol.* II. *p.* 53.

Mr. *Samuel Lee*, M. A. ſaid to be ejected and ſilenc'd in the Living of St. *Botolph Biſhopſgate*, *London*, where he had ſpent his Pains with good Acceptance 'till the coming forth of the *Bartholomew* Act. [The Living was full at that Time, and long before it: Dr. *Robert Pory* had been admitted to that Living *Auguſt* 10, 1660. void by the Death of Mr. *Nehemiah Rogers*; and reſign'd it in *May* 1663.] The famous Dr. *Wilkin*'s (afterwards Biſhop of *Cheſter*) had been his Tutour at *Wadham* College. —— He was often admoniſh'd by his learned and pious Tutour (who himſelf conform'd immediately upon the Reſtauration) to come into the Eſtabliſh'd Church; but he thought it his Duty in this Caſe to ſee with his own Eyes, and made it his Choice to act in a narrower Sphere.

Biſhop Thomas *of St.* David's *was a true Friend to his old Scholar Mr.* Philips; *and when impriſon'd as a ſeditious Perſon, he help'd to procure his Liberty; and again a ſecond Time in Priſon, the Biſhops and Judges offer'd him much to conform, and though he would not, they ſet him at Liberty.*

Account p. 717.

This Account is before given, p. 820. *but not ſo fully.*

Contin. p. 843.

Mr. *Peregrine Philips* had the two Pariſhes of *Llangone* and *Freſhop* in *Pembrokeſhire*, when he was ejected —— he was ſome Time afterwards apprehended by a Warrant from the Deputy Lieutenants, under a Pretence that he was a ſeditious Perſon, and put for ſome Weeks under cloſe Confinement. Afterwards by Means of Sir *Hugh Owen* and Dr. *Thomas* Biſhop of St. *David*'s, his Liberty was procur'd. —— He was caſt into Priſon a ſecond Time for keeping a Conventicle in his Houſe, and the Judges and Biſhop *Thomas* coming then to the Aſſizes at *Haverford Weſt*, made him conſiderable Offers if he would conform, but nothing prevailing they ſet him at Liberty.

Biſhop Barlow, *Biſhop* Hall, *and even Biſhop* Fell *were civil and kind to Mr.* Gilbert *in* Oxford.

Account p. 109. *and Contin. p.* 146.

Mr. *Thomas Gilbert*, B. D. ejected from *Winchendon Com. Buck.* and before turned out of *Edgmont* in *Shropſhire*, ſpending the latter Part of his Time in a private Life in *Oxford*. He to the laſt met with much Reſpect from Dr. *Hall* Biſhop of *Briſtol*, Dr. *Bathurſt*, Dr. *Jane*, and others, [and to my Knowledge had free and frequent Acceſs to Biſhop *Barlow* and Biſhop *Fell*, and the Heads of many Colleges and Halls, and did partake of their Civility and Bounty to him, for his many old Stories, and ſome rare Books and Papers that he pick'd up for them].

Biſhop Ironſide *of* Briſtol *was patient and forgiving to Mr.* Weſtley, *holding a long and mild Conference with him.*

Ibid. p. 438.

Mr. *John Weſtley*, M. A. Miniſter of *Whitchurch* near *Blandford Com. Dorſet.* upon Dr. *Gilbert Ironſide*'s being made Biſhop of *Briſtol* (1660.) ſome of his Neighbours gave him a great deal of Trouble and Uneaſineſs, becauſe he would not read the Book of Common Prayer. —— Mr. *Weſtley* being aſſured by ſeveral that the Biſhop was deſirous to ſpeak with him, took an Opportunity to wait on his Lordſhip, and had the following Conference with him, as it is recorded in his own Diary. [Wherein by his own Account the Biſhop was more civil to Mr. *Weſtley*, than he to the Biſhop. His Lordſhip's laſt Words are there repreſented to be; *I will not meddle with you. Farewell, good Mr.* Weſtley.]

The Biſhops were not Proſecutors.

[Theſe apparent and confeſs'd Inſtances of the Lenity and Charity of the Biſhops of the Church towards the ejected and ſilenc'd Miniſters not conforming, with many other like Examples remaining, (ſome entred into Books and Papers, and ſome retained in the Memory of Perſons yet living) are a Reproof to thoſe who would repreſent the Biſhops as generally rigorous and ſevere to them; and are on the contrary a ſure Evidence, that moſt of the Lords the Biſhops did commonly uſe all the tender and perſuaſive Ways and Means to win over and reconcile them to a legal Conformity; and when they run themſelves into Difficulties and Penalties, the Biſhops did often interpoſe their Intereſt with the Civil Magiſtrate to cover them and deliver them from Fines and Impriſonments.]

The Numbers of ejected and ſilenc'd Miniſters have been much aggravated.

The Numbers of the ejected and ſilenc'd Miniſters upon the Act of Uniformity have been of late aggravated and miſrepreſented to the World. The Account has been roundly ſwell'd to *two thouſand*, and to *about* or even *above two thouſand*; out of which Calculation it is certain great Abatements are to be made.

They were not properly ſilenced, who were never ordained.

Nor they who had no longer Authority to preach in Pulpits committed to other Men.

Some after ſhort Silence took Licences to preach.

Moſt of the Sufferers refuſed to be ſilent, and would ſtill preach in Houſes and other private Places.

The Word *ſilenc'd* among the Sufferers is not ſo eaſy to be underſtood: It can hardly be apply'd to thoſe, who at the Paſſing that Act had no antecedent Authority to preach or miniſter in Holy Things: And many of thoſe there were, who had no Ordination at all, nor any other Miſſion but what they thought ſufficient, their inward Call and reputed Seal of the Spirit: And ſuch Teachers not ſent were no more *ſilenc'd* than any of the common People, who might have ſet up the like Pretenſions to the Spirit. Nor were thoſe properly *ſilenc'd*, who were unauthorized Lecturers, and Aſſiſtants, and occaſional Preachers in Pariſh Churches and Chapels, where upon the Return or Settlement of legal Miniſters and Curates, there was no further need of them. Some were *ſilenc'd* only for a ſhort Time, and upon better Conſideration, took regular Licences to preach in the ſame or other Places. Many of them refuſed to be *ſilent* as the Act requir'd, and would venture to preach beyond the Time allow'd, expoſing themſelves to Pains and Troubles. And even among them who continued to be ſilent in our publick Churches, many of them (ſome contrary to their own Principles) aſſumed

Yet many ſaid to have been ſilenc'd by the Act, had never preach'd before it.

ed the Liberty of Praying or Teaching in their own Houſes or other ſeparate Aſſemblies, where the Profits of their Labour were greater than in their former Stations. And at the Foot of the *Account* ſhould be added, that many are there put into the Liſt of *ſilenc'd* Miniſters by Virtue of the Act of Uniformity, who were not actually Preachers before that Time, but were only Candidates or Students deſigned for a ſeparate Miniſtry in Oppoſition to the Eſtabliſh'd Church. And how were theſe ſilenc'd by the Act, who had never before it open'd their Mouths in Publick!

A greater Regard due to the ejected *Miniſters.*

Yet their Numbers have been aggravated.

They were not properly ejected who held ſequeſtred Livings.

Some rather deſerted their Cures than were ejected from them.

Some ſaid to be ejected had made a voluntary Reſignation or Ceſſion.

Some kept back out of Shame.

Some ſaid to be ejected from one Place accepted another.

Some choſe to retire to their own Eſtates.

And others depended upon Friends and Intereſt.

As to the Miniſters *ejected*, that indeed is a plainer Caſe, and more to be lamented: Becauſe many of them were Men of great Piety and Virtue, Senſe and Learning, whoſe Characters and Labours would have been of Credit and Service to the Church, if they would have come within the Pale of it; and duly conſulted the common Good of Peace, and Unity, and Charity, and Proteſtant Intereſt. But the Number of the *Ejected* likewiſe has been multiplied beyond the true State, and great Allowances are to be made. For many have been called *Ejected*, when they held only ſequeſtred Livings, and were by Law and Conſcience bound to give Place to the old rightful Incumbents. Many others had been too active in the Iniquity of the late Times, and not expecting Forgiveneſs from the Powers they had ſo long and lately oppos'd, they receded from their Livings for Fear and Conſciouſneſs of their paſt Offences, and rather *deſerted* their Cures, than were *ejected* from 'em. Some were put into the reputed Number of the *Ejected*, who really made a *Reſignation* or *Ceſſion* of their Livings, and that often in favour of their own Sons or Kinſmen to ſucceed them, or for ſome other Conſideration by concert with their Patrons and Succeſſors. Some had engag'd themſelves ſo far by preaching and printing Books and Papers againſt the King and Church, that they were perfectly aſham'd to conform, for Fear of the Reproaches that would be on both Sides caſt upon them, by their old Friends and by their new, if they ſhould change Sides: And theſe Men, before the Law, had paſſed Sentence on themſelves. Again, ſome ſuffer'd themſelves to be *ejected* at one Place diſagreeable to them, and afterwards qualify'd themſelves to accept another more convenient Place, and this was not *Ejection* ſo properly as it was *Exchange* for the better. Some willingly ſuffer'd the Loſs of their Spirituals, as they had good Temporal Eſtates of their own, and could be content to withdraw from their Labours, and enjoy themſelves in private. Nay, and many who were properly ejected, and did not afterwards conform, found ſo many Friends, Aids, and Contributions; that they lived in greater Plenty and Popularity, than if they had comply'd with the Terms of Church Communion.

Not all the Puritans nor all the Preſbyterians were Nonconformiſts.

Many of them came into the Church, and ſome to the higheſt Dignities in it.

Some of the Aſſembly of Divines.

Some of the Savoy *Conference.*

And other great Men.

Moſt of the Preſbyterians were for Moderate Epiſcopacy and Reformed Liturgy.

And the true old Puritans kept in miniſterial Conformity.

And wrote zealouſly againſt Separation.

Some Repreſentations have been likewiſe made, as if moſt or all the Miniſters at the Reſtauration of the old Puritan Stamp, or of the Preſbyterian Principles, were ejected or ſilenc'd at once by the Act of Uniformity. Whereas many of them who afterwards attain'd to the higheſt Dignities in the Church had been bred up in the Puritan Way, and moſt of them had gone into the Notions and Scheme of Preſbytery; and yet upon mature Thoughts could judge it lawful and even eligible to *conform*, for the Honour and Intereſts of the Chriſtian Religion, and for the Peace and Happineſs of this Church and Nation. Such were ſome of the Aſſembly of Divines. Some of the Brethren in the *Savoy* Conference. Some very conſiderable Preachers and Writers in the late Times, who not only conform'd to the Revived Church of *England*, but became Pillars and Ornaments of it. Among theſe were the great Names of *Reynolds*, *Ward*, *Monck*, *Wilkins*, *Rainbow*, *Barlow*, *Lloyd*, *Hall*, *Stillingfleet*, *Tillotſon*, *Hopkins*, *Patrick*, *Parker*, *Fowler*, *Cumberland*, *Kidder*, *Fogg*, *Conant*, *Lightfoot*, *Horton*, *Worthington*, *Durham*, *Pittis*, and many more of eminent Ability and Figure. In Truth, few were ejected or ſilenc'd as ſtrict Preſbyterians, being moſt of them for what they call'd Moderate Epiſcopacy and a Reformed Liturgy, and they well knew that if they inſiſted on the Divine Right of their Diſcipline, it would be for the moſt Part impracticable in ſeparate Congregations. Nay, and had theſe Men of tender Conſciences been of the ſame Mind with the good old Puritans, they would not have declin'd their publick Miniſtry upon their own private Doubts and Scruples, but ſuffer'd them to be over-weigh'd by Obedience to Authority, and the Good of the Community. Or if they could not have adminiſtred in Publick as Paſtors and Curates, yet they would have join'd as Members in a Lay Communion, and declar'd againſt the ſetting up of Separate Aſſemblies, to divide and weaken the Church and Kingdom: For ſo pacifick was the Profeſſion and Practice of the good old *Engliſh* Puritans.

Not proper to enquire into the Motives that led aſide many to Nonconformity.

Men may ſuffer with a good Conſcience in a Cauſe not good in itſelf.

It would be invidious to enquire how many of the ejected and ſilenc'd Miniſters were drawn in by the Advice of their Superiours, by the Example of their Brethren, by mutual Stipulations, by voluntary Promiſes, by the Influence of Domeſticks and Relations, by the Hopes and Expectation of following Changes, and other Reaſons that had ſome Mixture of the World in them. Thoſe who act and ſuffer out of pure Conſcience (if their Principle be miſtaken) do right not to ſin againſt their own Mind and Underſtanding: And in ſcrupulous and doubtful Matters, Men may ſuffer with a good Conſcience, though it be not directly in a good Cauſe.

Not poſſible to know the Reaſons of their Perſeverance in the Separation.

Nor is it poſſible at this Diſtance to examine, much leſs to determine, whether the Perſeverance of many in their Nonconformity was not much encourag'd by the Favour of ſome of the Nobility, by the ſecret Diſpoſition of ſome Patrons,

trons, by the Voice of a great Part of the People, by the Glory imputed to Stedfaſtneſs, and by the *Engliſh* Compaſſion always ſhewn to Sufferers: But above all, by a Reliance and Dependence on the *King*, who on all Occaſions was expreſſing an Inclination (and as far as he could carry it, a Reſolution) to indulge them, and diſpenſe with the Laws againſt them. However, under all theſe Motives to perſevere.

25. *Many of the Suffering Miniſters were ſelf-condemn'd, and upon ſecond Thoughts did afterwards conform, and did enjoy their firſt Places, or were admitted to better. Theſe Inſtances in Fact are allow'd by their Advocate Dr.* Calamy.

In the Cities of London *and* Weſtminſter.

In *London*, *Weſtminſter*, and *Southwark*. I have omitted Mr. *Cave* and ſome others who were mention'd before, becauſe I ſince underſtand they conform'd, Dr. *Meriton*, &c. *Account*, p. 58.

In the Univerſity of Oxford.

In the Univerſity of *Oxford*. I have not now taken Notice here of Mr. *Hand* of *New* College as I did before, becauſe I underſtand he afterwards conform'd; and that excellent Perſon Dr. *John Conant*. *Ibid.* p. 76.

In Bedfordſhire.

In the County of *Bedford*. Dr. *Fowler* of *Norhill* was not ſatisfied with Conformity at the firſt, but afterwards conform'd, and was Biſhop of *Glouceſter*. *Ibid.* p. 95.

In Berks.

In the County of *Berks*. Of thoſe who were firſt ejected in this County, I before could hear of no more than four, *viz.* Mr. *Samuel Reyner* of *Sunning*, Mr. *William Hughes* of *Hinton*, Mr. *William Lee* of *Wantage*, and Mr. *John Francis* of *Eaſt-Ilſley*. But of thoſe whom I mention'd before as Nonconformiſts, I have now wav'd Mr. *John Bateman* of *Shenfield*, Mr. *Hutchins* of *Bexford* or *Benford*, and Mr. *Robert Twiſs* of *Burſcot*, who I underſtand alſo conform'd. *Ibid.* p. 103.

In Bucks.

In the County of *Bucks*. I have omitted Mr. *Stratford* of *Marrimore* (before reckon'd among the Ejected) becauſe I underſtand he conform'd. *Ibid.* p. 110. —— Mr. *George Maſterſon* had been both a Chaplain and Captain under *Cromwell*. —— But he (honeſt Man) turn'd his Buff into a Canonical Coat, and ſo became *Rectus in Curia* after the Reſtauration, being zealous for the Church. *Contin.* p. 148

Cambridgeſhire.

I can hear of but two in the County of *Cambridge* who afterwards conform'd, and they were Mr. *John Nye* of *Settingham*, who had the Living of *Quendon* in *Eſſex*, where he liv'd and died in good Repute, and Mr. *Cole* of *Burwell*. —— But I am ſince inform'd, he was ſo far from conforming, that he was againſt occaſionally going to Church. *Account*, p. 119. Newcourt, *Vol.* II. p. 477. *Contin.* p. 164.

County of Cheſter.

In the County of *Cheſter*. In my former Edition I intimated that there conform'd afterwards in this County Mr. *Wright* of *Boſton*, Mr. *Dunſtan* of *Northerden*, and Mr. *Edgly* of *Thornton*, to whom upon further Information I now add Mr. *Robert Hunter* of *Knotterford*, who died at *Liverpool*, and Mr. *Edwards* of *Chriſtleton*, who afterwards fix'd in *Oſweſtry*, and Mr. *Haſſel* of *Harſlynton*, and Mr. *Matthew Jenkyns*, who though he was ejected from *Shotwyck* in this County in 62. (as he had been before from *Greſsford* in *Denbighſhire* in 60.) yet conform'd afterwards, and died in *Worral*. Mr. *Burroughs* alſo of *Harthill*, who was before mention'd as a Nonconformiſt in this County, without the Name of the Place where he was Miniſter, I underſtand afterwards conform'd at *Baddeley*. And ſeveral in this County were brought in by Biſhop *Wilkins*'s ſoft Interpretation of the Terms of Conformity: This was the Caſe of Mr. *Samuel Edgly*, of Mr. *Colly*, and others. —— Mr. *Dunſtan* (I ſince underſtand) did not conform. *Account*, p. 136. *Contin.* p. 174.

The Conformity of many owing to the Moderation of Biſhop Wilkins.

In Cornwall.

In the County of *Cornwall*. I intimated in my former Edition, that theſe conform'd after their being ſilenc'd, Mr. *Robert Jago*, ſen. Mr. *Leonard Welſtead* of *Penſance*, Mr. *Nicholas Teague* or *Tyack*, Mr. *Thomas Nicholls* of *Liſkard*, and Mr. *Thomas Warner*. And now I add Mr. *William White* of *Ladock*, Mr. *Robert Jago*, ſen. Mr. *Philip Harris* of St. *Ewe*, and Mr. *John Stephens* of St. *Roch*. *Account*, p. 150.

In Cumberland.

In the County of *Cumberland*. I have been inform'd ſince my laſt Edition, that Mr. *James Cragg* of *Newkirk* (where there is a Chapel belonging to *Grayſtock* Pariſh) went into *Scotland* and there conform'd; Mr. *John Forward* of *Bolton*, and Mr. *John Michael* or *Myriel* of *Lamplugh*, and Mr. *George Yates* of *Anſtable* conform'd alſo. *Ibid.* p. 261.

In Derbyſhire.

In the County of *Derby*. Whereas in my former Edition I intimated, that Mr. *Matthews* of *Edlaſton*, Mr. *James Sutton* of *Crich*, and Mr. *Pool* of *Mugington* conform'd afterwards: I now add to them Mr. *Wright* of *Ednall* in *Caſtleton*, and Mr. *Higginbotham* of *Hayfield*, who I underſtand alſo conform'd. *Account*, p. 207. —— Mr. *Edward Hollingſhead* conform'd, after he had been a Nonconformiſt for ſome Years; and died Curate at *Aſhford* Chapel. —— Mr. *James Laughton* I am told alſo conform'd at *Dower* Chapel. —— But Mr. *James Sutton* of *Crich*, and Mr. *Wright* of *Edal*, (for ſo it ſhould be, and not *Ednal*) never conform'd. *Contin.* p. 236.

In Devonſhire.

In the County of *Devon*. I had before mention'd the following Perſons as conforming: Mr. *John Tickel* of *Exon*, Mr. *Richard Bickly* of *Denbery*, Mr. *John Law* of *Hinick*, Mr. *Richard Conant* of *Overton*, Mr. *Joſhua Bowden* of *Aſhburton*, Mr. *Bowden* of *Aſhton*, Mr. *Bullhead* of *King's-Aſh*, and Mr. *Francis Collins* of St. *Budocks*. I now add Mr. *Warmſly* of *Stonehouſe*, and Mr. *Bowden* of *Buckland-Filleigh*, and Mr. *Bubear* of *Kinnerley*; who all conform'd. —— Among the reſt alſo who afterwards conform'd in this County, is to be mention'd Mr. *Leonard Prime* of *Ilfarcombe*, who continued ſeveral Years a Nonconformiſt, and then fell in with the Eſtabliſh'd Church, and ſerv'd St. *John*'s in the City of *Exon*, and after ſome Time was preferr'd to the Rectory of *Inſtow* near *Barnſtaple*. *Account*, p. 257.

In Dorſetſhire. In the County of *Dorſet*. Of thoſe whom I mention'd as Nonconformiſts, I here omit Mr. *Richard Shute* of *Stalbridge*, becauſe I have had Intelligence ſent me that he afterwards conform'd, and was Miniſter of *Stow Market* in *Suffolk*, where he died on *Febr.* 3, 1686. *ætat.* 54. And I am inform'd that Mr. *Hern* of *Winburn* conform'd after a great many Years Nonconformity, having particular Favour ſhewn him. *Account, p.* 284. —— Nor know I how to quit this County of *Dorſet*, without taking Notice of one that was at firſt here ejected, but afterwards conform'd, *viz.* Mr. *Joſeph Crabb*, M. A. of *Beminſter*, who was a Man of good Parts and Learning, of a ready Invention, and very facetious and pleaſant in Converſation. After continuing ſome Time a Nonconformiſt, he accepted of *Axminſter* in *Devon*, and continued Miniſter there 'till the Day of his Death. *Contin. p.* 451.

In the Biſhoprick of Durham. In the Biſhoprick of *Durham*. I mentioned in my former Edition the following Perſons as conforming afterwards in this Biſhoprick; Mr. *John Weld* of *Riton*, Mr. *Richard Batterſby* of *Haughton*, Mr. *Luke Cotes* of *Sedberge*, who afterwards had a Living in *Yorkſhire*, Mr. *Joſias Dockwray* of *Lancheſter*, who was afterwards LL. D. Mr. *John Kid* of *Redmarſhal*, Mr. *Stott* of *Whickham*, Mr. *John Berwick* of *Stanhope*, who was afterwards Lecturer of St. *Nicholas* Church in *Newcaſtle*, Mr. *Bickerton* of *Wolſingham*, who was alſo afterwards Lecturer at *Newcaſtle*: Mr. *Pariſh* of *Darlington*, who had afterwards a Living in *Yorkſhire*, Mr. *John Timſon* of *Hellens-Aukland*, and Mr. *Thomas Boyer* of *Muggleſwick*: And now I add Mr. *Daniel Buſhel* of *Eggſcliff*. *Account, p.* 290.

In Eſſex. In the County of *Eſſex*. The Perſons whom I formerly mentioned as here conforming afterwards, were Mr. *Thomas Harper* of *Epping*, Mr. *Howel* of *Wicklerhow*, and Mr. *Lathum* of *Orſet*. To theſe I now add ſeveral others, as Mr. *Hill* of *High-Rooding*, Mr. *Holmes* of *Writtle*, and Mr. *Ferris* of *Norton*, who I am told all three conform'd. *Ibid. p.* 316.

In Glouceſterſhire. In the County of *Glouceſter*. The Perſons whom I before mentioned as conforming in this County, after they had at firſt refuſed, were Mr. *Aylway* of *Upper Grayling*, Mr. *Fido* of *Cold-Aſton*, Mr. *Hall* of *Beverſton*, Mr. *Nathaniel Hall* of *Avening*, Mr. *Shene* or *Sheve* of *Old Sudbury*, Mr. *Charles Somner* of *Alveſton*, and Mr. *Hern* of *Hampton*. —— I now add alſo to thoſe who conform'd here afterwards, Mr. *Barnſdale* of *Frampton*, and Mr. *John Lee* of *Barnſley*. *Ibid. p.* 333.

In Hampſhire. In *Hampſhire*. —— I cannot find that any who ſtood out firſt in this County comply'd afterwards, except Mr. *Humphrey Ellis* of *Wincheſter*, who died Miniſter of *Motſton* in the Iſle of *Wight*. *Ibid. p.* 352. *Contin. p.* 519.

In Herefordſhire. In the County of *Hereford*. I underſtand that Mr. *Broſter* of *Wormbridge* did conform. *Account, p.* 359. —— And I have ſince had an Account, that Mr. *Malden* of *Upper-Sapie* conform'd, though not to the Satisfaction of his Conſcience. *Contin. p.* 523.

In Hertfordſhire. In the County of *Hertford*. In my former Edition I mentioned theſe Perſons following as conforming after they had for ſome Time been Nonconformiſts, Mr. *Halſey* of *Broxborn*, Dr. *Hickes* of *Hartingfordbury*, who was afterwards Rector of St. *Margaret Pattens* in *London*, Mr. *Owen* of *Branfield*, Mr. *Stallybraſſe* of *Eſſenden*, and Mr. *Thornton* of *Hempſted*. And I now add to them Mr. *Godwin* of *Eaſtwick* (which was a Sequeſtration) who I underſtand alſo afterwards conform'd.

In Huntingdonſhire. In the County of *Huntingdon*. Mr. *Richard Kidder* ejected from *Stanground*, after ſome Time conform'd, and died Biſhop of *Bath* and *Wells*. *Account, p.* 371.

In Kent. In *Kent*. —— Whereas I before declar'd, that I could hear of but one in this County who afterwards conform'd, *viz.* Mr. *Daniel Hayes* of *Preſton*: I now add Mr. *Oſmaton* of *Ivy-Church*, who was afterwards the publick Miniſter of *Little Horſted* in *Suſſex*.

In Lancaſhire. In the County of *Lancaſter*. —— Whereas I in my former Edition mentioned the following Perſons as conforming in this County; Mr. *Bradley Hayhurſt* of *Leigh*, Mr. *Aſpinwall* of *Heaton*, Mr. *Joſhua Ambroſe* of *Derby*, Mr. *William Cole* of *Preſton*, Mr. *William Coleburn* of *Ellinburgh*, Mr. *Loben* of *Oldham*, Mr. *James Booker* of *Blakely*, Mr. *William Aſpenwell* of *Formeby*, Mr. *Briars* of *Heapy*, Mr. *Fiſher* of *Kirkham*, and Mr. *Jakeys* of *Bolton*: I now add Mr. *Jeſſop* of *Winwick*, who died at *Coggeſhall* in *Eſſex* under ſome Scandals: And Mr. *Robert Dewhurſt* of *Whitmouth-Chapel*, who I underſtand afterwards conform'd alſo. But as for Mr. *Peter Aſpinwall* of *Heaton*, I now underſtand that he liv'd in great Uſefulneſs at *Warrington*, and died a Nonconformiſt. *Ibid. p.* 419.

In Leiceſterſhire. In the County of *Leiceſter*. Whereas I mentioned before Mr. *Doughty* of *Medburn*, Mr. *Blackerby* of *Langton*, Mr. *Jenkin* at *North Kilworth*, and Mr. *Blake* of *Saddington*, as afterwards conforming in this County: I now add Mr. *Henry Pierce* of *Claybrook*. *Ibid. p.* 438.

In Lincolnſhire. In the County of *Lincoln*. There conform'd afterwards in this County Mr. *Samuel Male* of *Beckley*, Mr. *Richard Sharp* of *Sedgbrook*: And I added alſo in my former Edition Mr. *William Laughton* of *Weſtborough*, and Mr. *Chriſtopher Read* of *Baſingham*, whom nothing but Death hindred from being fix'd in a Living, after he had for ſome Time ſtood out: And Mr. *John Elwood* in the Living of *Barrowby* giving Way in 1660. to Dr. *Hurſt*, after ſuch Ejectment went to live in *Norfolk*, where it was generally ſaid he conform'd.

In Middleſex. In *Middleſex*. Of thoſe who ſtood out at firſt in this County, there were but three that I can hear of who afterwards conform'd, *viz.* Mr. *Ezekiel Hopkins* Lecturer at *Hackney*, an excellent and learned Perſon, afterwards Biſhop of *Londonderry* in *Ireland*; Mr. *Timothy Hall* of *Norwood* and *Southam*, who was by King *Ibid. p.* 433, 473.

James II. prefer'd to the Biſhoprick of *Oxon.* and Mr. *Rolls* of *Thiſtleworth*, who was driven into Conformity by his Sufferings after his Ejection.

In Norfolk. *Account, p.* 486.

In *Norfolk.* The Perſons which in my former Edition I had mention'd as *conforming*, were Mr. *John Benton* of *Great-Dunham*, Mr. *Mark Lewis* of *Shipdam*, Mr. *Elwood* of *Walcot* and *Eaſt-Ruſton*, Mr. *Day* of *Hingham*, Mr. *Denham* of *Cauſton*, and Mr. *Gooch* and Mr. *John Newton* of *Scharming*. And I now add Mr. *Pool* of *Romorton*, and Mr. *Odey* of *Blitching*.

In Com. Northampton. *Ibid. p.* 498.

In *Northamptonſhire.* In my former Edition I intimated, that there *conform'd* afterwards in this County Mr. *Dickenſon* of *Paſton*, Mr. *Lionel Goodrick* of *Overton*, Mr. *Stanley* of *Corby*, Mr. *Elborough* of *Geddington*, and Mr. *Southwood* of *Pytchley*. I am alſo inform'd, that Mr. *Philip Talents* (Brother to him of *Shrewſbury*) did in ſome Time *conform*, and was Vicar of *Moulton* in *Lancaſhire*: —— And that Mr. *Gaſcoigne* alſo of *Warmington*, and Mr. *Winſton*, and Mr. *Marſhal* (who were mention'd as ejected at uncertain Places) did all conform.

In Northumberland. *Ibid. p.* 520.

In *Northumberland.* There conform'd afterwards in this County, Mr. *Cole*, Mr. *Richard Prideaux*, Mr. *Aſhburnham*, and Dr. *Knightbridge*, all of *Newcaſtle*; and Mr. *Thomas Lupton* of *Woodborne*, and Mr. *James Aird* of *Ingram* conform'd in *Scotland*, after he was ejected in *England*.

In Com. Nottingham. *Ibid. p.* 539.

In the County of *Nottingham.* Whereas I before mention'd theſe following Perſons as *conforming* afterwards in this County, Mr. *Daniel Chadwick* of *Tollaſton*, who fell in with the eſtabliſhed Church in 1666. when the *Five Mile Act* took Place; Mr. *Flower* of *Staunton*, Mr. *Kendal* of *Widmeer-Pool*, Mr. *Ormſton* of *Keyworth*, Mr. *Forth* or *Frith* of *Fledborough*, and Mr. *Fiſher* of *Blith*: I now add Mr. *Charles Jackſon* of *Selſton.* —— And as to Mr. *Salter* ejected from *Winthorp*, I am told he afterwards *conform'd*, and accepted of a ſmall Benefice at *Conton*, where he continu'd till he died. *Contin. p.* 700.

In Oxfordſhire. *Account, p.* 543.

In the County of *Oxon.* Mr. *Francis Wells* of *Adderbury* conform'd afterwards; and ſo did Mr. *John Hartcliff* of *Stadham*, who died lately Canon of *Windſor*, beforemention'd as a Nonconformiſt. [*Quære.*]

In Rutlandſhire. *Ibid. p.* 544.

In the County of *Rutland.* Among the ejected and ſilenc'd Miniſters in this County, Mr. *Richard Levet* of *Aſhwell* afterwards conform'd. —— Mr. *Thomas Philips* ejected from the ſequeſtred Living of *Glaiſton*, is ſaid to have died in the actual Service of a conſiderable Cure: And Mr. *John Wells* of *Barrowden*, I am told he alſo afterwards conform'd. *Contin. p.* 721.

In Shropſhire. *Account, p.* 572.

In the County of *Salop.* There conform'd afterwards in this County (as I intimated formerly) Mr. *Lea* of *Shrewſbury*, Mr. *Haughton*, Mr. *George Berkley* of *Weſtbury*, Mr. *Warter* of *Ponſbury*, Mr. *Milward* of *Powderbach*, and Mr. *Roberts* of *Morton-Chapel.* And now I add Mr. *Worthington* of *Shabury*, who conform'd afterwards in *Cheſhire.* —— Mr. *Tallents*, one of the nonconforming Miniſters in this County and the longeſt Liver among them, ſaid, that eighteen of thoſe that were ejected in this County did afterwards conform, and forty others never did. *Contin. p.* 730.

In Com. Somerſet. *Account, p.* 623.

In the County of *Somerſet.* Whereas Mr. *James Strong* of *Ilmiſter*, Mr. *John More* of *Allard*, Mr. *John Chetwind* of *Wells* (who died at *Briſtol* in 90 or 91.) and Mr. *Charles Darby* of *Mountacute*, and Dr. *Martin* of *Evil* or *Evilton*, and Mr. *Tompkins* of *Crookhorn* are beforemention'd as afterwards conforming, I now add, that Mr. *Thompſon* of *Lullington* conform'd at the firſt; and Mr. *Oak* of *Northover* or *Ilcheſter* conform'd afterwards, and that Mr. *Boobier* before reckon'd among the Nonconformiſts is mention'd as conforming in *Devonſhire*.

In Staffordſhire. *Ibid. p.* 635.

In the County of *Stafford.* Whereas I before mention'd Mr. *Becket* of *Harlaſton*, and Mr. *Dunſtal* of *Shenſton*, Mr. *Jones* of *Lapley*, and Mr. *Nathanael Mott* of *Abbots Bromley*, as conforming here afterwards: I now add, that Mr. *Thomas Bold* and Mr. *Nevill*, who were before mention'd as ejected at uncertain Places did after a Time conform. And Mr. *Hancock* who was mention'd before as ejected, was no Nonconformiſt, but had a Living at *Wervilhome*.

In Suffolk. *Ibid. p.* 661.

In the County of *Suffolk.* Whereas I before mention'd theſe following Miniſters as conforming in this County after being ſilenc'd, *viz.* Mr. *Croſsman* of *Sudbury*, Dr. *Iſaac Harriſon* of *Hadleigh*, Mr. *John Simſon* of *Trimley*, Mr. *Roger Young* of *Ipſwich*, Mr. *Samuel Hudſon* of *Capel*, Mr. *Havil* of *Weſt-Geting*, Mr. *Tucker* of *Little-Wrotting*, Mr. *Ray* of *Stansfield*, Mr. *John Fairclough* (youngeſt Son of Mr. *Fairclough* of *Ketton)* and Mr. *Thomas* of *Dabden.* I have been ſince inform'd, that of theſe Mr. *Tucker* never was ſilenc'd, but conform'd at firſt; and that Mr. *Thomas* did not conform, but was wink'd at and kept his Living, and was never ejected. I have been inform'd, that there alſo conform'd in this County, Mr. *Thomas Lupton* of *Waldringham*, and Mr. *William Sparrow* of *Naughton*, and Mr. *Jeremy Catlin* of *Barham*, and Mr. *William Burkit* of *Mitcham*, and Mr. *Thomas Holbrough*, jun. of *Akenham.* —— And Mr. *Howel* before mention'd as ſilenced, died a Conformiſt in this County.

Mr. Miles Burkit *of* Hitcham. *Contin. p.* 811.

In Surrey. *Account, p.* 673.

In the County of *Surrey.* I cannot hear of any who conform'd in *Surrey*, after they were once ejected for Nonconformity.

In Suſſex. *Ibid. p.* 698.

In *Suſſex:* I can hear of none in this County that conform'd afterwards but Mr. *John Walwin* of *Fittleworth*, who was before mention'd as ejected.

In North-Wales.

In *North-Wales.* Mr. (ſince Dr.) *Fogg* could not ſatisfy his Conſcience to keep in his Living, but reſign'd *Harding* a few Days before *Aug.* 24, 1662. But he afterwards conform'd, and was made at laſt Dean of *Cheſter.* Mr. *John Broſter* who was ejected from *Penley* in *Flintſhire* afterwards conform'd. —— Mr. *Mau-*

rice Lloyd of *Aberhafais* in *Montgomery* afterwards conform'd. —— Mr. *Jenkins* who was ſilenc'd at *Greſſford Com. Denbeigh* afterwards conform'd.

In South-Wales.

In *South-Wales*. In *Cardiganſhire*, Mr. *Rice Powell* of *Llanbeder*, and Mr. *Roderick Davis* of *Llanllobayme*, and Mr. *Thomas Evans* of *Iſchard* conform'd afterwards. —— In *Pembrokeſhire*; of thoſe here ejected there conform'd afterwards Mr. *Stephen Young* of *Roſecrowther*, Mr. *David Williams* of *Llanvihangel Penpedo*; and Mr. *Thomas Warren* alſo after his Ejectment at *Narbreth* retir'd into *England* towards *Great-Yarmouth* and conform'd. —— In *Carmarthenſhire*, Mr. *Morrice Merideth* afterwards conform'd. —— In *Glamorganſhire*, there conform'd afterwards Mr. *Evan Griffyths* of *Oxwiche*, Mr. *Pye* of *Biſhopſton*, Mr. *Rees Davis* of St. *Mary's-Hill*, Mr. *Hilliard* of *Newton-Nottage*, and Mr. *Henry Nicholls* of *Coytchurch*. —— In *Radnorſhire*, Mr. *David Jenks* that was ejected at *Bryngwin* and *New-church* in this County, was a Nonconformiſt fifteen Years, and then conform'd.

Account, p. 717.
Ibid. p. 718.
Account, p. 721.
Ibid. p. 733.
Ibid. p. 735.

In Warwickſhire.

In the County of *Warwick*. The Perſons mention'd before as conforming afterwards in this County were Mr. *Langley* of *Tamworth*, Mr. *Perkins* of *Maxſtock*, and Mr. *Wilkinſon* of *Anſty*: And I now add Mr. *Samuel Hawes* of *Hunniley*, who had afterwards a Living near *Warwick*. —— Mr. *Wilkinſon* who was turn'd out at *Anſty*, was after ſome Years (it was thought by his Wife's Unquietneſs and Importunity) brought to conform, and was Miniſter at *Kuoll*, and Chaplain to the Lord *Brook* who liv'd there.

Ibid. p. 752.

In Weſtmoreland.

In the County of *Weſtmoreland*. There conform'd afterwards in this County, Mr. *Thomas Dodgſon* of *Raviſtondale*, Mr. *Francis Higginſon* of *Kirkby-Steven*, Mr. *John Dalton* of *Shapp*, and Mr. *George Fothergill* of *Orton*, who afterwards went to *Worſop* in *Nottinghamſhire*.

Ibid. p. 753.

In Wiltſhire.

In the County of *Wilts*. Thoſe which I mention'd before as conforming in this County after 1662. are Mr. *Thomas Maſters* who had a Living ſomewhere near *Marlborough*, Mr. *Matthew Hind* of *Fittleton*, Mr. *Richard Franklyn* of *Brombal*: And I now add Mr. *John Wilmer* of *Ham*, Mr. *Foſſet* of *Cheriton*, Mr. *John Leg* of *Dunhead St. Andrew*, and Mr. *John Norris* of *Collingburn*.

*Ibid. p.*675.

In Worceſterſhire.

In the County of *Worceſter*. Whereas I heretofore repreſented theſe following Perſons as conforming afterwards, Mr. *Thomas Wright* of *Hartlebury*, Mr. *Simon Potter* of *Wolverley*, Mr. *Hyatt* of *Grafton*, and Mr. *Thomas Soley* of *Mitton*. —— And whereas I formerly mention'd Mr. *Joſeph Treble* as one ejected, tho' at an uncertain Place; I have ſince been aſſur'd from one of good Credit, that he in a very little Time conform'd at *Church-Leach* in *Worceſterſhire* at the Importunity of his Wife, &c. —— Mr. *William Durham* had the great Living of *Tredington*. —— Dr. *Crowther* who ſucceeded him, for two or three Lord's-Days preach'd at one End of the Church while Mr. *Durham* preach'd at the other; till at length Mr. *Durham* preach'd his farewell Sermon, and left the Place: However he conform'd afterwards, and liv'd and died Miniſter of *Breadſtreet*, *London*.

Ibid. p. 777, 778.
*Contin. p.*895.

In Yorkſhire.

In the *Weſt-Riding* of the County of *York*. Mr. *Henry Swift*, Miniſter of *Pennyſton*, after Impriſonment, &c. was at laſt prevail'd with to take the *Oxford* Oath, and he read ſome few Prayers to keep his Place, &c.

Account, p. 791.

In the *North* and *Eaſt-Riding* of *Yorkſhire*. Mr. *Etherington* of *Morley* ſtanding out a little while and then conforming, ſucceeded Mr. *Bovil* at *Bramley*. —— Mr. *Timothy Root* of *Sowrby-Bridge* had a great Reputation for Piety, and had been a great Sufferer for Nonconformity, continu'd a Nonconformiſt till 1683. and ſome Time longer. But juſt at the Time when King *James* granted Liberty of Conſcience he conform'd, and held the Parſonage of *Holden* in this County.

*Contin. p.*959.
Ibid.

Theſe following Perſons were turn'd out at *Bartholomew-Day*, and afterwards conform'd in this County of *York*.

Account, p. 837.

Mr. *John Hool* of *Bradfield*, Mr. *John Hide* at *Slawbwait*, Mr. *Kenion* of *Riponden*, Mr. *John Hepworth* of *Lotwell*, Mr. *Liſter* of *Giggleſwick*, Mr. *Wood* of *Saddleworth*, Mr. *Scargil* of *Chapelthorp*, Mr. *Moorhouſe* of *Caſtleford*, Mr. *Bovil* of *Bramley*, Mr. *Moor* of *Baildon*, Mr. *Obadiah Lee*, Mr. *Buckley* of *Hosford*, Mr. *Lamb* of *York*, Mr. *Denton* near *York*, Mr. *Sampſon* of *Rawcliff*.

26. *Many of thoſe Scholars who had been bred up under great Prejudices in the late Times, did eſpouſe the Principles and Cauſe of the Church, and became eminent in it.*

Mr. Tho. Branker.

Mr. *Thomas Branker*, M. A. Fellow of *Exeter* College in *Oxford*, became a Preacher, but refuſing to conform to the Government of the Church of *England*, left his Fellowſhip in 1662. retir'd into *Cheſhire*, where conforming and taking upon him Orders from a Biſhop, became Miniſter of *Whitegate*: And for his Sufficiencies in Mathematicks and Chymiſtry, *William* Lord *Brereton* gave him the Rectory of *Tilſton*, but he keeping that not long, was afterwards made Maſter of the well endow'd School at *Macclesfield* in the ſaid County, where he finiſh'd his Courſe in *November* 1676.

Athen. Oxon. *Vol.* II. *c.* 422.

Some others conform'd.
Mr. Savage.

Mr. *Richard Savage* ejected from his School of *Selſcomb* in this County of *Suſſex*, did afterward, at the Invitation of an Unkle, a dignify'd Clergy-man that was Childleſs, go into *Cumberland*, and there he conform'd and died in 1674.

Ibid. p. 843.

Mr. Torway.

One *Torway* who came into the ſequeſtred Living of Dr. *Will. Huchenſon* at *Biſhop's-Cheriton* in the Dioceſe of *Exon*. conformed at the Reſtoration, and by that means kept Poſſeſſion of the Living after the Reſtoration.

Dr. Walker's *Sufferings, Part* II. *p.* 37.

Philip

Mr. Ormeſton.

Philip Ormeſton ſucceeded Dr. *Humphry Babington* in his ſequeſtred Living of *Keyworth* in *Nottinghamſhire*: He conformed upon the King's Return, and died poſſeſs'd of the Rectory of *Scrimſby* in *Lincolnſhire*.

Dr. Pittis.

Dr. *Thomas Pittis* had been ordain'd by Preſbyters in *Newport* Church in the Iſle of *Wight*; he afterwards conform'd, and was firſt Rector of *Gatcomb* in that Iſle, and afterwards of St. *Botolph-Biſhopſgate*, *London*, &c.

Contin. p. 511.

Mr. Malden.

Mr. *Malden* ſaid to be ejected from *Upper-Sapie* in *Herefordſhire*, did conform, tho' not to the Satisfaction of his own Conſcience. However he continu'd in the Living till his Death.

Ibid. p. 523.

Mr. Goowin.

One *Goowin* came into the ſequeſtred Living of Dr. *Barlow* at *Barton in Fabie Com. Leic.* and after the Reſtoration he conform'd, and kept the Place.

Mr. Moor.
And ſeveral others.

One *J. Moor* who had been thruſt into the ſequeſtred Rectory of *Leak* in *Nottinghamſhire*, conformed after the Reſtoration, and kept the Living.

Dr. Walker's *Sufferings*, *Part* II. *p.* 203.
Ibid. p. 206.

Mr. Thomas Neaſt.

Thomas Neaſt, originally of *Jeſus-College*, *Cambridge*, was made Fellow of *New-College*, *Oxon.* by the Parliament Viſitors, and afterwards by his Warden and Society preſented to the Rectory of *Hardwick* in *Bucks*. Thence going to *London*, he liv'd for ſome Time after his Majeſty's Reſtauration a Nonconformiſt, and preach'd in Conventicles. Afterwards conforming, he became Miniſter of St. *Martin*'s Church in *Ironmonger-Lane*, and a little before [near five Years after, *viz. May* 11, 1671.] the grand Conflagration, was preſented to St. *Stephen*'s Church in *Coleman-ſtreet*, *London*.

The Church was vacant by his Death before the 19th *of* December 1678.

Athen. Oxon. *Vol.* II. *c.* 773.

Dr. Henry Eedes.

Henry Eedes was originally of *Cambridge*. Going to *Oxon.* he entred himſelf into *Magdalen* Hall, and by the Parliament Viſitors in 1648. was put in Fellow of *Lincoln* College, where he behav'd himſelf very factious and turbulent. On the firſt of *May* 1660. he reſign'd his Fellowſhip, otherwiſe had he tarried there a little longer, he had been expell'd. About which Time, by Money and Friends, he obtained one or two rich Parſonages, and in 1662. became Canon Reſidentiary of *Chicheſter*, and afterwards Doctor of Divinity at *Cambridge*.

Faſti Oxon. *Vol.* II. *c.* 775.

Mr. John Tickell.

John Tickell of *New-Inn*, *Oxon.* B. A. in *June* 1649. and being about that Time made Student of *Chriſt-Church* by the Viſitors, was actually created M. A. in *Feb.* 1651. In which Year I find him a Preſbyterian Preacher in *Abingdon* in *Berkſhire* (having about that Time taken the Engagement, as before he had the Covenant) and in 1654. an Aſſiſtant to the Commiſſioners of the ſaid County for the ejecting of ſuch whom the godly Party then called *ſcandalous*, *ignorant and inſufficient Miniſters and Schoolmaſters*, in which Office he was very fierce, &c. Afterwards he retir'd to the City of *Exeter* —— He refuſed to conform in 1662. but changing his Mind upon the Advice of Friends, he became Miniſter of *Barnſtaple*, and afterwards of *Widecomb* near *Exeter*, where he finiſh'd his Courſe, after he had reſign'd the Rectory to his Son.

Athen. Oxon. 2d *Edit. Vol.* II. *col.* 914.

He died on the 30th *of* June 1694. *and was buried in the Church of* Widecomb.

Mr. James Brown.
An Army Chaplain.

James Brown became a Student in *Oriel-College*, *Oxon.* in 1634. took one Degree in Arts in 1638. but before he took that of Maſter he left the Univerſity, a great Rambler in the Time of Rebellion as well in Mind as in Body, was a Chaplain, as I have heard, in the Parliament Army, and took all occaſions to diſturb orthodox Men with his Diſputes. But after the Return of King *Charles* II. he changed his Mind, and became Orthodox, and ſo continued, as I preſume, to the Time of his Death. In the Title of a Book printed by him in 1673. he ſays, that he was *now a Preacher of the Faith which he once deſtroyed*.

Became a Preacher of the Faith which he once deſtroy'd.

Ibid. col. 963.

Mr. Will. Hughes.
Another Army Chaplain.

William Hughes became a Batler or Servitor of *Lincoln-College*, *Oxon.* about 1641. Before he took a Degree he ſided with the Puritans or Preſbyterians, became a Chaplain to the Parliament Army, a Preacher up of Sedition and Rebellion, &c. he obtained at laſt for the great Service he had done the Cauſe, the rich Rectory of *Hinton* near *Faringdon* in *Berks*; which at the Reſtoration of the King he was forc'd to leave to the right Owner. —— After the Year 1680. he conformed to the Church of *England*; and as Mr. *Roger L'Eſtrange* relates, entred upon Epiſcopal Orders, and ſeem'd ſo great a *Convert*, that in *Michaelmas* Term 1683. he the ſaid *William Hughes* proſecuted his Name-ſake *Tanner* of *Clapham* for not coming and receiving the Sacrament according to Law, &c. After his conforming, he became Hoſpitaller of St. *Thomas* in *Southwark*, afterwards Miniſter of *Kimbolton*.

A great tho' late Convert.

Zealous to atone for his former Behaviour.

Ibid. col. 985.

Mr. Samuel Loe.

Mr. *Samuel Loe* of *Magdalen* College *Cambridge*, ſeems to be the ſame with Mr. *Loe* ejected from the Lectureſhip of *Aldermanbury*: Appointed one of the Preachers ſent out by the Univerſity of *Cambridge* in 1661. and with Mr. *Samuel Lowe* inſtituted Rector of *High-Laver* in *Eſſex*, *Decemb.* 3, 1662. a Man of good Life, and great Charities at his Death.

Dr. Calamy's *Account*, *p.* 36.
Newcourt, *Vol.* II. *p.* 368.

The ejected Fellows in 1660.

Note, that the ejected Fellows of Colleges in the two Univerſities by the Royal Viſitation in 1660. are not to be reckon'd among the Sufferers for Nonconformity, being oblig'd to give Place to thoſe who had a former or a better Title. Many of them indeed for want of Countenance and Preferment went into the Road of Nonconformity: And yet many others of them bearing the Loſs of Fellowſhips belonging to other Men, did afterwards conform and fill'd ſome Stations in the Church, of which ſeveral Inſtances might be given. And after that firſt Act of Juſtice for reforming and reſtoring in the two Univerſities *An.* 1660. thoſe Fellows of Colleges who went out upon the *Bartholomew* Act in 1662. were no conſiderable Number; and even of them ſome afterwards conform'd.

The ejected Fellows in 1662.

27. *Some of the Miniſters conform'd who had been unhappily moſt active in the late Commotions, and had diſtinguiſh'd themſelves very much in a long and eager Oppoſition to the Crown and Church.*

Mr. Robert Jago.

Mr. *Robert Jago*, jun. ſilenc'd in *Cornwall*, was at firſt a zealous Nonconformiſt, and was in a Jayl three Months for defaming the Liturgy: But as ſoon as he came out of Priſon, a Benefice being offer'd him he conform'd, and afterwards liv'd but ſcandalouſly.

Contin. p. 225.

Mr. Nathaniel Eaton, *who did excommunicate all the Churches in* New-England.

Mr. *Nathaniel Eaton*, the firſt Preſident of *Harward* College in *New England*, being firſt excommunicated from the Church of *Cambridge*, he did himſelf excommunicate all the Churches of *New-England*, and went firſt into *Virginia*, and then into *England*, where he liv'd privately till the Reſtauration of King *Charles* II. then he conform'd, and was fix'd at *Biddiford*, where he became a bitter Perſecutor of thoſe in that Way which he himſelf had quitted.

Ibid. p. 270.

Mr. Immanuel Bourne.

Mr. *Immanuel Bourne*, M. A. of *Exeter* College in *Oxford*, afterwards Rector of St. *Chriſtopher*'s Church in *London*, and in 1622. made Parſon of *Aſhover* in *Derbyſhire*; when the Rebellion broke forth in 1642. he ſided with the Preſbyterians, and being there moleſted by the loyal Party at *Aſhover* and near it, he went to *London*, where he became Preacher to the Congregation in St. *Sepulchre*'s Church, and was much admired by the Brethren. In the Reign of *Oliver* (about 1656.) he, by the Favour of thoſe then in Authority, became Rector of *Waltham* in *Leiceſterſhire*. Yet he conform'd at his Majeſty's Reſtauration, and on the 12th of *March* 1669. was inſtituted and inducted into the Rectory of *Ailſton* in the ſaid County, where he died *Decemb.* 27, 1672. —— He was well read in the Fathers and Schoolmen.

Athen. Oxon. *Vol.* II. *col.* 374.

Mr. Francis Roberts.

Mr. *Francis Roberts*, M. A. of *Trinity* College, *Oxon.* being always puritanically affected, he cloſed with the Preſbyterians in the beginning of the Civil Wars, went to *London*, took the Covenant, and became Miniſter of St. *Auſtin*'s there, in the Place of a noted Loyaliſt ejected. In 1649. *Feb.* 12. he was preferr'd to the Rectory of *Wrington* in *Somerſetſhire*, —— where ſhewing himſelf a zealous Man of thoſe Times, he was conſtituted an Aſſiſtant to the Commiſſioners for Ejectment of ſuch whom they then (1654.) called *ſcandalous*, *ignorant and inſufficient Miniſters and Schoolmaſters.* Yet after his Majeſty's Return, he, rather than loſe his Living, did turn about, took the Oaths again, and conform'd himſelf without Heſitation to the Ceremonies of the Church of *England*, *&c.* Doctor of Divinity of *Dublin.*

Ibid. col. 404.

He died at Wrington *in the latter End of* 1675.

Mr. Giles Collier.

Mr. *Giles Collier* of *New-Inn* Hall in *Oxford*, when B. A. he departed for a Time cloſing then with the Preſbyterians. In 1648. when the Parliamentarian Viſitors were in *Oxford*, he proceeded in Arts, took the Covenant, and afterwards became Vicar of *Blockley* near *Eveſham*, and a buſy Man, when he was made Aſſiſtant to the Commiſſioners of *Worceſterſhire* for the Ejection of ſuch whom the *godly Party* called *ſcandalous*, *ignorant and inſufficient Miniſters and Schoolmaſters*, *An.* 1654. and after. Yet at his Majeſty's Reſtauration he continued at *Blockley*, and when the Act of Uniformity was publiſhed, he conformed, not without Regret of ſome Loyaliſts in the Neighbourhood, whom he had much diſpleaſed in the Interval.

Ibid. col. 462.

He died at Blockley *the latter end of* July 1678. *buried the* 30th *in his Chancel.*

Dr. John Bernard.

John Barnard of *Queen*'s College in *Cambridge*, thence journeying to *Oxford* to obtain Preferment from the Parliament Viſitors there, was created B. A. in the *Pembrochian* Creation, *Apr.* 15, 1648. and on the 29th of *September* following, he was by Order of the ſaid Viſitors made Fellow of *Lincoln* College. In 1651. he proceeded in Arts, and about that Time became a Preacher in and about *Oxon.* At length he became Rector of the rich Church of *Waddington* near *Lincoln.* After his Majeſty's Reſtoration he conformed, and not only kept his Rectory, but was made Prebend of *Aſgarby* in the Church of *Lincoln*, and in 1669. took the Degrees in Divinity.

Ibid. col. 555.

He died Aug. 17, 1683. *and was buried in his Chancel of the Church of* Waddington.

Mr. Robert Croſſe.

Robert Croſſe, M. A. Fellow of *Lincoln* College, *Oxford.* In 1637. he was B. D. and being puritanically inclin'd, he ſided with the Preſbyterians in the beginning of the Civil Wars. In 1643. he was nominated one of the Aſſembly of Divines, took the Covenant, and ſometimes ſate among them, and in 1648. ſubmitting to the Parliament Viſitors he was named by the Committee for the Reformation of the Univerſity to ſucceed Dr. *Sanderſon* in the King's Profeſſorſhip of Divinity, but he refuſing to accept it, had ſoon after the rich Vicarage of *Great Chew* in *Somerſetſhire* conferr'd upon him, where he ſettled in 1653. and in the next Year was conſtituted an Aſſiſtant to the Commiſſioners appointed by Parliament for the ejecting of *ignorant and ſcandalous Miniſters and Schoolmaſters* (as they were then call'd by the Faction) in *Somerſetſhire.* In 1660. he conformed, and becauſe there was no Body to claim his Living, he continued there to the Time of his Death. He had the Character of an *able Theologiſt and Philoſopher.*

Ibid. col. 569.

He died Decemb. 12, 1683. *and was buried in his Church of* Chew magna.

Mr. Richard Wearg.

Richard Wearg of *Trinity* College, *Oxon.* was created M. A. in the *Pembrochian* Creation 1647. made Fellow of his College by the Parliament Viſitors 1648. being by them taken to be a *godly Brother* for the Cauſe, as indeed he was. Afterwards he became Rector of *Nelſon* or *Nailſon* in *Leiceſterſhire*, which he exchanged with Mr. *John Cave* of *Cole-Orton* for *Gateſide* near *Newcaſtle upon Tyne*, he being then a *Conformiſt.*

Faſti Oxon. *Vol.* II. *c.* 746.

He died about Michaelmas 1687. *and was buried in the Church of St.* Mary *at* Gateshead.

Mr. Zachary Mayne.

Zachary Mayne, M. A. of *Magdalen* College, *Oxon.* was made firſt Demy and then Fellow of that College by the Parliament Viſitors, took the Degree of B. A. in

Ibid. col. 784. Athen. Oxon. 2d *Edit. c.* 919.

Some ſay only a Lay-Conformiſt.

in 1652. having the Letters of the Chancellor, *Oliver Cromwell*, fot the Diſpenſation of the want of two or three Terms, in which Letters he is ſtyled *eminently godly, and of able Parts.* When M. A. he was a godly Preacher in thoſe Parts: But after his Majeſty's Reſtauration he *conform'd*, and was School-maſter in or near *Exeter.*

Mr. John Paradiſe.

Faſti Oxon. *Vol.* II. *c.* 789.

John Paradiſe, B. A. of *Merton* College, 1656. was bred up among Preſbyterians, dextrous in Short-hand Writing and repeating of Sermons, was ſoon after made Miniſter of *Weſtbury* in his own Countrey, left his Preſbyterian Principles, and became a Tory Preacher for the Royal Cauſe.

Mr. Daniel Nicols.

Ibid. col. 793.

Daniel Nicols, M. A. 1657. of St. *John*'s College *Oxon.* had been by the Parliament Viſitors made Scholar of his College, of which he was afterwards Fellow. He conformed after his Majeſty's Reſtauration, at length became Rector of *Scotton* in *Lincolnſhire.*

Mr. Lewis Atterbury.

Athen. Oxon. 2d *Ed. Vol.* II. *col.* 910.

Drown'd in the beginning of Decemb. 1693.

Lewis Atterbury, Son of *Francis* Rector of *Milton* in *Northamptonſhire*, and Father of *Francis* late Biſhop of *Rocheſter*, ſubmitted while Student of *Chriſt-Church* in *Oxford* to the Authority of the Viſitors appointed by the Parliament, took the Degrees in Arts, became a Preacher in the Times of Uſurpation, Rector of *Middleton Keyns* near *Newport Pagnell* in *Bucks*; and after his Majeſty's Reſtauration Chaplain to *Henry* Duke of *Glouceſter*, and Doctor of Divinity.

Dr. Thomas Willis.

Ibid. col. 1082.

Thomas Willis of St. *John*'s College *Oxon.* after the Surrender of *Oxon.* for the Uſe of the Parliament, he was actually created M. A. by Virtue of the Letters of Sir *Tho. Fairfax* General. Afterwards being ſubſervient to the Men that were uppermoſt in the Times of Uſurpation, he became one of the Aſſiſtants to the Commiſſioners of *Middleſex*, and the City of *Weſtminſter* for the Ejection of ſuch whom the *Godly Party* then (1654.) called *ſcandalous, ignorant, and inſufficient Miniſters and Schoolmaſters*; and was benefic'd in that County. After the Reſtauration of his Majeſty King *Charles* II. he turned about, became Miniſter of *Kingſton* upon *Thames*, Chaplain to his Majeſty, *&c.*

Mr. Joſ. Sedgwick.

Ibid. col. 1112.

Joſeph Sedgwick, Brother to *John* and *Obadiah Sedgwick*, became Batler of *Magdalen* Hall in *Oxon.* in 1634. took one Degree in Arts, went to *Cambridge*, took the other there, and was made Fellow of *Chriſt's* College in that Univerſity. —— After the Reſtauration Mr. *Sedgwick* conform'd, was benefic'd in the Church, and about the twelfth of *June* 1675. he was inſtall'd Prebendary of *South-Scarle* in the Church of *Lincoln*, being then eſteem'd an ingenious Man.

Mr. Vinter.

Dr. Calamy's *Account, p.* 689.

Mr. *Vinter* Miniſter of *Covewald* in *Suſſex* was call'd a moſt remarkable Apoſtate. He was once a zealous ordaining Preſbyter, and an Aſſociate of Dr. *Cheynel*'s, whom he in a little Time much contemn'd. Next he was as warmly Congregational. And when the Times favour'd that Way, he became as vehemently Epiſcopal: Nay, he advanc'd a further Step, and when in the Days of King *Charles* II. Things look'd moſt favourably againſt Popery, he did not ſtick to ſay, that he could not have thought there was ſo much to be ſaid in Favour of Popery. There never certainly was a greater Weather-cock ſet upon a Steeple, than he was in the Church.

Mr. Roger Griffith.

Ibid. p. 730.

Mr. *Roger Griffyth*, after he had receiv'd among the Diſſenters more Encouragement than ever he deſerv'd, deſerted them, and became Parſon of *New Radnor*, and Archdeacon of *Brecon*, by the Favour and Intereſt of *R. Harley*, Eſq; and not long after died miſerably in Debt there, to ſay no more.

They diſappointed and deceiv'd one another.

28. *And it is obſervable, that many of thoſe Miniſters in their adviſing, about Conforming or not Conforming before the Act, diſappointed and deceived one another.*

Mr. Hewſon *deceiv'd Mr.* Clopton

Will. Clopton Coll. Eman. Cantabr. Art. Bacc. An. 1633. *Idem Coll. Eman. Art. Mag.* 1637. *Collect. Tho. Baker, S. T. B.*

Ibid. p. 310.

Mr. *William Clopton*, M. A. ejected from *Reckendon* in the County of *Eſſex.* —— Mr. *Nathan Hewſon* of *Burnham*, viſiting him a little before *Bartholomew* Day 62. aſk'd him *What he intended to do?* Mr. *Clopton* anſwer'd, *He did not know what he ſhould do. Oh!* ſaid Mr. *Hewſon* to him, *never conform.* But he did not follow the Advice himſelf; for when the Day came, he gave his Aſſent and Conſent.

One declar'd he would be ſooner torn in Pieces than conform; and yet he yielded to conform.

Ric. Hawes Coll. C.C. Cantab. Art. Bac. An. 1623. *Art. Mag.* 1637. *Collect. Tho. Baker, S. T. B.*

Ibid. p. 356.

When the *Bartholomew* Act came out, ſuch was the Moderation of Mr. *Richard Hawes* of *Lentwardyn* in *Herefordſhire*, that it was by ſome apprehended he might have conform'd, particularly by one his Neighbour Miniſters Mr. *C——y* of *W——e*, who complain'd that he was like to ſtand alone on that Side of the Countrey, being ſo bent againſt yielding to any of the Terms requir'd, though it were but to read ſome ſmall Part of the *Popiſh Maſs-Book* (as he term'd it) the Common-Prayer, that he declar'd, he would ſooner ſuffer himſelf to be torn in Pieces. But when they went in both together to the Biſhop, this Man (overcome by the Importunities of his Wife, ſoliciting him thereto) ſoon yielded, but to his Death deteſted, *&c.*

Mr. Keme *a Pretender to Saintſhip.*

Athen. Oxon. *Vol.* II. *c.* 341.

He died at Albury, Oct. 22, 1670.

Samuel Keme or *Kem* of *Magdalen* Hall *Oxon.* created B. D. in 1636. about which Time he became Rector of *Albury* near *Ricot* in *Oxfordſhire*: In 1661. he put a Curate into his Living, ſided with the Rebels, took the Covenant, was made Chaplain to, and Captain of a Troop of Horſe, —— at laſt a Major, —— a Man of a very ſervile Spirit, a Flatterer, a Time-Server, an Epicure, a Leacher, *&c.* and yet always a Pretender to Saintſhip, —— yet after the Reſtauration, he turn'd about, endeavoured to expreſs his Loyalty, took the Oaths again, —— and all to keep his Living of *Albury*, and the Trade of eating and drinking, —— he ſpent all to ſatisfy his Epicuriſm.

Mr. *Jo-*

Mr. North *diſſuaded others, and conform'd himſelf.*

Mr. *Joſhua North* of *Church-Taunton Com. Devon.* —— did on all Occaſions expreſs a great deal of Zeal againſt Conformity. As he was riding with Mr. *Wellman* (who left the Living of *Luppit* for not conforming) a little before the Act of Uniformity was in Force, he vehemently perſuaded him from complying with the Terms to be impos'd, profeſſing that he would not conform, tho' for refuſing he ſhould be hang'd on the next Tree. However when the Day came, he choſe rather to comply, than to part with a fat Benefice worth about 200*l. per Annum, &c.*

Dr. Calamy's *Contin. p.* 367.

One urg'd Mr. Lavender *not to conform, and thereby got his Place.*

Mr. *John Lavender* left the Living of *High-Ongar* in *Eſſex* for Nonconformity 1662. A neighbouring Miniſter was urgent with him not to conform, and yet conform'd himſelf, and on Mr. *Lavender*'s Ejection got his Place.

Ibid. p. 471.

Mr. Potter *very vehement againſt Conformity did conform.*

Mr. *Simon Potter* being in a ſequeſtred Living at *Wolverley* in *Yorkſhire*, that was in the Gift of the Dean and Chapter, was turn'd out. He was Mr. *Read*'s intimate Acquaintance, born in the ſame Town with him, and ſent by Mr. *Baxter* to the ſame *Trinity* College, and ordain'd at the ſame Time with him. When Mr. *Read* told him what he heard the Terms of Conformity would be, he made Anſwer in theſe Words, *that he would be hang'd up at his Door rather than conform.* However when he came to the Trial, he did conform, *&c.*

Account, p. 778.

Some conform'd with very ſhameful Prevarication.

29. *Some who ſhew'd themſelves moſt averſe to Conformity did ſoon comply, with ſhameful Evaſion and Prevarication, by no Means conſiſtent with Truth and a good Conſcience.*

Mr. Mew *who had been of the Aſſembly of Divines, play'd upon the Letters in a moſt fooliſh wicked Manner.*

Mr. *Mew* of *Eſſington* in *Glouceſterſhire*, preach'd his Farewell Sermon, as did the reſt of the ejected Miniſters: But the Lord's Day following he read, *I* A. B. *do declare my unfeigned Aſſent and Conſent, &c.* without ſaying, *I William Mew.* A Miniſter (from whom I had the Paſſage) diſcourſing afterwards with him, that he muſt alſo go to the Biſhop, and ſubſcribe as well as read: He reply'd, that by his Subſcription he only declar'd that he did read *I* A. B. This looſe Diſtinction brought in him, who had been one of the Aſſembly at *Weſtminſter*, and Mr. *Briton* of *Beeſly*. And ſeveral others of this County follow'd upon the like Grounds.

Ibid. p. 332.

30. *Some of the greateſt Biggots in the late Factions, brought the ſame Spirit into the Church, and were the moſt forward to perſecute their late Brethren.*

Mr. G. Colliere.

When Mr. *George Durant* was ejected, plunder'd, and dragg'd away with ten Children, from the Vicarage of *Blockley* in *Worceſterſhire*, Mr. *G. Colliere* was thruſt upon the Pariſh, who afterwards became very active in diſpoſſeſſing others of the loyal Clergy, tho' he conform'd and kept the Living upon the King's Return.

Dr. Walker's *Sufferings, P.* II. *p.* 234.

Mr. Evan Griffiths *as violent a Perſecutor of the Diſſenters as he had been of the Royaliſts.*

When Dr. *Alexander Gordon* was turned out of the Rectory of *Porteynon* in *Wales*, he was ſucceeded by one *Evan Griffiths*, who had alſo the neighbouring Church of *Oxwich*. He was a Nonconformiſt in 1662. but afterwards accepted of the Living of *Adderley* in *Glouceſterſhire*; and became, as I have been informed, as violent a Perſecutor of the Diſſenters, as he had once been of the Royaliſts.

Ibid. p. 258.

Mr. Edward Byne.

Mr. *Philip Hall* educated at *Wadham* College, *Oxford*, diſturbed, harraſſed, and at laſt ſequeſtred from his Rectory of *Upton-Pyne* in *Devonſhire*, had for his only Succeſſor one *Edward Byne* an Independent, who never adminiſtred the Sacrament during his whole Abode there. He gave up the Living to Mr. *Hall* on the Reſtoration, and immediately after (how *honeſtly* is another Queſtion) became Rector of *Pyworthy* in the ſame County.

Ibid. p. 262.

One Bayly.

Mr. *William Harvey* a Gentleman of a very good Family, and one of the moſt conſiderable of all the Clergy in the Weſt, had been ſequeſtred from the Vicarage of *Burington Com. Devon.* for preaching a Cavalier Sermon, and praying for the King. —— His Cure was invaded by three or four Perſons, the Name of one was *Miller* a ſcandalous Perſon: Another was one *Bayly*, who afterwards conformed, and had the Vicarage of *Winckley* in that County.

Ibid. p. 263.

One Ingham.

Mr. *Chriſtopher Hindle* Vicar of *Ribcheſter* in *Lancaſhire*, an excellent Paſtor and extraordinary Scholar, was ſequeſtred for his Loyalty, and one *Ingham* by baſe and indirect Means got into his Place. This Succeſſor Mr. *Ingham*, tho' he had never been at any Univerſity, and could ſcarce write his Name, yet the Vicarage being augmented with 40 *l.* a Year, he conformed on the Reſtoration, kept it, and died in Poſſeſſion of it.

Ibid. p. 268.

Mr. Dacy *a ſhameful Conformiſt.*

Mr. *Thomas Jones*, M. A. Rector of *Offwell* in *Devonſhire*, had been ſequeſtred, plundred, and expos'd to extreme Sufferings in his Perſon and Family. —— The firſt Perſon who ſucceeded him upon the Sequeſtration was one Mr. *Robert Dacy*, who was put in by Order of the Committee, and poſſeſs'd the Living about three Years; in ſome Part of which Time he was tried for a *Rape* committed on *Dorcas* the Wife of *Richard Vildey*, a Miller of the Pariſh: And though he was acquitted by the *Law*, yet he was not ſo in the Conſciences and Opinions of moſt that knew him. The Pariſhioners at length *articled* againſt him, and got him removed. At which Time he returned to the ſmall Living of *Buckland Brewer*, which he had left when he came to *Offwell*. There he continued after the Reſtoration, and after *Bartholomew* Day too, and I preſume died there, as he had lived, a Monument of the too great Clemency, as well of the *Eccleſiaſtical* as *Civil* Government at that Time: Notwithſtanding both the *one* and the *other* hath been ſo clamour'd againſt and railed at for *Perſecution.*

Ibid. p. 280.

Mr. Bradford.

The next Perſon who ſucceeded in the Living of *Offwell* was Mr. *Humphry Bradford*, who conformed and kept the Living after the Reſtoration, and died in Poſſeſſion of it *Decemb.* 12, 1677.

One Taylor.

Dr. Walker's *Sufferings, Part* II. *p.*287.

Mr. *John Kellond* being driven from the Rectory of *Pyworthy Com. Devon.* about the Year 1651. was firſt ſucceeded by one *Legate*, and then by one *Taylor*, who had no other than Preſbyterian Orders, but would have conformed on the Reſtoration could he have kept his Living.

Mr. James.

Ibid. p. 289.

Robert Kingman, B. D. was turned out of the Rectory of *Crocomb* in *Somerſetſhire*, by the Committee about 1646. and ſucceeded by Mr. *Henry James*, Father to Dr. *James* Maſter of *Queen*'s College in *Cambridge*, and *Regius* Profeſſor. Mr. *Kingman* was never reſtored, but Mr. *James* conforming enjoyed the Place after the Reſtoration, to the Day of his Death.

Mr. John Marten *very baſe.*

Ibid, p. 292.

Mr. *William Lane*, B. D. Rector of *Aveton-Giffard*, and of *Ringmore* in the County of *Devon.* was ejected, impriſon'd, plunder'd, and loſt his Life for Loyalty. As for *Barnard* his firſt Succeſſor at *Aveton-Giffard*, — he was, as I have been informed, a Man of a very vicious Life, and fled at length to *Ireland*, being as I have heard, turn'd out by the Commiſſioners, not on Mr. *Lane*'s Complaint only, but for his Lewdneſs and Debauchery. As for Mr. *John Marten* the next Succeſſor, though he was named by Mr. *Lane* himſelf (with the Leave of the Commiſſioners) in hopes to have found ſome Kindneſs from him to his Family: Yet he proved as baſe to them, as *Barnard* had before done. And as much a Man of the Times as he was, he could *conform* after his Majeſty's Reſtoration, in order to keep this rich Living.

Mr. Clement Hatch *a Man of Wrath and Malice, and baſe Revenge.*

Ibid. p. 325.

Mr. *Richard Pote* Rector of *Lydford* in *Devon.* zealouſly affected to the eſtabliſh'd Church and Monarchy was to be caſt out of that Living; —— and after the Miſcarriage of one Attempt to remove him, one *Clement Hatch* obtain'd an Order of Committee for Mr. *Pote*'s Place, which he forcibly took and kept for fifteen Years, *viz.* from 1647. to 1662. —— And after the Reſtoration, Mr. *Pote* being grown Poor and ſtricken in Years, *Hatch* thought fit to *conform*, and endeavour'd all he could to keep him ſtill out of his Living: But Mr. *Pote* found ſome of his old Friends yet alive, who help'd him to bring down a Trial upon an Ejectment againſt this Intruder, and obtained a fair Verdict, and ſoon after the Repoſſeſſion of his Church and Rectory- And now *Hatche*'s Wrath and Malice raging more than ever, carried him into *Dartmoor* among the Forreſters, and poſſes'd them that their Tithes were not due to the Church of *Lydford*, &c. So that 140*l.* a Year was reduced to leſs than fifty.

Mr. Flower.

Ibid. p. 338.

Mr. *Theodore Price*, Vicar of *Cardiff* in *Wales* was not only ſequeſtred, but alſo ſought after to be hanged. One Mr. *Flower* ſucceeded in the Living, who was a *Glouceſterſhire* Man, and after the Reſtoration returned into his own County, conformed as I have heard, and had a Benefice there.

Mr. Bradſhaw.

Ibid. p 352.

Mr. *William Seddon*, M. A. Rector of *Grapnall* in *Cheſhire*, and Vicar of a Church in the City of *Cheſter*, had been ſequeſtred, impriſon'd, and ſuffer'd other Hardſhips as a Malignant, &c. and one Mr. *Bradſhaw* a rigid Preſbyterian was put into the Parſonage of *Grapnall.* But preſently upon the Reſtoration 1660. Mr. *Seddon* ejected *Bradſhaw* again, who tho' a rigid Preſbyterian, yet then trimm'd and got another Benefice, called *Lyme* in *Cheſhire*, where I think he died.

An Intruder barbarous, &c. *conform'd.*

Ibid. p. 353.

Mr. *Samuel Shipton* Rector of *Alderley* in *Cheſhire*, when ejected as a Royaliſt, was not permitted by the *Intruder* to have any Lodging for himſelf or his Family in the Parſonage Houſe. —— He liv'd to be reſtored, and repaid the *Intruder*'s Barbarity, by induſtriouſly applying himſelf to procure him another Preferment, which by his Intereſt he did, full as good as his own, I think it was St. *Mary*'s, *Cheſter.*

Mr. Joſh. North.

Ibid. p. 353.

Mr. *John Salkeld*, B. D. bred among the *Jeſuits* abroad, and made a Royal Convert by King *James*, who afterwards call'd him *the learned* Salkeld; in the Year 1635. became Rector of *Church-Taunton* in *Devonſhire*; which he was at length deprived of, and died at *Ulculm* in *Feb.* 1659-60. As for his Succeſſor on the Sequeſtration, he was one *Joſhua North* the Son of a Tanner, who conforming at the Reſtoration, kept the Living till the Time of his Death, which happen'd in the Year 1680. ——

A great Dilapidator in one Benefice conform'd for another, and iuclin'd to Popery.

Ibid. p. 377.

Mr. Troſſe *reſtored to his Rights died in* 1674.

Mr. *Roger Troſſe*, M. A. was ſequeſtred from the Rectory of *Roſe-Aſh* in *Devonſhire*, by the Committee at *Exeter*, during the Wars, and diſpoſſeſs'd by a Party of Horſe; plunder'd, ſeiz'd, &c. —— Mr. *Croſſe* was firſt ſucceeded by one *Lee*, who was it ſeems, little better than Crack-brained: After him came one who pulled down a noble Hall belonging to the Parſonage, and ſold the Timber of it. — He afterwards conform'd, and had a Benefice in this County, where he was living at the Time when King *James*'s Toleration came out, and then told his Pariſhioners (as I have heard) that they might go to Conventicles, tho' *he* could not.

A Raſcal and unnatural Villain offer'd to conform.

Ibid. p. 384.

Mr. *Tomlinſon*, Rector of *Freford* in *Suſſex*, was a very harmleſs, honeſt, and inoffenſive Man; his Living about thirty Pounds a Year, very well belov'd by his Pariſhioners. He had a Son of the *Fanatick* Strain, who inform'd againſt his own Father, and upon his Information, the old Man was turned out, and lived by the Charity of his Neighbours, his Son taking his Living, who would not ſo much as *ſee* his Father, nor *contribute* to his Relief in the greateſt Wants; which in a ſmall Time broke the old Man's Heart. The Villain was the *hotteſt* Man againſt the Ceremonies, and the very *firſt* that came over to the Church of *England*, after the Reſtoration: At which Time he had a Living given him, and came to Biſhop *Morley* for Inſtitution, who hearing the horrible Barbarity uſed to his own Father (tho' the Raſcal at firſt deny'd himſelf any Relation to him) turned him away with Indignation, and gave his Character to all the then Biſhops. He afterwards went into the Army, and died a Trooper.

Mr. Bawden *refuſ'd to conform but for a few Weeks only.*

Dr. Walker's *Sufferings, Part* II. *p.*392.

Mr. *Henry Wilſon* was collated to the Rectory of *Buckland* and *Filleigh* in *Devon.* 1614. by Dr. *Cotton* then Biſhop of *Exeter*; and was ſequeſtred and ejected early in the Rebellion. —— He lived to ſee the Return of his Majeſty, and to re-poſſeſs himſelf of his Benefice; but reſided not upon it, being unable to perform the Duties of his Function, by reaſon of his great Age and Infirmities: So that he was forced to ſettle a Curate upon the Living, who was one Mr. *Thomas Bawden*, the Gentleman whom the *Abridgment (p.* 305.) makes ejected from this Rectory: Whereas it appears from hence, that he was no other than *Curate* to the poor ſequeſtred Miniſter of this Place, who had lived to be reſtored. 'Tis true indeed, that Mr. *Bawden* refuſed to conform at St. *Bartholomew*'s Day, but he continued a *Nonconformiſt* (as he hath aſſur'd me with his own Mouth) for a few Weeks only; and upon the Death of Mr. *Wilſon*, which happen'd about two Months after, endeavouring to get this Living, and miſſing of it he went into *Cornwall*, from whence after ſome Time, he return'd again into *Devon.* and is the preſent worthy Rector of *Aſhton* in this County.

One Horroths *notoriouſly vitious.*

Ibid. p. 400.

Mr. *John Warriner*, M. A. was ſent by Archbiſhop *Laud* to the Cure of *Colne* in *Lancaſhire*, and about 1645. was dragged out of his Deſk by two Soldiers, and forced to fly into *Yorkſhire*, where I preſume he died, for he never return'd to *Colne* afterwards. He was ſucceeded by one *Horroths* a Perſon notoriouſly vicious. —— However he was permitted to tarry here [upon his conforming] no leſs than ten Years after the Reſtoration, which was, as I apprehend, to the Time of his Death.

Mr. Theoph. Hart *a Man of Lewdneſs and Immoralities, murder'd in the Bed of Adultery.*

Mr. *Cæſar Williamſon*, B. D. Rector of *Wappenham* in *Northamptonſhire*, was ejected by the Intereſt of *Robert Wallop*, Eſq; Lord of that Manor; who recommended to the Committee one *Theophilus Hart*, a young Man who was born at *Dacet* in *Warwickſhire*, and was deſigned by his Parents for an Apothecary, and did for ſome Time ſerve for an Apprentice to that Trade. —— The Committee kept their Promiſe to Mr. *Wallop*, and put in Mr. *Theophilus Hart*, that *precious Man*, as he was then called, and who was then alſo admitted Chaplain to Mr. *Wallop*, one of the King's Judges. —— He kept the Pariſhioners in great Fear by his Cruelty and many Suits of Law, not in Defence of the Rights of the Church, but in *Encroachments*, and upon Pretence of *Dependencies* upon his Manor of *Wappenham*, which he had bought of *Wallop*. Thus he continued together with his known Lewdneſs and Immoralities till the Reſtoration of King *Charles* the Second. And Mr. *Williamſon* not claiming, he conformed by the *Bartholomew* Act, and being obliged then to be in Epiſcopal Orders, and receive Inſtitution and Induction from the Biſhop of *Peterborough*; he firſt overlook'd the rightful Title of the Biſhop of *Lincoln* to the Rectory of *Wappenham*, by getting himſelf preſented by his Brother, a lewd Lawyer of *Northampton.* And to paſs Examination, both for Orders and Inſtitution, he bribed *James Thornton* then Secretary to the Biſhop of *Peterborough*, and gave him five Pounds and a Brace of Bucks; and thus rigg'd, he return'd to *Wappenham* a beau Clerk, where he follow'd his old Courſe of Life; but never read Prayers according either to Law, Canon, or Rubrick; but he hired a Curate, and gave him his Board, and five Pounds a Year to *read*, or rather *mangle*, the Common-Prayer, and *dig* in his Garden: And when the Curate on *Sundays* read the Common-Prayer, while the Pſalm was ſinging, the Clerk went out of the Church to his Houſe, to fetch him to preach; and when he came, he went directly up into the *Pulpit*, and ſate down, and ſometimes preach'd in that Poſture. He continued in the Poſſeſſion of the Rectory of *Wappenham* till *January* 23, 1685. on which Morning a Butcher (one *George Tarry* of *Wappenham)* finding his Wife ſtark naked in Bed with Mr. *Hart*, in Mr. *Hart*'s Houſe, and demanding Satisfaction for the Injury and Affront, and receiving no proper Anſwer to his Demand, but rather threatning Language, the Butcher having in his Hand a broad Axe (with which he had wrench'd open the Chamber Door to catch them) ran to the Bedſide, and cleft Mr. *Hart*'s Head, and the Brains followed the Axe, and *Hart* expired with his Head hanging out of Bed, over an open Cloſe-Stool, and ſo died without ſpeaking one Word after the Blow was given. [The Butcher's Demand of Satiſfaction was not in the Bedchamber, but had been made ſeveral Times before: The Familiarity between his Wife and Mr. *Hart* being long ſcandalous and well known to him. Once returning unexpectedly to his own Houſe he found Mr. *Hart* running out of the Back-Door, and catching up a Clever, he follow'd him over two or three Styles and Hedges, and being not able to overtake him, he ſwore, the next Time he caught him he would be the Death of him; and ſtill finding the criminal Converſation to continue, he watch'd his Opportunity to ſurprize them, broke into the Chamber, ſaw them in Bed together, and while *Hart* in a Fright was lifting up his Head to ſpeak, the Blow was furiouſly given without a Word. [It is ſaid, that in *Spain* ſuch a Caſe is not Murder.]

Feb. 14, 1662. *Theophilus Hart Cler. ad Rectoriam de Wapenham in Com. Northampt. vac. per ceſſionem ſeu amotionem Cæſaris Williamſon ult. Incumb. ibidem ſeu alio quocunque modo ad præſent. Johannis Hart Armig. ejuſd. Rectoriæ ex aſſignatione Roberti Wallop ut dicitur Patronum ad corroborand. titulum admiſſus & inſtitutus. Reg. Laney Petriburg.*

Simoniacal, Fanatical, and horribly Vicious.

This ſad Relation ſeems to have been ſent to Mr. Walker *by Mr. Archdeacon* Hutton, *Succeſſor to Mr.* Hart *at* Wappenham.

Add, the Butcher was condemn'd and hang'd for the Murder, without Regard to the Provocation; which made him the more pitied by his Neighbours.

1686. 10. *Junii Johannes Hutton, A. M. collat. ad Rect. de Wappenham vac. per mort. Theophili Hart ult. Incumb. per D. Epiſcop. Linc. pleno jure Patronum. Reg. Petriburg.*

William

December 1662.

14 *Car.* II.

Mr. William Hill *an Evidence againſt his own Companions in a Plot, conform'd for a Living, the Reward of his Loyalty.*

Athen. Oxon. *Vol.* II. *c.* 291.

William Hill of *Merton* College, *Oxon.* (Son of a Committee-Man, a notorious Schiſmatick of *Herefordſhire*) became one of the Bible Clerks in that Houſe in the latter End of 1647. when B. A. he abruptly left the College having there ſhew'd himſelf a Dunce, a Tale-Bearer to the Parliamentarian Viſitors, and a factious Perſon. Soon after his Father provided him a Parſonage that had belong'd to an honeſt Man, and a Wife, the firſt of which he keeping till his Majeſty's Reſtauration, was then ejected and put to his Shifts. Repairing to *London*, he fell into the Company of deſperate Fanaticks, did ſeemingly plot with them to ſurprize the King at *Whitehall*, &c. but he ſecretly betrayed all to Sir *Richard Browne*, who ſeiz'd ſome of the principal Actors. *Hill* was the chief Witneſs againſt them, and when they were condemn'd and ſuffer'd *Dec.* 22, 1662. he wrote *a brief Narrative of that ſtupendous Tragedy intended to be acted by the ſatanical Saints of theſe reforming Times*, &c. Afterwards for a Reward of his Loyalty, he had a conſiderable Benefice beſtowed upon him in *Glouceſterſhire*, but being hated by one Party for his Falſeneſs, and by another for his Factiouſneſs, did enjoy it but few Years, he dying upon the Place.

1663. 4^to.

Mr. Jeanes. *Henr. Jeanes Art. Bac. ex Aula Nova Oxon. incorporatus Cantabrigiæ An.* 1632. *Collect. MSS. Thomæ Baker, S. T. B.*

Dr. Calamy's *Account, p.* 585. Athen. Oxon. *Vol.* II. *c.* 195.

Mr. *Henry Jeanes*, M. A. ſaid to be ejected from *Chedzoy Com. Somerſet*, tho' he died ſome few Days before *Bartholomew* 1662. was a Parochial Miniſter in 1635. He was at firſt zealous for the Impoſitions of the prelatical Party, and fond of the modiſh Notions, —— and had been a Scoffer of the Preſbyterians in the Univerſity of *Oxford*.

Mr. Barker.

Account p. 651. *Collect. MSS. Tho. Baker.*

Mr. *Edward Barker* ejected from *Eye* in *Suffolk* was bred in *Caius* College, *Cambridge*, and while he was there was high for the Church, *&c.* [Edm. Barker Coll. Caii Art. Bac. 1640. Idem Coll. Caii Art. Mag. An. 1644. Edm. Barker Coll. Caii Socius, unus e Prædicatoribus Academicis An, 1651.]

31. *There remain'd a Multitude of the moderate and peaceable Preſbyterians who made no Scruple of conforming to the Terms by Law required for Unity and brotherly Love, and ſurer Defence againſt the common Enemy the Papiſt.*

Dr. Thomas Goad *an honeſt Puritan.*

Wood's Athen. Oxon. *Vol.* II. *c.* 453.

Dr. *Thomas Goad* had ſubmitted to the Men of the Interval, an honeſt and harmleſs Puritan, who had joined with the Preſbyterians, *&c.* was by one of that Perſuaſion ſaid to be one of the moſt peaceable, moderate, and honeſt Conformiſts of his Acquaintance, —— at length Maſter of *Baliol* College in *Oxford*. — He wrote a Book againſt Hereſies and Schiſms, which when publiſhed he loſt his Credit amongſt them, and was the leſſer eſteemed by Mr. *Baxter*, the Pride and Glory of that Party.

Mr. Joſ. Glanvill *a great Admirer of Mr.* Baxter.

Ibid. p. 495.

Mr. *Joſeph Glanvill* of *Lincoln* College, *Oxon.* taking the Degree of M. A. in the beginning of 1658. was about that Time made Chaplain to old *Francis Rous* one of *Oliver*'s Lords, and Provoſt of *Eaton* College. —— He became a great Admirer of Mr. *Richard Baxter*, and a zealous Perſon for a Commonwealth. After his Majeſty's Reſtauration he turn'd about, became a Latitudinarian, —— Rector of *Bath*, Prebendary of *Worceſter*, and Chaplain to the King.

Dr. Thomas Horton *an eminent Preſbyterian.*

Ibid. p. 779.

Dr. *Thomas Horton* Maſter of *Queen*'s College, *Cambridge*, who had been while Fellow of *Emanuel* a noted Tutor to young Preſbyterian Scholars, about 1638. became Miniſter of St. *Mary Colechurch*, *London*; afterwards Preacher to *Gray*'s-*Inn*, Reader of Divinity in *Greſham* College, a Preacher before the Long-Parliament, Vicar of *Great St. Helen*'s in *London* —— [Conform'd, and was admitted to the Vicarage of St. *Helen*'s, *June* 13, 1666. as void by the Reſignation of Mr. *John Sybbald*, who ſeems to have ſucceeded him in 1663. and to have kept the Living in Truſt for him.]

Other great Men.

Dr. *Simon Patrick* — Dr. *Edward Stillingfleet* — Dr. *John Tillotſon* — Dr. *Samuel Parker* — Dr. *Simon Ford* — Dr. *Thomas Sprat* — Dr. *John Worthington* — Dr. *Edward Reynolds* — Dr. *John Conant* — Dr. *Edward Rainbow* — Dr. *Richard Cumberland* — *&c.* great Men, and very many more who had had their Education and their Benefices during the Iniquity of the late Times, and had Senſe and Learning ſufficient to ſhake off their Prejudices, and to rejoice in a reſtored and eſtabliſhed Church.

32. *Some of the temporal Lords and other Laymen who had been carried down in the Tide of the late Times, made no ſcruple to conform, at leaſt occaſionally, tho' they would countenance and ſometimes hear their former Teachers: While others came over entirely to the Church, with all the decent Expreſſions of being reconciled to it.*

Dr. Henry Stubbe.

Wood's Athen. Oxon. *Vol.* II. *c.* 413.

There is an Inſtance in a learned Phyſician Dr. *Henry Stubbe*, a Diſciple of Sir *Henry Vane*, who practiſing his Faculty at *Stratford upon Avon* in *Warwickſhire*; after the King's Reſtoration, he made early and voluntary Applications to Dr. *George Morley* for his Protection in his Retirement, aſſuring him of an inviolable Paſſive Obedience, which was all he would or could pay till the Covenant was renounced. When the Reſtauration of the Biſhops was made, he, at the firſt Motion of the ſaid Dr. *Morley*, then his Dioceſan, received *Confirmation* at his Hands; and ſoon after took Occaſion to publiſh a Tranſlation concerning the *Arts of Grandure and Submiſſion*, and in the *Dedication* thereof to make this mention of himſelf: *I have at length removed all the Umbrages I ever laid under: I have joined myſelf to the Church of* England, *not only upon account of it's being publickly impoſed (which in Things indifferent is no ſmall Conſideration, as I learned from the Scottiſh Tranſactions at* Perth) *but becauſe it is the leaſt defining, and conſequently the moſt comprehenſive and fitting to be National.*

Many were Lay Conformiſts.

Mr. John Ray.
Mr. Thomas Gouge.
Mr. Samuel Clark.
Mr. Zachary Crofton.
Mr. Philip Nye.
Mr. Ferdinando Nichols.
Mr. Hugh Glover.
Mr. John Crow.
Mr. Richard Baxter.
Mr. William Thomas.
He died in 1667.

33. *And even of thoſe who would not ſubmit to a miniſterial Conformity, many of them were Lay-Conformiſts, and did not at firſt think of forming ſeparate Congregations, much leſs of ordaining Perſons to perpetuate a Schiſm.*

Mr. *John Ray*, M. A. a good Chriſtian, and great Philoſopher, a Lay-Conformiſt, frequenting the publick Prayers and Sacraments, *&c.* —— Mr. *Thomas Gouge* ejected from St. *Sepulchre*'s, went conſtantly to the Pariſh Churches, and ſometimes communicated with them. —— Mr. *Samuel Clark* of *Bennet-Fink*, *London*, tho' not ſatisfied to conform, yet frequented the Church, both as an Hearer and Communicant. —— Mr. *Zachary Crofton* of *Aldgate*, while a Priſoner in the Tower, went to the Chapel Service and Sermon [at leaſt inſiſted upon the Liberty of ſo doing] being againſt ſeparating from the Pariſh Churches, notwithſtanding their Conformity, *&c.* —— Mr. *Philip Nye*, M. A. a great Leader in the Congregational Way, liv'd to write *the Lawfulneſs of hearing the Publick Miniſters of the Church of* England. —— Mr. *Ferdinando Nichols*, B. D. ejected and ſilenc'd at *Exeter*, went chearfully to Church, and even there was found dead on his Seat. —— Mr. *Hugh Glover* ſaid to be ejected from *Finchingfield* in *Eſſex*, went afterwards to Church with his Family, and did not preach after his Ejectment till the Diſſenters had Liberty given them. —— Mr. *John Crow* ejected from *Aſhwell Com. Hertford*, liv'd in great Amity with the ſucceeding Curate, and contentedly join'd with him in the ſeveral Parts of publick Worſhip, *&c.* Mr. *Richard Baxter*, and many others. —— Mr. *William Thomas*, M. A. ejected from *Ubleigh Com. Som.* 1662. where he had been Miniſter for above forty Years. He continu'd at *Ubley* after his Ejectment among his old People, and every Lord's Day attended the Publick Worſhip.

Dr. Calamy's *Contin. p.* 120.
Account, p. 8.
Ibid. p. 12.
Ibid. p. 23.
London, 1683, 4to.
Account, p. 219.
Ibid. p. 307.
Ibid. p. 367.
Ibid. p. 587.
See Mr. Nelſon's *Life of Biſhop* Bull, *p.* 22, 23, *&c.*

Many bred up their Sons to Conformity.

Mr. Fowler.
Dr. Twiſſe.
Mr. Butler.
Mr. Milbourn.
Mr. Woodward.
Mr. Terry.
Mr. Maſſey.
Mr. Oldham.
Dr. Wilde.
Mr. Edmund Calamy.
Dr. Benjamin Calamy *Miniſter of St.* Laurence-Jewry London *in* 1683. *and Prebendary of St.* Paul's *in* 1685.
Mr. Conſtantine Jeſſop.
Mr. John Fuller.
Mr. Samuel Ainſworth.
Mr. Richard Reſbury.
Mr. Timothy Dod.
Mr. Thomas Burroughs.
Mr. John Weſtley.
Mr. John Barton.

34. *Some have thought it a good Credit to the Memory of the non-conforming Miniſters, that they were ſo moderate and indifferent in the Education of their Children, that many of their Sons conform'd, and were uſeful and eminent in the Church of* England.

Mr. *Richard Fowler* ejected or ſilenc'd for Nonconformity at *Weſterleigh Com. Glouc.* was Father to Biſhop *Fowler* of *Glouceſter.* —— Dr. *William Twiſſe*, Moderator of the Aſſembly of Divines, had a Son *Robert Twiſſe* Clerk, nominated Miniſter of the New-Chapel in *Tuttle-Fields*, *Weſtminſter*, by Sir *Robert Pye*, and approv'd by the Veſtry, where he continu'd Miniſter till his Death about the latter End of 1674. —— Mr. *John Butler*, M. A. ſilenc'd for Nonconformity at St. *Mary*'s in *Litchfield*, had a Son *Lilly Butler*, D. D. Miniſter of *Aldermanbury*, *London*, Prebendary of *Canterbury* and Chaplain to King *George.* —— Mr. *Luke Milbourn*, a ſilenc'd Miniſter at *Wroxal* in *Warwickſhire*, had a Son *Luke Milbourn*, a *London* Divine of extraordinary Zeal for the Church. —— Mr. *Joſeph Woodward*, ſilenc'd for Nonconformity at *Durſley* in *Glouceſterſhire*, had his Son *Joſiah Woodward*, D. D. a worthy Conformiſt, who lately died Miniſter of *Maidſtone* in *Kent.* —— Mr. *James Terry* Miniſter, ejected from *Miclemarſh* in *Hampſhire*, had a Son Mr. *Peter Terry*, who had a liberal Education, and conformed, and became Miniſter of St. *Martin*'s in the new City of *Sarum*, a Prebendary in the Cathedral there, and Rector of *Upper-Clatford* near *Andover* in *Hampſhire.* —— *J. Maſſey* was thruſt into the Room of Dr. *Samuel March*, Rector of *Patney* in *Wiltſhire*, and continu'd till 1662. —— Father to Mr. *John Maſſey* made Dean of *Chriſt-Church*, *Oxon.* by King *James.* —— Mr. *John Oldham* ſilenc'd for diſſenting at *Newton Com. Wilts.* had a Son of his Name the celebrated Poet, who not only deſpis'd his Father's Way, but vilified his Perſon, in an ill-natur'd Piece intituled, *A Character of a certain ugly old Parſon.* —— *Robert Wilde*, D. D. was Rector of *Aynho* in *Northamptonſhire*, and left it for Nonconformity. —— He had two Sons that were conforming Miniſters. — Mr. *Edmund Calamy*, B. D. the moſt eminent of the Preſbyterian Miniſters in *London*, left behind him a Son named *Benjamin*, afterwards Doctor of Divinity, a loyal Perſon, an excellent Preacher, and a zealous Man for the Church of *England.* —— Mr. *Conſtantine Jeſſop* ſaid to have been Rector of *Fifield* in *Eſſex* in 1660. Nonconformiſt. He left behind him a Son of both his Names, and a true Son of the Church of *England*, who proceeded Doctor of Divinity at *Oxford* in 1685. and being then importun'd to give me Information concerning his Father and Writings, he ſeem'd not to care to have the Memory of him perpetuated. —— Mr. *John Fuller* a Preſbyterian Divine of *London*, ſaid to be ejected from *Ironmonger-Lane* (tho' he died before the Reſtoration) had three Sons, *Thomas*, D. D. Rector of *Willingale-Doe* in *Eſſex*, *Samuel*, D. D. Dean of *Lincoln*, orthodox Churchmen; and a third *Francis* epiſcopally ordain'd, and a Nonconformiſt by Humour and Chance, without fixing in any Congregation. —— Mr. *Samuel Ainſworth* ejected for Nonconformity from *Kellemarſh* in *Northamptonſhire*, had a Son a conforming Incumbent in *Huntingdonſhire.* —— Mr. *Richard Reſbury*, who not conforming laid down the Living of *Oundle* in *Northamptonſhire*, had two Sons Church Divines. —— Mr. *Timothy Dod* ejected and ſilenc'd at *Daventry Com. Northampt.* bred up his Son *John* to the Miniſtry, and he conformed. —— Mr. *Thomas Burroughs*, ejected from *Cotteſbrook* in *Northamptonſhire*, had a Son ordain'd and benefic'd in the Church. —— Mr. *John Weſtley*, M. A. Miniſter of *Whitchurch* near *Blandford* in *Dorſetſhire*, a great Sufferer for his Inconformity, was the Father of Mr. *Samuel Weſtley*, Rector of *Epworth Com. Linc.* *&c.* —— Dr. *Samuel Barton* Prebendary of *Weſtminſter*, was the Son of Mr. *John Barton*, a non-conforming Miniſter in *Kent.* —— And ſo in many other Inſtances.

Account, p. 330.
Newcourt, *Vol.* I. *p.* 923.
Dr. Walker's *Sufferings, P.* II. *p.* 129.
Contin. p. 774.
Account, p. 747.
Ibid. p. 323.
Contin. p. 516,
Ibid. p. 875.
Ibid. p. 880.
Ibid. 633.
Faſti Oxon. *Vol.* II. *c.* 899.
Newcourt, *Vol.* I. *p.* 155.
Athen. Oxon *Vol.* II. *col.* 176.
Account, p. 36, 497.
Contin. p. 640.
Ibid. p. 437.
Athen. Oxon. 2d *Edition, col.* 1033.

Mr. *Tho-*

Dr. Calamy's *Account, p.* 562.

Mr. *Thomas Porter* ejected from *Whitchurch Com. Salop.* 1662. had a Son who preach'd ſome Time at *Tilſtock* one of his Chapels. He went afterwards to *Bunbury*, and the Biſhop of *Cheſter* would not (ſays Mr. *Tallents*) give him Orders, till he ſolemnly renounc'd his former Ordination from his Father, and the Claſſis which he ſubmitted to do.

Sam. Willes Coll. Chr. Art. Bac. An. 1630. *Art. Mag.* 1634. *Coll. Tho. Baker.*

Ibid. 741.

Mr. *Samuel Wills* ejected from *Birmingham Com. Warwic.* after ſome Troubles made his laſt Remove to his Son, Mr. *Wills* in *Shropſhire*, a pious worthy Conformiſt, where he died *May* 14, 1684. *ætat.* 73.

35. *One Thing more might be obſerv'd, that ſome of thoſe who now reſolv'd to be Nonconformiſts, had before conform'd, and need not have been aſham'd of returning to their Mother Church.*

Mr. Edmund Calamy *had been a Biſhop's Domeſtick Chaplain, and full Conformiſt before the Wars. Some Things not mention'd by his Grandſon Dr.* Edm. Calamy.

Collectan. MS. Thomæ Baker, S. T. B. Mr. Richard Smith's *Obituary, MS.*

Mr. *Edmund Calamy*, B. D. ejected from *Aldermanbury*, *London*, had been Chaplain to Biſhop *Felton* of *Ely*, and directed in his younger Studies by him, *&c.* [Edmundus Calamy Aul. Pembr. Conv. 2. admiſſus in Matriculam Acad. Cant. An. 1616. Jul. 4. — Art. Bac. 1619. — Bac. Theol. 1632. —— *Nov.* 7, 1666. *Edmund Calamy*, once Miniſter of St. *Mary Aldermanbury*, was buried in the Ground of his late Pariſh Church, then demoliſhed by the late Fire. He was brought the ſame Day from *Enfield*, where he died *Octob.* 29.]

Mr. Arthur Jackſon *had been many Years a conformable* London *Divine.*

Dr. Calamy's *Account, p.* 3.

Newcourt, *Vol.* I. *p.* 437. *Obituary of Mr.* R. Smith.

Mr. *Arthur Jackſon* had been Miniſter of St. *Michael*'s *Woodſtreet*, from the Year 1624. or at leaſt was Parſon of this Church in 1636. tho' ejected from St. *Faith*'s under St. *Paul*'s in 1662. for Nonconformity. —— [Arthur Jackſon Coll. Trin. Art. Bac. 1613. —— Idem Coll. Trin. Art. Mag. 1617. —— Incorporated M. A. at *Oxford* the ſame Year, *July* 15. —— *Aug.* 7, 1666. old Mr. *Jackſon* ſome Time Miniſter of St. *Michael Woodſtreet*, there buried *in Ruinis.*]

Mr. Thomas Gouge.

Newcourt, *Vol.* I. *p.* 534.

Collect. MSS. Thomæ Baker, S. T. B.

Mr. *Thomas Gouge* deprived in 1662. from St. or Holy *Sepulchre*'s *London*, had been inſtituted to that Church upon the Terms of Conformity, *Octob.* 6, 1638. [*Thomas Gouge*, Son of *William*, born in *London*, admitted in *King*'s College, *Cambridge*, *An.* 1624. —— Maſter of Arts 1629. elected one of the Univerſity Preachers *An.* 1638. when he ſubſcribed *ex Animo* the three Articles of Conformity, as required.]

Mr. Samuel Clarke.

Dr. Calamy's *Account, p.* 11.

Mr. *Samuel Clark* turned out of the Curacy of St. *Bennet-Fink*, *London*, had been many Years a conformable Miniſter in the Countrey before he came to *London.* —— And tho' he was not ſatisfy'd afterwards to conform to the Terms requir'd by Law for the Exerciſe of his Miniſtry, he yet frequented the Church both as an Hearer and Communicant. [Samuel Clark Coll. Eman. admiſſus in Matriculam Acad. Cant. Jul. 5, 1617. Art. Bacc. 1622. —— Art. Mag. Coll. Eman. 1626. —— Obiit 25. Decemb. 1682.]

Mr. Thomas Caſe.

Ibid. p. 12.

Athen. Oxon. *Vol.* II. *c.* 440.

Mr. *Thomas Caſe* ſilenc'd by the *Bartholomew* Act at *London*, had not only been epiſcopally ordained, but was Pariſh Miniſter of *Erpingham* in *Norfolk*, from whence it is ſaid he was forc'd out by Biſhop *Wren*'s Severity. He afterwards ſettled in the City at St. *Mary Magdalen*, *Milkſtreet*, *&c.* He died *May* 30, 1682. [Son of *George Caſe* Vicar of *Boxley* in *Kent*, admitted Student of *Chriſt-Church*, *Oxon.* 1616. took the Degrees in Arts, Holy Orders, *&c.*]

Dr. Lazarus Seaman.

Account p. 16.

Collect. MSS. Thomæ Baker, S. T. B.

Athen. Oxon. *Vol.* II. *c.* 440. *See* Corporations vindicated, *&c. By* C. Hotham, 8vo. *p.* 58.

Dr. *Lazarus Seaman* ejected from *All-hallow*'s *Breadſtreet*, *London*, had begun the World a conformable Divine, and was one of the *Weſtminſter* Aſſembly, when of *Emanuel* College he took the Degree of Batchelor of Arts 1627. when he ſubſcribed the three Articles of Conformity as requir'd; and did again ſubſcribe when Maſter of Arts in 1631. He was appointed Maſter of *Peter-Houſe* by the Authority of Parliament, *Apr.* 11, 1644. in the Place of Dr. *John Coſin*, who return'd to his Government of the College in 1660. [Dr. *Calamy* ſeems to boaſt, that even the envious *Wood* owns him to have been a *learned Man.* — And yet Mr. *C. Hotham*, one of his Fellows, and one that ſtands in Dr. *Calamy*'s Liſt, will not own him learned, nor juſt. —— He died about *Sept.* 9, 1675.]

Mr. William Jenkyn.

Dr. Calamy's *Account, p.* 17.

Stow's *Survey of* London, *Vol.* II. *lib.* 4. *p.* 56.

Mr. *William Jenkyn* had been a lawfully ordained Miniſter before he was choſen Lecturer of St. *Nicholas Accns*, *London.* call'd thence to *Hithe* near *Colcheſter*, thence again to *Chriſt-Church London* in 1641. where he was ejected for Nonconformity in 1662. [Born at *Sudbury* in *Suffolk*, *An.* 1612. admitted of St. *John*'s College, *Cambridge*, and matriculated *July* 3, 1628. he went out Batchelor of Arts of St. *John*'s College, *An.* 1631. when he ſubſcribes the three Articles as requir'd; and ſubſcribes again when he proceeds M. A. of *Emanuel* College in 1635. —— He died *Jan.* 19, 1684. in *Newgate*, and was buried in *Bunhill-Fields*, with an Epitaph, which Mr. *Strype* has publiſh'd.]

Dr. William Spurſtow.

Dr. *William Spurſtow* had been one of the Aſſembly of Divines, among others who went off from their former Principles and Engagements. [Will. Spurſtowe Coll. Eman. admiſſus in Matriculam Acad. Cant. Dec. 12, 1623. Idem Coll. Eman. Art. Bacc. An. 1626. Idem Aul. Cath. Præfectus S. T. P. 1649. Reg. Acad.]

Mr. Simeon Aſh. *It may not be improper to obſerve how much the young Students in both Univerſities fell in with the Prejudices of their Governors and Tutors. This was the Reaſon, that this ſingle College of* Emanuel *in* Cambridge, *bred more of the Puritans and Nonconformiſts, than perhaps any*

Old Mr. *Simeon Aſh*, reputed among the *Bartholomew* Sufferers tho' bury'd a Day before, had been diſplac'd from a Living in *Staffordſhire*, for refuſing to read the Book of Sports. [There was one *Aſh* marked amongſt the Non-Communicants in *Emanuel* College *Cambridge* in 1615. and again marked amongſt the Communicants in that College, with *Hill*, *Tuckney*, *Yates*, *&c.* *An.* 1616. but, ſays Mr. *Baker*, I have not obſerv'd him to take any Degree.]

Mr. *Anth. Burgeſs*, Mr. *Will. Jenkyn*, Mr. *Ralph Venning*, Mr. *Tho. Brooks*, Mr. *Tho. White*, Mr. *Tho. Rutton*, Mr. *Sam. Slater*, Mr. *Tho. Watſon*, Mr. *John Rowe*, Dr. *William Bates*, Mr. *George Griffyth*, Mr. *Stephen Charnock*, Dr. *Anthony* *any ſeven of the other Colleges or Halls in either Univerſity.*

ny Tuckney, Mr. *John Sadler*, Mr. *James Illingworth*, Mr. *John Reyner*, Mr. *Robert Brinſley*, Mr. *Edward Hulſe*, Dr. *John Pratt*, Mr. *Samuel Fairclough*, Mr. *John Aſherſt*, Mr. *William Dell*, Mr. *Chriſtopher Fowler*, Mr. *Samuel Clark*, Mr. *Nicholas Lockyer*, Mr. *William Vincent*, Mr. *Samuel Wright*, Mr. *Robert Cook*, Mr. *William Jeo*, Mr. *William Taylor*, ſen. and jun. Mr. *Giles Firmin*, Mr. *John Larkin*, Mr. *Hugh Glover*, Mr. *William Clopton*, Mr. *Samuel Bautoft*, Mr. *William Yates*, Mr. *Nathaniel Eales*, Mr. *James Bedford*, Mr. *Edmund Spinckes*, Mr. *Richard Goodwin*, Mr. *Robert Parke*, Mr. *Samuel Doughty*, Dr. *John Collings*, Mr. *Benjamin Snowden*, Mr. *Jo. Brinſley*, Mr. *William Bridge*, Mr. *John Lucas*, Mr. *Edmund Matthews*, Mr. *Stephen Fowler*, Mr. *William Malkinſon*, Mr. *John Lomax*, Mr. *Jo. Seton*, *William Reynolds*, Mr. *Samuel Cates*, Mr. *John Crompton*, Mr. *Thomas Hodges*, Dr. *Samuel Winter*, Mr. *Samuel Hilderſam*, Mr. *John Malden*, Mr. *Samuel Taylor*, Mr. *Samuel Cradock*, Mr. *Richard Fairclough*, Mr. *Timothy Batt*, Mr. *Samuel Habergam*, Mr. *Thomas Walker*, Mr. *John Weld*, Mr. *John Storer*, Dr. *John Arthur*, Mr. *Richard Roberts*, Mr. *James Fiſher*, Mr. *Walter Poſtlethwayt*, Mr. *Jo. Simmonds*, Mr. *Laurence Fogge*, Dr. *Jo. Bryan*, Mr. *Luke Milbourn*, Mr. *Jo. Baker*, Mr. *Joſeph Baker*, Mr. *Gervaſe Brian*, Mr. *John Ward*, Mr. *Jo. Giles*, Mr. *Jo. Croſsley*, Mr. *Adoniram Bifield*, Dr. *Tho. Horton*, Mr. *Stephen Marſhall*, Mr. *Thomas Parker*. These are moſt of them mention'd in the Liſt of Sufferers for Nonconformity, and appear upon the Regiſters to have been all of *Emanuel* College, beſides great Numbers no doubt of the ſame Society who were forward Preachers up of the unhappy Changes in 1641. and either died before the Reſtauration, or conform'd with it.

Mr. John Crompton.

In much the ſame Caſe of good old Conformity before the Wars were many other City Miniſters: As Mr. *John Crompton* ejected from *Arnold Com. Nottingh.* had been ordain'd Deacon by the Biſhop of *Cheſter*, and Preſbyter by the Biſhop of *Coventry* and *Litchfield*, and had taken out the Biſhop's Licence *March* 1, 1639. [Joh. Crompton Coll. Eman. Cantab. Art. Bac. An. 1632. Idem Coll. Eman. Art. Mag. An. 1636.]

Dr. Calamy's *Account, p.* 531.

Collect. Tho. Baker, S. T. B.

Mr. Samuel Hilderſam.

Mr. *Samuel Hilderſham*, B. D. ejected from *Weſt-Felton Com. Salop.* had been ſettled Rector there *Anno* 1628. He was one of the Aſſembly of Divines. A Conformiſt in the old Times, but reſolv'd enough againſt the *new Conformity.* [And yet this *new Conformity* was more eligible to moderate Men, than the Conformity in the *old Times* of Archbiſhop *Laud* and Biſhop *Wren:* For excepting the renouncing the Covenant, they found *Epiſcopacy* more *Moderate*, and the *Liturgy* much *Reformed.* ——— Sam. Hilderſam Coll. Eman. Cant. Art. Bacc. 1612. Idem Coll. Eman. Art. Mag. An. 1616. *Samuel Hilderſam* born in *Leiceſterſhire*, elected Fellow of *Emanuel* College about the Year 1620. *Samuel Hilderſam*, B. D. ſubſcribes the three Articles, as one of the Univerſity Preachers, *An.* 1624.]

Dr. Calamy's *Account, p.* 530.

Collect. MSS. Thomæ Baker, S. T. B.

Mr. Thomas Porter.

Mr. *Thomas Porter* ejected from *Whitchurch Com. Salop.* was an ancient grave Divine, and was ſettled Miniſter of *Hanmer* in *Flintſhire* long before the Wars. —— When the King came in, he gave way to Dr. *Bernard* a worthy moderate Man, and ſpent the reſt of his Days in *Silence* and *Affliction.*

Account p. 561.

He died June 19, 1669.

Mr. John Batt.

Mr. *John Batt* ejected from *Stoke-Triſter Com. Som.* 1662. had been educated in *New-Inn* Hall, *Oxon.* and ordained by Dr. *Pierce* Biſhop of *Bath* and *Wells.* —— After his being ſilenc'd he liv'd private, and ſeldom preach'd.

Ibid. p. 613.

He died in July 1664.

Mr. Richard Byfield.

Mr. *Richard Byfield*, M. A. of *Queen*'s College, *Oxon.* 1615. was the oldeſt Miniſter in the County when he was ejected from *Long-Ditton* in *Surrey*, 1662. was one of the Aſſembly of Divines, *&c.*

Athen.Oxon. *Vol.* II. *c.* 229.

He died in December 1664.

Dr. *John Arthur* ejected or ſilenc'd at *Clapham* in *Surrey*, bred in *Emanuel* College, *Cambridge*, muſt have been epiſcopally ordained, and thought the more inclin'd to the Church when he obtain'd a Diploma for the Degree of Doctor in Divinity at *Oxford* in 1660.

Dr. Calamy's *Account, p.* 664.

Joh. Arthur Coll. Eman. Cantabr. Art. Bac. An. 1632. *ſubſcripſit Articulis. Idem Coll. Eman. Art. Mag.* 1636. *Collect. MS. Tho. Baker.*

Mr. James Nalton.

Mr. *James Nalton* admitted to St. *Leonard*'s, *Foſter-Lane*, *Apr.* 13, 1643. and excluded for Nonconformity in 1662. [Jac. Nalton Coll. Trin. Cant. Art. Bacc. 1619. Art. Magiſter 1623. admiſſ. ad Eccl. S. Leonardi Foſter-Lane Lond. Apr. 13, 1643. ad Nominat. Hon. Virorum Dominorum in Suprema Curia Parliamenti congregatorum, juxta Ordinem in ea parte editum. —— Sam. Bolton, S. T. P. ſucceſſit Januar. 26, 1662. per inconformitatem Nalton.]

Newcourt, *Vol.* I. *p.* 395.

Mr. Joſeph Caryl.

—— Mr. *Joſeph Caryl* a Commoner of *Exeter* College, *Oxon.* in the Beginning of 1621. in 1627. he proceeded in Arts, and entring into Holy Orders, exercis'd his Function in and near *Oxon.* for ſome Time. At length Preacher to the honourable Society at *Lincoln*'s-*Inn.* In 1645. he was made Miniſter of St. *Magnus* near *London-Bridge*, ejected by the Act of Uniformity: He died *Feb.* 25, 1672.

Athen.Oxon. *Vol.* II. *c.* 375.

Mr. William Cooper.

—— Mr. *William Cooper* ejected from St. *Saviour*'s *Southwark*, had been collated to the Living of *Ringmere* in *Suſſex* by Archbiſhop *Laud*, and was Chaplain to the Queen of *Bohemia*, and continu'd in her Family in the *Hague* from 1644 to 1648.

Dr. Calamy's *Account p.* 21. *and Contin. p.* 18.

Mr Zachary Crofton.

Dr. Roger Drake.

Mr. Philip Nye.

Mr. John Sheffield.

Mr. Seth Wood.

—— Mr. *Zachary Crofton* remov'd from St. *Botolph Aldgate* 1662. —— Dr. *Roger Drake* from St. *Peter*'s *Cheap.* —— Mr. *Philip Nye* from St. *Bartholomew*, *Exchange*, who was in Epiſcopal Orders, and officiated at St. *Michael*'s *Cornhill* in 1630. —— Mr. *John Sheffield* from St. *Swithins*, of *Peter-Houſe Cambridge*, B. A. 1621. M. A. 1625. —— Mr. *Seth Wood* from St. *Leonard-Eaſtcheap*, who taking his Maſter's Degree at *Magdalen* College, *Cambridge*, in 1632. ſubſcribes the three Articles, *&c.*

Collectan. Tho. Baker, MSS.

Mr. *John*

The writing Regicide John Goodwin, *Rector of St.* Stephen *in* Coleman-ſtreet, Dec. 18, 1633.
Dr. John Owen.
Joh. Goodwin Norfolcienſis admiſſus Socius Coll. Regin. Cantab. Nov. 10, 1617. *Reg. Acad.*

Mr. *John Goodwin* of *Coleman-Street.* Suppoſe the ſame with *John Goodwin* a *Norfolk* Man, admitted Fellow of *Queen*'s College *Cambridge, Novemb.* 10, 1617. —— Dr. *John Owen*, who being a Miniſter's Son, was entred of *Queen*'s College, *Oxon.* in 1628. M. A. in 1635. when he ſwore Allegiance and Fidelity to the King, his Heirs, *&c.* About the ſame Time he entred into Holy Orders, and when made Prieſt ſwore Canonical Obedience to the Biſhop his Dioceſan, *&c.*

Wood's Athen. Oxon. *Vol.* II. *c.* 555.

Dr. Daniel Greenwood.
Dr. Henry Langley.
Mr. Ralph Button.
Dr. Thomas Goodwin.
Dr. Henry Wilkinſon.
Dr. Edmund Stanton.
Mr. Henry Corniſh.
Mr. John Pointer.
Mr. Thomas Cawton.
Mr. Thomas Riſley.

It was the ſame Misfortune in many of the Heads of Houſes and eminent Profeſſors in the two Univerſities, they had been carried down from the Church by the Stream of the Times, and had acted ſuch Parts, as made them now aſham'd to return to the Communion of it. —— Dr. *Daniel Greenwood* Principal of *Brazen-Noſe* College, *Oxon.* who had been incorporated M. A. at *Cambridge*, *An.* 1631. —— Dr. *Henry Langley* Maſter of *Pembroke* College, *Oxon.* —— Mr. *Ralph Button*, Canon of *Chriſt-Church* and Publick Orator. —— Dr. *Thomas Goodwin* Preſident of *Magdalen*'s, who had taken the Degree of Batchelor of Arts of *Chriſt* College, *Cambridge*, *An.* 1616. and his Maſter's Degree of *Catharine* Hall 1620. He ſubſcribed the three Articles of Conformity, as one of the Univerſity Preachers in 1625. —— Dr. *Henry Wilkinſon*, Canon of *Chriſt-Church* and *Margaret* Profeſſor, who had been a noted Preacher at *Oxford* in 1638. —— Dr. *Edmund Stanton* Preſident of *Corpus-Chriſti*, who had been long in Epiſcopal Orders, Miniſter of *Buſhy* in *Hertfordſhire*, and of *Kingſton upon Thames*, and had taken his Degrees in Divinity in 1634, *&c.* Apr. 19, 1627. Edm. Staunton, A. M. inſtitutus in Eccl. de Buſhy Com. Hertf. ad preſ. Henrici Ewer de Medio Templo Lond. Armig. —— Mr. *Henry Corniſh* Canon of *Chriſt-Church* in Epiſcopal Orders, *&c.* Mr. *John Pointer* another Canon of *Chriſt-Church.* —— Mr. *Thomas Cawton* of *Merton* College was ordain'd by the Biſhop of *Oxford* in 1660. or 1661. and yet afterwards gather'd a Congregation of Diſſenters, *&c.* —— Mr. *Thomas Riſley*, M. A. Fellow of *Pembroke* College, was ordained Deacon and Preſbyter the ſame Day, *Nov.* 10, 1662. by the Biſhop of *Norwich*; and yet turn'd aſide into Nonconformity, — and ſome others.

Athen. Oxon *Vol.* II. *col.* 352.
Dr. Calamy's *Account, p* 73.
Contin. p. 100.

Dr. Anthony Tuckney.
Mr. John Ray.
Joh. Ray Coll. Trin. Cantabr. Art. Mag. An. 1651. *Reg. Acad.*

In *Cambridge.* Dr. *Anthony Tuckney* Maſter of St. *John*'s, and *Regius* Profeſſor of Divinity. Born in *September* 1599. matriculated in *Cambridge* of *Emanuel* College *July* 8, 1613. B. A. in 1616. and M. A. 1620. S. T. P. in 1649. Maſter of *Emanuel* 1645. and of St. *John*'s in 1653. On the Reſignation of Dr. *Arrowſmith*, made *Jan.* 10, 1655. Dr. *Tuckney* was elected *Regius* Profeſſor *Feb.* 1, 1655. —— Mr. *John Ray*, Fellow of *Trinity* College, M. A. was ordain'd in *December* 1660. by Dr. *Sanderſon* Biſhop of *Lincoln*, and yet quitted his Fellowſhip in 1662. becauſe he could not comply with the Act of Uniformity.

Collect. Tho. Baker, S. T. B.

Among the Countrey Clergy there were great Numbers that had been Conformiſts before the Civil Wars, and yet would not conform after the Reſtauration: To mention only a few of them.

Mr. *Thomas Calvert* was epiſcopally ordain'd, and was one of the four learned Miniſters that the State with honourable Stipends maintain'd at the Minſter in *York*, where he preach'd in his Courſe till the Reſtoration of King *Charles* the Second. [*Thomas Calvert*, Batchelor of Arts of *Sidney* College, *Cambridge*, *An.* 1625. when he ſubſcribes the Articles, Maſter of Arts at *Sidney* College *An.* 1629. when he ſubſcribes again. *Collect. MS. Tho. Baker, S. T. B.*]

Account, p. 783.

Mr. *James Fiſher* ejected or ſilenc'd at *Sheffield* in *Yorkſhire*, had been in his younger Days Miniſter in *London* and Preacher, *&c.* [Quidam Jac. Fiſher Coll. Magd. Art. Bac. An. 1625. Idem Coll. Magd. Art. Mag. An. 1629. Reg. Acad.]

Ibid. p. 790.

Mr. *John Noble*, M. A. ejected from *Smeton Com. Ebor.* in 1662. had been Miniſter at *Whitgift* in 1637. [Joh. Noble Coll. Chriſti Cant. Art. Bacc. 1633. Art. Mag. Coll. Chr. An. 1637.]

Reg. Acad. Cant.

Mr. *Robert Todd* the firſt Incumbent of Mr. *Harriſon*'s new Church at *Leeds* in *Yorkſhire*, and thence ejected in 1662. had been ordain'd by Archbiſhop *Toby Matthews* on *September* 2, 1621. and preſented to the Vicarage of *Ledsham* in 1625. Rob. Todd Coll. Jeſ. Cantabr. Art. Bac. 1617. Idem Coll. Jeſ. Art. Mag. An. 1627. Reg. Acad.]

Account, p. 796.

Nic. Lockyer A. B. ex Aul. Nov. Hoſp. Oxon. incorporatus Cantab. Anno 1635. — *Nic. Lockyer Coll. Eman. Art. Magiſter* 1636. *Collect. MS. Tho. Baker.*

Mr. *Nicholas Lockyer* deprived of the Provoſtſhip of *Eaton* in 1662. entred of *New-Inn* Hall *Oxon.* in 1629. took the Degree of Batchelor of Arts, but whether that of Maſter it appears not. And about the ſame Time entring into Holy Orders according to the Church of *England*, had ſome Cure conferr'd upon him: But upon the Change of Times, he cloſed with the Preſbyterians, then with the Independents, Chaplain to *Oliver*, Fellow of *Eaton*, and Provoſt in 1658. —— [and might well be aſham'd to return to his firſt State of Conformity.]

Wood's Athen. Oxon. 2d *Edit. Vol.* II. *col.* 777.

Mr. Jonathan Jephcot.

Mr. *Jonathan Jephcot*, who left *Swaffham St. Mary*'s in *Cambridgeſhire*, (which yet was fill'd up before the *Bartholomew* Day) had been long before ordained firſt Deacon, and then Preſbyter, by Biſhop *Morton*, and fix'd at *Shilton*, *&c.*

Account, p. 112.

Mr. John Jones.

Mr. *John Jones* tho' not conforming in *Cheſhire* 1662. had officiated for ſome Time in his younger Years at *Tarperley* Church in the Way of the Church of *England*, *&c.* [Quidam Joh. Jones Coll. Chr. Cant. Art. Mag. 1630.]

Ibid. 131.

Mr. Thomas Brook.

Mr. *Thomas Brook* turn'd out of *Congleton* in *Cheſhire*, 1660. had read the Common-Prayer till he read all the People out of the Church, and then thought

Ibid. 133.

thought it was high Time to forbear. His Enemies uſ'd to call him *bawling Brook*, *&c.*

Mr. John Rogers.

Mr. *John Rogers*, M. A. ejected from *Croglin Com. Cumb.* had been (before the Wars) for ſome Time Preacher at *Middleton-Cheyney* in *Northamptonſhire*, was a Miniſter's Son, *&c.*

Account, p. 151.

Mr. John Hieron.

Mr. *John Hieron*, M. A. a Miniſter's Son, had been ordained Deacon and Preſbyter by Biſhop *Morton* of *Coventry* and *Litchfield* on *Trinity-Sunday* 1630. had been Pupil to Biſhop *Chapel*, *&c.* ejected from *Bredſall Com. Derb.* in 1662. [Jo. Hieron Coll. Chriſti Cant. Quadr. admiſſus in matriculam Acad. Cant. Jul. 7, 1625. —— Art. Bac. An. 1628. when he ſubſcribes the three Articles, as requir'd. Art. Mag. Coll. Chr. An. 1632. when he ſubſcribes again.]

Ibid. p. 162.

Mr. *Anthony Burgeſs*, M. A. ejected from *Sutton-Coldfield Com. Warwic.* had been an Epiſcopal Divine, and one of the Aſſembly. [Ant. Burgeſs admiſſus in Matriculam Acad. Cant. (deſignatus Joannenſis) Jul. 3, 1623. Ant. Burgeſs Coll. Jo. Art. Bac. 1626. Anth. Burgeſs Coll. Eman. Art. Mag. 1630. Elected Fellow of *Emanuel* College about the Year 1637. the firſt under Dr. *Holdſworth* Maſter. —— *Octob.* 22, 1664. *Anthony Burgeſs*, once Preacher at St. *Lawrence-Jewry* died about this Time.]

Collect. MSS. Tho. Baker.

Mr. Richard Smith's *Obituary in* 1664.

Mr. *Tho. Baldwin*, ſen. ejected from *Chadgly* in *Worceſterſhire* was an ancient Miniſter, *&c.* [Tho. Baldwyne Coll. Chr. Cantabr. Art. Mag. An. 1632. when he ſubſcrib'd the three Articles as requir'd.]

Coll. MSS. Tho. Baker, S. T. B.

Mr. Joſeph Swetnam.
This nice Diſtinction of being really *not* formally *ejected, and making a Seceſſion* mixtly voluntary, *ſo as to be* not *expell'd and yet be expell'd by the Act, took Place in many like Caſes, where the diſſatisfied Men made a Reſignation or Ceſſion before the Time of Trial.*

Mr. *Joſeph Swetnam* of *Allhallows Derby.* He was not *formally* put out by the Act of Uniformity, and yet *really* was. For foreſeeing the Commencement of that Act at *Bartholomew* Day he thought good to make a *mixtly voluntary* Seceſſion ſome Time before its taking Place, and ſo *was not*, and yet *was* expell'd by it. [Joſ. Swetnam Coll. Magd. Cantabr. Art. Mag. An. 1627.]

Account, p. 164.

Mr. *Thomas Shermerdine*, M. A. turn'd out of *Matlock* in *Derbyſhire* 1662. had been divers Years a Preacher, *&c.* [Tho. Shelmerdine Coll. Chr. Cant. Art. Bac. An. 1621. ſubſcripſit Articulis tribus de jure requiſitis.]

Ibid. 166.

Mr. *Thomas Ford*, M. A. had been an eminent Tutor and Preacher in *Oxford* in and before 1631. among the ejected or ſilenc'd at *Exeter* in 1662.

Ibid. 207.

Mr. George Hughes.

Mr. *George Hughes*, B. D. ejected from *Plymouth*, had been a conformable eminent Tutor and Fellow in *Pembroke* College, *Oxon.* He received the Degree of M. A. *June* 23, 1625. and was ordain'd about three Years after; and proceeded B. D. *July* 10, 1633, *&c.*

Ibid. p. 222.

Mr. Maynard.

Mr. *John Maynard*, M. A. ejected from *Mayfield* in *Suſſex* 1662. entred of *Queen*'s College, *Oxon.* 1615. In 1622. he went out Maſter of Arts, grand Compounder, took holy Orders, became Vicar of *Mayfield*, a Member of the Aſſembly of Divines, *&c.*

Ibid. p. 238.

He was interr'd in Gline *Church*, Oct. 2, 1678.

Mr. *Zachary Smith* ejected from *Gline* in *Suſſex* had been in his younger Days Epiſcopally ordain'd, and about four Months after the *Bartholomew* Ejection, taking the Advantage of a Clauſe in the Act of Parliament he preach'd again publickly in *Gline* Church, but was ſoon ſtruck dumb again, *&c.*

Ibid.

Dr. George Kendall.

Mr. Chriſtoph. Lawrence.

Mr. Hugh Glover.

Dr. *George Kendall* ejected from *Kenton*, had been ſo right in the Court of *Charles* I. that being of *Exeter* College, *Oxon.* when Dr. *Prideaux* was promoted to the Biſhoprick of *Worceſter*, the King zealouſly recommended Mr. *Kendall* to ſucceed Rector of that College tho' he loſt it. —— Mr. *Chriſtopher Lawrence* ejected from *Cambe* near *Dorcheſter* had been in 1636. ordain'd by the Biſhop of *Bath* and *Wells*, *&c.* —— Mr. *Hugh Glover*, Succeſſor to Mr. *Stephen Marſhall* at *Finchingfield* in *Eſſex*, and ſaid to be ejected thence in 1662. (tho' *Samuel Biſhop*, M. A. ſucceeded by the Ceſſion of Mr. *Glover*, *Sept.* 10, 1662.) had been an old Epiſcopal Divine. Born in *Leiceſterſhire*, of *Emanuel* College *Cambridge*, Batchelor of Arts 1630, Maſter of Arts 1634: And at both Times he ſubſcribed the Articles required for Conformity.

Ibid. 239.

Ibid. p. 264.

Ibid. p. 307.
Newcourt, *Vol.* II. *p.* 265.
Collect. Tho. Baker, S. T. B.

Mr. Matthew Newcomen.

Mr. John Corbet *bred under Biſhop* Goodman, *not then a popiſh Biſhop.*

Mr. Richard Hawes.

Mr. John Crow.

Mr. Tho. Ventreſs.

Mr. John Swan.

Mr. *Matthew Newcomen* a conſiderable Scholar ejected or ſilenc'd at *Dedham* in *Eſſex*, a Commiſſioner at the *Savoy*, *&c.* was an old Epiſcopal Preſbyter. [Matth. Newcomen Coll. Joh. Quadr. admiſſus in Matriculam Acad. Cant. Jul. 6, 1626. admiſſus Diſcipulus Coll. Joh. Cant. Nov. 8, 1626. Art. Bac. An. 1629. Art. Mag. 1633.] —— Mr. *John Corbet* ejected from *Bramſhot Com. Southampt.* firſt began his Miniſtry in his native City of *Glouceſter*, and there he liv'd for ſome Years under Dr. *Godfrey Goodman* a popiſh Biſhop of the Proteſtant Church. —— Mr. *Richard Hawes* ejected from *Leintwardine Com. Heref.* had receiv'd a Living from the Lord Keeper *Coventry*. [Ricardus Hawes, Coll. C. C. Cant. Art. Bac. 1623. Ric. Hawes Coll. Corp. Chr. Art. Mag. An. 1627.] —— Mr. *John Crow* ejected from *Aſhwell*, had been long in Holy Orders of the Church, *&c.* [Joh. Crow Aul. Cath. Art. Bacc. An. 1635. Art. Magiſter An. 1639.] —— Mr. *Thomas Ventreſs*, M. A. of *Bennet* College, *Cambridge*, ejected from St. *Margaret*'s in *Canterbury*, when he devoted himſelf to the ſacred Miniſtry, was ordain'd by Archbiſhop *Laud* himſelf. [Tho. Ventris Coll. Corp. Chr. Art. Bac. An. 1630. Art. Mag. 1634.] — Mr. *John Swan* ejected or ſilenc'd at *Ickham* in *Kent.* [Joh. Swan Cantianus admiſſus Penſ. Coll. Regin. Art. Bac. 1630.]

Collect. Tho. Baker, MSS.

Account, p. 333.

Ibid. p. 354.

Collect. MSS. Tho. Baker.

Ibid.

Account, p. 372.

Collect. MSS. Tho. Baker.

Mr. Richard Culmer.

Mr. *Richard Culmer*, a great Incendiary ſilenc'd at the ſequeſtred Living of *Minſter* in *Kent*, had been a ſettled Miniſter at *Goodneſtone* in *Eaſt-Kent*, till he was driven thence by Archbiſhop *Laud*, becauſe he would not read the Book of Sports. [Ric. Culmer Coll. Magd. admiſſus in Matriculam Acad. Cant. Jul. 8, 1613.

Account p. 388.

Collect. Tho. Baker, MSS.

1613. Ric. Culmer Coll. Magd. Art. Mag. An. 1621.] —— Mr. *Robert Park*, M. A. ſilenc'd as Lecturer at *Bolton Com. Lanc.* had been Vicar of *Bolton* before the Civil War. [Rob. Parke Coll. Eman. Conv. 2. admiſſus in Matriculam Acad. Cant. Dec. 15, 1615. Art. Bac. 1618. Idem Coll. Eman. Art. Mag. An. 1622.] Mr. *William Bell*, M. A. ejected from *Highton Com. Lanc.* was ordain'd by Dr. *Bridgman* Biſhop of Cheſter. [Will. Bell Coll. Magd. Art. Bac. An. 1626. Idem Coll. Magd. Art. Mag. An. 1630.] Mr. *Iſaac Ambroſe* ejected from *Garſtang* in *Lancaſhire*. [Iſaac Ambroſe, A. B. Coll. Æn. Naſ. Oxon. Incorporat. Cantabr. An. 1631-2. Iſaac Ambroſe Coll. Magd. Art. Mag. An. 1632. ſubſcripſit tribus Articulis de jure requiſitis.] —— Mr. *Edward Reyner*, M. A. had been near forty Years Miniſter in *Lincoln* before his Ejectment in 1662. Lecturer at St. *Benedict*'s, *Aug.* 13, 1626. Parſon at St. *Peter*'s in the Arches, *March* 4, 1627. [Edw. Reyner Coll. Joh. Cant. Art. Bacc. An. 1620. Art. Mag. 1624.] —— And Mr. *George Scortwreth*, Mr. *Reyner*'s Colleague and Fellow Sufferer at *Lincoln*, was of long ſtanding in the Church before his Seceſſion. [Geor. Scortreth Coll. Syd. Art. Bacc. An. 1631. Art. Mag. 1635.] —— Dr. *William Spurſtow* had been long in Holy Orders before his being Vicar of *Hackney*, *May* 3, 1643. [Will. Spurſtowe Coll. Eman. admiſſus in Matriculam Acad. Cant. Dec. 12, 1623. Art. Bacc. 1626. incorporated at *Oxford* Batchelor of Arts *July* 15, 1628. Aul. Cath. Præfectus S. T. P. 1649.] —— Mr. *Thomas Allen* ſilenc'd at *Norwich* by the Act of Uniformity, had been Miniſter of St. *Edmund*'s in *Cambridge*, and there ſilenc'd by Biſhop *Wren* about 1636. —— Mr. *John Brinſley* ejected from *Great-Yarmouth* had been Amanuenſis to Dr. *Hall* then Dean of *Norwich* at the Synod of *Dort*, and was elected Miniſter of *Yarmouth* in the Time of Biſhop *Harſnet*. [Joh. Brinſley Coll. Eman. Art. Bacc. Cant. 1619.] Mr. *William Bridge* ſilenc'd at *Yarmouth*, was born in *Cambridgeſhire*, Fellow of *Emanuel* College, proceeded Maſter of Arts *Anno* 1626. was Miniſter in *Eſſex* for five Years before he came to *Norwich*, where he was ſilenc'd by Biſhop *Wren* in 1637. —— Mr. *John Horne* ejected from *Lynne* in *Norfolk*, had been a Preacher before 1640. and had taken the Degree of Batchelor of Arts of *Trinity* College, *Cambridge*, in 1636. when he ſubſcribed the three Articles, as required for Conformity. —— Dr. *Robert Wilde* ejected from *Aynho* in the County of *Northampton*, was epiſcopally ordain'd, born in the County of *Huntingdon*, admitted into St. *John*'s College, *Cambridge*, *January* 26, 1631. Maſter of Arts of that Houſe in 1639. Batchelor of Divinity *November* 21, 1642. at *Oxford*, and Doctor of Divinity at *Cambridge*, by the King's Letters, dated *November* 9, 1660. —— Mr. *Elkanah Wales*, M. A. was in his old Age, when ſilenc'd in the Chapelry of *Pudſey*, three Miles from *Leeds* in *Yorkſhire*, born in 1558. died at Mr. *Hickſon*'s at *Leeds*, *May* 11, 1669. —— Mr. *Joſiah Holdſworth* ſilenc'd in 62. at *Poppleton* near *York*, had been inſtituted to the Rectory of *Ramſden-Craies* in *Eſſex*, *April* 15, 1630. which he reſign'd in 1645. He died at *Wakefield*, *October* 18, 1677. *Ætat.* 75. —— Mr. *Thomas Micklethwait*, who refus'd to conform, at *Cherry-Burton* in *Yorkſhire*, had been one of the Aſſembly of Divines. He was Father of Sir *John Micklethwait* the noted Phyſician. —Mr. *Peter Clark*, M. A. ejected in 62. from *Kirkby under Hill* in *Yorkſhire*, had been ſettled Miniſter at *Carnaby* before the Wars, when being forc'd to take Shelter in *London*, he was choſen Member of the Aſſembly, *&c.* —— Mr. *Daniel Cawdrey* ejected from *Great Billing* in *Northamptonſhire*, had been inſtituted to that Church *December* 6, 1625. by a Royal Preſentation. [Dan. Cawdry, Coll. Petri, Cant. Art. Mag. Anno 1613.] —— Mr. *George Martin* ejected from *Wedon in the Street*, or *Wedon-Beck*, in the Dioceſe of *Peterborough*, in 1662. had been regular and legal Vicar thereof before the Wars. [Geo. Martin, Coll. Eman. Cant. Art. Bac. 1639.] Mr. *John Maidwell* ejected from *Kettering* in the Dioceſe of *Peterborough*, had been Chamber-fellow with Biſhop *Gunning*, and ſettled in the good Living of *Sympſon* in *Bucks* before the Civil Wars. [Jo. Maydwell, Anl. Clar. Art. Bac. 1630. Art. Mag. 1634.] —— Mr. *Richard Reſbury* ejected from *Oundle*, had been of *Sidney* College, and brought out by the Family of the *Montague*'s, who were of that Houſe. [Ric. Reſbury, Coll. Sid. Art. Bac. 1629. — Coll. Sid. Art. Mag. An. 1633.] —— Mr. *Malkinſon* ejected from *Cotterſtock*, had been bred up in *Emanuel* College, *Cambridge*, and ſeems to have come in to the lawful Service of the Church ſome Years before 1640. [Will. Malkinſon, Coll. Eman. Art. Bac. 1629. Idem Coll. Eman. Art. Mag. 1633.] —— Mr. *Samuel Ainſworth* ejected from *Kellemarſh* in the County of *Northampton*, had been epiſcopally ordained, or elſe Biſhop *Laney* of *Lincoln* had not ſuffer'd him to preach publickly very near him, though a Non-Conformiſt. —— Mr. *Peter Auſtin* ejected from the ſequeſtred Living of *Caſtle-Aſhby*, muſt have been regularly ordain'd, or otherwiſe he had not been treated ſo very civilly by the Lord *James Compton*, Father to the Earl of *Northampton*. —— Mr. *Raymond* ejected from *Denford cum Ringſted*, of near ſeventy Years of Age. —— Mr. *Richard Coleſton* ſilenc'd at *Meres-Aſhby*. —— Mr. *Francis Fuller*, Curate at *Warcup*, had been ordain'd by his Unkle in *Ireland*, Biſhop, afterwards Archbiſhop. [Fran. Fuller, Anl. Pembr. Art. Bac. An. 1656.] Not only Mr. *Fuller*, but Dr. *Thomas Manton*, Mr. *Vincent Alſop*, Mr. *Edward Bagſhaw*, and ſome others, had taken Orders from the exauctorated Biſhops, even in the Times of Preſbytery, and yet upon the following Reſtoration of Epiſcopacy, fell away into Non-Conformity, for Reaſons beſt known to themſelves. And, after all, it will be a ſtanding Opinion, that Non-Conformity in 1662.

Mr. Robert Park.
Mr. William Bell.
Mr. Iſaac Ambroſe.
Mr. Edward Reyner.
Mr. George Scortwreth.
Dr. William Spurſtow.
Mr. Thomas Allen.
Mr. John Brinſley.
Mr. William Bridge.
Mr. John Horne.
Dr. Robert Wilde.

Elkanah Wales Coll. Trin. Cant. Art. Bac. An. 1608. *Idem Coll. Trin. Art. Mag. An.* 1612. *Reg. Acad.*
Joſ. Houldſworth Coll. Magd. Art. Bac. An. 1629. *Reg. Acad.*
Tho. Micklethwayte Col. Sidn. Cant. Art. Bac. An. 1635 *Art. Mag. An.* 1639. *Reg. Acad.*
Petrus Clarke Coll. Jo. Cant. admiſſus in Matriculam Acad. Jul. 4, 1622. *Petr Clark Eboracen. admiſſus Socius Coll. Jo. Cant. Mar.* 31, 1626. *Reg. Acad.*

Mr. George Martin.
Mr. John Maidwell.
Mr. Richard Reſbury.
Mr. Malkinſon.
Mr. Samuel Ainſworth.
Mr. Peter Auſtin.
Mr. Raymond.
Mr. Richard Coleſton.
Mr. Francis Fuller.
Mr. Vincent Alſop.
Mr. Edward Bagſhaw.

Account, p. 402.
Collect. Tho. Baker, MSS.
Account, p. 404.
Collect. Tho. Baker, MSS. Wood's Athen. Oxon.
Account, p. 439.
Account, p. 470.
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Ibid. p. 484.
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Account, p. 486.
Reg. Acad. Cant.
Account, p. 801.
Ibid. p 810.
Newcourt, *Vol.* II. *p.* 488.
Account, p. 821.
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Account, p. 822.
Reg. Petriburg.
Reg. Acad. Cant.
Account, p. 496.
Contin. p. 636.
Ibid. p. 637.

was moſt excuſable in thoſe young Men, who had not been pre-engaged in the Service of the Church, but being left at Liberty, had been driven down by the Torrent of the Times into the new Ordination by Preſbyters, into the fatal illegal Covenant, and other Bonds of Uſurpation impos'd by the late prevailing Powers. But as to the elder Clergy, who had been regularly educated, and canonically ordained before the Wars, and had given all the lawful Pledges of their faithful Adherence to the King and Church, for them to be carried away by the Iniquity of the Times, and yet at a providential Reſtoration of the former State, to refuſe returning to the Condition from whence they had fallen, this could not be call'd their Conſtancy and Perſeverance: This had ſomewhat of human Infirmities, as well as of Scruples and Tenderneſs of Conſcience. And it is a melancholy Conſideration, that thoſe of the old epiſcopal Clergy were moſt violent againſt the King and the Church, who had revolted from the Oaths of Fidelity given to them. Such were Mr. *Hugh Peters*, Mr. *Stephen Marſhall*, Mr. *John Goodwyn*, Mr. *John Nye*, and ſome others. But let paſt Offences be forgotten, and paſt Sufferings be forgiven. In our preſent happy Situation, let our Endeavours be unanimous to ſerve God, to honour the King, to preſerve the eſtabliſh'd Church, to maintain the legal Indulgence, to promote the Proteſtant Intereſt, to adorn our Chriſtian Religion, and to live in Peace and Brotherly Love, and in ſuch mutual Charity, as may on all Sides cover a Multitude of Sins.

Hug. Peters Coll. Trin. Cant. Art. Bac. An. 1616. *Art. Mag. An.* 1622.
Steph. Marſhall Coll. Eman. Cant. Conviv. 2. *admiſſus in Matriculam Acad. Cant. Apr.* 1, 1615. *Idem Coll. Eman. S. T. B. An.* 1629. *Reg. Acad. Cant.*

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